Jewish Education Register and Directory

1951

AMERICAN ASSOCIATION FOR JEWISH EDUCATION
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Jewish Education Register and Directory 1951



EDITED BY
JUDAH PILCH
EXECUTIVE DIRECTOR, AAJE

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To ESCO Friends:

In appreciation of their encouragement
to the work of the
American Association for Jewish Education.

Table of Contents

PAGE

FOREWORD — *Michael A. Stavitsky* 5

INTRODUCTION — *Judah Pilch* 5

JEWISH EDUCATION IN THE UNITED STATES AT THE MID-CENTURY — *Israel S. Chipkin* 7

Significant World Events During the First Half Century 7
Their Influence on Jewish Life 7
Effects on American Jewry 8
Effects on Local Jewish Community Needs 8
Effects on Spiritual Expression of American Jewry 9
Effects on Jewish Educational Progress 10

Interdependence of School and Society 10
Jewish Education and Its Function in America 10
Current Provisions for American Jewish Education 11
Enrollment 11
Types of Schools 11
The Sunday School 11
The Weekday Afternoon School 12
The All-Day School 13
The Foundation School 15
Secondary Schools 15
Extra-Curricular Activities 15
Summer Camps 15

Content of Studies — Differences and Common Elements 15
A. Differences 15
B. Common Elements 16

Methods 17

The Development of an American Jewish School System 17

Youth and Adult Education 17
Informal Jewish Education 18
Women and Jewish Education 18

Teachers 19

Institutions of Higher Learning 20

Buildings and Finances 21

Central Agencies for Jewish Education 21
Local Agencies 21
Variations in Local Programs 21
National Agencies 23

Developments and Trends 24

Summary 25

Unsolved Problems 25

Prospect 26

JEWISH EDUCATION IN FACTS AND FIGURES — *Uriah Z. Engelman* 27

I. Enrollment Statistics 27
A. Half Century of Growth in Jewish School Enrollment 28
B. Jewish School Enrollment, 1950 28
C. Girls in the Jewish School System 28
D. Enrollment by Number of Days Per Week 33
E. Enrollment by Congregational and Non-Congregational Auspices 33
F. Sex Distribution of Congregational School Enrollment 35

PAGE

II. The Jewish All-Day School 37
III. Community Organization of Jewish Education 39
IV. Community Financing of Jewish Education 42
V. Budgeting of Central Agencies for Jewish Education 1948-1949 46
VI. Jewish Teacher-Training Schools 50
Jewish Teaching Profession 50

THE JEWISH TEACHING PROFESSION — *Aharon Kessler* 51
The New England Survey Points Out Trends 52
Shortage of Qualified Personnel 52
The Unattractiveness of the Jewish Teaching Profession in the Small Community 53
The Growth of the Small Congregational School 53
Drastic Changes in the Hours and Days of Instruction 54
Certification of Teachers and Codes of Professional Practice 55
What of the Future? 56

THE FUNCTION OF A COMMUNITY AGENCY FOR JEWISH EDUCATION — *Leo L. Honor* 58
The Idea of Community Responsibility 58
Unity in Diversity 59
The Functions of a Central Agency 60
A. The Place where the Educational Process Takes Place 60
B. The People Engaged in the Task 60
C. Curriculum and Method 61
D. Supervision, Educational Advice, and Guidance 61
E. Music, Dramatics, Arts and Crafts, Keren Ami, Visual Aids, Extra-Curricular Activities 61
F. Youth and Adult Education 62
G. Teacher Training 62
H. Other Responsibilities 62

Directory

Compiled by Zalmen Slesinger and Milton F. Roseman

PAGE

NATIONAL JEWISH EDUCATIONAL AGENCIES 64
CENTRAL AGENCIES FOR JEWISH EDUCATION 66
JEWISH SCHOOLS IN THE U.S.A. AND CANADA 72
SCHOOLS OF HIGHER JEWISH LEARNING 107
LIBRARIES OF JEWISH INTEREST 110
MUSEUMS OF JEWISH INTEREST 112
JEWISH RESEARCH ORGANIZATIONS 112
SUMMER CAMPS WITH JEWISH EDUCATIONAL PROGRAMS 114
PUBLISHERS OF JEWISH EDUCATIONAL MATERIALS 118
EDUCATIONAL PERIODICALS 119
PUBLICATIONS OF THE AMERICAN ASSOCIATION FOR JEWISH EDUCATION 120

Foreword

THIS JEWISH EDUCATION REGISTER AND DIRECTORY, the first of its kind in American Jewish life, is being issued in connection with the First National Conference on Jewish Education convened by the American Association for Jewish Education and sponsored by 32 cooperating national organizations. This mid-century conference, held at the Hotel Biltmore in New York City on January 13-14, 1951, only two and a half years since the glorious establishment of the Third Jewish Commonwealth, marks the beginning of a new era for American Jewry, the largest Jewish community in the world.

For the first time in history, leaders of American Jewry from various organizations and from all walks of life, have come together not for the purpose of planning some philanthropic activity or for enlisting aid in behalf of Israel, or for combatting anti-Semitism, but rather for the purpose of discussing ways and means of promoting and intensifying Jewish education for all age groups and on all levels, local, communal, and national.

The emblem of the AAJE on the cover of this Directory well summarizes the work of this organization and the spirit that motivated it in convening the First National Conference on Jewish Education. It betokens the fact that American Jews have come to recognize that Jewish education, the spiritual well-being of the Jewish community, is no less important than physical health, and like physical health, must be treated by the community as a communal problem, not as a private matter only. As our emblem points out, citing the ancient rabbinic text, *Al Tifrosh Min Ha-tsibbur,* "Do not separate thyself from the community!"

That more and better Jewish education is the only way to promote a healthy Jewish communal life is expressed in the other rabbinic verse on our seal, namely, *Marbeh Torah Marbeh Hayim,* "Whoever increaseth Torah — Jewish education — increaseth life!"

Our life as Jews in America is predicated on the American principle of religious-cultural pluralism, on the right as well as duty to maintain and foster religious and cultural differences as a means of validating and strengthening the democratic way of life. Hence the American Liberty Bell on our seal as a symbol of freedom proclaiming the Biblical injunction, "Proclaim liberty throughout the land, unto all the inhabitants thereof!"

It is the intention of the AAJE to issue every two years an up-to-date, revised and ever more complete JEWISH EDUCATION REGISTER AND DIRECTORY. We hope that this biennial volume will become an indispensable reference book to all those concerned with strengthening the foundations for a healthy, normal, creative Jewish life in America. We also hope that each succeeding volume will be able to record a steady march of progress in Jewish education — progress upwards in its aims and motivation, and forwards in scope and intensity.

MICHAEL A. STAVITSKY
President, AAJE

January 14, 1951
7 Shevat 5711

Introduction

IN this first JEWISH EDUCATION REGISTER AND DIRECTORY for the United States and Canada ever to be published, the discerning reader will recognize the outline of an emerging pattern in American Jewish education.

At the beginning of the twentieth century, the prevailing types of Jewish schools were the private Heder and the communal Talmud Torah, both having been transplanted from abroad by East European Jews. Today, fifty years later, we have not only a wide variety of types of Jewish schools, but also a systematic gradation in kind, on various educational levels—a so-called "educational ladder"—ranging from the nursery and kindergarten up to the college and professional schools.

A good deal more than two thousand individual Jewish elementary schools are registered in this Directory. A

great number of these schools are guided and serviced by central Jewish educational agencies, city, regional, and/or national. Most Jewish schools are supplementary schools, i.e. supplementary to the public schools. Others are all-day or complete schools for children and youth. There are also many adult educational Institutes and Colleges as well as a number of professional schools for higher Jewish learning.

This JEWISH EDUCATION REGISTER AND DIRECTORY endeavors to record this structurally diversified educational system. The facts will reveal that great strides have been made in a number of significant areas, viz.— in enrollment growth, in the increase of the number of all-day schools, in the modernization of the Jewish school, in the financial support of Jewish education and in the professionalization of Jewish education. The record shows that, quantitatively speaking, Jewish education at this mid-century has become 'a going concern' which, though young and weak, may in time become bigger and stronger.

It cannot be denied, however, that qualitatively speaking, i.e. in terms of scholastic achievement, the Jewish schools, on the whole, lag far behind the standards and objectives as desired by the parents or as formulated by the central educational agencies. Parents who have awakened to the fact of their own ignorance of Judaism and to the meager accomplishments of the Sunday school and even weekday-afternoon type of education are among the chief protagonists for the intensification of their children's Jewish education. Many educators and communal leaders who witnessed the gradual diminution in the hours and content of the prevailing type of Jewish schooling have turned to the all-day school as the only means of providing their children with a sound Jewish education, alongside their general education. Others have looked to the summer camp as a means of extending and intensifying the program of the supplementary Jewish school. The growth of all-day schools and of summer camps with intensive Jewish educational programs, during the last decade, is an impressive phenomenon.

Another significant fact, one which truly reflects the growing spiritual maturity of the American Jewish lay leadership, is the increase of articulate sentiment in behalf of communal support for Jewish education. Intelligent parents and lay leaders who know the place of Jewish education in any valid hierarchy of Jewish values and who naturally want the best kind of Jewish education for our children, are increasingly demanding a shift in public emphasis away from philanthropy and anti-defamation, and towards greater communal support for Jewish education. The trend towards increased communal support for Jewish education, as recorded in this REGISTER AND DIRECTORY, is indeed another impressive phenomenon.

No less significant is the fact that intelligent parents and School Boards are beginning to demand that the teachers of their children in the Jewish school be professionally trained, certified and licensed Jewish teachers. Fortunately, they are beginning to realize that it makes a difference whether their child is exposed in the classroom to a makeshift, non-professional, often immature teacher of Jewish subject-matter or to a fully-trained, professionally qualified Jewish teacher, steeped in Jewish sources and dedicated to the cause of Jewish education.

Future progress in the development of Jewish education in this country and Canada will depend, in our opinion, upon the following factors:

1) To what extent more and more Jewish parents and communal leaders can be made to grasp fully the fact that Jewish education, like health education, must be a communal and not a private matter only.

2) To what extent parents can be persuaded to become partners in the Jewish educative processes of their children and make their home Jewish, thus giving meaning and relevance to the work of the school. After all, the Jewish school is only an extension of the Jewish home, not a substitute thereof.

3) To what extent summer camps for children can be made an occasion for wholesome Jewish atmosphere and rich Jewish experience. Frequently a negative summer camp environment, Jewishly speaking, vitiates for a child whatever Jewishness he might have imbibed during the school year.

4) To what extent adult and youth organizations can be persuaded to introduce a regular program of Jewish education along with their programs of social and recreational activities.

5) To what extent the school as a social institution can create educational opportunities for the entire family, in addition to formal education for the children.

6) To what extent the Jewish teaching profession can be made a full-time profession with adequate compensation and retirement benefits.

This JEWISH EDUCATION REGISTER AND DIRECTORY merely mirrors the Jewish educational situation on the American scene. Those of us who do not like the reflection we witness therein must set about earnestly to change the objective situation. If we are to become the masters of our own fate as to the kind and quality of Jewish life we are to enjoy and bequeath to our children, we must increasingly become more and more Jewish-education-minded.

We wish to take this opportunity to express our heartfelt thanks to Rabbi Michael Alper, Instructor in Jewish Education at the Hebrew Union College—Jewish Institute of Religion, for his invaluable assistance in connection with the preparation of this volume.

JUDAH PILCH,
Executive Director, AAJE

• JEWISH EDUCATION IN THE UNITED STATES AT THE MID-CENTURY

By ISRAEL S. CHIPKIN

Vice President, American Association for Jewish Education
Vice-President, for Research and Experimentation, Jewish Education Committee of New York City

TO NOTE the mid-century mark in the development of American Jewish education is to view its progress and prospects with historic perspective.* Historic perspective helps us to understand American Jewish education as an ongoing process in space and time which not only produces a bond of continuity within Jewish life and values, but also relates them to the American environment and to world events. It is in this perspective that we must examine the process of American Jewish education, observe the direction of its development and assay its current status.

Significant World Events During the First Half Century

Many stirring events during the past fifty years have produced profound effects on the course of American Jewish life and have therefore also influenced the developments in American Jewish education. These events are too numerous even to mention. The few events selected here will help to illustrate their social and historical impacts on all peoples and on American Jews in particular.

The first half of the twentieth century has an unusual record of catastrophic as well as life-generating events. On the debit side we find such events as the First and Second World Wars, the rise of Fascism and Communism and the imminence of a Third World War to decide whether Democracy or Totalitarianism shall prevail in this world. On the credit side may be listed such events as the development of the relativity and quantum theories, the splitting of the atom, the contraction of space and time through the radio, television and the airplane, the extension of the life-span through discoveries in the medical sciences, as in biotics and surgery, the advances in religion and philosophy through the discoveries in the psychological and social sciences, and through stress on humanism, realism and democracy, the establishment of a League of Nations and its successor the United Nations, the peaceful liberation of colonial empires such as India, Indonesia, Burma, and the restoration of the State of Israel.

So far as human knowledge is concerned, the advances in the physical, psychological and social sciences during the first half of the twentieth century are probably greater than all those made in preceding centuries, but in so far as the human spirit is concerned, the past fifty years have revealed, on a magnified scale, its unpredictable ambivalence. On the one hand, the human mind has used the advances in knowledge of the nature of man and of the universe to enslave or destroy mankind; on the other hand, the human heart has aspired to this knowledge in order to liberate mankind from want, fear, ignorance and enslavement of all kind, and in order to generate its creative soul-searching capacities. This ambivalence is revealed in the behavior of individuals, of groups and of nations; this behavior has shaped the events of the half-century and has in turn been shaped by them. This behavior and these events have determined the history and destiny of all peoples, including those of the Jews everywhere.

Their Influence on Jewish Life

How have world events influenced developments in Jewish life? On the debit side we find destruction of Jewish settlements in Eastern Europe, first through the pogroms in Russia in 1904-5, and later during World War I. During World War II Hitler destroyed what was left of Jewish group life in Eastern and Central Europe. Before and since the war, Russian Communism has been gradually liquidating Jewish religious, cultural or com-

* (The year 1950 marked the end of the first half of the twentieth century. Significantly, this year was declared as Jewish Education Year for American Jewry by the American Association for Jewish Education. All during the year various communities held public gatherings to discuss local progress in Jewish education. To conclude the year's discussions and to focus attention on the status and progress of American Jewish education at the turn of the mid-century, the Association arranged the first all-inclusive American conference on Jewish education, in which representatives from thirty-two national Jewish organizations participated as well as those from most organized local Jewish communities in the country. This conference was held in New York City on January 13th and 14th, 1951.)

munal existence among surviving Jews. Until World War II, the tendency towards assimilation absorbed many individual Jews not only under communism, but also in dèmocratic countries in Europe and America.

On the credit side we find many undertakings on the part of world Jewry, and especially on the part of American Jewry, to save their brethren, to rehabilitate them and to restore their remnants to a homeland of their own in ancient Israel.

At the beginning of the century, mass emigrations of Jews from Eastern Europe followed upon the outbreaks of the Russian pogroms. The migrants came mostly to America where they were well received by their American brethren. Other more limited migrations to North and South America followed the Bolshevik revolution and the two world wars. Out of World War I came two hopeful and constructive measures for world Jewry: minority rights in European countries and the Balfour Declaration to establish a Jewish homeland in Palestine. Despite the fact that both these promises were embodied in treaties signed by the warring countries and in the guarantees of the League of Nations, the observance of minority rights by the contracting parties disappeared even before the dissolution of the League of Nations, and much of the Balfour Declaration had been gradually whittled away by England even before World War II.

The Second World War cast the spell of doom over all Jews, but also generated within them a deathless resolve to wrest life and freedom from the world. The horrible destruction of six million Jews by Nazism, the fight to death by Polish Jewry, the unwillingness of the nations of the world to open their doors to the persecuted homeless remnants of world Jewry, and the heroic determination of Palestine Jewry, with the help of American Jewry, to establish a homeland for themselves and their refugee brethren, finally won from the United Nations and the Arabs the restored State of Israel.

Effects on American Jewry

These events stirred American Jewry to many fraternal activities which found their expression in numerous local, national and overseas fund-raising or service agencies. These activities and agencies subsequently influenced the very character and structure of American Jewish life. Thus we note that American Jewry's protest against the Kishinev pogroms (1903-05) and their concern for the new immigrants who came to these shores in great number, led to the founding of the American Jewish Committee and the Hebrew Immigrant Aid Society (HIAS). The need to alleviate widespread suffering of Jews in Europe after World War I led to the establishment of the American Jewish Joint Distribution Committee. The popular action to obtain from the Versailles Conference the protection of Jewish rights abroad brought about the establishment of the American Jewish Congress. The Zionist Organization of America and its several related parties and groupings became the American expression of political, religious, cultural and labor Zionism. Following the Balfour Declaration during World War I, these organizations helped the World Zionist Organization to form the Jewish Agency for Palestine, vis-a-vis the League of Nations, and to assume the responsibility for the rebuilding of the Jewish Homeland. After World War I they initiated the United Palestine Appeal.

The extraordinarily augmented responsibilities which events during and since World War II placed upon American Jewry resulted in the merging of the Joint Distribution Committee, the United Palestine Appeal and the United Service for New Americans (an agency for settlement of Jewish refugees in America) into a new organization—the United Jewish Appeal. Through these united efforts an attempt was made to coordinate the fund-raising and the services of the several agencies concerned with overseas aid. To this Appeal were subsequently added the fund-raising efforts of civic-protective agencies of American Jewry. To fight for the political rights of Jews at the expected peace conference that was to follow World War II as well as at the founding conference of the United Nations, there was assembled the American Jewish Conference, representative of all Jews in America. Upon its subsequent dissolution there followed the Zionist Emergency Council, through which American Jewry widened its political activities on behalf of the reestablishment of a Jewish State.

In addition to these many activities on behalf of their Jewish brethren overseas, American Jews began to sense a greater responsibility for their own communal welfare. Their own numbers had grown from 1,058,000 in 1900 to 4,500,000 in 1950. To take care of the religious and social needs of Jewish youth in the armed services during and between the two world wars, there was created the National Jewish Welfare Board. Between these two wars this agency assumed the responsibility for developing a program of recreational and cultural activity for youth found in the YMHA's and Jewish Centers throughout the country. As a result of the spread of Nazism and Fascism before World War II, whose scourges also reached the American continent, existing agencies which were concerned with Jewish political and civic rights abroad, such as the American Jewish Committee, the American Jewish Congress, the Jewish Labor Committee, the B'nai B'rith and a number of local Jewish communities developed civic-protective programs against anti-Semitism. These several agencies subsequently coordinated their efforts to form the National Community Relations Advisory Council.

Effects on Local Jewish Community Needs

The preoccupation with overseas aid, with Jewish youth in the armed services and with defense against anti-Semitism, did not prevent American Jewry from

looking after their own growing local community needs. Quite the contrary. The greater the measure of responsibility they assumed for these overseas and defense purposes, the greater grew their measure of support of local philanthropic, social, religious and educational activity. The number of synagogues, schools, hospitals, homes for the aged, child care and family agencies multiplied.

All this activity on behalf of overseas and local needs developed within many an American Jew a keener awareness of his responsibility for the welfare of his fellow Jews. This awareness finally led to more efficiently organized programs of community structure, community responsibility and community leadership. Not only were Jews concerned with better and increased fund-raising, but with higher standards of services. While at first local charitable institutions and agencies joined to form local Federations of Charities, the increased needs for overseas aid during the past twenty-five years brought about the organization of Jewish Welfare Funds or combined Jewish Appeals which helped to coordinate and intensify community efforts, the better to discharge local measures of responsibility for all welfare needs, American as well as overseas. The need for a wider measure of responsibility and better organization involved an attempt to reach every Jew in the community, an invitation to him to contribute to community planning and services, an effort to spread reliable information concerning local, national and overseas needs and a greater measure of cooperation with other organized communities in discharging common responsibilities. These factors, in turn, contributed to an increased democratization of local Jewish community councils, and to the establishment of a national coordinating research and service agency called the National Council of Jewish Federations and Welfare Funds, which is now promoting Jewish communal organization and higher standards for communal services.

Effects on Spiritual Expression of American Jewry

The intensification and improvement of their philanthropic endeavor does not seem to have interfered with American Jewry's responsiveness to the needs of their own spiritual welfare. Increased immigration from Eastern Europe to America brought with it a multiplication of synagogues and Jewish educational institutions. This development has continued between the two world wars. Not only have they increased in number but also in variety. Moreover, institutions have benefited from American Jewry's mastery of the technique of organization, so that today there are several organized nationwide religious groupings, each with its respective institutions of higher learning and for the training of leaders. They are the Orthodox, the Conservative and the Reform. With each are affiliated synagogues and schools of their respective interpretation of Judaism or of God and Torah. In addition, there is also a secular-culturist grouping with its social and educational institutions which represents still another interpretation of Judaism. It is noteworthy that this structural organization and ideological differentiation within American Jewry progressed especially during the period between the two world wars when American Jews were so busy serving world Jewry, aiding in the establishment of the State of Israel and building their own local community life.

Despite the tendency toward differentiation in the religious and intellectual expression of American Jewish life, there is noticeable also a contrary tendency towards acceptance of a greater number of common elements in Judaism. Both of these tendencies may be the direct or indirect influences of the American way of life. On the one hand, American democracy encourages religious and cultural pluralism. On the other hand, American bigness and American techniques influence the very structure of religious organizations and their administration, and even the design of their buildings. As a result, we find that not only do synagogues and school buildings belonging to the various Jewish groupings resemble each other in design and operation, but so do, in many cases, their respective types of worship services and school programs.

A rapprochment of religious views is taking place in other ways. Once the idea of working towards the restoration of a State of Israel in Palestine caused dissension and friction between the Jewish religious and cultural groupings. Today they are united behind it. Once ritualism and symbolism greatly emphasized the division among the Jews. Today many Orthodox Jews fail to observe prescribed ceremonies, while the Reform and the secularists have actually taken steps to return to certain traditional forms and practices. In yet another respect these groupings resemble each other. Within each of them there is a division into conservative and liberal interpretations of their respective Judaisms. A most significant manifestation of the striving toward a more common bond of religious expression is to be found in the rise of an American school of Jewish thought called Reconstructionism, which seeks consciously to reconstruct American Jewish life for the individual and for the community on the basis of Judaism as a religious civilization. This intensified interest in the spiritual and cultural expressions of American Jewish life has had its effects not only on the specifically religious and educational organizations but curiously also on the social agencies. Thus we observe that national agencies, devoted primarily to civic protection, recreational, Zionist or philanthropic purposes, have begun to add Jewish cultural activities to their programs.

The communal and spiritual developments within American Jewish life have been presented here as a reaction primarily to political and social disturbances in the world at large. But American Jewish cultural and

communal activity have also been influenced by advances in the physical and social sciences as reflected in the material and cultural life of America and other countries. Regrettably, limitations of space and research do not permit even a cursory treatment of these influences at this point.

To the interaction of world events and Jewish events during the first half of the twentieth century, American Jewry responded in accordance with the finest in Jewish tradition. As a community it has written an epoch-making chapter in Jewish history which can compare favorably with those of preceding generations. Of course, the historian of this period in American Jewish history will, with justice, report many shortcomings or even backslidings. But, which generation or community in history had escaped them? Not only has American Jewry fulfilled, with devotion and consecration, the *mitzvoth* commanding the "redemption of the captive," and the redemption of the people and Land of Israel, but it has also sanctified the name of God and lent greater glory to the name of Jew. What world events tended to destroy, American Jewry sought to rebuild and, in the process, discovered its own dormant spiritual resources.

Effects on Jewish Educational Progress

This epoch-making record has not failed to make its impression on the growing Jewish youth of America and on the educational system which American Jewry built up in this country. The original literary and spiritual sources have continued to serve as the core and the content of Jewish education in America. Its structural form, however, reflects much of the American environment. Slow in development, and awaiting the end of economic and social pressures for adjustment to the environment, the American Jewish school system, a supplementary system to that of the public school, received its first real creative impulse when in 1910, in New York City, it became a community responsibility. The number of organized Jewish communities grew during the past twenty-five years. As they assumed greater measures of responsibility for a community program of Jewish education, the number and variety of Jewish schools grew. Today, nearly every well-organized Jewish community has a system of one-day-a-week, weekday afternoon and all-day schools, which include graded classes from the kindergarten through the college level, and are representative of the ideological groups in the community. While ideological autonomy is granted to each school within the community program, it accepts the supervision and the pedagogic services of the community's central agency for Jewish education with which it is affiliated, in keeping with the American democratic principle of diversity within unity.

How much of a system of American Jewish education has been developed in the past fifty years? What are its constituent elements, how well do they function; what is the aim of American Jewish education; what is its contribution to Jewish life or to American life? These are questions with which the balance of this chapter will deal.

As previously stated, the answers to these questions are related to the progress of world events and influences upon developments in American Jewish community life. The process of Jewish education in American, its content and its present status are the consequences of these developments. The future of Jewish community life in America is, of course, bound up with future world events, but its inner spiritual life can also be influenced by the direction which its Jewish educational system will take and the standards and content it will develop.

Interdependence of School and Society

At the very beginning of the twentieth century, Dr. John Dewey in America called attention to the interdependence of school and society. He showed how a democratic society influences the personality growth of the child and how scientific standards, free learning and activity and cooperative effort in a school help to assure a democratic society. In Jewish tradition, Jewish education is held as the supreme responsibility of the Jewish community without which it is bereft of character, purpose or continuity. Now that Jewish community life in America has grown more mature, it must assume a greater responsibility for the progress and effectiveness of the educational process it generates. On the other hand, now that the structure of Jewish educational system in America has been erected, it must assume a specialized purpose or function in developing Jewish personality and Jewish community life. What is this purpose or function? What can it contribute?

Jewish Education and its Function in America

Jewish education can contribute to the spiritual growth of the individual and of society. It can make this contribution through the social and religious practices of the individual Jew and through the social ideals developed and transmitted by the Jewish people during thousands of years. It is the distinctive historic experience of the Jewish people and its by-product,—an outlook on life—which distinguishes the content of Jewish education from that of other peoples. The preservation and enrichment of this content which we call the Jewish cultural heritage, through the educational process, is an obligation of Jewish parents and of the Jewish community. The proper discharge of this obligation can prove a blessing to Jewish children, a source of spiritual strength to the Jewish community and a cultural contribution to American civilization. These benefits represent a threefold function which Jewish education can serve in America.

Jewish education can prove a blessing to Jewish children and youth insofar as the joyous and creative resources of Judaism can be exploited to enrich the

growing personality of the individual, to help him to know himself, his parents and his background, to establish his relationship to world Jewry and to the world around him and to give purpose and meaning to his personal life.

Jewish education can prove a source of spiritual strength to the Jewish community inasmuch as it can help to give character to its group life, develop standards of conduct and mutual responsibility for the individual and the group, establish institutions for social welfare and for cultural and religious purposes, preserve the cultural heritage of the Jews and stimulate the pursuit and growth of prophetic, rabbinic and democratic ideals.

Jewish education can prove a cultural contribution to American civilization in the measure that it contributes to religious and cultural pluralism, to the principles and practices of American democracy and to the doctrines of the Brotherhood of Man and the Fatherhood of God. Such Jewish contribution to American civilization was made during its formative years, as was noted some years ago by Oscar S. Straus in his book "The Origin of the Republican Form of Government in the United States of America," where he reminds us that the American form of government rests upon biblical foundations. This was noted also by the distinguished historian, Lecky, when he wrote, ". . . Hebraic mortar cemented the foundations of American democracy."

Jewish education in America has still a further function to discharge, namely, to absorb as well as to contribute. Jewish education can help to infuse the content and structure of Jewish community life with the ideal and practices of American democracy, which permit diversity of opinion within community of action. Jewish education can also apply to its own process the high standards, the scientific knowledge and the experimental procedures which have made American education the foundation of American democracy.

Current Provisions for American Jewish Education

Whether the Jewish educational process in America can fulfill its functions depends largely on the measure and kind of facilities provided for this purpose by individual Jews and by Jewish communities throughout the country. What are the current provisions for American Jewish education? Is there a Jewish educational system in this country? What is its structure? How does it operate, and what does it achieve?

First and foremost, whatever of Jewish educational endeavor does exist, is based on voluntary interest. This means that whatever schools exist and whatever their operating costs, they are completely the result of voluntary action or contributions by individuals, by private organizations or by organized Jewish communities. The attendance in existing schools is also absolutely voluntary except as parents control the behavior of their children. Measured in terms of this Voluntarism, the record of Jewish educational achievement in this country, to date, is relatively high. Measured in terms of educational standards and of pupil enrollment, it is relatively low. What are the facts? Briefly reported, they are as follows:

Enrollment

There are today in this country about 635,000 plus Jewish children of elementary school age.* About 42.0% of this number are currently reported as attending some recognized Jewish school. This percentage is larger in smaller communities and smaller in larger communities. This figure does not mean that the remaining children never receive some kind of Jewish education. Actually, it is estimated that more than 80% of Jewish children *do attend* one or another type of Jewish school during the course of their elementary school years, except that they *do not all attend at the same time or stay long enough* to complete their elementary courses of Jewish study. Of the High School age group, only about 10,000 pupils or 3.8% are reported in attendance. Of the elementary school children who are enrolled, 50.2% are in one-day-a-week schools, (usually referred to as Sunday Schools), 41.8% are in afternoon weekday schools, and 8.0% are in private and congregational all-day schools (erroneously referred to by some as 'parochial schools').

Types of Schools

These three types of schools differ from each other in matters of schedule, point of view, program of studies, pupil achievement, teacher requirements, organization costs, auspices, origin and development. It is, however, the number of hours of instruction which helps best to classify them. The one-day-a-week school offers its pupils a rudimentary Jewish education. The weekday afternoon school offers them an extensive Jewish education, and the all-day school—an intensive Jewish education.

The Sunday School

As we have previously noted, 50.2% of all pupils (266,609) enrolled in Jewish elementary schools are to be found in the one-day-a-week schools. They are most frequently referred to as Sunday Schools because nearly all of them conduct their classes on Sunday mornings. They are also known as Religious Schools. There are a few whose classes meet on Saturdays only. Of the estimated total number of school units of all types, (2,745) 43.1% belong to the one-day-a-week group, and of the estimated total number of teachers in all types of schools (9,845) 61.3% belong to this group.

The time of instruction in most one-day-a-week schools is on the average two hours a week. There are some who offer more and some less. Part of this instruction time is

* Based on information supplied by the American Association for Jewish Education, through its Department of Research and Information, directed by Dr. Uriah Z. Engelman.

used for assembly exercises. These schools usually meet between thirty and thirty-five Sundays a year and provide a total of sixty to seventy hours of instruction per year. Their course of study is from six to eight years.

The one-day-a-week school is usually identified with the Reform congregation and its auspices even though the Reform group issued recently a curriculum also for a two and three-day-a-week school. The fact is that Conservative congregations, too, have Sunday school units. So do a large number of Orthodox congregations, especially outside New York City, and so do a number of Yiddish labor groups.

That the Sunday school unit should have been adopted in some form or another by the major Jewish ideological groups in this country is testimony to the influence of the American environment, and points to its pragmatic value. The one-day-a-week school has no historic counterpart in Jewish tradition or practice. Saturdays may have been used by adults for their own Jewish studies or for reviewing with their children their daily Jewish studies of the week, but attendance at a Jewish school was a *daily* requirement. The Sunday School in America is a Protestant contribution to religious education,* and represents an adjustment to the American public school which is attended by children of all faiths and where sectarian religion may not be taught. Previous to the establishment of the public school, American children received their daily instruction in schools conducted by the respective religious groupings.

It was in 1838 that Rebecca Gratz founded the first Jewish Sunday School for the "free instruction in Jewish history and related subjects to Jewish children in Philadelphia". A similar school was opened that same year by another lady in Charleston, S. C.* Both schools were communal and philanthropic in character. They were not founded as a pattern for Reform Judaism. They were motivated by a desire to give Jewish children some measure of Jewish education where they received none otherwise. That this type of school should have enjoyed to date such widespread acceptance among Jewish parents in this country may be due to two causes: their desire not to burden their children with attendance at two daily schools, involving evening hours, and their apparent failure to provide more attractive and more effective Jewish schooling for their children. At the same time, we must record the fact that despite the availability of the Sunday School with its abbreviated schedule, there is still a very large percentage of Jewish children who receive little or no Jewish education.

The program of studies in the one-day-a-week school differs with the ideological auspices under which it is conducted. While the language of instruction in all of them is English, some of them also introduce the teaching of Hebrew or Yiddish. In the Orthodox and Conservative congregations, there is more stress on traditional observances. In Reform congregations the school curriculum has during the past twenty-five years been nationally planned and directed through their National Commission on Jewish Education. The emphasis in this curriculum has been on preparation for participation in synagogue worship and on identification with Jewish life. The school studies include prayers and ceremonies, festival celebrations, religious and ethical teachings, biblical stories and selections, some Jewish history, some current events, a little Hebrew, participation in charitable and civic activities, and preparation for confirmation.

The teachers in Sunday schools are most often those who teach or have taught in public schools. There is an increasing demand in many congregations for higher standards of the Jewish training of these teachers and for their official certification on the basis of prescribed qualifications.

The Weekday Afternoon School

Of the pupils enrolled in Jewish elementary schools, 49.8% are to be found in weekday schools meeting after or during public school hours; (41.8% in the afternoon schools and 8.0% in the all-day schools). Of the estimated total number of school units, 52.3% are weekday afternoon schools in which are to be found close to

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* During the past two decades the Protestants and Catholics have popularized weekday religious instruction through what is known as "released time". It is a plan which offers one hour of religious instruction on weekdays. This hour is taken from the public school schedule on one day during the week, usually at the end of the morning or afternoon session. A pupil is released from that hour in the public school, upon the written request of the parent, in order to permit him to attend a nearby religious school, conducted independently by authorities of his own faith. The released time program has been established in nearly all the states and in thousands of communities all over the country. Its adherents report millions of enrolled pupils. Jewish organizations and religious leaders have, by and large, failed to accept this plan for their own children. While they have cooperated in inter-faith committees for goodwill reasons, they have recommended a substitute plan called "dismissed time". This plan would call for the closing of the public school one hour earlier one day a week, dismissing all pupils at the same time, without involving public school authorities in administrative or other relationships with the religious school, and thus avoiding any temptation to infringe upon the principle of separation of Church and State in matters of education. Jewish educators have feared the effects of the released time plan on existing Jewish weekday schools. Nevertheless there have been individual rabbis and some Jewish communities that have participated in the "released time" plan. This is especially true in New York City, where an interfaith coordinating committee exists to supervise the plan against error and for attaining best results. The Jewish organization that has taken greatest advantage of this plan is associated with the Lubavitcher group. It is estimated that about 7,000 pupils in all are to be found in these classes throughout the country. Educationally, Jewish teachers have found the released time classes ineffective, but they have been found useful as recruiting opportunities for regular Sunday or weekday schools.

* Leo L. Honor—"Jewish Education in the U. S."—*The Jewish People—Past and Present—Vol. II*—Central Yiddish Culture Organization—1948.

29% of the estimated total number of teachers employed.

Attendance at the weekday afternoon school varies with the school. There are some schools where pupils attend five days a week (32.9%), some where they attend four days (22.4%), some—three days (34.7%), and some—two days (10.1%). The majority of these weekday schools offer five or four days, 7½ or 6 hours per week, and 38 weeks per year of instruction. A few of them offer more and many of them less. In number of hours of instruction most pupils receive about 285 hours per year. There are, however, some who receive as many as 400 hours per year. These figures compare with 60 to 70 hours per year in the Sunday school.

The more traditional schools usually require more hours of attendance and offer a six-year course of study. Some of the weekday afternoon schools prescribe a five or a three-year course. In the latter case, the elementary course may be supplemented by a Junior or Senior high school course, depending upon the pupil's entrance age. The vast majority of the pupils in these schools remain only two or three years. Most of them enter at the age of nine or ten or just before thirteen for Bar Mitzvah (confirmation) purposes.

Weekday afternoon schools are conducted under congregational or communal auspices. It is the Orthodox schools that require more frequent attendance and longer hours of instruction.

Five, four and three days a week schools are common to all groupings, except perhaps the Yiddishist Labor and the Reform. Among the latter there is a recent tendency to add one weekday session (about two hours) to the Sunday school session. The three day a week school is most frequently found among the Conservative and Yiddish Labor groupings. Congregations usually refer to their schools as religious schools, while those under communal auspices are generally called Talmud Torahs. In their religious attitudes, the latter are most often Orthodox and sometimes Conservative.

Historically, the Talmud Torah (the Study of Torah) is an institution which had its origin in Jewish tradition and especially in Talmudic times. The teaching of Torah to the young was a religious duty of parents from the days of the Bible. The maintenance of Talmud Torah classes, especially for the children of the poor, was a religious obligation faithfully adhered to by Jewish communities in Palestine and in the Diaspora. The Talmud Torah was brought to this country by immigrants from Eastern Europe, together with a sister institution called the "Heder" (room). The latter was a private school attended by children whose parents could afford to pay tuition fees. The former was a school for the children of the poor, maintained by the community. The Heder was so called because it was a room set aside in the private home of a "melamed" (teacher) for instruction of his pupils. Its replica in this country did not thrive. Here, the "rebbi" (teacher), usually an elderly gentleman, unadjusted to his American environment and unprepared for any other vocation, pursued his occupation out of economic necessity. Instead of a room in his home, he would often rent space in a store or a flat, or he would give private lessons to pupils in their homes. The pupils learned little and their learning experience, compared with that in the public schools, made Judaism unattractive to them. There were, however, a few exceptions of well-conducted private schools which produced good results.

Even as the Heder failed in this country, the Talmud Torah succeeded. In fact, it assumed a special American form and character. Jewish parents were denied the privilege of a general education by the governments in Eastern Europe. When they reached American shores, they embraced the democratic public school for their children and remained its loyal devotees. They were concerned, of course, also with the Jewish education of their children. They sought to provide this education after public school hours. The Talmud Torah soon became the afternoon Jewish community school for rich and poor alike after the pattern of the public school, except that parents who could afford it, paid a monthly tuition fee, while scholarships were supplied by the local members and directors of the neighborhood Talmud Torah society.

The Talmud Torah was usually housed in a building of its own. Its pupils and its course of study were graded even as in the public schools. Because it was a community-supported school, it attracted learned and idealistic teachers who had fled European persecution or hardships. These schools laid the foundations for subsequent secondary and teacher training schools. Out of these Talmud Torahs eventually came many of the personnel who now serve as Hebrew teachers or as rabbis in American communities. In more recent years, because of the shifting of population, local Jewish community Welfare Funds have taken over the support of these Talmud Torahs.

The All-Day School

Successful as was the Talmud Torah, its heydey seems to have passed together with the influx of Jewish immigrants to this country. As Jews became economically and socially adjusted, they moved into less congested neighborhoods, established local congregations and erected beautiful synagogues and temples, which also provided local Jewish school facilities. Thus the neighborhood Talmud Torah was transformed into the congregational weekday school and Sunday school. Instead of requiring their pupils to attend a minimum of five days or ten hours a week, these congregational schools began to accommodate parents and pupils with a two or three-day-a-week schedule, and in some cases, with as little as four hours of instruction per week. Even the communal Talmud Torahs in the older and poorer

neighborhoods have begun to feel the effects of this change of attitude. Less hours of instruction have lowered the standard of pupil achievement, weakened the position of the Jewish teacher, and practically emaciated the program of the weekday afternoon school.

On the other hand, there are many parents who want an intensive Jewish training for their children. They realize that the great Jewish literary and religious heritage accumulated over the ages cannot be transmitted during the shortened hours of the new congregational weekday school or Talmud Torah, nor do they overlook the burdensome schedule of attending two schools a day. They have therefore developed for themselves the private all-day school. This all-day school meets during public school hours, and sometimes adds to them an hour or more per day. Its course of study includes the regular public school program as well as an intensive program of Jewish subject matter. While most all-day schools are Yeshivoth, under Orthodox auspices, there are also others under Conservative, Hebraist or Yiddish-Labor auspices. The relative growth of these all-day schools is extraordinary. While the first of the existing Yeshivoth was organized in New York City in 1886 and another in 1903, about eighty per cent of them have been established since 1945 and for this reason do not yet have a full eight-year course of study.

As recorded previously, of all the pupils enrolled in the several types of existing Jewish schools, 8.0% are to be found in these all-day schools. Of the total estimated number of school units, 4.6% are all-day schools and of the total estimated number of teachers in all types of schools, 9.7% are in the all-day schools.

Despite its recent and relatively rapid growth, the all-day school accommodates for the present only about 3.4% of the total number of Jewish children of elementary school age in this country. While this percentage may increase, it is not expected that this type of school will exceed in enrollment all other existing types, because of its costliness and because of the deep-rooted regard of the Jewish population for the public school. This regard may undergo a change, if current sectarian pressure for the teaching of some religion in the public schools should succeed. At the same time we should remember that historically there were Jewish all-day schools and boarding schools in New York City, in Philadelphia, in Chicago, before the rise of the American public school, when all education was conducted under religious organizational auspices.

The Jewish all-day school is sometimes referred to as the Jewish parochial school because it offers religious as well as secular subjects and serves in place of the public school. Actually it differs from a "parochial" school because it is not a parish or church school, since there is no central or overall "church" in Judaism. In fact, it is a private school conducted and supported by a local membership society, which elects its own school board. Parents contribute either dues or fees to the society, which also solicits scholarships for poor pupils from individual donors or from central community funds. Many Jewish communities are beginning to recognize the value of these schools as special preparatory institutions to schools of higher learning, where qualified students can train for religious or communal service and for Jewish scholarship.

The all-day school meets five days a week, six or more hours per day. Most of them offer about 38 weeks and nearly 1200 hours of instruction per year. Individually they vary among themselves in daily schedule, in language of instruction, in emphasis on the subjects of study. The Orthodox group calls this school the "Yeshivah Ketanah" or "Junior Academy", to distinguish it from the traditional "Yeshivoth" or Talmudical academies for adolescents and adults which were for centuries the traditional seats of higher learning and which produced the famed rabbis and scholars in Jewish history. The term "Yeshivah" in connection with these elementary schools was borrowed to emphasize the fact that Talmud was a subject of intensive study in these schools. The "Yeshivah Ketanah" stresses strict observance of ritual law and intensive study of original biblical and Talmudic sources. Its pupils begin their day with Hebrew prayers and continue with religious studies during the first half of the school day. Their secular or English subjects, prescribed by the State Department of Education, are studied in the afternoon. All general subjects are taught in English by State certified teachers, while the Hebrew or religious subjects are taught by another set of teachers qualified to teach in Hebrew or in Yiddish. The latter language is used especially in the teaching of the original Talmud text by teachers who have themselves come from Yiddish-speaking Yeshivoth in Europe. Hebrew teaching as a language is secondary in this type of Orthodox school.

There is, however, a group of "Yeshivoth Ketanoth" where the study of the Hebrew language and literature as such is considered important, and spoken Hebrew is used in the teaching of biblical and Talmudic texts.

There are some "Yeshivoth" and other all-day schools which follow a different schedule or pattern of instruction. They seek to integrate Hebrew and general subject matter. English or Hebrew subjects are offered in alternate hours during the entire school day. In some of these schools, teachers are qualified to teach both Hebrew and English subject matter.

In all-day schools sponsored by Conservative groups, there is greater emphasis on the Hebrew language and literature than on Talmudic study, although that subject, too, is included. There is, of course, a less Orthodox approach to religious observance. In the case of the Yiddish and laborite schools, there is greater stress on the Yiddish language and literature and a more radical or secular approach to religious observance.

The Foundation School

Not every Jewish all-day school has been established as a complete substitute for the public school. There are some who retain their pupils through the primary grades only and then transfer them to the higher grades in the public school. The pioneer school in this group is known as Beth Hayeled, the House of the Child. It was founded in 1939 by Ivriah, the Women's Division of the Jewish Education Association, in New York City, as an experimental school in early childhood education, offering a bi-cultural program with emphasis on the personality development of the child, and with a view to laying an emotional and intellectual foundation for the child's subsequent attendance at the public school and at a Jewish weekday afternoon school. Children are admitted to this school at the age of three and remain there until the age of eight or nine. Thus they pass through the preschool, kindergarten and primary grades and then go on to Grade Three or Four in the public school. They are also prepared for more rapid progress in their adjustment to and in their pursuit of Jewish studies in the supplementary weekday school. To date, the Beth Hayeled has developed a bi-cultural experience program for its pupils that serves as an example to others. It has become a practice and observation center for teachers-in-training from local training schools and universities. Its research studies indicate relative success in the achievement of its purposes.

Secondary Schools

Each type of elementary school sends its graduates to its respective High School, or high school department. In some communities, where the number of graduates from one elementary school is too small to form a separate high school class, the graduates from Orthodox and Conservative elementary weekday schools may go to the same central communal Jewish High School. In such cases the ideological differences between these two groups do not seem to be too serious to keep them apart. The regrettable fact about the secondary schools is that their enrollment currently is only about 5% of that in the elementary schools. The comforting fact about them is that this enrollment is growing.* Their schedules correspond respectively to those of the elementary schools with which they are associated.

The course of study in these high schools is about four years. The subjects of study in the weekday afternoon schools include the original classics, the Bible, Prophets, Commentaries, Talmudic text, medieval and modern Hebrew literature, as well as history, Palestine, current events, Jewish religious and philosophic texts. The language of instruction is Hebrew. There are, of course, some high schools where the language of instruction in most subjects is English but where the Hebrew language and literature receive much attention.

The Sunday schools, too, have their high school classes, which offer two to four year courses. Their language of instruction is English. Their courses in Jewish history religion, literature and Hebrew are more comprehensive than in their elementary classes.

The most intensive courses are given in the High School Departments of the all-day schools. There the pupils study intensively, especially the biblical, Talmudic and medieval classics. Many of them continue their studies in rabbinical departments of the same schools or at outside rabbinical schools.

Extra-Curricular Activities

Extra-curricular activities are to be found in all the types of schools mentioned. They involve celebration of the Sabbath or of festivals, Jewish and American, and participation in Jewish communal or charitable activities, student organizations, clubs, assemblies, choirs, dramatics, dancing and similar activities. The number of and time allotment for these activities depend upon the modernity of the school.

Summer Camps

It is interesting to note that a number of the all-day schools have opened summer camps where their pupils continue their Jewish studies for at least a part of the day. Other camps for Jewish children, more communal or general in character, have grown in number. While conducted in a Jewish religious and cultural spirit, they offer all the usual activities of camp life. In some of them, special classes for the study of Hebrew are provided. The spoken language in these camps is, of course, English. There are a few camps, opened in recent years, where the spoken language is Hebrew. Such camps are sponsored by Hebrew-speaking or religious organizations or are attached to Bureaus of Jewish Education and teacher-training schools. In these Hebrew camps, student-teachers and campers continue their Jewish studies part of the day and engage in the usual camp activities the rest of the day. There are also a number of Yiddish-speaking camps which have been in existence for many years.

Content of Studies—Differences and Common Elements

A. *Differences*

In discussing the several types of schools, we have noted that they differ among themselves in schedule,

* While not a part of the Jewish educational system, there are currently about 7,000 pupils studying Hebrew in New York City public Junior and Senior High Schools. The subject was introduced in the high schools in 1930 with the aid of the Jewish Education Association and the Bureau of Jewish Education. The continued interest of students and authorities in this subject has been nurtured by the Jewish Education Committee (founded 1939) through its Hebrew Culture Council. Public High Schools in other cities, too, are beginning to show interest in this subject.

curriculum, program of studies, auspices, ideology or religious point of view. At the same time, many of the subjects they teach are common to all. Before recording these common elements, let us examine further the differences as they may effect the contents of study.

Four different groups were mentioned above: the Orthodox, the Conservative, the Reform and the Yiddish Laborites. Their origins are historically rooted in European Jewish experience. In this country, even their designations reflect the American Jewish environment.

The Orthodox group emphasizes the traditional attitudes and practices derived from rabbinic interpretation of Talmudic law, as codified in the Shulhan Arukh by Joseph Karo (1488-1575), which until recent years served as the basic religious law for the individual and for the Jewish community. It is in this country that the designation "Orthodox" was adopted. To this group belong the Yeshivoth, the Yeshivah University (organized 1915—Founded as Yeshivah Rabbi Isaac Elchanan in 1897), the Union of Orthodox Jewish Congregations of America (founded 1898), their rabbis and their several organizations, the Agudath Harabbanim (1902), the Rabbinical Council (1942), the Hassidic elements, the Mizrachi, the Agudath Israel, the Young Israel and all their respective affiliates.

The Conservative group still adheres to much of the traditional codified laws, but it is ready to accept a more liberal interpretation of customs, ceremonies and scriptures, and a more modern or evolutionary view of revelation. This group is represented by the United Synagogue of America, founded 1913, its congregations and their affiliates, by the Rabbinical Assembly of America, founded 1919, and by the Jewish Theological Seminary of America, founded by Dr. Sabato Morais in 1886 and reorganized in 1902 by Dr. Solomon Schechter. They are called "Conservative", to distinguish them from the Orthodox on the one side and the Reform on the other.

The Reform, or Liberal group, is so called because of the changes in practices and beliefs it adopted in order to reform traditional Judaism. This group developed in this country under the influence of a number of rabbinical leaders, who came here about the middle of the nineteenth century from Germany and Central Europe, where as a result of the Emancipation, attempts were made to westernize Judaism. The outstanding leader among these rabbis was Isaac Mayer Wise, who founded the Union of American Hebrew Congregations in 1873 and the Hebrew Union College in 1875. The so-called Pittsburgh Platform of 1885, accepted by this group, announced a complete break with traditional laws, customs and ceremonies, a scientific approach to revelation and Scriptures and the negation of aspirations for a return of exiles to the land of Israel. This platform was substituted by the Columbus Platform, officially adopted in 1937 by the Central Conference of American Rabbis (founded 1889), which restored a more favorable attitude towards festival ceremonies, the Hebrew language and the Land of Israel. To this group belong all the Reform or Liberal congregations, their rabbis and affiliates.

The Yiddish Laborites had their origins in Eastern Europe, where they participated actively in the political, economic, social and religious emancipation of the masses. Their leaders and followers who came to this country sought to preserve the language of the masses and their folkways, to modernize Jewish cultural values, to express their social ideals—through adherence to Socialism. Today their common attitudes towards traditional customs and religious values have undergone some changes, as have their interpretations of some aspects of socialist doctrine.

While this group is referred to as Yiddish and Laborite, it is really made up of several groups. For many years they divided into followers of the Zionist movement and those who belonged to the Bundist movement, with its emphasis on local minority rights of the Yiddish masses. Within the latter group, a schism took place. Some of their affiliates broke away to form the International Workers Order (later changed to Jewish Peoples Fraternal Order), which has been charged with communist sympathies. Thus it is that one designation does not describe them all. Despite the modification in their attitude towards traditional customs, they are all usually referred to as the secularist-cultural group. The Yiddish Scientific Institute (YIVO), the Sholem Aleichem Folk Schule, the National Arbeiter Farband Schools and the Arbeiter Ring (Workmen's Circle) schools are usually identified with this general group.

The division into sub-groups, with their right, middle and left wings is true not only of the Yiddish-Laborite group, but also of the Orthodox, Conservative and Reform groups. The outstanding sub-group is the Reconstructionist, which may be regarded as the left wing of the Conservatives as well as the right wing of the Reformists.

All these major and minor differences among the groups and within them are reflected in the teachings of the schools respectively affiliated with them.

B. *Common Elements*

Despite the many and significant differences among the several groups and their respective schools, there is a common core of content for all of them. After all, they are all part of the Jewish people, have a common past, live together, and face a common destiny. In 1944, the Supervisors of the several types of Jewish schools met under the auspices of the Jewish Education Committee of New York City and found that there was a set of common elements of *subject matter which they could all teach.**

These are: (1) Torah, which represents the accumu-

* Reported by Dr. A. M. Dushkin, in JEWISH EDUCATION, November, 1945, Vol. XVII, No. 1.

lated literary and spiritual heritage of the Jewish people through the centuries. Its development began with the Pentateuch and continued through many languages, especially Hebrew, to give expression to the way of life and to the growing social ideals of the Jewish people. It is today as ever the spiritual wellspring for the creative, cultural religious development of the Jewish people. (2) *Personal Jewish Living,* implies the application of Torah as a way of life to personal behavior. It requires obedience to the moral law (obligations to God and to man), as well as observance of Jewish customs and laws. (3) *Hebrew* is the historical, classical, as well as modern language of the Jewish people. It has served as the repository of their great literary treasures and as the vehicle for their rich cultural expression. It is still needed today for the recital of prayer in the synagogue, for the study of the classics, and for reading the modern book or newspaper from Israel. (4) *The Jewish People* implies self-identification of the individual Jew with his people and his acceptance of mutual responsibility between himself and other Jews. Knowledge of the past and present of the Jewish people helps him toward more intelligent exercise of personal and group responsibilities towards preservation of his spiritual heritage and towards self-preservation. (5) *The Land of Israel,* like Hebrew, has been identified with the Jewish people, its past and present. It filled Jewish tradition and prayer. The entire literature is replete with its memories as well as with the longing expressed for its restoration. Today it is once more the homeland of the homeless Jew fleeing persecution and the responsibility of every Jew who feels kinship for his brethren everywhere. (6) *The American Jewish environment* is a fact with which every American Jew and American Jewish school must reckon. It implies a knowledge of the history and development of the Jewish community in America, participating in its institutional and communal activities, contributing to the cultural and spiritual welfare of the American commonwealth, and preserving the equality of the Jew as an American against anti-Semitic or other un-American influences. (7) *Faith* in a loving God and "in the divine purpose making for the improvement of world and man, involving the human obligation to strive toward a better, more informed democratic world order".

The order in which these common elements have been listed here bears no particular significance. These elements are inter-related and may appear in any of the subjects studied. The treatment and interpretation, and the time allotment to each of them will vary with each school. Two assumptions underlie the teaching of these common elements in all the schools. They are: the desire to help preserve the Jewish people and its spiritual assets regardless of ideological changes promulgated by the group, and the readiness to make some adjustment to environment regardless of the method of interpretation by the group. Thus we find that despite diversity of approach to Jewish and American values, all these schools are organically related to one another.

Methods

The method of teaching varies from the formal to the progressive within each type of school. Each school controls its own methods, text books, curriculum, teachers. Stress on memorization and use of original texts are greatest where more formal methods are used. In the less formal school, the curriculum includes the use of arts and crafts, dramatics, dancing, music, current events trips, audio-visual aids, etc. Practically all schools have some curricular activities, as indicated previously.

The Development of an American Jewish School System

The variety of elementary and secondary schools described here points up the fact that the Jews in America have, during the past fifty years, developed a differentiated series of schools. Do these schools constitute a system organically related? The answer to this question depends upon the degree of relationship between one school and another and upon the measure of responsibility for them shared by the Jewish community at large. The first steps towards developing community responsibility for and mutual relationships between existing schools were those taken by Dr. Samson Benderly in New York City when he established in 1910 the local Bureau of Jewish Education under the auspices of the Kehillah. This was the first local central community agency for Jewish education in the U. S. A. Today (1950) there are about forty such agencies supported by local Jewish welfare funds. These central agencies not only encourage ideological autonomy, but also, through supervision, help to advance educational standards within each type of school and to relate them one to another in a comprehensive and organic community program of Jewish education. As a result of this community guidance and support, we now have the structural outline of an American system of Jewish schools.

There are today in a number of Jewish communities a graded series of Jewish schools, ideologically related or communally coordinated, which include not only preschool and kindergarten classes, Foundation Schools for very young children, elementary schools, secondary schools and educational camps, but also Colleges of Jewish Studies, adult institutes for general Jewish study, and special training schools for teachers.

Youth and Adult Education

The formal institutes of Jewish studies for youth and adults* and the Colleges of Jewish Studies have been developed in the past twenty-five years and have been growing in number. Of the latter, there are at present about a dozen in this country. They require three or four years of study towards graduation. They serve as con-

* The first one of its kind, the Israel Friedlander Classes, was organized in 1920-21 at the Jewish Theological Seminary in New York City.

tinuation schools for graduates from Hebrew high schools and prepare students for advanced Jewish studies, and for training in the Jewish professions. These colleges are conducted by local Bureaus of Jewish Education or are attached to higher institutions of Jewish learning.

The Adult Institutes of Jewish Studies may be departments of the above colleges or they may be conducted as separate schools by local Bureaus of Jewish Education in cooperation with Centers or/and synagogues. Courses offered include Jewish history, Biblical studies, Hebrew or Yiddish, Current Events, Religion, Philosophy, the State of Israel and similar subjects. There are no formal requirements for admission but there are special requirements for those who seek certification and graduation.

The study of the Torah for its own sake by adults is a long-revered tradition among Jews. It has been regarded as a religious obligation as well as a form of relaxation. Even today, study groups will be found at the morning or evening prayer services in Orthodox synagogues. The Prayerbook is replete with selections from the Bible, Talmudic and other classic sources. The synagogue itself is called the Beth Hamidrash, the House of Study. The holiness of the Sabbath is enhanced through the study of selections from the Pentateuch, Prophets and Talmudic literature.

Informal Jewish Education

Important as are these developments in formal education for Jewish youth and adults, equally important are the informal and activity programs of, by and for them. There are a number of national Jewish youth organizations whose affiliated groups may meet in synagogues, in schools or in Jewish centers. These youth organizations are in most cases the youth divisions of adult parent bodies, or agencies, Religious, Zionist, Hebraist Yiddish or Philanthropic in character. They usually express the ideological purposes and programs of their parent bodies, as well as their own youth interests through social, intellectual, communal and charitable activities. While in the main they are co-educational, there are some whose membership is confined to young men or to young women only.

The largest central agency for Jewish youth is the National Jewish Welfare Board, which has recently made Jewish activities a most essential part of Jewish programs. This agency reports that in 1947 there were 314 Centers, with a participating membership of 458,000. Of these, 37% were adolescents or young adults, 37% were adults and 26% were children.* The activities in these Centers are conducted by trained group workers and are associated with Jewish events, festivals and community experiences. The J.W.B. itself sponsors and stimulates such projects as Jewish Book Month, Jewish Music Month, Jewish History Week, etc.

In addition to these formal and informal agencies, Jewish educational endeavor among youth and adults has been aided greatly by the large number of books of classic and modern Jewish interest published by the Jewish Publication Society in Philadelphia (founded 1885). This Society has also published books for children.

Women and Jewish Education

The interest of Jewish women in Jewish education, as students as well as communal workers is growing.

On the elementary school level, we find that girls constitute more than half the number of pupils in the one-day-a-week schools, less than one third in the weekday schools and more than one fourth the total register in the all-day schools. The lower percentage of girls in the more intensive schools is probably due to the erroneous and antiquated notion entertained by many parents that Jewish education is an obligation for boys, but not for girls. It used to be expected that the latter could acquire what Jewish knowledge they needed at home, especially if they be Orthodox. Most Orthodox Yeshivoth are established for boys only. Fortunately, the attitude towards girls' education is changing. The more modern Yeshivoth are co-ed and there are even some Yeshivoth for girls only.

On the secondary, college and teacher-training levels, we find not only a rise in the number of women students but, in many cases, a much higher percentage than of men. This fact is especially true of attendance at adult schools for Jewish study. Three facts may account for this change. A larger number of girls in the elementary schools continue their Jewish studies; Jewish knowledge helps them to find teaching or office positions in Jewish institutions; Jewish knowledge helps them in Jewish home-making. Many an American Jewish home has become empty of Jewish religious practices or cultural values, which schools for adults are helping to restore.

An interesting phenomenon in American Jewish education is the number of married women and mothers who attend classes for Jewish studies conducted by synagogues and centers, by Jewish women's organizations and by adult schools. In New York City a special Women's Institute for Jewish Students at the Jewish Theological Seminary serves several women's organizations. In other cities, some adult schools provide special lecture courses for each of the women's organizations. In many places, parent-teachers organizations supply lectures and classes for parents of children attending elementary schools.

In the area of Jewish communal activity on behalf of Jewish education, Jewish women's organizations are playing an increasingly important role. Through parent-teachers organizations, mothers are helping to stimulate the interest of children and parents in Jewish studies and practices, to provide prizes, school furnishings and

* Year Book, Jewish Social Work, 1947 (Council of Jewish Federations and Welfare Funds), p. 49. In 1950 there were 342 Centers.

even scholarships for poor children. Most schools have their women's auxiliaries, and practically every synagogue has its sisterhood. In some cities there is a special women's division associated with the local Bureau of Jewish Education, like Israela in Los Angeles and Ivriah in New York City. It is the latter, organized in 1926, that founded the Beth Hayeled and contributed a new type of American Jewish school, namely, the Foundation School. In New York City there is also a city-wide United Parent-Teachers Organization. On the national level we have women's divisions associated with each of the respective ideological or religious groupings. Their membership consists of local sisterhoods and chapters, and they participate in all the educational projects of their respective parent bodies. Many of these women's organizations seek to interest their members not only in their respective synagogues and schools but also in the restoration of Jewish religious and cultural activities in their homes.

In addition, there are many Jewish women's organizations, locally and nationally, which are devoted to various Jewish social welfare or communal activities. All of them have indirectly some Jewish educational value. Many of them belong to the National Federation of Jewish Women's Organizations. In the case of some of them, like Hadassah or the National Council for Jewish Women, we find special departments created for the Jewish education of their members, or for the support of special Jewish educational projects in America or in Israel. There are also national women's organizations devoted specifically to the Jewish communal aspect of American Jewish education. They have been established but recently. They include the United Parents Association of the Yeshivoth, as well as the National Parent-Teachers Association and the Women's Division of the American Association for Jewish Education, both of which were initiated at the latter's 1949 annual meeting.

Teachers

Not only the point of view of a school but its very success depends upon the teacher and his qualifications. In the case of the Jewish school, whatever its type, these qualifications must be of high standard, if it is to succeed. It is the teacher, his personality, his behavior and his knowledge that become the source of Jewish inspiration for the child. It is the teacher who guides the Jewish child into Judaism and trains him for Jewish living. To succeed in the American Jewish school, the teacher must have training equivalent to that of a college graduate, in his general and Jewish knowledge and in pedagogics. His Jewish training should have included the study of the Hebrew and Yiddish languages the classics and modern literature of both languages, the original sources of Judaism, the history, religion, philosophy and contemporary life of the Jewish people, including the American, European and Israeli scenes. In pedagogy, he must know modern American theory and practice and be able to apply the same to the children and subjects of the Jewish school. But it is more than knowledge that he must possess. He must love children and Judaism, feel a sense of dedication to both, and enhance their spiritual potentialities.

The task of the teacher in the Jewish school is relatively more difficult and more responsible than the corresponding one in the public school. The former teaches more hours per year and the subject matter he offers his pupils is frequently foreign and burdensome to them. In the case of the afternoon school, pupils come to him after a full school day, tired and distracted, yet voluntarily, except for parental influence and the teacher's ability to attract them.

Despite the many qualifications and responsibilities demanded of the teacher in the Jewish school, his economic and social status is relatively lower than that of his colleague in the public schools and than that of other highly qualified Jewish communal or religious functionaries. Measures to improve his status have been taken by organized Jewish teachers organizations, as well as by central communal agencies for Jewish education, locally and nationally. These measures include provisions for regular salary schedules, tenure of office, health insurance and pensions, Boards of Review and Appeals. In addition, these measures include provisions for the professional growth of the teacher, such as teacher certification, in-service courses, supervision and opportunities for advancement to positions of greater responsibility and higher learning. These measures have been taken, not only to help and to hold the present limited personnel in this field of Jewish educational endeavor, but also to attract new personnel from the very best of our youth who may be able to find in this highly learned and spiritual vocation a sense of self-respect and self-fulfillment and an opportunity for consecrated service to children, to community, to country, to culture generally.

To prepare and to train teachers with these qualifications of personality and learning are the purposes and province of the Jewish Teacher Training Schools, of which there are about a dozen in this country. Of these, seven have been accredited by the National Board of License, sponsored jointly by the National Council for Jewish Education and the American Association for Jewish Education. The others are still in various stages of development, not having the minimum requirements of this National Board. Following a recent survey of these schools, made under the auspices of this national body by Louis Hurwich, Dean Emeritus of Boston Jewish Teachers College, plans for a representative association of these training schools are under consideration.

There are six training schools in New York City. There are two in Chicago, and one each in Boston, Philadelphia, Baltimore and Los Angeles, sponsored by local Bureaus of Jewish Education. There are beginnings of such schools also in Cleveland and Detroit, and there are

teacher-training courses offered by Bureaus in cities without training schools. They train teachers for weekday and Sunday schools and in some cases for all-day schools. Some of these schools are associated with rabbinical seminaries and represent their respective points of view. In New York City there are the Teachers Institute (founded 1909), of the Jewish Theological Seminary of America (the Conservative), the Beth Midrash Lemorim (for men) founded 1917 and the Beth Midrash Lemorot (for women) founded 1928, of the Yeshivah University (Orthodox); the Yiddish Lehrer Seminar (founded 1918) of the Yiddish Laborite group, and the School of Education and Sacred Music (founded 1947), of the Reform group. The latter belongs to the two merged institutions, the Jewish Institute of Religion (New York City) and Hebrew Union College (Cincinnati). Another ouststanding teacher-training school in New York City is the Herzliah Academy. It is not attached to any particular group. It is, however, Conservative, nationalistic and strongly Hebraistic in its emphasis. The first communal Jewish teacher training school was Gratz College in Philadelphia, organized in 1897 under communal auspices.

The accredited training schools require a minimum of four or five years of attendance. They vary in their requirements for admission and graduation, in hours of attendance, in ground covered and relative time given to subjects studied. A few of these schools have arrangements for exchange credits with local universities where their students pursue non-Jewish pedagogic studies. A few of these teacher training schools have the right to grant bachelor degrees in Jewish Education and some are permitted to grant higher degrees. Only recently have some of them begun to recognize the need for specialized training in the field of Jewish education and to prepare candidates for such branches as pre-school teaching or supervision.

In 1945, Dropsie College in Philadelphia (founded 1907), a non-partisan graduate institution for Hebrew and Cognate Learning, devoted to Jewish scholarship, opened a Jewish Education Department for the purpose of training scholars, research workers, supervisors, text book writers, high school and college teachers, executives and other supervisory personnel in the field of Jewish education. Through cooperation with the American Association for Jewish Education, this college is now offering fellowships to encourage advanced studies in the science of Jewish education.

Institutions of Higher Jewish Learning

At the apex of the system of Jewish schools of America are the institutions of higher Jewish learning, which are concerned primarily with the preparation of scholars in the field of Jewish knowledge, or with the training of rabbis. About eight of them are known nationally. Most of them are Rabbinical Seminaries or Talmudical Schools. In the more modern of them one or more courses in Jewish education are offered, so as to acquaint rabbis-in-training with practical school problems they may have to face in the ministry. As we have noted previously, some of these seminaries and other institutions also have separate departments or schools for the training of teachers. Some of them have, in addition, departments for popular Jewish education, renowned libraries and museums and outstanding publications. For example, the Jewish Theological Seminary has, besides its Teachers' Institute, also a College of Jewish Studies, a School of Jewish Studies, a University of Judaism in Los Angeles, the Eternal Light Radio program, a Department for Interfaith Studies, a famous Jewish Library, a separate Jewish Museum Building and a University of Judaism in Los Angeles. The Yeshivah University has also a Department for Advanced Studies in Jewish Education and for Communal Service, a High School department, and its Department of Secular Studies. The Hebrew Union College—Jewish Institute of Religion (merged 1948) has its centers in Cincinnati and New York. Its School of Education and Sacred Music in New York trains teachers for the Reform schools as well as cantors for all denominations. In Chicago there is the Orthodox Hebrew Theological College (1921) which has a Teacher Training Department (1940), and also the College of Jewish Studies with its Teacher Training and Graduate Departments. In New York City there are also the Yeshivah Torah V'daat (1918), the Yeshivath Yavne and Hassidic schools. The non-rabbinic schools include Dropsie College in Philadelphia, which has recently added a department for the study of Israel and the Near East and the Yiddish Scientific Institute in New York City (YIVO), brought to this country from Vilna, Poland, during the early days of the Hitler regime. This institution specializes in Jewish historical and sociological research, encourages workers in this field through a program of graduate fellowships and stimulates interest in Yiddish culture through a program of conferences, literary contests and prizes.

In addition to these several institutions, there is a Training Bureau for Jewish Communal Service, which offers in-service and advanced training to a selected group of candidates in all branches of Jewish communal service. These workers usually receive most of their training in general schools for social service or group work. Their Jewish training or experience they must acquire while in service. This Training Bureau is successor to two previous attempts to conduct a special graduate school for Jewish social service. These attempts were abandoned because of lack of community interest or popular support. Mention might also be made here of Brandeis University opened in 1948 in Waltham, Mass. It is a general American university conducted under Jewish auspices and includes departments for the study of the Hebrew language and literature and Jewish history.

Buildings and Finances

There is little available information concerning the number of existing Jewish school buildings in this country, their costs, facilities or equipment. About 2700 individual school units have been reported. Even if two school units are accommodated in one building, there would appear to be about 1,400 separate school buildings. The likelihood is that there are more. Their total costs would run into tens of millions of dollars. Too many of them are still, however, housed in vestry rooms of synagogues or in makeshift buildings. There is nevertheless a growing number of modern school buildings with excellent equipment under congregational as well as communal auspices.

The total costs of operating the existing Jewish school system in the U. S. A. are also unknown. These costs are currently estimated at $25,000,000, about 60% of which cover instructional costs. The money to cover these costs is received from parents, individual donors, congregational or communal sources. The latter includes Jewish Welfare Funds. The rates of costs and of income vary with each school. In the Sunday school, the cost is about $25 to $50 per year. In the weekday afternoon school, it is about $125 to $150. In the all-day school, it is about $400 to $650. The tuition fees charged rarely cover the costs. In addition there are so many full or partial scholarships, that most schools carry heavy annual deficits. In the case of congregational schools membership fees include tuition fees as well. Despite the relatively large sums spent for Jewish schooling, the standards in too many of the schools remain low and a great many Jewish children remain outside of them.

Central Agencies for Jewish Education

The existence and cohesiveness of a system of Jewish schools in America depend upon the inter-relationship of their individual and separate units, the delineation of their respective tasks, the measure of their common purpose, their coordination and centralized direction. The achievements in these respects to date is due in large measure to the development in many communities of a local, central communal agency for Jewish education, the program for which was first worked out through the New York City Bureau of Jewish Education established in 1910 by the organized local Jewish community (Kehillah) under the inspirational leadership of Dr. Samson Benderly. It was this great pioneer who laid the foundations for an American system of Jewish education.

Local Agencies

In 1950 there were at least forty such central community agencies and others in the process of formation. Most of them were established since 1925, and more particularly since the founding of the American Association for Jewish Education in 1939.

In addition to coordinating the work of the several school units in a community, these local central agencies offer them many technical and communal services as well as financial aid. They help them in their efforts to increase pupil enrollment as well as to advance their educational standards. They provide them with scholarships for poor pupils or budgetary grants when necessary. They help them to collect tuition fees and to plan their building programs. They provide them with teachers, supervision, curricular guidance and materials, text books, audio-visual aids, extra-curricular activities specialized services, such as music, dramatics, dancing, arts and crafts, inter-school activities, participation in general community projects. They encourage these schools to extend their courses of study and to hold their pupils through the graduating classes. Some of these agencies conduct a central communal Talmud Torah or a group of associated communal schools, or a summer camp. In many communities, they conduct a central high school for weekday afternoon pupils as well as for Sunday school pupils, sometimes also a College of Jewish Studies for graduates of high school, as well as a School for Jewish Studies for youth and adults. They conduct in-service training courses for teachers and in some places, a Teacher Training School or Department. They have specialized libraries for teachers and for public use and serve as centers for Jewish information.

They receive their funds, whether for services or for grants, from their local communal fiscal agencies, and serve them as their Jewish educational arm. The governing Boards of these central educational agencies consist of lay or rabbinical representatives of their affiliated schools and of the community at large. In and through these Boards, community programs in Jewish education are planned and carried out by all ideological groups in the community. The ideological autonomy of each school is always respected provided it adheres to the minimum standards and the official administrative regulations jointly adopted by these Boards.

The local central agencies are communal in character. They serve each school directly regardless of its ideological affiliation. In some cities where there are several schools belonging to a particular ideological group, a group affiliation with the central educational agency may be arranged. In that case, the school may receive in addition to individualized services also specialized group services. Thus these Jewish educational agencies, their affiliated schools, their governing Boards and personnel share in a highly sensitive, democratic process which reflects American as well as Jewish ideals and which influences the organizational as well as the spiritual character of the community.

Variations in Local Programs

While the several local agencies are gradually developing a common program of activity and responsibility,

they do not yet operate in accordance with a common pattern of organization and function. Each of these agencies reflects the degree of Jewish cultural awareness of its respective local Jewish population. A more recently organized Jewish agency in a smaller community may function more effectively than an older agency in a larger community. A striking example is the Bureau of Jewish Education of Los Angeles, California. Only a little more than five years old today, practically all of the several types of Jewish schools from the extreme left to the extreme right are affiliated with it, and about 70% of teachers' salaries in all of them are paid out of central community funds. A diversified curricular program, including publications and experimentation, serves the needs of the several age groups and ideological groups, and a graduated school structure from kindergarten to college and teacher training classes for all these groups has developed under a central system of supervision.

The measure of centralized direction achieved in Los Angeles is due largely to the will and authority of the local Jewish Community Council, which is one of the most representative and democratically organized in the country, and whose character is reflected in its affiliated central agency for Jewish education, for whose establishment it is largely responsible. Contrariwise, we find that in New York City where the first Bureau of Jewish Education was founded more than forty years ago, it does not yet exercise a comparable measure of centralized direction. It was in this great Jewish metropolis where a first attempt was made by the Kehillah, the organized Jewish community, under the leadership of Dr. Judah L. Magnes and Dr. Samson Benderly, to establish an organized community program of Jewish education, based on the principles of community responsibility, ideological autonomy of cooperating groups, and advanced standards. Unfortunately, because of the size of New York City's Jewish population, the forms of community organization and the sense of community responsibility have been growing slowly. When the Kehillah organization disappeared, it was succeeded by the Federation of Jewish Philanthropic Societies and the Jewish Education Association,* a layman's organization, with both of whom the Bureau of Jewish Education finally merged in 1939 to form the Jewish Education Committee of New York City. This committee continues the emphasis on improved standards, organic school structure, enriched content, experimentation, centralized supervision, ideological differentiation, wider scope of ages and institutions. While other communities have borrowed much from the enriched program of the growing New York's educational agency in terms of ideas, forms, methods and experiences, it, itself, has not yet succeeded in assuming the financial obligations or the centralized controls which agencies in smaller and better organized communities have attained. In addition, New York City constitutes a geographical problem not equally encountered in smaller communities. There the coordination of the efforts of ideological groupings may suffice. In New York City, the distribution of population calls for regional as well as ideological coordination. The efforts which the Jewish Education Committee is making in this direction may some day help to bring about a greater measure of general Jewish community organization as well as centralized educational administration.

Developments of a different order may be cited in the case of other cities. A city like Boston, for example, where a Bureau of Jewish Education has existed since 1917 has concentrated most of its efforts on an intensive program of Hebrew weekday instruction, on its Hebrew Teachers' College and on its Summer Extension School Camp, rather than on a coordinated system of diversified Jewish schools. It has developed a system of graded tests for Talmud Torah classes and for admission to the High School department of its Teachers' College. The Bureau and the College receive their funds from the local Federation; so do a number of other schools.

In Chicago, however, the local Bureau program includes not only support for its College of Jewish Studies, its several departments, and its summer school camp, but also support for a diversified, ideologically autonomous system of elementary and secondary schools. This system includes Orthodox schools, but unfortunately, in this city, some of the Orthodox schools have formed a Bureau of their own. The local Federation or Welfare Fund supports the College, but a separate community campaign must be waged for the Bureau of Jewish Education. On the other hand, the Bureau and the College, housed in a central educational building, have become an integral and central educational influence in the Jewish cultural life of the community.

In Philadelphia, the program of coordination of ideological groupings is outstanding. Here the schools associated with the respective Conservative, Reform, Orthodox and other groupings have their own centralized agencies. These agencies, in turn, belong to a super central agency called the Council on Jewish Education. This Council is a part of the Allied Jewish Appeal from whom it receives its funds for support of its affiliated agencies and their respective schools. The Council supplies the agencies and schools with centralized supervision and other services. Because of the interest which the Allied Jewish Appeal has taken in its Jewish educa-

* The names of great Jewish community leaders are associated with the New York City efforts. They include Jacob Schiff, Louis Marshall, Felix Warburg, Israel Unterberg, Judge Otto A. Rosalsky, Joseph Leblang, Col. Michael Friedsam, and such outstanding personalities as Dr. Judah L. Magnes, Dr. Israel Friedlander, Miss Henrietta Szold and Dr. Solomon Lowenstein. Their spirit lives on in their colleagues and successors who continue their work: Dr. Modecai M. Kaplan, Bernard Semel, Harry Liebovitz, Samuel Rottenberg, Isaac Allen, Samuel Schneierson, Leo Goldberger, and in the ladies of Ivriah, Mrs. Gabriel Hamburger, Mrs. Max Lazare, Mrs. William Heller and Mrs. Jacob Pearlstein, may they all live long and happily.

tional system, it has received outstanding cooperation from parents and Jewish school pupils.

Similar differentiation in organization, development or emphasis can be found in various communities. Because of space limitation, the programs of a number of small sized communities only are mentioned here. For example, Miami. In this city the local Federation encountered a terribly chaotic Jewish educational situation. It organized a Bureau, made available funds for centralized activities for all age groups, for supervision, for improvement of teachers and standards. In four years' time there was a 200% increase in enrollment, a graded school structure, high school classes, courses in Hebrew at the local University, a community Jewish library, and an adult education and cultural program in which synagogues and Centers participate. What used to be a liability to the community has now become a healthy asset. Miami, we must not forget, has a large temporary Jewish population. The influence of some elements in that population might prove detrimental to its youth. The permanent Miami Jewish community is using its educational system to create elevating Jewish influences for youth and adults.

In the twin cities, St. Paul and Minneapolis, we find that in one of them all community support is concentrated in an historic Talmud Torah institution to the seeming neglect of all other types of schools, whereas in the other city, all types of schools are centrally supervised, supported and administered.

In Southern Illinois, the Federation organized a Jewish Education Committee to help provide some measure of Jewish educational guidance for children, youth and adults in a rural region of about 18,000 square miles. Here, by methods of transportation, visitations, parent-teacher training and coordination, Jewish instruction and activity are brought to about 60 scattered little Jewish settlements.

A most advanced community-minded program has been developed in Schenectady, a community of less than 5,000 Jewish souls. Here the local community council organized a central Jewish educational agency, which helps to integrate the services of the school, the synagogue, the Center, the home and the Council through scheduling a weekly individual and group program of activities for each child in the community, whose growth can be followed by this central agency. Pupil enrollment and educational achievements have been increased. Further progress awaits greater community awareness and greater community cooperation.

Thus we see that the program and the success of a central agency in Jewish education depends in large measure on the cultural status of the local community and the degree of its organization. The Jewish educational growth of a child or youth will, in many cases, therefore, depend upon the kind of Jewish community in which he will grow up.

National Agencies

In addition to local central agencies for Jewish education, there are also national central agencies. They are ideological as well as communal in character. The Reform, the Conservative and the Orthodox groups each have a national education office and a governing Commission on Jewish Education, consisting of representatives of their respective rabbinical and congregational bodies. Some of the all-day schools have their national office and representative body known as "Torah Umesorah", and some of these schools are affiliated with the national Lubavitcher Hassidic group which also has its office. The Yiddish groups have three national agencies. They are the National Arbeiter Farband, the Arbeiter Ring and the Sholem Aleichem Folkschulen. (The Jewish Peoples Fraternal Order has of course its own national agency, but except for one city, its schools are not accepted in local Jewish communal agencies).

There are two national professional bodies in American Jewish education. They are the National Council for Jewish Education organized in 1926, and the Hebrew Teachers Federation of America, reorganized in 1944. To the former belong executives, supervisors, principals, authors, college and teacher-training personnel of all ideological groups. To the latter belong most of the weekday afternoon and all-day school teachers, but not the Yiddishist or Sunday school teachers. The former publishes the "Jewish Education" Magazine in English and the "Shevilei Hahinukh" in Hebrew. The latter participates in the publication of the Hebrew magazine, and publishes a special section in it dealing with organizational interests. Both organizations hold annual national as well as local conferences, devoted to pedagogic and professional interests. Their publications as well as their conferences seek to encourage higher standards of achievement among their members through stimulation of research, experimental projects, teacher-training programs, and through promotion of communal interest in their work. They also set up codes of practice and placement committees for their members, and have participated in the development of salary and welfare schedules for Jewish educational workers.

Besides the professional bodies, there is a central national agency representing the lay leadership and local communal agencies in American Jewish education. It is the American Association for Jewish Education. It was established in 1939 through the efforts of the professional workers and through their National Council. The Board of Governors of this Association consists of the presidents and other representatives of the local Bureaus of Jewish Education and of members at large. The latter include representatives from national ideological bodies, from national communal organizations and from professional groups.

This Association functions as a national service, coordinating and promotional agency for American Jewish

education. Its primary purpose is to help raise Jewish educational standards through promoting community planning and responsibility for local Jewish educational endeavor. It operates through its several departments. Through its Department of Research, Information and Publications, it gathers and distributes annually current facts concerning Jewish educational endeavor nationally and locally. It helps local communities to make short-range or long-range self-surveys and to organize their local efforts. It helps national agencies in special studies concerning specific aspects of current Jewish educational activity. It helps to establish standards of communal practice. It publishes Research and Information Bulletins as well as surveys and monographs.

Through its Department of Personnel, the Association helps not only to supply qualified candidates for executive and higher positions required by local agencies or national bodies, but also to set up qualifications for such personnel, to enlist teacher training schools and higher institutions of Jewish learning in the training of such personnel, and to conduct a Summer-in-service Workshop for Bureau executives. Through this department it sponsors a national Board of License which helps to set up local Boards of License, qualifications for teachers and standards for teacher training schools, also local Boards of Review for establishing codes of practice, salary and welfare schedules and for arbitration of disputes. Through it, the Association cooperates with the professional organizations, helps them financially, participates in the publication of their professional magazines, provides fellowships, and cooperates with Dropsie College, with the Training Bureau for Jewish Communal Work and with other institutions in the training of personnel for executive or creative leadership in the field of Jewish education.

Through its Department of Pedagogics and Curricular Materials the Association helps local agencies analyze local pedagogic problems and needs. Through the publication of its periodic PEDAGOGIC REPORTER it keeps them informed of latest developments in method of production of curricula materials. It encourages local experimentation and research in this area of school activity. Through this department it also sponsors a National Council on Jewish Audio-Visual Materials, whose membership consists of national Jewish bodies or local agencies interested in developing such materials in the teaching of children, youth or adults. This Council acts as a clearing office for the report of existing materials and their evaluation. It also seeks to stimulate the production of new materials.

Through its Department of Community Service and Consultation, the Association supplies local communities with all necessary consultation, supervisory, organizational and promotional services. It helps to initiate local surveys sometimes state-wide and regional in character, and to follow them up. It also helps them in their efforts to obtain greater local financial support for their respective programs. While this department, in cooperation with other departments, gives direct assistance to executives of local central agencies for Jewish education, it works very closely with the local lay leadership in a community. Through the Department of Promotional Services, the Association carries on a program of local and national education concerning the purposes and needs of American Jewish education. In connection with these efforts it conducts annual conferences, nationally and locally, supplies releases to the press, general and local, and publishes a periodic Jewish Education Newsletter. Through its Department of Membership it seeks local interest and financial support for its own program of activities from individuals and from Jewish welfare funds.

In many ways this Association serves local communities in Jewish education as the Office of Education in Washington serves states and cities in American education. The Association has professional and communal contacts with this government office as it does with other agencies and organizations in the fields of American and Christian education.

Developments and Trends

Four historic developments have taken place in this country during the past fifty years, which resulted in a system of American Jewish education. They are (1) the growth of an educational structure consisting of a variety of schools and agencies described above, (2) the growth of a Jewish education profession, (3) the advancement in standards and the intensification of courses of study, and (4) the growing acceptance of local centralized community direction of and responsibility for educational endeavor. It is this last development which has very largely influenced the progress of the others, and has organically related all the component parts into a respectable educational system.

The years 1900 to 1910 saw the establishment of the American Talmud Torah or weekday afternoon school with its intensive program and idealistic European teachers. The years 1910 to 1925 saw the beginnings of the all-day school and the ideological schools, as well as the development of community agencies in some of the larger cities patterned after the Bureau of Jewish Education and the Jewish Education Association in New York City. The years 1925 to 1950 saw the spread of local central agencies, the founding of national ideological agencies and the organization of the members of the Jewish education profession into the National Council for Jewish Education. During this period we observe the opening of many high schools, colleges of Jewish studies, teacher training schools, schools for adults, classes for very young children, the Foundation School, camps with Jewish programs and Hebrew-speaking camps. During this period, too, we find Hebrew intro-

duced into the public high schools and colleges. These multiple developments or trends are notable especially during the past ten years, when most of these schools and agencies grew in number, when teachers' qualifications were raised, and supervision improved, when new methods and materials were produced, when the percentage of enrollment increased, when contributions from local welfare funds were raised, and when a national central agency, the American Association for Jewish Education was organized. Supreme among all historic events during this period is, of course, the reestablishment in 1948 of the State of Israel. That event has already begun to stimulate interest in Jewish education in many communities.

Summary

This brief summary tells the story of progress in American Jewish education during the first half of the twentieth century. It traces the development of existing Jewish schools in America from their lowly, individualistic and idealistic origins to their present democratic community sponsorship as a system of organically related and diversified units. Because of this development these schools are enabled to function as an integral part of the cultural and religious life of the general American population.

Unsolved Problems

Welcome and significant as is the record of this program, Jewish educational endeavor in America still faces many crucial and unsolved problems. Only a few of them can be listed here. From a social point of view, the most difficult problem is that of schedule and double schooling. Some parents have solved their individual problems by sending their children to all-day schools. Others have demanded a reduction in the weekday afternoon schedule. The latter solution has weakened the effectiveness of the afternoon school. The quantity and quality of its teaching has been reduced and so has its holding powers. Pupils remain in many of them for only a two-year period. A partial solution to this problem is offered in the plan of the Foundation School. It is however, a very costly plan and thus far can provide for only a limited number of pupils. Other solutions are being sought in terms of school structure and program. Suggestions have been offered for a three year elementary school for children, ages 8 to 11, to be followed by a Junior High School, ages 11 to 14. The elementary school would emphasize Jewish experience and participation in home, synagogue and community activity, with their correlative learnings, to make up for a growing lack of Jewish experience in the home. The emphasis on language and literary studies would be postponed to the maturer level of the Junior High School. Whether this arrangement will increase the holding power and achievement of the weekday afternoon school is a matter of experimentation.

Another aspect of the weekday school problem is the Talmud Torah. Jews have moved to new neighborhoods where they set up synagogues with their respective congregational units. The Talmud Torahs in the old neighborhoods lose their wealthier supporters and parents. They become schools for the poor. They have no substitute sources of income except such as the central agency for Jewish education can provide. The problem of the Talmud Torah in the poor neighborhoods, including those of special housing projects, becomes the responsibility of the community as a whole. Even if some congregations should extend scholarships, their income may not permit them to care for these children without additional community help.

From a pedagogic point of view, the problems of content and method are quite complex. How much subject matter can be offered in a *weekday* course of study in the elementary school? How much time can be devoted to book knowledge and how much to activity? How much shall school experience make up for the lack of home experience? How can the content of the Jewish studies be best related to general studies? How can the past be related to the present? How can the classical Jewish traditions be best related to ideals of American democracy? What place shall the new experiences and cultural developments in Israel be given in the Jewish school curriculum? How can the answers to all these questions be developed through text books and other materials? As for methods, how shall the formal be integrated with the informal, the classroom with the club room, individual personality development with group work, audio-visual aids with book study? These problems are also involved in the relationship between the Jewish school, the Jewish center and the synagogue. These problems affect all types of schools.

Another related problem is that of the Jewish home. It used to be the inspirational source of Jewish behavior and the guardian of Jewish knowledge and experience. The American Jewish home is gradually becoming devoid of all these assets. How can the American Jewish educational system restore the home to its historic function in Jewish education? How can the Jewish parent be brought closer to Judaism and to the Jewish school experience?

Despite progress towards a community program in Jewish education, local and central agencies in Jewish education still have great difficulties in coordinating the various types of schools and obtaining their effective cooperation in inter-school activity. Competitive attitudes among ideological groups locally and nationally still thwart mutual understanding or cooperative undertaking.

From the point of view of finances, perhaps the most crucial problem is the efforts needed to arouse com-

munity interest and responsibility for Jewish education. Despite recent increases in such interest and responsibility, the relative community support given by Jewish welfare funds to their respective local educational agencies in many cities is still very low. Nor have synagogues, parents or community leaders fulfilled their due share of responsibility for the Jewish educational needs of their own families or for those of the total community.

Then there is the problem of a Jewish educational program for rural communities and for small communities. Regional bureaus, correspondence courses and summer camps are all being tried out. In one small community a program has been devised in which the child's welfare is made the communal responsibility of a number of cooperating agencies. The school, the center, the synagogue and the home are all invited to participate in a shared schedule of activities for the child. All these programs are still in their experimental stages.

Finally, there is the problem of personnel, lay and professional. The problems of American Jewish education cannot be solved without more lay interest and community leadership. Equally urgent is the need for qualified professional leaders and workers in the field of Jewish education. There is a need for trained teachers, supervisors, executives, research workers. Their required training, intellectual and personality qualifications are high. How can the best of our youth be attracted to and retained in this consecrated profession?

These problems will find their eventual solution, and a more effective system of American Jewish education will be evolved, when Jewish communities in America will become concerned with Jewish education as a means of personality enrichment for their children and themselves, and with Jewish cultural activity as a contribution to the spiritual welfare of America.

Prospect

The year 1951, which begins the second half of the century, already registers the tensions and conflicts of an armed world divided into two camps. Russian communism and its adherents in Europe and Asia menaces American democracy and its allied European countries. Another world war threatens all reconstructive measures of the United Nations, of the youthful State of Israel and of American Jewry. The American Jewish community will need to summon all its accumulated and revitalized spiritual powers to face the trials and tribulations which may befall world Jewry. If, with God's help, new world catastrophies are averted, then the rehabilitation of world Jewry and of the State of Israel will require continued assistance, and together with the rest of mankind, Jews will have to concern themselves increasingly with the spiritual and social values in life. To fulfill these tasks, including the meeting of its own philanthropic and cultural needs, American Jewry must fortify itself spiritually. To that end the American Jewish community must restore Jewish education to the supreme place and role which it commanded in Jewish community life historically.

To make possible the attainment of this end, the provision of funds alone will not suffice. There will have to be a greater awareness on the part of the American Jewish community and its leadership of the purposes and content of Jewish education. The Jewish community will have to afford Jewish education social motivation, stability and continuity as a communal asset. It will have to help Jewish education elevate its goals and standards and intensify its creative resourcefulness. It must help Jewish education serve as an integrating influence in the development of individual personality and Jewish community character and as a link between the spiritual resources of Israel and American Jewry, so that it may contribute spiritual values to American democracy and absorb American democratic values within Jewish community life. Whether an expanded and vitalized American Jewish educational system can succeed in the achievement of these aims will depend both on world events and on the will of the American Jewish community, more especially, upon its responsible leaders.

• JEWISH EDUCATION IN FACTS AND FIGURES*

By URIAH Z. ENGELMAN
Director, Department of Research and Information of the American Association for Jewish Education

I . . . ENROLLMENT STATISTICS

SEVERAL DECADES ago Jewish education was a simple and direct matter. The individual lay school leader worked for the school in his immediate vicinity. He had no need for local, still less national statistics that described trends and developments, in order to decide on the school's policies. The situation today, however, is no longer the same. Today there are 36 local central agencies, 3 regional agencies, and at least 10 national organizations devoted to the cause of Jewish education. These local, regional and national organizations (some to a larger, others to a lesser degree), are agencies for social planning. They need statistical and other information, scientifically collected and interpreted, if they are to plan intelligently, decide on budgets, undertake projects and evaluate progress.

Enrollment statistics are an important index for measuring progress or lack of progress in education. Is Jewish school enrollment keeping pace with the growth

TABLE I

JEWISH SCHOOL ENROLLMENT, 1901-1950

Type of School Year	1901[1]	1908[3]	1935[4]	1942	1950
Estimated Number of Children Attending Jewish Schools	45,000	100 000	200,000	200,000***	266,609[5]
Number of Children Attending Hadorim and Taught by Melamdim	9,000	37,134	12,000	****	
Number of Children Attending Sunday Schools.		26,500	75,000	69,200	130,574
% of Total Enrollment		26.5%	37.5%	34.6%	49.8%
Number of Children Attending Talmud Torahs.	11,000	26,216	110,000**	57,400	111,238
% of Total Enrollment		26.2%	55.0%	28.7%	41.7%
Number of Children Attending Congregational Schools	25,000[2]	9,550		49,200	
% of Total Enrollment		9.6%		24.6%	
Number of Children Attending All Day Schools		600	3,000	9,200	21,404
% of Total Enrollment		1.5%		4.6%	8.1%

1) Dr. Charles S. Berheimer—American Jewish Year Book for 5661 (1900-1901), pp. 505-506. See also article by Dr. Cyrus Adler, "America," Jewish Encyclopedia, Vol. 1, and also Julius H. Greenstone, Jewish Year Book 5675 (1914), pp. 90-127.

2) Many schools were housed in Synagogue buildings, but were not organizational schools in the sense that the congregation carried responsibility for them.

3) Dr. Samson Benderly, *Jewish Exponent*, January 17, 1908.

4) Dr. S. Benderly, "Jewish Education in the United States," *Jewish Education*, Vol. VII:1. See also Dr. Israel S. Chipkin, "Twenty-five Years of Jewish Education in the United States," 1937.

5) Includes 3,393 children attending Released Time Classes.

** Includes enrollment also in two-day and three-day a week schools.

*** Children attending private Hadorim or studying privately were not included.

**** "If we add our figures of children receiving private instruction, the number would easily go beyond the 200,000 of Dr. Benderly's estimate." Jacob S. Golub, "Some Trends in Jewish Education." *Jewish Education*, Vol. XIV, April-June, p. 36.

* Acknowledgement is made to C. Morris Horowitz, Statistician of the AAJE, for his assistance in the preparation of this study.

of the Jewish population in the country? Which type of school is predominant and in which area? Is Jewish urbanization a favorable or an unfavorable factor in determining Jewish school enrollment? Are there any discernible reasons which account for the differential in enrollment between communities of the same size? These are some of the important questions bearing on enrollment that policy-making Boards of national or of local organizations would like to have answered.

In the general field of education the extent of enrollment is easily determined. Schools are required by law to keep account of enrollment and to submit periodic reports. Public School accounting, on the whole, is becoming more accurate and efficient as education budgets become larger, and as the state and the federal government are called upon for larger grants.

In the field of Jewish education we have been observing of late a similar phenomenon. As the Jewish Community Councils and Welfare Funds are called upon annually to make larger financial allocations for local and national Jewish educational programs, the demands for the collection and the publication of accurate enrollment statistics are becoming more insistent.

It was precisely because of the value of enrollment information for all the elements involved in the Jewish educational process, that the American Association for Jewish Education, soon after it was organized, established a Department of Research and Information which undertook as part of its program the collecting and publishing of annual registration figures.

A. *Half Century of Growth of Jewish School Enrollment*

In order better to understand the present situation in school attendance, it is important that we see the enrollment in our schools in 1950 against the historic background of 5 decades. The following is an analysis of the Jewish school population in the last 50 years as revealed in studies that were made at different periods.

The sharp growth in enrollment from 1900 to 1950 is graphically presented in the following table and in Chart I.

TABLE II

GROWTH OF JEWISH SCHOOL ENROLLMENT AND JEWISH POPULATION 1900 AND 1950

Year	Jewish School Enrollment		Jewish Population*		Jewish Child Population**	
	No.	% Increase	No.	% Increase	No.	% Increase
1900	45,000	——	1,058,135	——	222,208	——
1950	266,609	+492.5	4,500,000	+325.3	634,845	+185.8

* American Jewish Year Books, Vol. 2, 5661; Vol. 50, 5709.

** Jewish Child Population: Ages 6-14. In 1900 it was assumed Jewish child population constituted 21% of Jewish population. In 1950, it was estimated as 14% of Jewish population.

Jewish school enrollment in the past half century has increased proportionately faster than the Jewish population. During the years of 1900-1950 the Jewish population more than tripled; it increased 325%. The Jewish school enrollment was augmented almost five fold; it increased 492%.

B. *Jewish School Enrollment, 1950*

The continuous growth in Jewish school enrollment, which was observed since the last war year (1945), continued also in 1950. According to the annual school census taken by the American Jewish Year Book in cooperation with the American Association for Jewish Education, the children who attended all types of Jewish schools in the Spring of 1950 numbered 266,609. This number did not include the 5,200 students enrolled in the Hebrew classes of the public high schools in New York and other cities.

TABLE III

JEWISH SCHOOL ENROLLMENT 1950

Type of School	Enrollment	
	No.	Percent.
Total	266,609	100.0
Weekday Schools:	132,642	49.8
Afternoon Hebrew	97,973	36.8
All-Day	21,404	8.0
Yiddish	13,265	5.0
One Day A Week	133,967	50.2
Sunday	130,574	49.0
Released Time	3,393	1.2

The total Jewish school enrollment was divided as follows: The Hebrew and Yiddish weekday afternoon schools had 111,238 or 41.8%; the Sunday schools, 130,574 or 49.0%; the all-day schools, 21,404 or 8.0%, and the Released Time classes, 3,393 or 1.2%.

C. *Girls in the Jewish School System*

Jewish education at the beginning of the century was a male enterprise: the teachers and the students were males. The all-day schools were exclusively for boys, while only rarely did the Talmud Torah or congregational school have any girl pupils. The latter were found only in the few Sunday Schools, whose number was small; some girls occasionally received private instruction.

In those years Jewish education was mainly a matter of teaching the traditional home and synagogue ritual; and since in the Jewish religion the major role for conducting the traditional rituals was assigned to the men, Jewish education was therefore boy-centered.

During the past five decades, however, Jewish educa-

CHART I

PER CENT INCREASE OF JEWISH SCHOOL ENROLLMENT AND JEWISH POPULATION, 1900 AND 1950

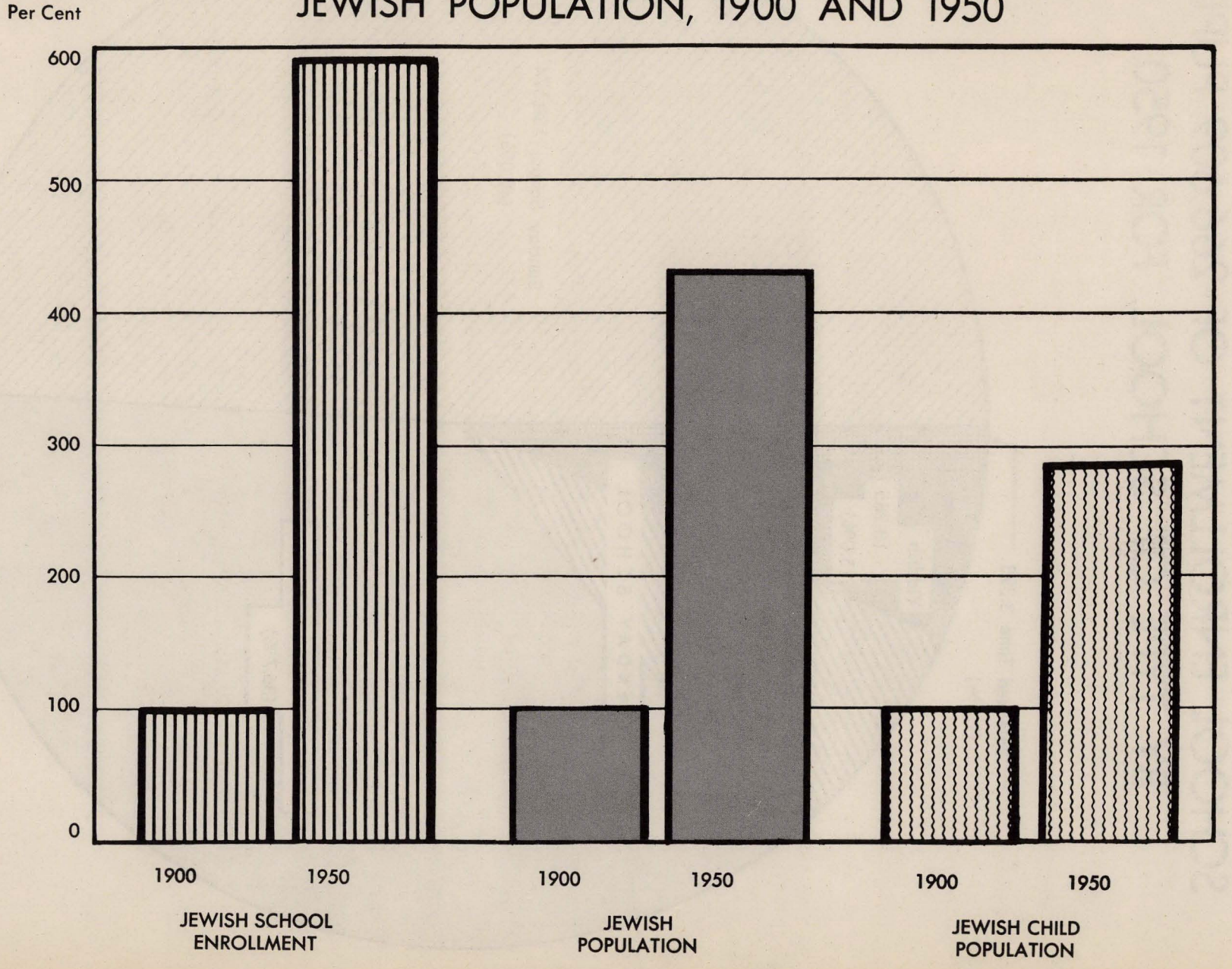


CHART II

DISTRIBUTION OF THE ESTIMATED JEWISH SCHOOL ENROLLMENT OF 266,609 PUPILS BY TYPE OF SCHOOL, FOR 1950

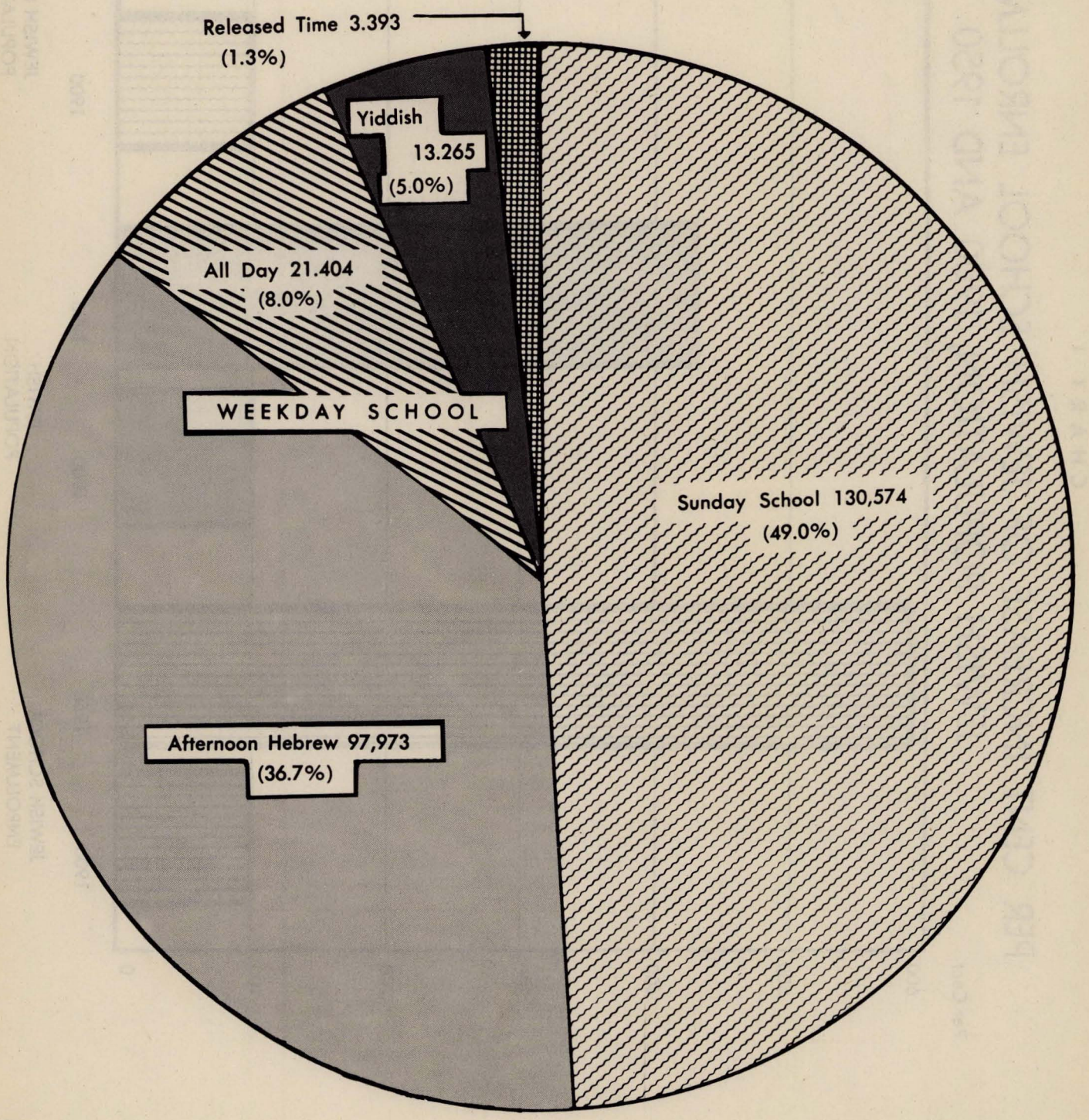


CHART III

GROWING JEWISH SCHOOL ENROLLMENT, BY SUNDAY AND WEEKDAY SCHOOL, 1948 - 1950

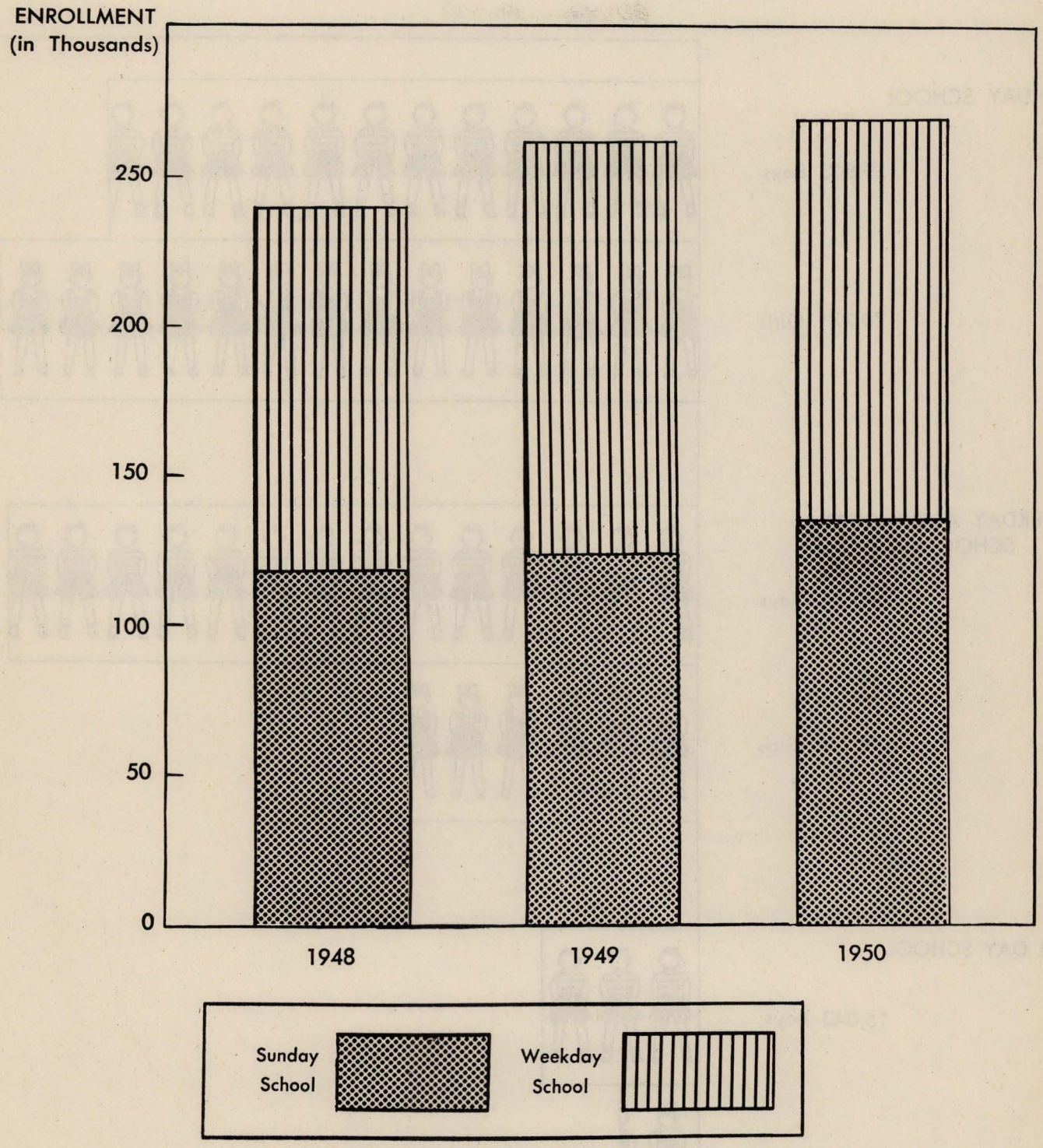
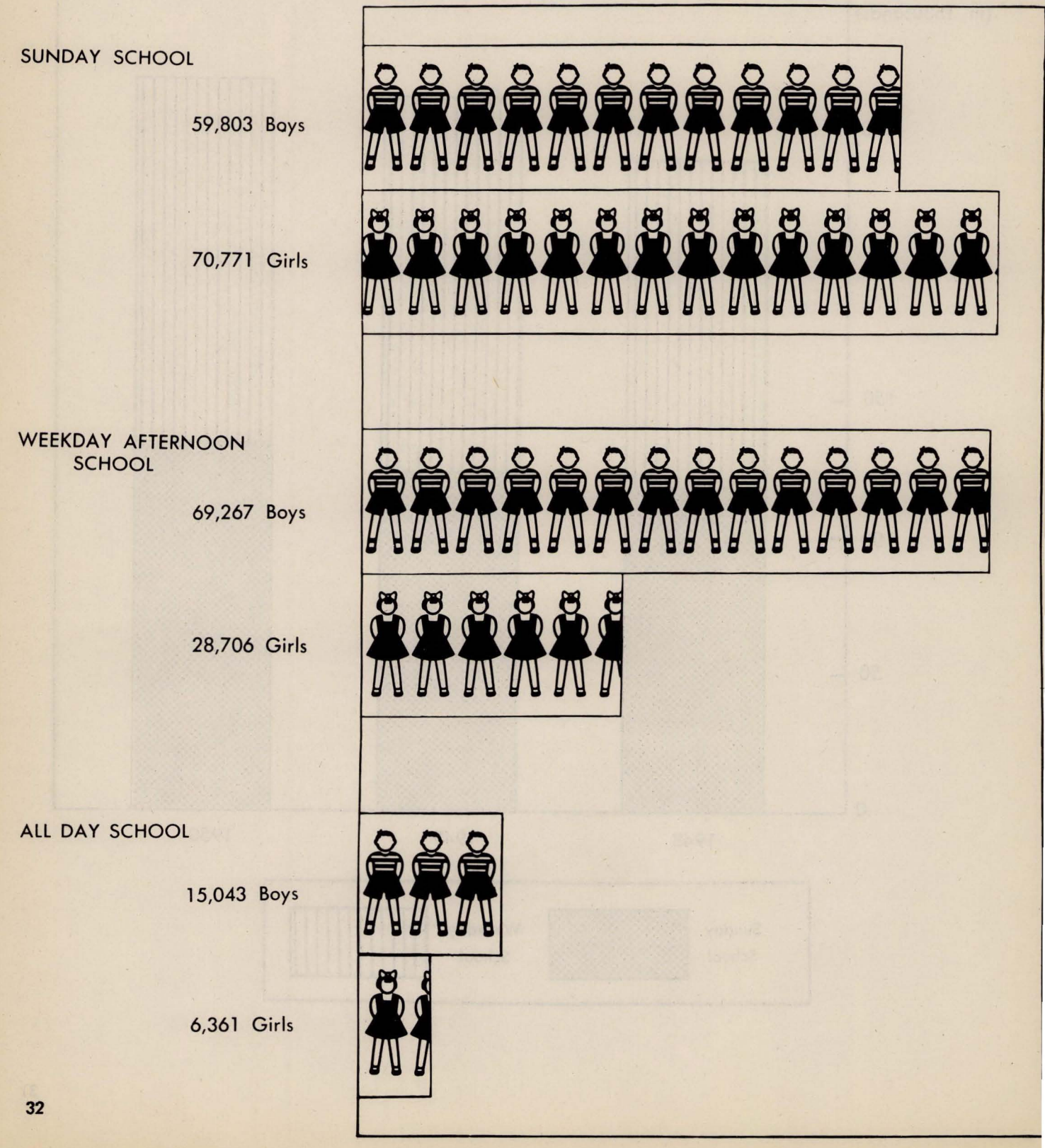


CHART IV

ESTIMATED JEWISH SCHOOL ENROLLMENT, BY SUNDAY AND WEEKDAY SCHOOL, AND BY SEX, FOR 1950



tion was influenced by a number of new concepts and principles, some derived from general American education and American environment, some from American Jewish life and some from the tragic course of Jewish life abroad.

These influences caused the introduction of new elements in the building of Jewish school curricula and the opening of new types of Jewish schools. The new elements in the curricula emphasized the unfolding of the child's personality, the integration of Jewish religious values with those of American civilization, aesthetics as an integral part of the Jewish school program, the emphasis on religio-cultural aspects of Jewish ritualism, and last but not least, cultural nationalism. The new Jewish schools that came into being in the past several decades were: the nursery and kindergarten, the Beth Hayeled (the bi-cultural Foundation School), the Hebrew High School, the new type of congregational schools, the Yiddish school, and the various types of all-day schools.

As a result of these developments, the Jewish school has been evolving from being merely a school for teaching ritualism into a religious cultural educational institution, and as such has begun to acquire educational importance for both girls and boys in the American Jewish community. This development is reflected in the relatively large proportion of girls found in the Jewish school system.

TABLE IV

JEWISH SCHOOL ENROLLMENT BY SEX IN SUNDAY AND WEEKDAY AFTERNOON HEBREW SCHOOLS

Type of School	Total	Boys		Girls	
		No.	%	No.	%
Sunday	130,574	59,803	45.8	70,771	54.2
Weekday	97,973	69,267	70.7	28,706	29.3
TOTAL	228,547	129,070	56.5	99,477	43.5

In the Spring of 1950, girls formed 43.5%, and boys 56.5% of Jewish school children in the weekday afternoon and Sunday Schools. The Sunday Schools had a larger proportion of girls, 54.2%; in the weekday afternoon school their proportion was 29.3%.

The Yiddish schools, which are regarded as secular cultural institutions, though some of them teach Jewish history and Jewish religious values in a spirit of reverence, have the largest proportion of girls in their schools, about 60%.

D. *Enrollment by Number of Days Per Week*

The enrollment in the four and five-day-a-week schools forms the major part of all children registered in weekday afternoon schools. It is well that we emphasize this fact since the prevailing impression is that this type of school has all but vanished. True, the enrollment in the four-and five-day-a-week school has declined in the past five years, according to a sample study made by the Department of Research of the A.A.J.E. But the decline is not as sharp as it is generally believed to be. In 1946 and 1947 the children attending the four and the five-day-a-week afternoon Hebrew school accounted for 62.7% of the afternoon weekday school enrollment. In the subsequent year the decline was less than half of one percent, while in the last two years it has dropped to 55.3%.

However, this decline was more than offset by a rise in the enrollment in the all-day schools, which in 1950 formed more than 8 per cent of all children attending any type of Jewish school, and 16.1% of those attending weekday schools.

TABLE V

AFTERNOON WEEKDAY SCHOOL ENROLLMENT* BY NUMBER OF DAYS PER WEEK, 1946-1950

Year	Total Reported Enrollment	Number of Days Per Week			
		5	4	3	2
1946	27,515	9,985	7,298	8,165	2,067
	100%	36.2%	26.5%	29.6%	7.6%
1947	34,130	11,741	9,670	7,697	5,022***
	100%	34.4%	28.3%	22.6%	14.7%
1948**	28,773	11,677	6,129	8,677	2,290
	100%	40.6%	21.3%	30.2%	8.0%
1949**	29,140	10,674	5,707	10,717	2,042
	100%	36.6%	19.6%	36.8%	7.0%
1950	36,815	12,097	8,231	12,774	3,713
	100%	32.9%	22.4%	34.7%	10.1%

* Enrollment for New York City not included.
** The same 44 communities in both years.
*** Includes one and two-day-a-week schools.

During this period a considerable increase in the enrollment of the three-day-a-week schools has taken place. At present it forms 34.7% of the children attending weekday afternoon Hebrew schools. The following table points very strikingly to this new development.

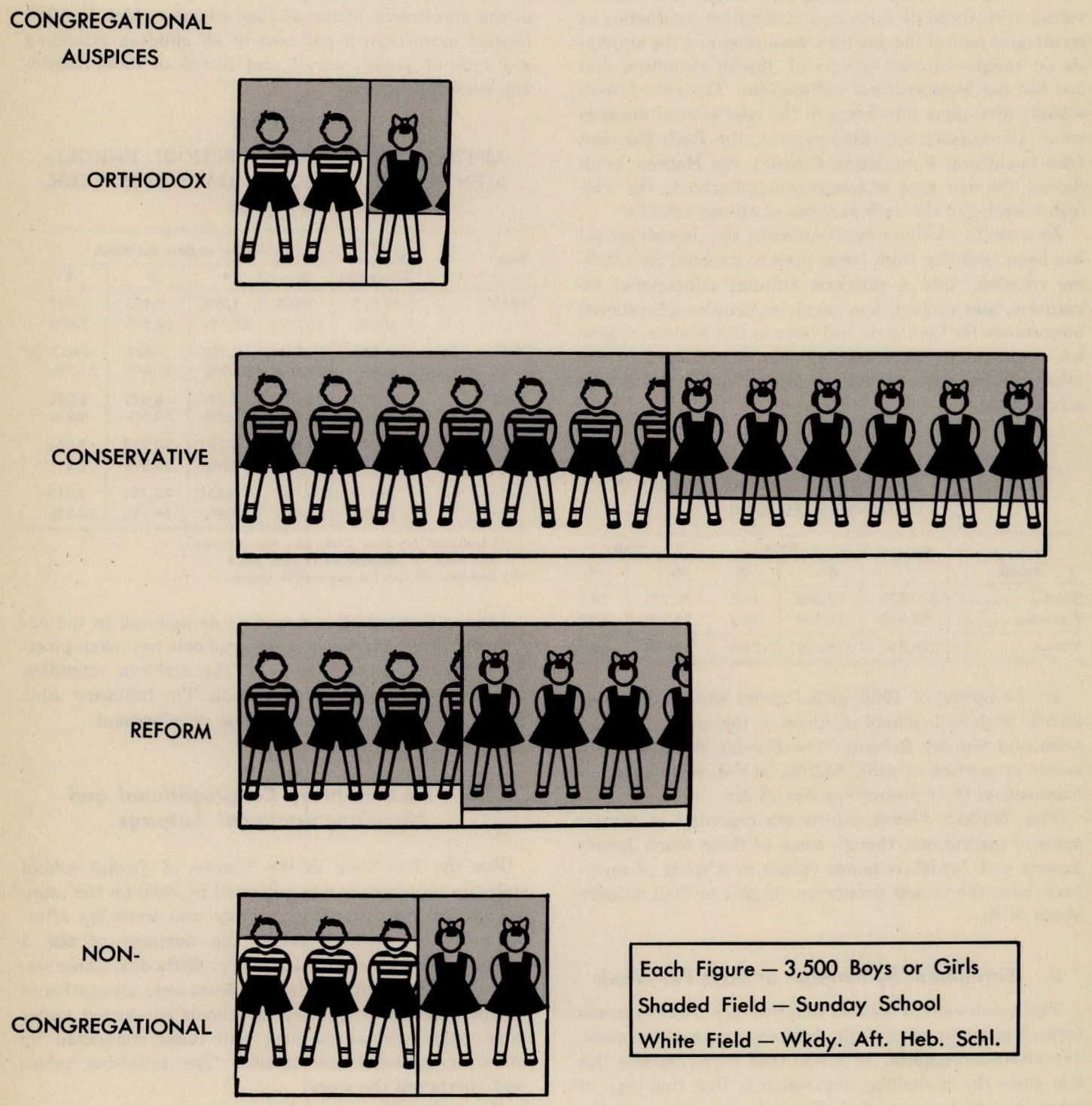
E. *Enrollment by Congregational and Non-Congregational Auspices*

For the first time in the history of Jewish school statistics information was collected in 1950 on the number of children attending Sunday and weekday afternoon Hebrew schools under the auspices of the 3 religious wings of American Jewry: Orthodox, Conservative and Reform. In addition, statistics were also gathered on the number of children in schools conducted under inter-congregational auspices and those conducted by non-congregational associations. The following tables and charts tell the story.

Precisely 100 communities, including the ten largest ones, except New York, each having a Jewish popula-

CHART V

ACTUAL REPORTED ENROLLMENT, BY AUSPICES, SEX, AND SUNDAY AND WEEKDAY AFTERNOON HEBREW SCHOOL, FOR 100 COMMUNITIES, 1950



tion of over 50,000, reported on the number of children attending congregational schools. Table VI is based on this sample.

TABLE VI

SUNDAY AND WEEKDAY SCHOOL ENROLLMENT, BY CONGREGATIONAL AND NON-CONGREGATIONAL AUSPICES

1950

Auspices / Type of School		Congregational		Non-Congregational		Total	
		No.	%	No.	%	No.	%
Sunday		151,033	68.5	15,451	33.5	166,364	62.4
Weekday ..		69,453	31.5	30,672	66.5	100,245	37.6
TOTAL	No..	220,486	100	46,123	100	266,609	100
	%..	82.7%		17.3%		100%	

The major part of the enrollment in the Sunday and weekday afternoon Hebrew schools under congregational auspices, 68.5%, was in Sunday Schools, and 31.5% in the weekday afternoon schools. In the non-congregational schools the proportionate distribution between the Sunday and Hebrew weekday afternoon schools was the reverse, 33.5% and 66.5%.

The total recorded enrollment in the 100 communities included in the Sample was 98,531 or 37% of the total Jewish school enrollment for the United States. Of this reported enrollment, 82.7% were found in congregational and 17.3% in non-congregational schools. The Conservative congregations have 45.3% of the recorded enrollment. The Reform congregations 25%; 0.7% were receiving instruction in intercongregational synagogue schools; and 11.6% in Orthodox congregational schools. One must make here this observation: The non-congregational afternoon schools, many of which go under the name Talmud Torahs or United Hebrew Schools, though not conducted under Orthodox congregational auspices, are in most cases Orthodox-oriented. *Hence, the number of children studying under Orthodox, though not under Orthodox congregational auspices, is much larger than the proportion of 11.6%*

Of the total recorded congregational Sunday School enrollment reported in the 100 communities, the Conservative had 51.3%; the Reform, 38.9%; the Orthodox 9.1%; and the inter-congregational 0.7%. Of the total reported enrollment in the congregational weekday afternoon schools, the Conservative claimed 62.2%; the Orthodox 24.8%; the Reform 11.6%; and the inter-congregational 1.4%.

F. *Sex Distribution of Congregational School Enrollment*

Each of the three religious groups report a larger enrollment of boys in the weekday schools and a larger enrollment of girls in the Sunday Schools.

TABLE VII

JEWISH SCHOOL ENROLLMENT BY AUSPICES, AND TYPE OF SCHOOL, FOR 100 COMMUNITIES

1950

Auspices	Type of School	Enrollment	
		Number	%
Orthodox	Sunday	5,087	44.4
	Weekday	6,366	55.6
	Total	11,453	100
Conservative	Sunday	28,603	64.1
	Weekday	15,995	35.9
	Total	44,598	100
Reform	Sunday	21,679	87.9
	Weekday	2,987	12.1
	Total	24,666	100
Inter-Cong.	Sunday	406	53.6
	Weekday	352	46.4
	Total	758	100
Total Cong.	Sunday	55,775	68.5
	Weekday	25,700	31.5
	Total	81,475	100
Non-Cong.	Sunday	5,706	33.5
	Weekday	11,350	66.5
	Total	17,056	100
Combined	Sunday	61,481	62.4
	Weekday	37,050	37.6
	Total	98,531	100

In the Conservative congregational Sunday Schools the number of girls exceeds the boys by 8.4%, while in the weekday schools the boys outnumber the girls by 40.8%. In the Reform congregational Sunday Schools there were 5.4% more girls than boys, while in the weekday schools there were 37.0% more boys. Likewise, in the Orthodox Sunday Schools there were 4.6% more girls than boys, while in the Weekday Schools there were 44.2% more boys than girls.

TABLE VIII

JEWISH SCHOOL ENROLLMENT BY TYPE OF SCHOOL, SEX, AND AUSPICES, FOR 100 COMMUNITIES, 1950

Auspices	Total		Boys		Girls	
	No.	%	No.	%	No.	%
SUNDAY SCHOOL						
Orthodox	5,087	9.1	2,426	9.3	2,661	8.9
Conservative	28,603	51.3	13,107	50.4	15,496	52.0
Reform	21,679	38.9	10,259	39.5	11,420	38.2
Inter-Congregational	406	0.7	204	0.8	202	0.7
Total Congregational	55,775	100	25,996	100	29,779	100
Non-Congregational	5,706	—	2,176	—	3,530	—
TOTAL	61,481	—	28,172	—	33,309	—
WEEKDAY SCHOOL						
Orthodox	6,366	24.8	4,591	25.3	1,775	23.5
Conservative	15,995	62.2	11,261	62.1	4,734	62.6
Reform	2,987	11.6	2,045	11.3	942	12.5
Inter-Congregational	352	1.4	246	1.4	106	1.4
Total Congregational	25,700	100	18,143	100	7,557	100
Non-Congregational	11,350	—	8,034	—	3,316	—
TOTAL	37,050	—	26,177	—	10,873	—
COMBINED						
Orthodox	11,453	14.1	7,017	15.9	4,436	11.9
Conservative	44,598	54.7	24,368	55.2	20,230	54.2
Reform	24,666	30.3	12,304	27.9	12,362	33.1
Inter-Congregational	758	0.9	450	1.0	308	0.8
Total Congregational	81,475	100	44,139	100	37,336	100
Non-Congregational	17,056	—	10,210	—	6,846	—
TOTAL	98,531	—	54,349	—	44,182	—

TABLE IX

JEWISH SCHOOL ENROLLMENT BY AUSPICES, TYPE OF SCHOOL AND SEX, FOR 100 COMMUNITIES, 1950

Auspices	Type of School	Total	Boys		Girls	
			No.	%	No.	%
Orthodox	Sunday	5,087	2,426	47.7	2,661	52.3
	Weekday	6,366	4,591	72.1	1,775	27.9
	Total	11,453	7,017	61.3	4,436	38.7
Conservative	Sunday	28,603	13,107	45.8	15,496	54.2
	Weekday	15,995	11,261	70.4	4,734	29.6
	Total	44,598	24,368	54.6	20,230	45.4
Reform	Sunday	21,679	10,259	47.3	11,420	52.7
	Weekday	2,987	2,045	68.5	942	31.5
	Total	24,666	12,304	49.9	12,362	50.1
Inter-Congregational	Sunday	406	204	50.2	202	49.8
	Weekday	352	246	69.9	106	30.1
	Total	758	450	59.4	308	40.6
Total Congregational	Sunday	55,775	25,996	46.6	29,779	53.4
	Weekday	25,700	18,143	70.6	7,557	29.4
	Total	81,475	44,139	54.2	37,336	45.8
Non-Congregational	Sunday	5,706	2,176	38.1	3,530	61.9
	Weekday	11,350	8,034	70.8	3,316	29.2
	Total	17,056	10,210	59.9	6,846	40.1
Combined	Sunday	61,481	28,172	45.8	33,309	54.2
	Weekday	37,050	26,177	70.7	10,873	29.3
	Total	98,531	54,349	55.2	44,182	44.8

II . . . THE JEWISH ALL-DAY SCHOOL

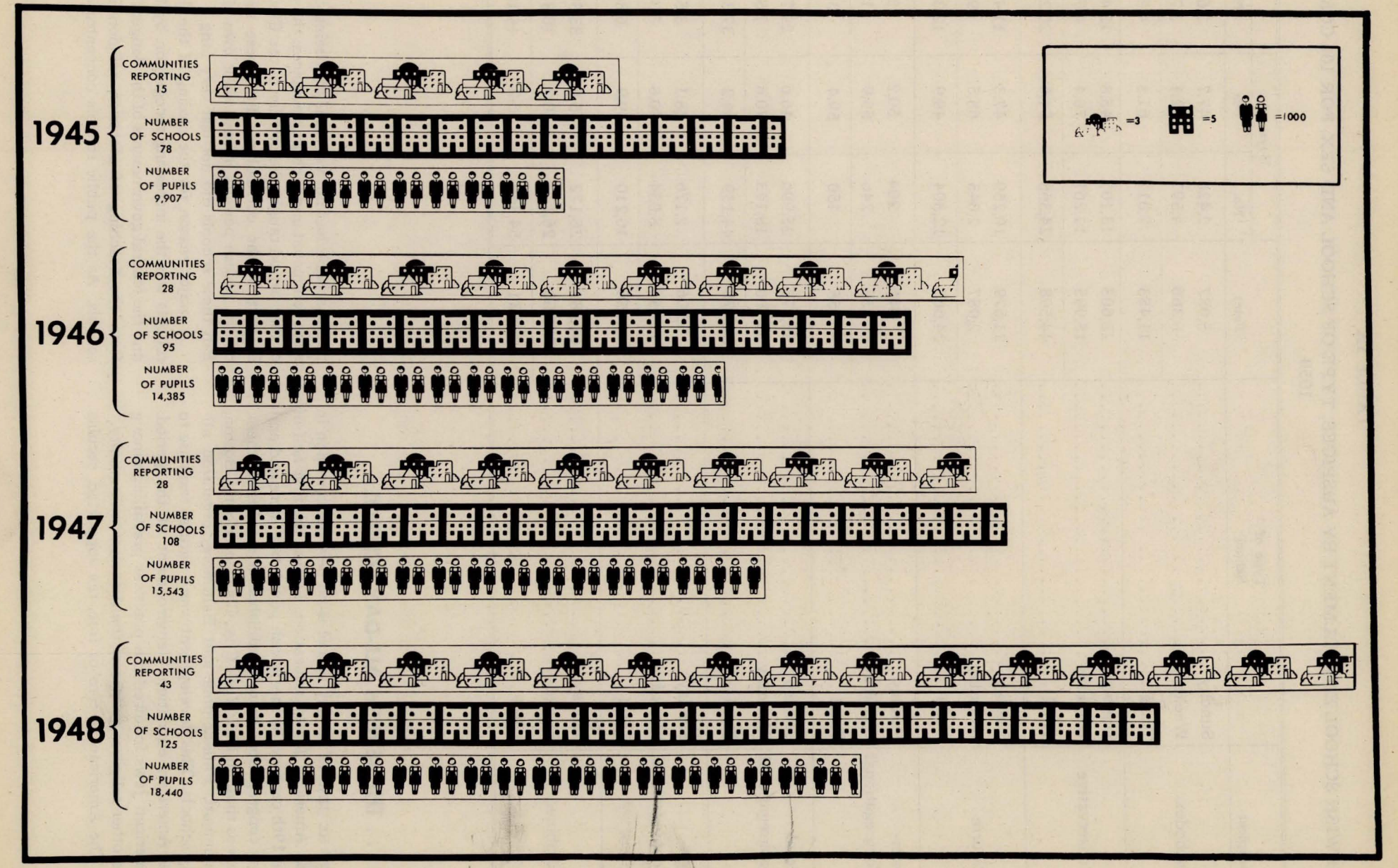
THE JEWISH all-day school is no new phenomenon in American Jewish education. During the first half of the 19th century, as the Jewish population increased and new congregations were established, a number of them, such as those in New York City, Chicago, Albany, Boston, Cincinnati, Philadelphia and Baltimore, organized all-day schools. This development was a natural response to the American educational environment of the period. American Jews followed the practices prevailing among the other religious groups of the American community.

The American system of free, tax supported, secular public schools had not yet come into being. Many schools were conducted under church auspices; the public schools of that period taught the articles of the Christian religion as part of the curriculum. For these reasons, among others, Jewish parents opened their own all-day schools. But these schools did not last very long.

A major reason for the closing of the Jewish all-day schools was the increasing recognition by the city, state and the federal governments of the dangers to citizenship from the teaching of sectarian religion in the public schools. As the public schools concentrated on secular

CHART VI

JEWISH ALL-DAY SCHOOLS IN THE UNITED STATES (1945-1948)



instruction and their scholastic standards improved, Jewish parents began to send their children to them.

In the middle 80's two Talmudical Yeshivos were organized in New York: the Etz Hayim Talmudical Academy and the Yeshivah Itzhak Elchanan. But during the next 25 years the Jewish day school made little headway. In 1911 the Bureau of Jewish Education of New York City reported two Jewish all-day schools with an enrollment of about 600 children and, as it seems, there were no such schools at that time outside of New York City. The Talmudical Academy of Baltimore was organized in 1917.

During the 20's the Yeshivah movement gained a new type of adherent; namely, the Jewish parents who were not interested in fostering Talmudical learning but in giving their children a sound Hebraic education.

During the last decade the Jewish all-day school received a strong impetus from militant religious elements who came to America in the wake of Nazi persecution and World War II. These newly arrived immigrants carried the Jewish day school idea to many American Jewish communities which hitherto had been uninfluenced by it.

TABLE X
GROWTH OF ALL-DAY SCHOOL ENROLLMENT, 1908-1950

Year	No. of Communities Reporting	No. of Schools	Enrollment	
			No.	% Increase
1908.....	1	2	600	——
1935.....	2	17	4,600	666.7
1945.....	15	78	9,907	115.4
1946.....	28	95	14,385	45.2
1947.....	28	108	15,543	8.1
1948.....	46	128	18,654	20.0
1950.....			21,404	14.7

At the beginning of the century, Jewish all-day schools were found only in New York City. Today they are to be found in over fifty communities with an enrollment close to 21,500 pupils.

III . . . COMMUNITY ORGANIZATION OF JEWISH EDUCATION

AT THE beginning of the century, community organization of Jewish education was an unknown phenomenon. Jewish education was undertaken through the efforts of congregational and private intiative, while the Talmud Torahs, which began to sprout at that time, were quasi-communal institutions which drew on the immediate neighborhood for their children, financial support and leadership.

Federations and Welfare Funds were still in the offing, and even those that were organized in the first two decades of the century were devoted to "secular social work" and considered it "unwise . . . to support controversial philanthropic religious [educational] activities."

Jewish communal life was characterized by sharp social cleavages based on differences in religious observances, language spoken, rootedness in the United States, country of birth, economic status, etc. These differences led to the formation of a multiplicity of competing social and charity societies for the care of the distressed and the poor, the orphan and the aged, with the resultant duplication of costs and low standards of operation.

But the Jewish communal scene looks different today. The acculturative processes working within American democracy have dissolved or attenuated many of the differences that separated American Jews. As the differences disappeared or became attenuated, American Jews discovered wide areas of social activity in which they could plan and work cooperatively for the attainment of common goals.

This development is nowhere more strikingly revealed than in the area of Jewish education, which only a short while ago was stubbornly kept out of the sphere of community organization and responsibility as a hope-

TABLE XI
YEARS OF ORGANIZATION OF COMMUNITY AGENCIES FOR JEWISH EDUCATION

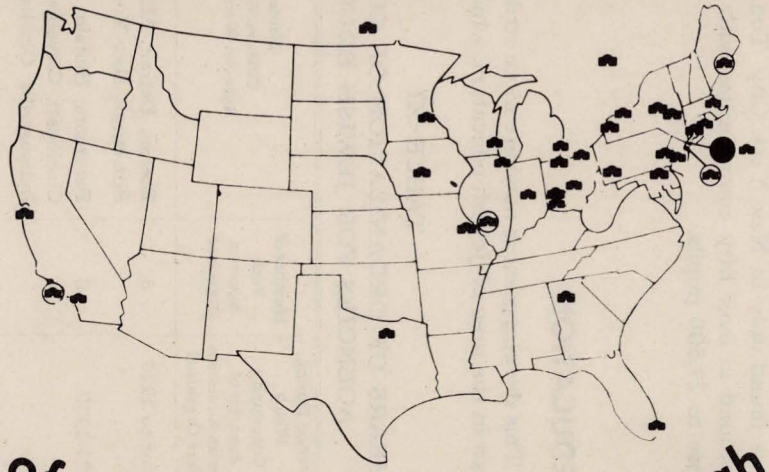
Period During Which Community Agencies of Jewish Education Were Organized	Number of Such Agencies Organized	Names of Cities in Which the Agencies Were Organized
Prior to 1920	5	Boston, Detroit, Minneapolis, Pittsburgh, New York City
1921-1930	8	Baltimore, Buffalo, Chicago, Cincinnati, Cleveland, Indianapolis, Omaha, St. Louis
1931-1939	4	New York City (reorganized), Toledo, Los Angeles, Essex County
1940-1944	7	Akron, Columbus, Miami, Milwaukee, Rochester, St. Paul, So. Illinois
1945-1950	18	Atlanta, Camden, Dallas, Louisville, New Haven, Peoria, Philadelphia, Portland (Oregon), Schenectady, Syracuse, Toronto, Winnipeg, Maine, Bayonne, Des Moines, San Francisco, Bridgeport, Essex County (reorganized).

CHART VII

American Association for Jewish Education

services Local Central Agencies for Jewish Education

advances the cause of Jewish education through several departments





COMMUNITY SERVICE AND CONSULTATION



ORGANIZATION, MEMBERSHIP AND FINANCE



INFORMATION, RESEARCH AND PUBLICATION



PROMOTIONAL SERVICES



PEDAGOGIC AND CURRICULAR MATERIALS



PERSONNEL SERVICES

and cooperates with



THE COUNCIL OF FEDERATIONS OF WELFARE FUNDS:

a. In conducting community surveys
b. in educational conferences

NCJE

THE NATIONAL COUNCIL FOR JEWISH EDUCATION:

a. in the publication of the "Jewish Education" magazine and the Sheviley Hahinuh
b. in educational conferences and summer institutes
c. in providing personnel for bureaus and other educational agencies

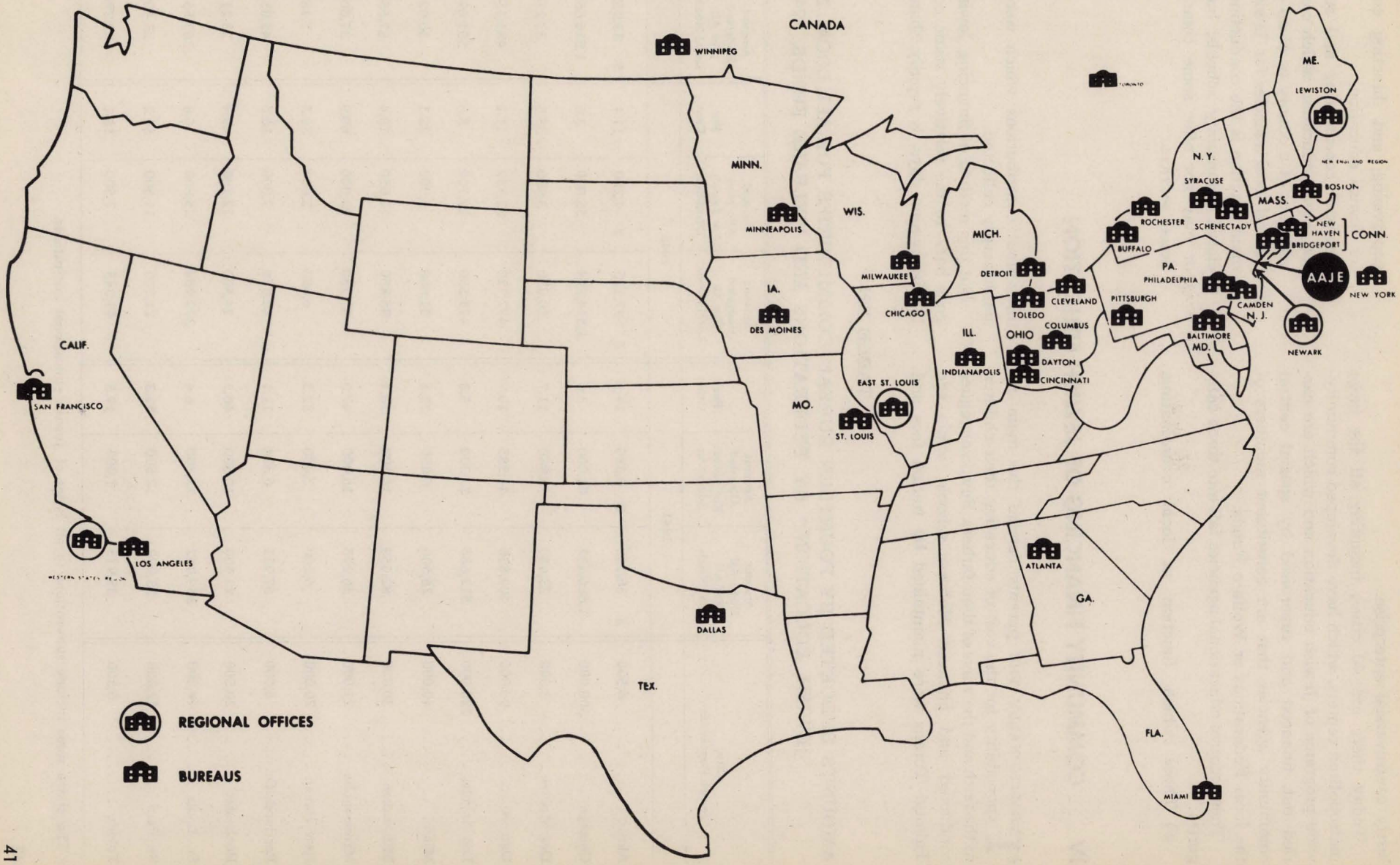


THE JEWISH WELFARE BOARD:

a. in conducting surveys
b. in coordinating the publication of educational programs and materials
c. in arranging Jewish Music Week and Jewish Book Month

CHART VIII

American Association for Jewish Education



lessly controversial enterprise.

Today there are 40 cities, including all the large metropolitan centers, which have developed community-wide programs of Jewish education and which are carried out, financed and supervised by special central community agencies that are constituent members of the local Federations or Welfare Funds.

These central educational agencies fall into three categories:

a) Those which function as local coordinating, supervising, and directing community agencies for Jewish education.

b) Regional coordinating and supervising agencies for Jewish education which cover the educational activities of a county or of an entire region.

c) Central local agencies for Jewish education whose main function is the conducting of united or associated community schools, but which also may or may not offer some community-wide educational services.

IV . . . COMMUNITY FINANCING OF JEWISH EDUCATION

TRADITIONALLY THE parents carried the main responsibility for the cost of educating their children in the faith and the ways of their fathers. Few synagogues conducted and financed Hebrew schools, while the Talmud Torahs were maintained by tuition fees and individual contributions which were sporadically and haphazardly collected.

But this method of financing Jewish education, which goes back to the relatively static conditions of Jewish life in bygone days, is rapidly changing under the in-

TABLE XII

AMOUNTS BUDGETED BY FOURTEEN BUREAU COMMUNITIES, FOR ALL LOCAL NEEDS AND FOR JEWISH EDUCATION,* BY FEDERATIONS AND WELFARE FUNDS, 1941-1949

City, Jewish Population	Amount Budgeted For All Local Needs	Amount Allocated For Jewish Education	Per Cent	Amount Budgeted For All Local Needs	Amount Allocated For Jewish Education	Per Cent	Amount Budgeted For All Local Needs	Amount Allocated For Jewish Education	Per Cent
	1941			1942			1943		
Akron 6,500	$ 36,180	$ 5,380	14.9	$ 37,125	$ 4,250	11.4	$ 33,950	$ 8,000	23.6
Chicago 300,000	1,686,482	61,000	3.6	1,514,894	55,000	3.6	1,516,650	51,000	3.4
Des Moines 3,500	33,450	3,900	11.7	10,050	3,900	38.8	33,216	4,431	13.3
Detroit 90,000	409,806	44,585	10.9	472,722	52,552	11.1	484,456	59,590	12.3
Los Angeles 225,000	512,686	27,300	5.3	477,530	27,760	5.8	551,690	41,630	7.5
Miami 40,000	26,500	6,000	22.6	21,600	5,000	23.1	30,028	7,030	23.4
Milwaukee 30,000	82,650	16,600	20.1	95,830	17,650	18.4	87,559	17,650	20.2
Minneapolis 21,000	38,275	18,000	47.0	37,750	23,000	60.9	37,600	20,500	54.5
New Haven 20,000	6,200	2,000	32.3	6,600	2,000	30.3	7,180	2,700	37.6
Portland, Or. 6,600	57,911	6,354	11.1	42,076	7,000	16.6	45,051	6,900	15.3
Rochester 20,500	23,400	10,800	46.2	24,500	12,100	49.4	23,212	13,175	56.8
St. Louis 44,000	359,042	22,800	6.4	379,964	25,800	6.8	383,557	29,083	7.6
St. Paul 12,000	23,909	12,500	52.3	21,200	11,500	54.2	23,400	11,500	49.1
Toledo 6,500	35,915	7,000	19.5	41,345	7,500	18.1	32,225	8,225	25.5

* The above sums include subventions to all types of Jewish educational institutions.

TABLE XII—(*Continued*)

AMOUNTS BUDGETED BY FOURTEEN BUREAU COMMUNITIES, FOR ALL LOCAL NEEDS AND FOR JEWISH EDUCATION,* BY FEDERATIONS AND WELFARE FUNDS, 1941-1949—(*Continued*)

City, Jewish Population	Amount Budgeted For All Local Needs	Amount Allocated For Jewish Education	Per Cent	Amount Budgeted For All Local Needs	Amount Allocated For Jewish Education	Per Cent	Amount Budgeted For All Local Needs	Amount Allocated For Jewish Education	Per Cent
	1944			1945			1946		
Akron 6,500	$ 45,956	$ 12,400	27.0	$ 60,508	$ 18,600	30.7	$ 78,659	$ 23,150	29.4
Chicago 300,000	1,483,233	50,000	3.4	1,634,577	50,000	3.1	2,088,510	44,200	2.1
Des Moines 3,500	35,134	4,200	12.0	37,045	4,200	11.3	38,060	8,886	23.3
Detroit 90,000	479,683	65,225	13.6	513,152	80,000	15.6	572,720	98,694	17.2
Los Angeles 225,000	668,377	76,526	11.4	802,619	126,600	15.8	1,058,681	158,600	15.0
Miami 40,000	47,949	10,000	20.9	71,536	11,329	15.8	86,683	13,688	15.8
Milwaukee 30,000	73,850	17,650	23.9	73,930	17,650	23.9	73,428	24,375	33.2
Minneapolis 21,000	55,769	27,089	48.6	66,740	30,400	45.5	79,764	39,564	49.6
New Haven 20,000	6,602	3,700	56.0	8,128	—	0.0	41,469	27,620	66.6
Portland, Or. 6,600	45,688	7,500	16.4	49,937	7,500	15.0	53,640	8,577	16.0
Rochester 20,500	23,075	15,075	65.3	35,760	20,160	56.4	42,960	23,370	54.4
St. Louis 44,000	403,966	30,083	7.4	425,143	35,300	8.3	445,058	39,881	9.0
St. Paul 12,000	31,620	14,420	45.6	41,545	17,825	42.9	60,393	22,298	36.9
Toledo 6,500	38,045	9,000	23.7	32,840	11,840	36.1	58,300	13,500	23.2
	1947			1948			1949		
Akron 6,500	$ 111,403	$ 19,850	17.8	$ 100,182	$ 22,616	22.6	$ 134,987	$ 23,400	13.6
Chicago 300,000	2,349,965	44,802	1.9	3,129,167	260,218	8.3	3,618,732	358,787	9.9
Des Moines 3,500	50,887	17,094	33.6	53,491	16,714	31.2	63,698	19,959	31.3
Detroit 90,000	763,353	118,879	15.6	945,784	143,731	15.2	1,143,860	162,244	14.2
Los Angeles 225,000	1,543,120	190,000	12.3	1,461,073	229,950	15.7	1,957,015	339,288	17.3
Miami 40,000	110,775	18,144	16.4	140,779	21,620	15.4	213,829	28,997	13.6
Minneapolis 21,000	105,940	47,403	44.7	142,164	53,000	37.3	165,435	56,356	34.1
Milwaukee 30,000	151,000	48,000	31.8	185,533	52,500	28.3	222,150	42,000	18.9
New Haven 20,000	46,227	27,110	58.6	54,603	34,947	64.0	62,458	38,483	61.6
Portland, Or. 6,600	69,752	13,500	19.4	82,874	14,100	17.0	93,843	14,565	15.5
Rochester 20,500	66,788	32,283	48.3	73,637	36,670	49.8	132,195	38,480	29.1
St. Louis 44,000	543,722	45,615	8.4	666,865	50,649	7.6	705,463	50,649	7.2
St. Paul 12,000	101,355	24,945	24.6	116,575	38,400	32.9	133,485	42,400	31.8
Toledo 6,500	61,150	14,000	22.9	71,281	18,000	25.3	96,986	18,500	19.1

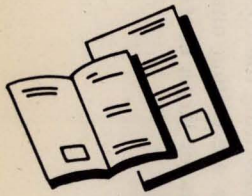
* The above sums include subventions to all types of Jewish educational institutions.

fluence of the dynamic conditions and the American ways of educating its young and adult.

One measure of this change is the increasing participation of communities through the Federations and Welfare Funds in underwriting the cost of Jewish education. More communities are calling annually on Federations and Welfare Funds for larger shares of their educational budgets.

CHART IX

Activities of local central agencies for Jewish education



BULLETINS



RADIO PROGRAM

BUREAUS KEEP THE JEWISH COMMUNITY INFORMED



CONFERENCES



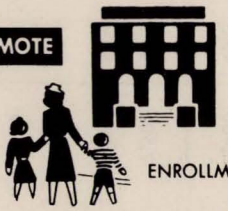
RAISE SCHOOL STANDARD



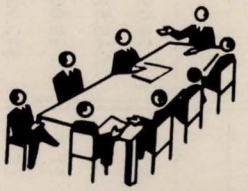
BUREAUS PROMOTE



INTER SCHOOL ACTIVITY



ENROLLMENT



EDUCATIONAL CONFERENCES



SUPERVISION

BUREAUS PROMOTE PROFESSIONAL GROWTH OF TEACHERS



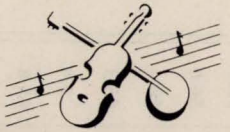
SUMMER INSTITUTIONS



SERVICE TRAINING COURSES

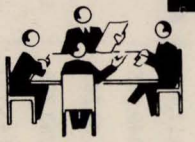


ARTS AND CRAFTS



MUSIC

BUREAUS ENRICH HEBREW SCHOOL CURRICULA



CLUBS



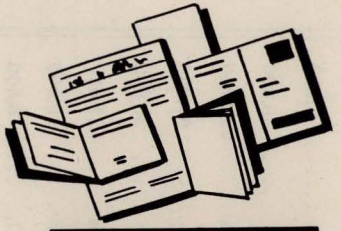
DANCING



BUREAUS PROMOTE ADULT EDUCATION



BUREAUS PROMOTE SUMMER CAMPS



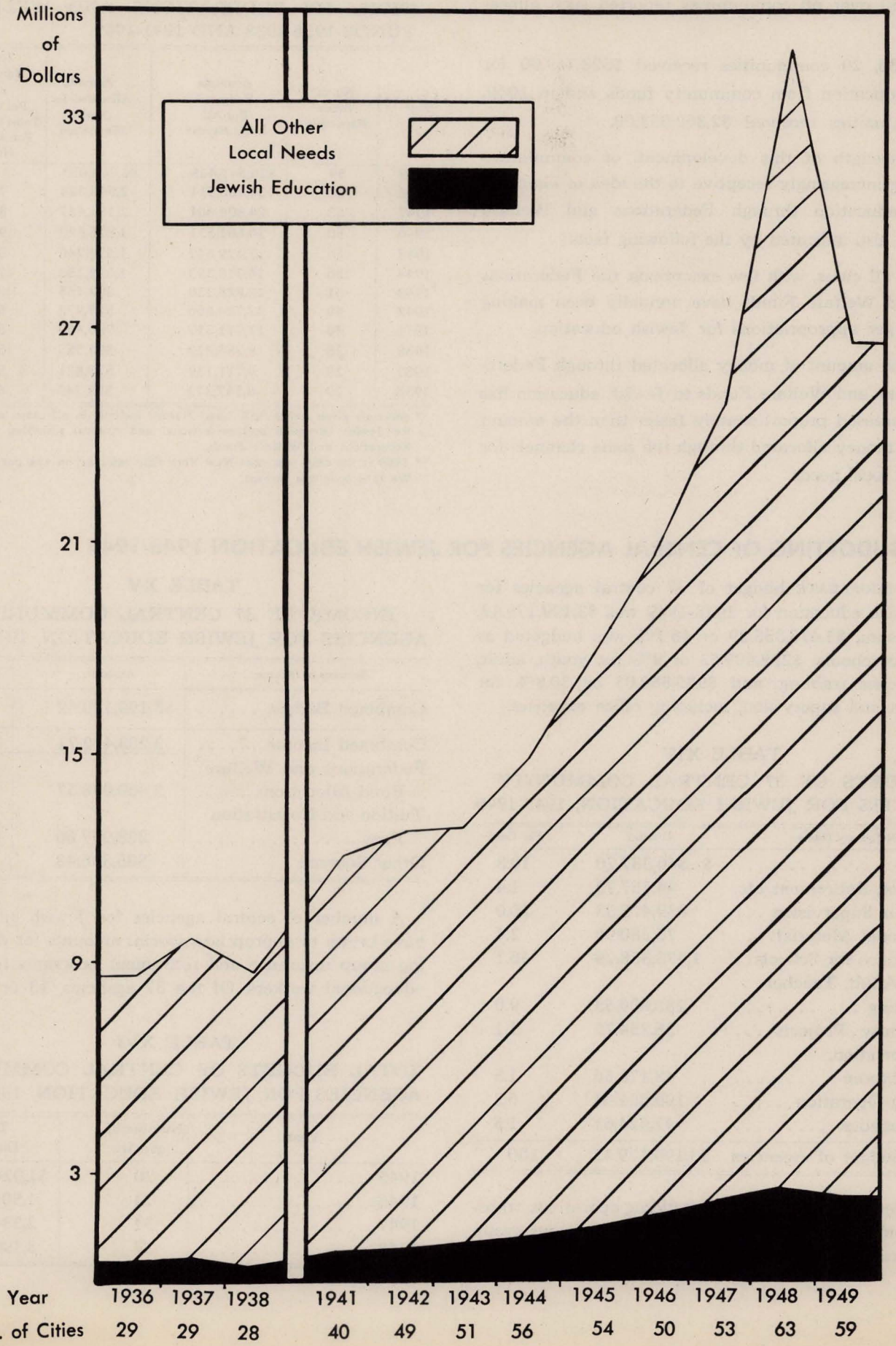
BUREAUS PROMOTE PUBLICATIONS OF CURRICULAR MATERIAL



BUREAUS PROMOTE TEACHER'S WELFARE

CHART X

AMOUNTS BUDGETED FOR ALL LOCAL NEEDS AND FOR JEWISH EDUCATION BY FEDERATIONS AND WELFARE FUNDS, 1936-1949



In 1936 only 29 cities reported Federation allocations for Jewish schools.

In 1950 over 60 communities reported such allocations.

In 1936, 29 communities received $523,749.00 for Jewish education from community funds and in 1949, 60 communities received $2,362,053.00.

The strength of this development, of communities becoming increasingly receptive to the idea of financing Jewish education through Federations and Welfare Funds is also indicated by the following facts:

a) In all cities, with few exceptions, the Federations and Welfare Funds have annually been making larger appropriations for Jewish education.

b) The amount of money allocated through Federations and Welfare Funds to Jewish education has increased proportionately faster than the amount of money allocated through the same channels for all local needs.

TABLE XIII

ANNUAL AMOUNTS BUDGETED FOR "ALL LOCAL NEEDS" AND FOR "JEWISH EDUCATION," BY FEDERATIONS AND WELFARE FUNDS 1936-1938 AND 1941-1949

Year	No. of Cities Reporting	Amounts Budgeted For All Local Needs*	Amount Allocated for Jewish Education	Jewish Education as a Per Cent of Total Budgeted For All Local Needs
1949	59	$26,547,408	$2,362,053	**
1948	63	34,708,911	2,548,323	7.34
1947	53	24,806,661	2,181,417	8.79
1946	50	20,661,511	1,875,320	9.08
1945	54	17,429,647	1,532,246	8.79
1944	56	14,718,393	1,132,150	7.69
1943	51	12,820,330	892,165	6.96
1942	49	12,724,666	817,973	6.43
1941	40	11,971,317	706,469	5.90
1938	28	8,754,222	504,555	5.76
1937	29	9,711,139	528,831	5.45
1936	29	8,547,372	523,749	6.13

* Amounts given under "All Local Needs" include, in all cases, allocations for Jewish education and recreational and cultural activities, made by Federations and Welfare Funds.

** 1949 is the only year that New York City information was not reported. We thus omit this percent.

V . . . BUDGETING OF CENTRAL AGENCIES FOR JEWISH EDUCATION 1948-1949

THE AGGREGATE budget of 37 central agencies for Jewish education for 1948-1949 was $3,199,179.42. Of this sum, $1,473,358.29 or 46.1% was budgeted as grants to schools; $288,609.53 or 9% for youth, adult, and teacher training, and $985,863.03 or 30.8% for direction and supervision, including office expenses.

TABLE XIV

BUDGETS OF 37 CENTRAL COMMUNITY AGENCIES FOR JEWISH EDUCATION, 1948-1949

Budgetary Items	Amount	Per Cent
Office	$ 346,387.70	10.8
Insurance, Retirement, etc.	44,157.73	1.4
Direction, Supervision	639,475.33	20.0
Educational Material	76,280.96	2.4
Subventions for Schools	1,473,358.29	46.1
Youth, Adult, Teacher Training	288,609.53	9.0
Community Projects	35,254.77	1.1
Transportation, Lunchroom	48,178.56	1.5
Building Operation	199,551.94	6.2
Miscellaneous	47,924.61	1.5
Total Budget of Agencies	$3,199,179.42	100

The remainder was spent on building operations, transportation, community projects and miscellaneous group insurance and retirement pensions.

TABLE XV

INCOME OF 37 CENTRAL COMMUNITY AGENCIES FOR JEWISH EDUCATION, 1948-1949

Sources of Income	Amount	Per Cent
Combined Budget	$3,199,179.42	——
Combined Income	3,203,412.71	100
Federations and Welfare Fund Allocations	2,469,038.57	77.1
Tuition and Registration Fees	228,977.66	7.1
Other Sources	505,396.48	15.8

A number of central agencies for Jewish education have begun to appropriate special amounts for developing group insurance and retirement programs for their educational workers. Of the 37 agencies, 13 or 46.1%

TABLE XVI

TOTAL BUDGETS OF CENTRAL COMMUNITY AGENCIES FOR JEWISH EDUCATION, 1945-1948

Year	Number of Agencies	Total Budgets
1945	20	$1,026,278.73
1946	21	1,505,321.12
1947	31	2,334,864.94
1948	37	3,199,179.42

CHART XI

THE AGGREGATE BUDGET OF 37 CENTRAL AGENCIES FOR JEWISH EDUCATION, $3,199,179.42, BY "OPERATING BUDGET" AND SUBVENTIONS TO "SCHOOL AND OTHER EDUCATIONAL PROGRAMS", FOR THE THREE GROUPS OF AGENCIES

1948-1949

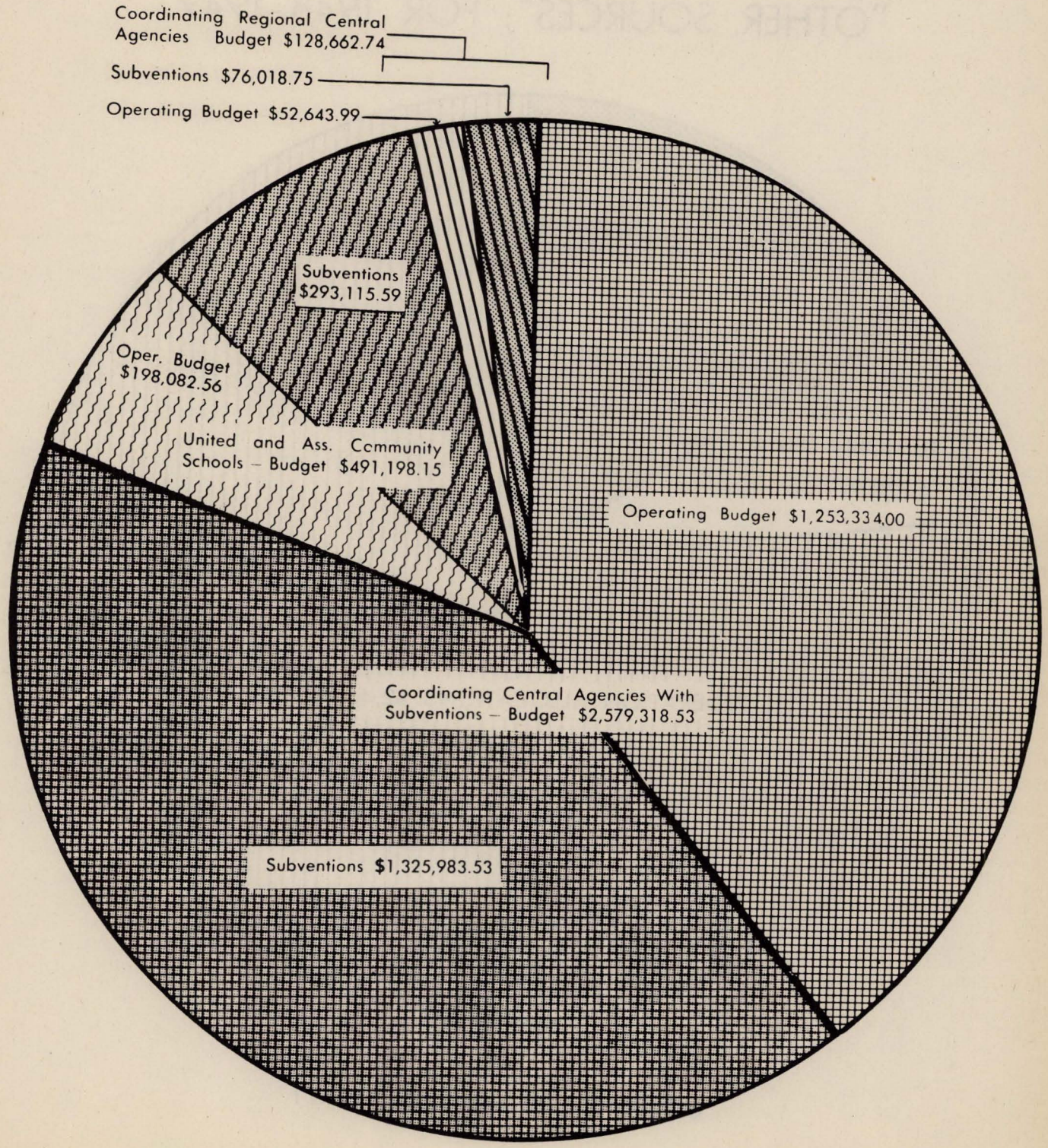
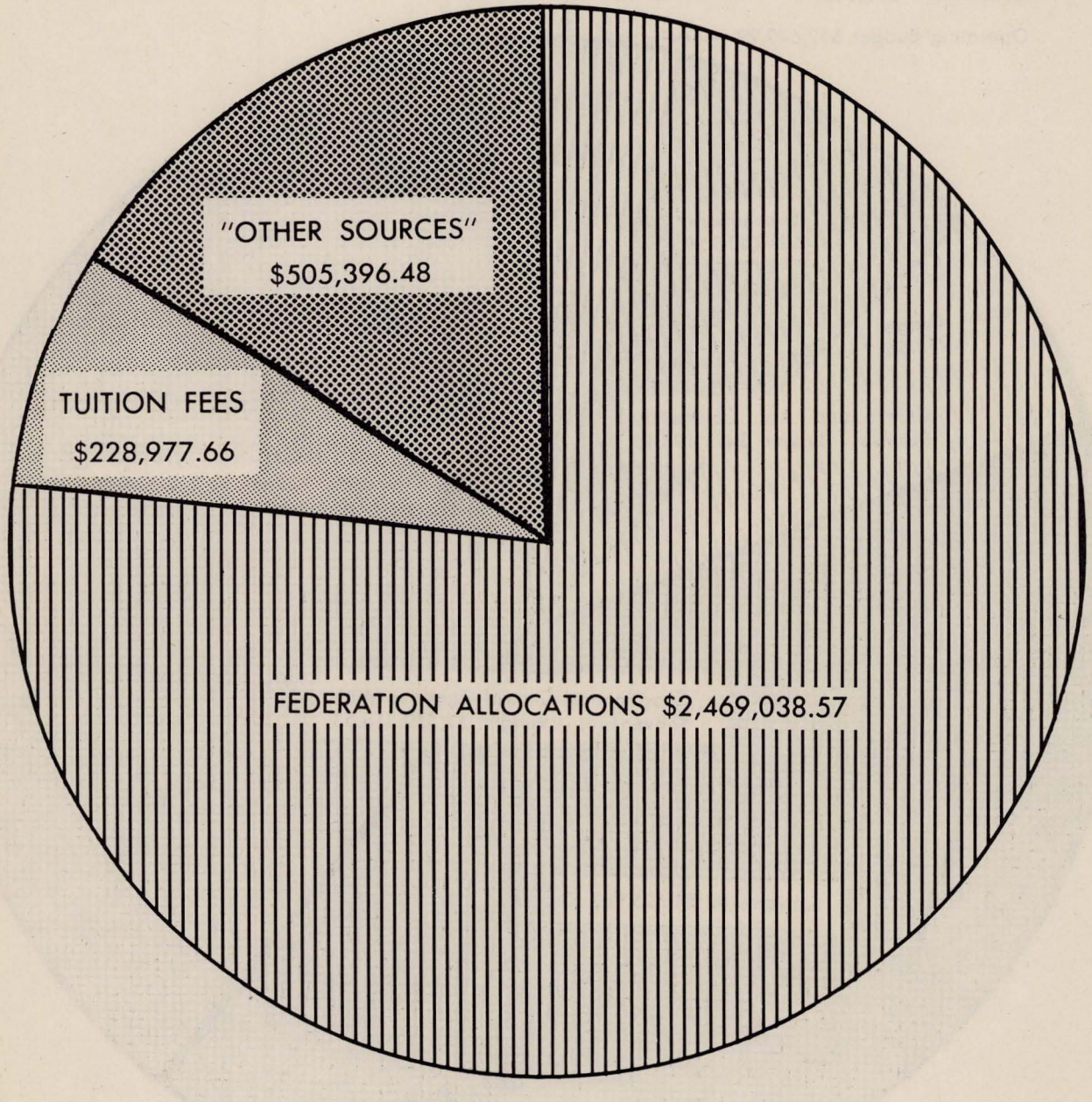


CHART XII

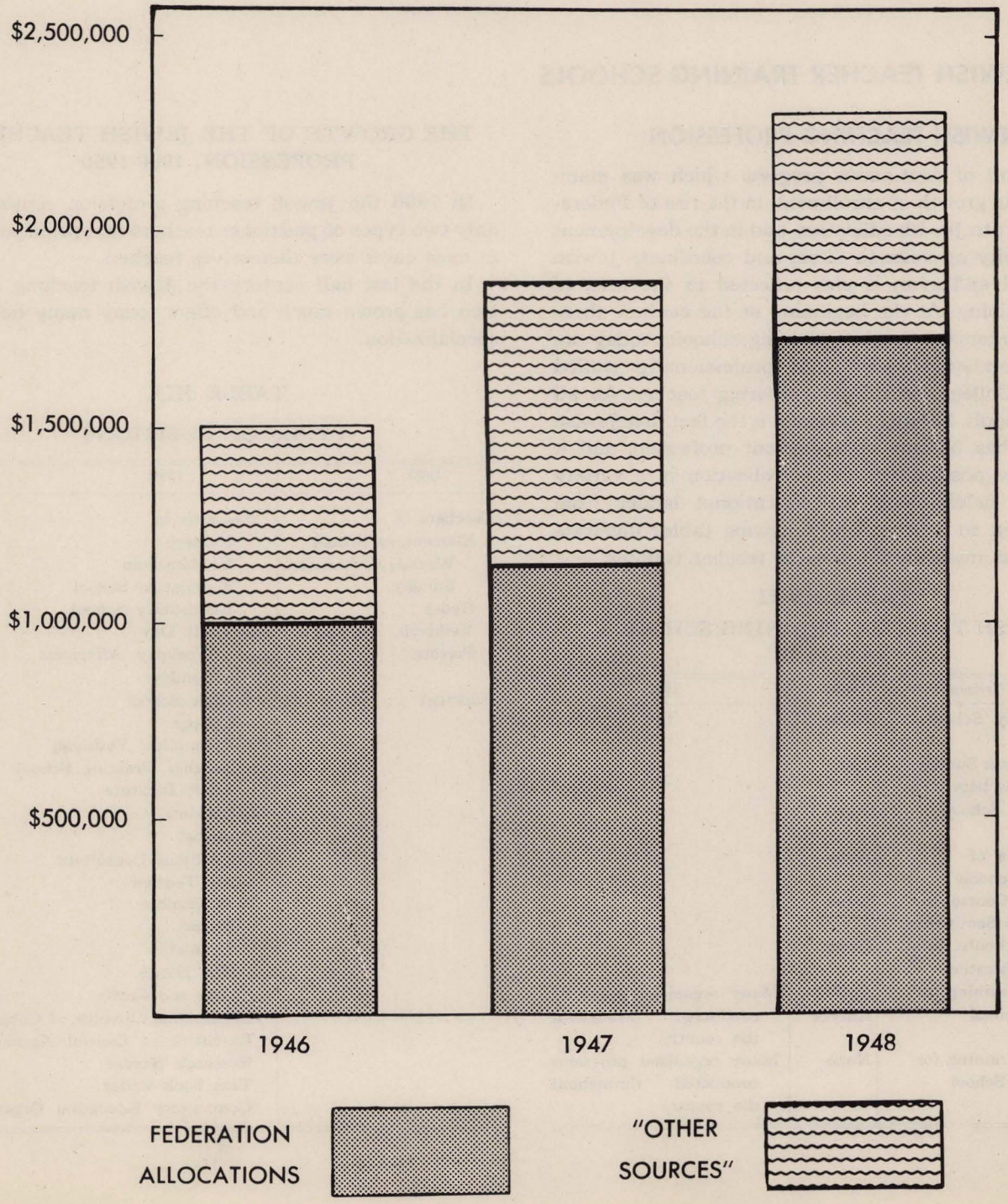
INCOME OF 37 CENTRAL AGENCIES FOR JEWISH EDUCATION; FEDERATION ALLOCATIONS; AMOUNTS RAISED FROM TUITION FEES; "OTHER SOURCES"; FOR 1948-1949



COMBINED INCOME $3,203,412.71

CHART XIII

BUDGETS OF 21 CENTRAL AGENCIES FOR JEWISH EDUCATION; FEDERATION ALLOCATIONS; AMOUNTS RAISED FROM "OTHER SOURCES"; FOR 1946, 1947 AND 1948



have made some provision in their budget of 1948-1949 for group insurance and retirement. It is true that the aggregate amount so far allotted by all the agencies for this purpose is small; nevertheless as a new development in Jewish education it is very significant.

For 21 agencies, budgetary information was available for each of the 3 years—1946, 1947, and 1948. In 1946 the total budget of these 21 agencies was $1,505,321.12. In 1948 it was $2,299,703.45, an increase of 52.8%. In 1946 the Federations contributed to the budgets of these 21 central agencies for Jewish education $1,001,638.42 or 66.5%. In 1948 the Federations contributed $1,721,315.67 or 77.2% of the aggregate budget of these 21 central agencies for Jewish education.

TABLE XVII

RISE IN THE AGGREGATE BUDGET OF 21 CENTRAL COMMUNITY AGENCIES FOR JEWISH EDUCATION, 1946, 1947, 1948

Year	1946	1947	1948
Combined Budget.	$1,505,321.12	$1,869,517.85	$2,299,703.45
% Annual Change	—	+24.2%	+23.0%
Federation Allocations	1,001,638.42	1,167,529.37	1,721,315.67
% Annual Change	—	+16.6%	+47.4%
Fed. Allocations as % of Total Budget	66.5%	72.7%	77.2%

VI . . . JEWISH TEACHER TRAINING SCHOOLS

JEWISH TEACHING PROFESSION

The trend of continuous progress which was manifested in the growth of enrollment, in the rise of Federation support to Jewish education, and in the development of community agencies to direct and coordinate Jewish educational endeavor, is also reflected in the area of teacher training. At the beginning of the century there were no organized teacher training schools, today we have a number of accredited professionally staffed Teacher's Colleges which are preparing teachers for all types of schools. Equally significant is the fact that Jewish education has become an important profession, and it offers today possibilities for specialization in a variety of related fields along the educational ladder from kindergarten to college. The following tables illustrate the progress made in the area of teacher training.

TABLE XVIII

JEWISH TEACHER TRAINING SCHOOLS 1900-1950

Jewish Teacher Training Schools	1900	1950
For Weekday School Teachers	None	10
For Weekday & Sunday School Teachers	None	3
For Sunday School Teachers	None	2
For Teachers of Yiddish Schools	None	1
Educational Courses in Rabbinical Seminaries	None	2
Graduate Schools for Jewish Education	None	2
In-Service Training for Sunday School Teachers	Sporadic Efforts	Many organized programs conducted throughout the country
In-Service Training for Weekday School Teachers	None	Many organized programs conducted throughout the country

THE GROWTH OF THE JEWISH TEACHING PROFESSION: 1900-1950

In 1900 the Jewish teaching profession consisted of only two types of positions: teachers and principals who in most cases were themselves teachers.

In the last half century the Jewish teaching profession has grown much and offers today many fields for specialization.

TABLE XIX

TYPES OF POSITIONS

1900	1950
Teachers in	Teachers in
Elementary School	Nursery
Weekday Afternoon	Kindergarten
Sunday	Foundation School
Heder	Elementary School
Yeshivah	All Day
Private	Weekday Afternoon
	Sunday
Principal	High School
	College
	Talmudical Yeshivah
	Teacher Training School
	Adult Institute
	Supervisor
	Principal
	Educational Consultant
	Critic Teacher
	Arts Teacher
	Music
	Dramatic
	The Dance
	Arts and Crafts
	Educational Director of Congregation
	Executive of Central Agency
	Research Worker
	Text book writer
	Community Education Organizer

• THE JEWISH TEACHING PROFESSION

By AHARON KESSLER

Director, Community Service and Consultation of the American Association for Jewish Education

"Educate men for the business of teaching, employ them, and pay them when educated." Samuel R. Hall, 1823.

PROGRESS made in recent years in the professionalization of Jewish teaching has regrettably not kept apace with that made in the rabbinate or social service. The status of the Jewish teacher has remained as unprofessional and as uncertain as ever before. His fate and future are decided by forces which are not regulated by accepted standards or codes of professional practice. Regardless of the numerous local and national organizations to which the teacher may belong, he is left to his own resources in finding employment, is paid a low salary, and though he is both a religious functionary and a person of scholarly attainment, he enjoys neither the benefits accorded the clergy nor the social acceptance of the learned.

The causes that are responsible for this social neglect of the teacher in the American Jewish community are many and not all of a contemporary origin. Interestingly enough, however, the most conspicuous reason may be traced to the fact that the teacher permitted himself to be taken for granted. He was available whenever and wherever he was needed. He came as out of the night and took up his chores without question. He did not mind very much when he was denied the opportunity to share in the plans that determined his employment, or when the scope, content, and goals of his job were formulated without his active participation. The conditions and delineations of his employment, both educational and fiscal, were in most cases determined for him by his employers—people who felt certain that they knew just what a Jewish child ought to be taught and what a Jewish teacher ought to teach.

In this respect the community, as well as the teacher, followed the long-standing tradition whereby the home and the school had before them a clear-cut blueprint of their respective functions for the child's education. The home trained the child in the tenets of Judaism by providing him with opportunities to practice and live the religio-ethnic civilization. The school supplied the knowledge, the sources and the reasons for that way of life. Whether the studies were rituals or ethical and moral values, they took the form of practical *Mitzvoth* which constituted a significant part of the Jew's daily routine in his home. Their reason and meaning as advanced in the Torah were traced and explained in the school. Under such a tradition, education in the average school was limited to the transmission of particularized knowledge and was a much simpler affair for the teacher, whose educational qualifications frequently did not exceed the mastery of the sacred text.

The American Jewish home, however, has not accepted so graciously its share in the education of the child. Whatever the reasons may be, it has found it more convenient to relegate to the Jewish school the dual responsibility of providing for the child both daily experiences in Jewish living and a knowledge of the sources, reasons, and meanings of these experiences. Education in the American Jewish school, therefore, embraces a wider range of requirements. It calls for the creation of a total climate in which living and learning are fully integrated. The tasks of the Jewish teacher are also more complicated, requiring skill as well as knowledge, experience as well as vision, not only in the tenets of Judaism, but in many related fields of scientific, humane and professional endeavor.

The Jewish school that emerged in the past few decades on the American scene has made considerable headway towards meeting the challenge of the new education. The Jewish teacher, too, accepted the requirements imposed on him by the environment and has sought to enrich his knowledge and perfect his skill in Jewish and general training schools and universities.

But the increasing demands on the teacher did not bring with them a comparable improvement in his economic and social position. The fact that his availability could be taken for granted, failed to provoke a concern for his personal welfare or cognizance of his professional achievements. School Boards only too frequently sought in the teacher the single quality of devotion to the cause of teaching Torah to little children. This was known as *idealism,* which justified the teacher's low salary as well as the withholding from him of the other elementary benefits accorded to other workers. The belief that a teacher could live on the less-than-material satisfaction of his services to Judaism persisted widely.

But the most damaging effects on Jewish education, resulting from the teacher's being taken for granted,

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began to be felt in more recent years. With the young men gone to the wars and the doors of the U. S. closed to new immigrants, the Jewish school found itself confronted with a serious shortage of qualified personnel. This condition was further aggravated by the absence of a body of accurate information relating both to the teacher and the school. In an age of surveys and stock-taking, it was startling to discover that the Jewish community of the U. S. had taken its educational system for granted to such an extent that it failed to collect the most elementary data about the Jewish education profession.

Thus, for example, there is no adequate knowledge as to the number of teachers employed, where they teach, their ages, their places of origin, their Jewish and general education, their professional training and experience, the salaries they earn and the hours of work they give to their schools. Similarly, there is no reliable information about the unemployed teachers, how large a body they constitute, and the factors responsible for their condition. The absence of such information makes diagnosis and prognosis of Jewish educational conditions in this country difficult.

The New England Survey Points Out Trends

The American Association for Jewish Education has made a notable contribution to the Jewish teaching profession in the course of surveying communities, in its scholarly publications and its field work. For the first time, the searching eye of the surveyor was trained on the Jewish teacher and his school, and the facts uncovered were employed in laying the groundwork for sounder educational and professional conditions in many communities of the U. S. and Canada.* The most recent contribution of a broad scope was made in connection with a study of Jewish educational conditions in New England, conducted by the Department of Community Service and Consultation of the American Association for Jewish Education.

This study, which was completed in the spring of 1950, embraces 143 schools in 53 cities in 5 New England states. 71 are supplementary afternoon schools, 12 All-day schools, and 60 Sunday schools. These schools have been attended by 14,395 children. A total of 630 teachers reported on their present status and professional training and experience. The findings conveyed by these reports lead to the following conclusions:

1. The shortage of qualified teachers is felt in all communities, even in those that have Teacher Training Schools. These schools do not graduate enough teachers to supply the demand in their own cities, let alone neighborhood communities;
2. The "unattractiveness" of the Jewish teaching profession, particularly in smaller communities, is responsible for the large turnover of personnel;
3. The growth of the smaller congregational school has made for less permanent conditions of employment and restricts the professional growth of the teacher;
4. The drastic changes in the number of days of instruction per week, and hours per day, have brought about a series of crises in the schools and the teaching profession;
5. The absence of accepted codes of professional practice and a system of certification on the local level have permitted and even encouraged schools to maintain low standards and inadequate salary scales, and to employ teachers with insufficient grounding in Jewish content and inadequate training in the techniques of teaching.

Shortage of Qualified Personnel

In his article "Trends and Developments in Jewish Education in 1948-49," in THE AMERICAN JEWISH YEAR BOOK for that year, Dr. Uriah Z. Engelman of the American Association for Jewish Education estimates that the shortage of educational personnel in that year exceeded 700 in the entire country. In the same period, he reports, the ten leading training schools in the country graduated 85 teachers. In the light of the information of the New England study, we believe that Dr. Engelman's estimate is a bit too cautious. Out of 49 cities which reported having afternoon schools, 39 indicated that they will need teachers in September of 1950. The exact number of teachers to fill existing vacancies, could not be ascertained, as some schools qualified their statements by specifying "better teachers" or "teachers who could perform other functions in addition to teaching". The fact that almost 80% of the communities felt that their schools could not progress sufficiently unless their staffs were changed or augmented, depicts a serious condition.

Where will these communities get teachers? The Boston Hebrew College, the only one in New England, has a limited output of graduates each year, all of whom are absorbed by the school system in that city. Nor can these communities depend on the training schools in New York, Philadelphia, and Baltimore. In his survey of Hebrew Teacher Colleges, Mr. Louis Hurwich reports that in 1949 the total number of students enrolled in the eight leading training schools was 705, of which 192 or 27.2% were in their first year, 192 or 27.2% in their second year, and 321, or 55.6% in their third, fourth and fifth years. But he rightly cautions that all enrolled in the upper or lower classes cannot be expected to be graduated, as seen from the fact that out of a total of 146 students in the fourth and fifth year classes in all the training schools in 1949, only 74 or 50.7%

* See previous studies in *Jewish Education*, Vol. II, No. 3, and *"Maamad Hamoreh"* by M. M. Edelstein, in the *Jubilee Book* of the Hebrew Teachers' Union, pp. 221-249, New York, 1947.—*Editor.*

completed their studies. Furthermore, 64.8% of the students in the eight schools were concentrated in New York City and only 35.2% in the other cities.

The latter two figures add considerable seriousness to an already deplorable condition.

First, so long as the shortage of teachers persists, few of those trained in the larger cities such as New York, Chicago, Boston, etc., will want to migrate to the smaller communities.

Second, a sizable number of teachers enter rabbinical schools upon graduation from the Teachers Training Schools.

Third, the large number of women (46.0%) in the student bodies of these schools also holds out little promise for the smaller communities. Not only is it easier for them to find employment in larger cities, even in normal times, but the opportunities in the smaller community are too few to attract young women. These communities are aware of the serious problem that confronts them in terms of teacher supply, and are worried about their future.

The Unattractiveness of the Jewish Teaching Profession in the Small Community

In the history of American education the application of the term "unattractive" to the teaching profession implies a variety of conditions which at one time or another have served to prevent teaching from acquiring a professional character. They are: instability, small economic rewards, localism, the influence of the church and the demand that teachers perform religious and civic chores in addition to teaching. Each of these obstacles is present in the field of Jewish education in the small community.

The New England survey reveals several interesting facts in this connection:

1. The turnover of teachers is extremely high. 137 teachers in afternoon schools reported that they had been in their respective positions an average of 3.8 years.
2. The salary scale for teaching, without additional chores, was low. 130 teachers reported receiving an average of $2,505 as annual salary.
3. 48 schools, or 68%, indicated that their teachers were required to perform other functions in addition to teaching, such as rabbinical, cantorial, and administrative duties. These teachers received higher salaries. 37 schools where teachers served in dual capacities paid an average of $4,766 as annual salary.
4. As a religious and public functionary, the teacher finds that his private life is closely scrutinized by his employers, and this is a matter of serious consideration to young people, bred and trained in larger cities. The Department of Personnel of the American Association for Jewish Education has repeatedly indicated that because of the fear of localism, it has found it exceedingly difficult to persuade younger teachers to go to smaller communities, even when such communities were in close proximity to larger cities. This, too, is a factor in the large turnover of teachers in the New England communities. 128 male teachers who indicate an average stay in their present posts of 3.8 years gave their average age as 34.6 years.
5. The rabbi's knowledge of education, particularly where he is in charge of the school is a determining factor in attracting and holding competent teachers. Too many of the smaller communities in choosing a rabbi who must also administer the school, will make no effort to ascertain his educational qualifications.

The New England survey records that out of 60 such principals, one had acquired a license to teach in the public schools and one other had attended a normal school. None indicated graduation from a Jewish teacher training school or having taken a graduate or undergraduate degree in education. 33 principals who listed their experience, reported an average of 11.3 years in the profession as rabbis, teachers, administrators, and U. S. Chaplains. On the other hand, the information supplied by the teachers relating to their training and experience shows a much higher level of professionalization. Of 44 teachers who had bachelor degrees, 7 had taken them in the field of education; of 16 who had master degrees, 6 had taken them in education. 65 teachers either were graduated from or attended Jewish Teacher Institutes and 3 had been graduated from normal schools. As to their professional experience, 121 teachers reported an average of 10.2 years of teaching. In short, in terms of training in education and professional experience, the teachers show an advantage over the principals.

The Growth of the Small Congregational School

Recent developments in the structure and content of the Jewish school have aggravated the condition far beyond the problem resulting from the shortage and frequent turnover of personnel. Some of these conditions also contribute to the unattractiveness of the Jewish teaching profession. One such change is the growth of the small congregational school.

The past decade, which saw a considerable rise in enrollment in the Jewish school, has also witnessed a decline of the communal Talmud Torah in favor of the congregational school. This condition has made for an increase in the number of small schools. The problems which the small school presents to the teaching profession are enormous.

Functioning on a limited budget which is frequently tied to a large congregational mortgage, it has to resort to all sorts of combinations and improvisations to meet

its personnel needs. This accounts for the rabbi-teacher, cantor-teacher, and sexton-teacher combinations, and also for the large turnover at these schools. In New England, even though the teachers who performed additional functions received substantially higher salaries, 60 afternoon schools out of 70 reported that the average length of stay of their personnel was 5.6 years.

Coupled with this problem is the inability of the small school to grade children properly. This school is always under pressure to restrict the number of classes and grades to the size of its faculty. It therefore finds it extremely difficult to grade its pupils according to their ages, capacities and achievements. Its lower grades are large; the ages of their pupils frequently range from 3 to 6 years. Children who could develop more fully in higher grades, were they available, are unmercifully retarded in lower ones. Even more detrimental to good education is the widespread notion that beginners may be tampered with; that the child of 7 and the child of 10 whose education is just beginning can be grouped in the same class, exposed to the same methods and taught by less competent teachers.

School boards rarely attribute the high mortality rate in upper grades to inadequate teaching and poor grading in lower grades. In New England, for example, 36 schools reported a total enrollment of 1,201 pupils in their *lowest grade* and only 360 pupils in their *highest grade*. But the highest grade varied from the second to the seventh, with some 32.2% attending the third and fourth grades *as the highest*. While there surely were many valid and some very salutary reasons for the large enrollment in the lower grades, the budgetary factor, particularly in schools whose grades did not go beyond the second and third grades, played an important role.

Proper grading is one of the major factors in determining the size and quality of the teaching faculty. It creates the need for a larger staff and for a variety of talents, skills, and specialties. The small school of recent vintage is forced to ignore this need by decreasing the number of grades, enlarging the classes and resorting to the rabbi-teacher, cantor-teacher, and sexton-teacher combination. From the standpoint of the teaching profession the smaller school makes for inferior conditions of employment and delimits the opportunities for the teacher's professional growth under expert guidance.

Drastic Changes in the Hours and Days of Instruction

Another crisis that has befallen the teaching profession in recent years has come by way of the change in the school's time schedule. The Talmud Torah of a decade or two ago operated on a five-day-a-week schedule, offering the child up to 10 hours of instruction and the teacher up to 25 hours of work per week. The Talmud Torah conducted classes from 3:30 to 7:30 p.m. or from 4 to 8 p.m. The modern Hebrew school has had to curtail this schedule for a variety of reasons: children residing at greater distances from the school; parents' insistence on children being home at dinner; the demand for more free time after public school hours, etc. This has reduced the Hebrew school's schedule from five days a week to four, three and even two. The New England survey sheds interesting light on this situation. 41.2% of the afternoon schools operate on a schedule of five days a week; 36.2% three days a week, 12.6% two days a week and 6.8% four days a week. But even the 5 and 4 day schools no longer provide 10 hours of instruction per week. At best they offer a maximum of 7½ hours, with most of the schools giving an average of 4-6 hours per week.

The reduced schedule of attendance has affected the teacher and the school considerably. The teacher's work week has contracted to a minimum. 138 teachers in New England reported teaching an average of 12.4 hours a week in afternoon Hebrew schools. The same holds true in communities in many other parts of the country.

The reduced schedule, however, does not permit the school to employ less teachers or pay lower salaries. In many communal and congregational schools in Pennsylvania, Indiana, Ohio, Wisconsin, New York, and other states, the teachers' salaries range from $4,250 to $5,000 for 12½ hours of work per week. These are the stubborn schools where the Rabbis and lay Boards insist on maintaining standards. Some of these schools were forced, due to a reduced schedule, to increase the instructional cost in their budgets up to 100% for the same number of children, and at the same time reduce the teacher's working hours to half of what they were before.

It is obvious that school Boards view this as an unhealthy condition. But the teachers are also unhappy over this situation. The professional teacher seeks to give full time to his job, out of a sense of duty to the ideal of teaching Torah to Jewish children, and for professional reasons. He recognizes the abnormality in the situation and fears for the future when funds may not be as plentiful and lay Boards not as obstinate on the subject of maintaining standards.

To find added reason for apprehension, he does not have to go too far afield. In his own community he will find schools that have succumbed to the demands for economy in their budgets and employ home-grown teachers who received their preparation in local Hebrew schools, or else equally unqualified young people from other cities.

The contraction from five to three-day-a-week schools, with consequent shifts in curricular emphases, has created still another problem vis-a-vis the teaching profession. Few of the seasoned teachers who have had their experience under conditions where the Hebrew language and Humash, the two major subjects in the school's curriculum, were given maximum attention, are able to adapt themselves to a program where a short cut has to be employed in teaching these subjects.

For example: the New England survey points up the fact that the study of the Hebrew language and Humash decline in terms of hours and intensity as the grades grow higher. Also, the constant change of Hebrew language texts in many schools indicates the confusion resulting from the search for a short cut. How much time is a school able to allocate to Hebrew and Bible-in-Hebrew to a class that meets from four to six hours a week and is required to study Hebrew, Bible, History, Customs and Ceremonies, Current Events, Israel, Music, etc. Many of the seasoned and gifted teachers, who inspired countless young men and women for dedicated services to their people, found it difficult to adapt their experience to the demands of such a schedule. Perhaps this is one of the factors responsible for the large number of unemployed teachers. In any event, Jewish education cannot afford at this time to lose these pioneers, and the profession will cut off one major avenue of its own growth if it allows these men to be rejected.

Certification of Teachers and Codes of Professional Practice

In the American school system, licensing of teachers came early in history, first on the local level, as a function of the individual community and later, when the Public School idea developed, as a function of a larger unit of control such as the County or the State. The efforts to centralize certification of teachers were part of the larger struggle which accompanied attempted changes from localism to centralization in public education. The contest was won when the public recognized the validity of the argument that "public funds cannot be paid to teachers who do not hold certificates authorized by the State, if not actually issued by it." "This development," writes Edgar W. Knight, "marks the growth of state control of education in this country very clearly."

Licensing teachers by a public agency other than the school where they teach, is of fundamental necessity in stabilizing Jewish education and the Jewish teaching profession. Why Jews have failed to recognize the soundness of this principle is difficult to understand. Even in the past, the Jewish Community required of its religious functionaries, the *Rabbi* and the *Shohet* evidence of fitness for their calling, by *Semikah* and *Kabbalah* from their own teachers and outside authorities, but made no such demands of the *Melamed* and *Rosh Hayeshivah*. This is all the more surprising in the light of the successful efforts made as early as the Second Commonwealth to establish a school system in Palestine, and the specific curricular and instructional requirements enunciated in the Talmud, in Maimonides' Code and in later Responsa. Perhaps, the reason may be traced to the theory that teaching is not as much a craft as the *Rabbinate* and *Shehita*. The *Semikah* and *Kabbalah* of the other two testified to their knowledge of the law and competence to perform *practical functions*. Teaching, in their view, did not call for *competence to perform practical functions*. Maimonides lists only these qualifications for the appointment of a teacher: "Piety and accuracy in reading." Then, too, Jewish law has always placed the duty of teaching the child Torah, upon the Father. The teacher was regarded as a substitute for him. This has set teaching apart from the other religious functions, making the need for authorization to practice teaching unnecessary.

In the current American scene the general absence of teacher-certification and of bodies vested with the power to grant licenses has retarded the growth of the Jewish teaching profession, and has had a damaging effect on public confidence in Jewish education. It has served as an invitation to anyone who so wishes, to come and teach. It has been the chief cause for the teacher's lack of social status and dignity, low professional standards, and inadequate standards of economic reward. It has conveyed the impression to parents and School Boards that the Jewish teacher rates lower than the public school teacher and that the Jewish school and its subject matter are of lesser importance than the public school and its subject matter. As is true in general education, so with Jewish education—public support and confidence enlarges with public control. The community that delimits its control of school policies to the school's fiscal aspects and does not provide for confidence in the teachers' competence and does not see to it that his working and living conditions are attractive and secure, will find that it has reaped the fruits of its own negligence.

A beginning of order in this chaotic situation has been made in recent years in a number of communities with the help of the local Bureaus of Jewish Education and the American Association for Jewish Education. In New York, Chicago, Newark, and in a number of other cities, there has been established a communal Board of License with the power to grant certificates to teachers. Only those who hold appropriate licenses issued by the local Boards or by a recognized Board in another city are permitted to teach in the schools under the aegis of the central educational agencies in these communities. The requirements which these Boards set up are either formulated or approved by the National Board of License, which is sponsored by the American Association for Jewish Education. Teachers in communities where such Boards do not exist may apply directly to the National Board, in which case a Committee of Examiners is appointed to pass on the teachers' qualifications and to make recommendations to the Board regarding licensing these teachers. The National Board of License also certificates Teacher Training Schools. Its most recent achievement has been its formulation of a new set of criteria for admission to and graduation from such training schools, which was prepared by a special committee of distinguished Jewish and general educators.

Of more rapid growth has been the movement to institute codes of professional practice. The most force-

ful drive in this direction was given by the Bureaus of Jewish Education. Although there is still lacking a basis for uniform standards and practices, these Bureaus have succeeded in stabilizing salaries, regulating the hire-and-fire-policies, substituting tenure for the one-year contract plan, introducing methods of rating teachers and providing for vacation periods and similar benefits.

The principal upon which these Bureaus operate is akin to the one which regulates the relationship between a Department of Education in any given State and the schools under its jurisdiction. Public funds are expended only on schools which meet basic educational requirements and follow accepted practices relating to their teaching personnel. Though the establishment of the Boards of License and the Codes of Professional Practice is in its experimental stage, it is not too soon to say that the communities which employ them have been rewarded a thousand-fold. Teachers have found a measure of security in these arrangements, and schools have been spared the damaging effects of inadequate teachers. The speed with which the other communities in the country will introduce these arrangements will determine the fate of the Jewish teacher in Jewish communal life.

What of the Future?

Notwithstanding the serious problems that besiege the Jewish teacher at this time, there is evidence that the future will see the emergence of a strong teaching profession, equipped to meet the needs of the maturing American Jewish Community, and rewarded accordingly. The evidence reposes in the increased financial support to Jewish schools and central educational agencies, in the growth of enrollment and in the rising up of a variety of schools to meet the diverse ideological and other needs felt by Jewish parents. These are some of the indications that the Jewish public is developing a respect for Jewish learning and a concern for its future. But, above all, the acceptance of responsibility for Jewish Education by the Jewish Community offers the brightest ray of hope for the future.

The leadership of the organized American Jewish Community will increasingly come to realize that educational wastefulness, duplication of effort and inefficient organization inevitably bring injury to helpless children and damage to its own prestige and well-being. With the heightening of such realization, the obstacles which have delayed the development of the Jewish teaching profession will be removed. The new transformation may be slow in reaching fulfillment, as is the case with all new educational arrangements, but the effects even of piecemeal improvements will be of tremendous significance towards a renewed and revitalized Jewish teaching profession.

Where shall the Jewish Community begin its work? A few suggestions may be helpful:

1. If the two and three-day-a-week school is to remain, the larger communities will have to seek ways and means to train their teachers locally. It is quite obvious that such a program will be costly, that the teachers trained in such institutions may not be able to stand up against graduates from the major Training Schools, and that the less intensive school needs experts and not home-grown teachers, but no other alternative is in sight. If a sufficient number of teachers could be trained locally for the less intensive school, the more intensive ones will find it easier to procure for themselves the graduates from the major Training Schools.

Preparation of students for these Training Schools may have to be done on an individual basis. It may be necessary to identify promising young people in the elementary Hebrew School and in the early years of the Hebrew High School, and offer them special opportunities for acceleration through private instruction and in small groups. They should also receive guidance in selecting courses at college, and wherever possible be encouraged to enroll in education departments in local universities. In this connection, it may be added that the building up of a strong system of Hebrew High Schools is of utmost importance to this program.

The communal agencies, in cooperation with the individual schools, may make available scholarships to the Hebrew-speaking Camps for the specially gifted students and award annual stipends to needy students to enable them to continue their Jewish studies.

A serious effort ought to be made to utilize the facilities of local universities in the training program for Jewish teachers. Many a university has expressed a willingness to enter into arrangements with the local Bureau, either by giving credit for courses taken at the Jewish School or by adding courses in its own roster that will be of special interest to young people preparing for Jewish teaching.

Regional opportunities may be developed for supplementary training during the summer vacation and at other periods in the year. It would be well to consider establishing summer camps for that purpose, particularly in sections of the country where facilities in existing camps are not available for intensive study.

The experience with State Normal Schools in American Education point up another possibility, namely, establishing one or several Training Schools in each State, and a State-wide committee of lay and professional leaders to care for them. Such a committee, representing the major communities in the region, may also concern itself with the Hebrew High Schools in their respective communities, as natural reservoirs for the Training Schools.

To insure that these schools maintain standards, the National Board of License shall be vested with the power to certificate their graduates, which would bring them under the direct supervision of the Board. It may be added, that especially gifted and interested

students should be encouraged, upon graduation, to continue their studies in schools of higher Jewish learning in other cities.

2. The solutions to the problems that have resulted from the rise of the small school and the less intensive school repose in the organization of central communal agencies for Jewish education. No community with more than one school is too small to establish a communal Board of Education representative of its schools and of those organizations that evince an interest in the cultural and educational aspects of Jewish life.

The scope of the Board's program will naturally vary with the complexity of the needs. The communal Board, operating from a vantage point from which it could view and appraise the whole system of education, the small and large schools, the inferior and better schools, the problems of parents and teachers, etc., will seek ways and means to meet these problems in the best interest of the community, irrespective of group and institution. It may seek ways to consolidate the small, weak, ineffective schools, and provide transportation of children to larger and better schools, thereby offering relief to the schools and teachers alike.

The supposedly ideological differences which nowadays give rise to so many small schools, are in most cases superficial and petty. Many an Orthodox and Conservative school follow the same curriculum, use the same texts (in many cases published by the Reform movement) and employ teachers without regard as to the orientation of the Training School that graduated them. The existence of such schools, and they are to be found in almost all communities, is due to the dead weight of vested interests and to the erroneous widespread notion that unless a synagogue operates a school, it cannot survive. The communal Board of Education will be able to judge with equity the validity of these and other arguments, and offer assistance wherever there is need for it.

The communal Board of Education may also employ teachers as *officials of the Community* and assign to them other educational, cultural and administrative tasks in any of its institutions, before and after teaching hours. This would afford the teacher a full schedule of work and an adequate salary. For example: in some communities, teachers may be asked to teach in All-Day Schools during the morning hours, or in Nursery or Kindergarten classes, or in Adult classes and High Schools; or to take charge of libraries, lead clubs, or assist with communal functions in different agencies, transcending denominational and organizational lines. The teacher's availability for additional services would stimulate the creation of such activities in the community. It would also raise the status and dignity of the Jewish teacher, and enlarge the public confidence in him and in his calling.

3. The machinery for licensing teachers has been set in motion on the national and local levels and should be utilized by communities. The arrangements are simple and democratic. Wherever possible, a communal Board of License ought to be established to pass on the teacher's fitness and award him a certificate of competence. Such certificates are issued on examination, or on presentation of diplomas or other acceptable credentials from institutions recognized by the National Board of License. Wherever it is not possible to establish a local Board, the community should request of its teachers to apply for certification to the National Board of License.

But the community that requires of its teachers competence, devotion, and a full schedule of service, must provide working and living conditions attractive enough to get such teachers and hold them. Whether through the local Board of License or the central agency for Jewish education, it is the community's duty to institute a Code of Professional Practice to provide a salary scale with gradual increments based on years of experience and professional growth, and commensurate with the rise in cost of living, tenure, vacation, sick leave, insurance, pension and social security. Teachers should be encouraged to belong to professional fellowships and be given the opportunity for collective bargaining. These are the rights and privileges which labor enjoys under the American democratic system, and should be extended to the workers in Jewish education.

The effects of such improvements as the establishment of communal Boards of Education, the local and national certification of teachers, and the adoption of a Code of Professional Practice in Jewish education, can only redound to the enhancement and enrichment of Jewish life.

• THE FUNCTION OF A COMMUNITY AGENCY FOR JEWISH EDUCATION

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The Idea of Community Responsibility

JEWISH EDUCATION in the United States during the early years of the twentieth century, due to neglect on the part of some elements of the population and confusion on the part of others, was in a deplorable condition. As the century advanced, dissatisfaction with this condition began to become articulate and a growing recognition began to manifest itself that the problems involved could be solved only when attacked by the entire community from the standpoint of the needs of the total community.

This recognition assumed concrete expression in New York City when the first experiment in democratic Jewish community organization in the United States was instituted with the organization of the Kehillah in 1909. The Kehillah as soon it was organized sensed an urgency to deal with the problem of Jewish education from a community standpoint and established the Bureau of Jewish Education. The establishment of the Bureau marks the beginning of a new era for Jewish education in the United States.

Among the major contributions of the Bureau of Jewish Education of New York there are two which have an important bearing on the topic under discussion:

a) The interpretation given by its first director, Dr. Samson Benderly, to the responsibilities of the central community agency "to serve as a *lever* for the uplifting and improvement of Jewish education", and

b) the continuous emphasis that only through *community responsibility* for Jewish education can there be any hope of developing a program of Jewish education in America along lines suited to meet the needs of American Jewish children.

During the twenties the idea of *community responsibility* for Jewish education began to take root in a number of the larger Jewish communities in the United States. During one decade after World War I, central community agencies were established in Boston in 1918, in Philadelphia in 1920, in New York (Jewish Education Association) in 1921, in Baltimore in 1921, in Pittsburgh in 1922, in Chicago in 1923, in Cleveland and Indianapolis in 1924, in Cincinnati and St. Louis in 1925, and in Detroit in 1926.

The establishment of these central agencies for Jewish education represents on the one hand, a phase of the general growth of Jewish community responsibility which led to the development of federations of philanthropic agencies, and on the other, a reflection of the increasing concern with the problem of Jewish education. These agencies were established, in the main, for the purpose of distributing federation grants to Hebrew schools. The agencies, however, mindful of Dr. Benderly's conception of the communal agency as a *lever*, did not limit their responsibility to the distribution of funds and the supervision of the schools receiving grants but gave attention to the "uplifting and improvement" of Jewish education in their respective communities.

In the light of this conception of the central agency as a *lever*, these agencies helped to bring into being central community high-schools, Hebrew teacher training institutions, and colleges of Jewish studies. They organized Jewish youth organizations devised to reach the untutored in Jewish tradition. They also introduced new techniques and approaches, with emphasis on the arts, designed to meet the needs of American Jewish children.

During the depression the movement to "uplift and improve" Jewish education suffered a very serious setback. It was revitalized when the depression ended, and during recent years, the movement has been growing with accelerated momentum from year to year. Part of the momentum may be attributed to the American Association for Jewish Education which came into being in 1939. From its inception this organization devoted itself to developing a form of Jewish education which will meet the needs of American Jewish children and has accented the urgency of the need to give adequate attention to the problem of Jewish education on a community basis. Stimulated by the American Association's formulation of the problem and its insistence on a wholehearted search for a method of approach whereby the problem may be met adequately, community after community, large, small, and intermediate, have set up central community agencies for Jewish education. There are at present

37 agencies of this character in the United States, and 3 in Canada.

Although each central agency has its distinctive pattern, due to the specific conditions in the community prevailing at the time when it was established, nevertheless, there are definite characteristics which all the agencies may be said to have in common. The following may be said to be the general principles governing the policy of the communal agencies for Jewish education:

A central community agency for Jewish education is vested with the responsibility of working with *all* elements of the community whose ideology reflects a positive attitude towards Jewish religious and spiritual values and an active interest in the welfare of the Jewish group. Its main functions are to foster the development and expansion of Jewish education for all age groups, leaving it to each element to expand its program in the light of its particular ideology; to help each element raise the standard of its educational work and improve its methods and techniques; and to help develop cooperative effort between groups. This means that in its relationship to individual schools, the central agency should in no way attempt to interfere with or influence the ideological orientation of any particular school, but would rather attempt to help it implement its educational program in accordance with its own orientation through setting standards for the housing of schools, the qualifications of teachers, and the methods employed in the instructional program.

Moreover, since the goals of Jewish education need to be conceived in terms of total personality development, there can be no marked delimitations of the areas in which the Jewish educational process is involved. This process impinges on many fields of community endeavor, particularly the recreational. There should be an integration of the educational and recreational programs of the community without any diminution of the essential objectives each program is intended to achieve. Similarly, the program of all other community agencies which have a bearing on personality development of Jewish youth should be so integrated.

It should therefore be the function of the central community agency for Jewish education together with the recreation and other communal agencies to embark on a joint exploration of possible areas of cooperative effort and of ways and means of correlating and articulating all programs bearing on the development of personality of Jewish youth and adults so that these programs might serve the best interests and welfare of the Jewish community as a whole within the total setting of the American scene and the general community of which the Jewish is an integral part.

The central agency while working with each group separately shall at all times strive to bring various elements together by sponsoring inter-group activities and cooperation.

In the light of the above principles derived from the ideology which led to the rise of central community agencies for Jewish education and based on the experience of these agencies, the functions of a central community agency may be described as follows:

I. A community agency for Jewish education must serve *all* elements of the community who maintain a positive attitude towards Judaism and Jewish life.

A. This implies helping each element maintain its educational program on the highest plane possible. It does not necessarily imply trying to find a common denominator.

B. *Unity* is essential; *uniformity* is not desirable. Many mistaken programs arise from the false identification of the two concepts. History is replete with instances where the dominant element tried to create a unified society through enforced uniformity. One of the glories of Jewish history is the Jewish people's fight for the *right to be different* and for the concept of *Unity in Diversity*. Through that struggle, the Jewish people had made not only Jewish survival possible, but also has contributed significantly to the progress of humanity. If the Jewish attitude vis-a-vis his non-Jewish fellow citizens has been sound, it will be equally valid vis-a-vis his fellow Jews. From this point of view, the very existence of a central community agency serving all elements of the community, encouraging each element to maintain its distinctive interpretation of Judaism and Jewish life, and determining its educational goals, is an important contribution to the building of a unified Jewish community on a firm basis.

C. The concept of *Unity in Diversity,* underlying the structure of a central community agency in Jewish Education, should be reflected in the educational program of each element. Reform, Conservative, Orthodox, and secularist Jewish youth should be encouraged to develop a tolerant understanding and appreciation of the points of view, philosophies, and attitudes of other Jewish groups. (The idea might be expanded so that it involve an attempt to develop sound Christian-Jewish relations in both Christian and Jewish religious schools.)

D. The central agency can help develop proper inter-group relationship through a community project for all children of the community. Bringing children of all elements of the Jewish community and from all sections of the city under one roof is in itself a significant educational experience.

Such inter-group relationship may also be developed through inter-group councils of representatives of schools of all types; inter-group conferences of teachers and principals; inter-group conferences of lay leaders of education (school committees).

II. The central agency can help bring about changes in existing programs without interfering with the determination of educational goals by each group through

A) encouraging each group to set up a maximum and optimum program in accordance with its specific goals;

B) encouraging each group to conduct experiments with a view of discovering more effective content, method, techniques and educational organization for the achievement of its aims;

C) stimulating individuals to organize themselves for the purpose of experimenting with and initiating new approaches to the problem of the Jewish education of American Jewish youth.

The Functions of a Central Agency

III. A central community agency can help improve Jewish education in the following respects without interfering with the autonomy of the constituent and affiliated schools:

A. The place where the educational process takes place

1. The central agency with the aid of its constituent schools should set standards of health and safety, and help in the process of implementing them. The safeguarding of the health and safety of pupils is a major community responsibility.

2. The central agency should also try to influence its constituents to recognize the importance of aestheticizing classroom and school buildings as much as possible. A pleasing environment is an important component of the educational process. Where a particular school is not in a position to make the necessary building improvements, the central agency should help make this possible through a special grant-in-aid from a community fund.

3. Another function of the central agency is to see to it that adequate facilities for Jewish education should be available to all children in the community. This implies stimulating the neighborhood community where no adequate facilities exist, either to set up such facilities or to arrange with a school in another neighborhood to make provision to accommodate their children and to bring them there through a bus service. The obverse of this proposition is also true. Sometimes it may be the function of the central agency to persuade two or more schools of similar type to unite in order to avoid unnecessary duplication and overlapping of effort, and in order to eliminate the educational inefficiency which small educational units necessarily entail.

B. The people engaged in the task

1. The central agency with the aid of its constituents should set standards such as Jewish knowledge, secular education, training in teaching techniques, and understanding of the American Jewish child and personality. Certification boards recognized by all elements of the community should be set up in order to determine whether an individual meets the requirements and is qualified to assume the grave responsibility of molding the minds and hearts of young people.

2. It is not possible to set high standards for teacher certification without establishing correspondingly high standards of salary remuneration. It is the responsibility of the central agency to influence schools to adopt fair salary scales with fixed annual increments for service well rendered until definite maximums are reached. Where a particular school is not in a position to pay in accordance with the accepted salary scale, the central agency should help make this possible through a special grant-in-aid from community funds.

3. Everything which can be done within reasonable effort under existing conditions to attract to the profession of Jewish teaching the finest type of young men and women motivated by the highest ideals should be done.

4. Long-term recruiting necessitates recognition that it is the community's duty and therefore the responsibility of the community's central agency for education to do everything possible to protect the men and women who decide to make Jewish teaching their profession. This includes provision for pensions and health insurance; recognition of the right of tenure upon the completion of satisfactory service during a specified period of time; and the working out of a code of professional practice which will be accepted and observed by both employers and employees, together with the setting up of a board of review vested with the responsibility of adjudicating all problems which may arise which will not be covered by specific provisions in the professional code.

5. It is the responsibility of the central agency to stimulate and make possible the professional growth of the men and women engaged in Jewish teaching. This it can do through

a) seeing to it that the responsibility to the teacher as described above is adequately met;

b) furnishing proper supervision and guidance;

c) stimulating and fostering creative efforts—this implies inducing schools to provide for teacher participation in curriculum building, determining school policy, and in school administration; encouraging teachers to engage in experimentation, preparation of educational texts and materials, and other creative enterprises;

d) providing in-service courses calculated to enrich the teacher's knowledge and to widen his perspective and to increase his appreciation of all that is involved in training Jewish youth to meet

their responsibilities as Jews, as Americans, and as human beings;

e) arranging educational conferences designed to bring about similar results and by encouraging attendance at national or regional conferences of teachers and educators;

f) providing ample library resources and facilities;

g) by rewarding faithful service with promotions which open up opportunities for broader areas of service;

h) by continuously stimulating teachers to be aware of the ideal to which they have dedicated themselves. In the final analysis, the effectiveness of the educational process depends upon the ability of the teacher to interest and inspire his pupils.

C. *Curriculum and method*

1. An agency working with all elements of the community and interested in encouraging all elements to work out their educational programs in accordance with their respective interpretations of Judaism, cannot place its approval upon any one particular curriculum. It must be prepared to place at the disposal of each element trained experts who are in a position to advise each element whether it is using proper means and pursuing sound policy in the attempt to achieve its goals.

2. The central agency should encourage autonomous schools with similar points of view to agree upon common curriculum.

3. It should also encourage each element to conduct necessary experimentation in order to discover new ways and means and new approaches for realizing its educational aims. It should try to make available the necessary resources for the carrying on of such experimentation in an effective manner.

4. The central agency should encourage parents who are dissatisfied with existing types of curricula to make their wishes articulate. Experimentation in completely new conceptions of Jewish education should be stimulated.

5. Although in no way interfering with the autonomy of any group or its right to determine its own educational policy, the central agency should constantly stress and emphasize that *all* types of Jewish education must reckon with the needs of American Jewish children and must prepare them to live intelligently as Jews and Americans.

D. *Supervision, educational advice, and guidance*

1. *Influencing without controlling* is possibe even if extremely difficult. The community agency should make available to all constituent schools the services of trained experts whom rabbis, principals, teachers, and lay-leaders can consult freely in regard to all phases of the Jewish educational process. Inasmuch as a large number of pupils receive Jewish instruction in schools which are limited to one session each week, and since teachers teaching in such schools can at best be semi-professional, it is particularly important that there be some individuals who can devote all their working time to thinking and studying the problems which face teachers in one-day-a-week schools. This applies in equal measure to teachers in week-day schools to whom Jewish teaching is a secondary interest.

2. All teachers, during the early years of their teaching experience, should enjoy the benefit of careful guidance. The habits and attitudes which teachers develop during their early experience are reflected in their work throughout their teaching career; hence it is very important that teachers be given proper direction and guidance during these years. These young teachers should be stimulated to continue their studies, encouraged to engage in creative effort, and inspired to develop a wide awake awareness of the broad implications of their work. The supervisory staff can help towards this end by arranging individual conferences with teachers, grade conferences, teachers' institutes, teachers' and principals' meetings, and by encouraging group planning as well as individual creative effort.

3. The central community agency can help keep teachers cognizant of developments in the fields of general education and Jewish education through bulletins to teachers and a teacher's library of reference and information.

E. *Music, dramatics, artcraft, Keren Ami, visual-aids, extra-curricular activities.*

1. The central agency can help enrich the various types of curricula in Jewish schools and to vitalize Jewish education through initiating and encouraging the development of curricular elements outside the primary function of the schools. Jewish education took an important step forward with the introduction of the singing of Jewish songs as a curricular and extra-curricular activity. The teaching of singing should be supplemented with an effort to develop appreciation of Jewish music. The central agency can be helpful through initiating such activity and through making available the necessary auditory aids.

2. The central agency should take similar initiative in regard to vitalizing the Jewish education process through the use of dramatics, artcraft, and visual-aids.

3. Training for Jewish community responsibility (Keren Ami) and other extra-curricular activities should be encouraged. It is the function of the central community agency to help make its constituent schools aware of the difference between using these techniques for educational intent or for purposes of exhibition.

F. *Youth and adult education*

1. It is the function of the central agency to call attention to neglected areas and either take initiative to create educational facilities or encourage other agencies to do so. A large part of the failure of educational agencies to achieve their goals is due to the interruption of the Jewish education at an early age—13, 14, or 15. Graduates of Jewish elementary schools need to be encouraged to continue their Jewish studies on the high school and college level. Where the facilities for such continuations do not exist, it is the responsibility of the central agency to create them. This applies to all types of schools, not only the supplementary Hebrew and Yiddish schools, but the one-day-a-week schools as well.

2. In addition to encouraging and providing facilities for graduates of elementary schools to continue their studies, facilities for Jewish study and Jewish educational development and growth should be created for young people who have had little or no previous Jewish education.

3. Similarly, adults should be stimulated to engage in systematic Jewish study on an academic level. The central educational agency should be instrumental in organizing a rich variety of courses calculated to appeal to Jewish adults of varying Jewish interests from every element in the community.

4. Summer camping affords an unusually fine opportunity for educating Jewish youth to Jewish living through Jewish living. Only the barest beginnings have been made to make use of this opportunity. It is the responsibility of the central agency to exert influence upon existing camps to exploit this opportunity and to help initiate a rich, varied camping program with Jewish educational implications.

5. It is also the responsibility of the central agency to help all organized youth and adult groups translate some of their activities into positive educational values. With the aim of helping them place a Jewish educational emphasis into their programs for youth and adults, it should work closely with the recreational agencies in the community.

6. A large portion of Jewish youth and adulthood is completely unaffiliated. The central educational agency should watch for ways and means of reaching the unaffiliated and bring some Jewish educational influence into their lives.

G. *Teacher training*

1. The central educational agency should make it possible for young people to train themselves for Jewish teaching as a profession through the use of facilities available in the community or through the use of facilities in one of the larger communities made available through co-operative arrangement. The requirements for a teacher's diploma should correspond with the requirements set up by certification boards. It is the responsibility of the central community agency to see to it that the requirements set up by the certification board be as high as conditions permit, and if at all possible, conform with the national standard. Courses should also be set up leading to the Sunday school teacher's and club leader's certificates.

2. In order to insure the training of teachers with points of view corresponding to the points of view of the constituent and affiliated schools, each congregation should pay the cost of tuition of its graduates, and the rabbi should keep in personal contact with the trainees. Graduates of such a training course would be expected to render service to the synagogue for a period of years in return for the investment which it had made in time, money, and personal interest. A community program of this nature would guarantee to each congregation the possibility of adding to its staff teachers with sufficient Jewish knowledge and training in teaching in the Jewish school to meet the minimum requirements of the certification board—teachers whose points of view and interpretation of Judaism correspond to its own—teachers who are imbued with a personal loyalty to the particular institution which they will be called upon to serve.

H. *Other responsibilities:* Scholarships, propaganda for Jewish education; research and statistical analysis; destroying complacency.

(This outline is not intended to envelop the entire scope of the responsibilities of the central community agency for Jewish education. Some very important ones have been omitted. In addition to the foregoing, attention should be given to the following):

1. Scholarships must be provided for children whose parents cannot afford to pay the cost of tuition.

2. An education Month with a slogan such as "Send your child to a Jewish School", allowing each parent to choose the type of school to which to send his child, would be excellent propaganda for Jewish education. It is the responsibility of the central agency to carry on propaganda calling upon parents

a) to take the religious education of their daughters as seriously as that of their sons;

b) to keep the child in the school long enough to enable him to be influenced by it; and

c) to take the whole question of Jewish education earnestly rather than superficially; making them aware that trying to satisfy an uneasy conscience with an idle gesture, a mere obeisance to Torah is futile; but that an education, a *proper* education, is needed which will lead to the translation

of Jewish values and ideals in a pattern of life, in day by day living.

3. It is imperative that research and statistical analysis be carried on in order to discover whither we are going, and to determine on the basis of objective data, what changes are needed.

4. Perhaps one of the most important responsibilities of the central agency is the need of destroying self-complacency. It is necessary to make parents, rabbis, principals, teachers, lay readers, and all who are in any way engaged in the Jewish education process dissatisfied with what has been achieved. This does not mean a failure to recognize that Jewish education in America has made considerable progress during the last forty years. Jewish education has been made more attractive, more pertinent, more dynamic—but there is still a long way to go. It is a major responsibility of the community agency to make certain that satisfaction with what has been achieved should not lead to inadequate attention to what has as yet not been achieved; in a word, that it continue moving forward!

Directory

Compiled by Zalmen Slesinger and Milton F. Roseman of the American Association for Jewish Education

• NATIONAL JEWISH EDUCATIONAL AGENCIES

AMERICAN ASSOCIATION FOR JEWISH EDUCATION
1776 Broadway, New York 19, N. Y.

Organized 1939. Affiliated: 40 Bureaus. Program: Dedicated to the principle of community responsibility for Jewish education, the A. A. J. E. strives to stimulate, promote, extend and improve the status of Jewish education on all age levels and among all ideological groups in the United States and Canada. Offers services in the fields of educational research, community organization for Jewish education, pedagogics and curricula, promotion and interpretation, personnel and teacher-training to educators, individual schools, educational agencies, organizations and communities. Sponsors the National Board of License, National Council on Jewish Audio-Visual Materials, special conferences on Jewish education and annual educators' workshop.

Publications: *Jewish Education Newsletter* (bi-monthly), *Pedagogic Reporter* (bi-monthly), *Trends and Developments* (annually), *Research and service bulletins* (occasionally), *Jewish Education Register and Directory* (biennially). President, Michael A. Stavitsky; Executive Director, Judah Pilch.

B'NAI B'RITH HILLEL FOUNDATIONS, INC.
165 West 46th St., New York 19, N. Y.

Sponsored by B'nai B'rith. Organized 1923. Maintains youth foundations at colleges and universities in the U. S. A., Canada and Cuba. Conducts religious and cultural activities and programs.

Publications: *Clearing House; Guideposts; Hillel Notes.* National Director, Rabbi Arthur J. Lelyveld; Program Director, Rabbi Alfred Jospe.

COMMISSION ON JEWISH EDUCATION OF THE UNION OF AMERICAN HEBREW CONGREGATIONS
34 West 6th St., Cincinnati 2, Ohio

Sponsored by Union of American Hebrew Congregations and the Central Conference of American Rabbis. Organized 1923. Affiliated: 420 schools, with approximately 70,000 pupils. Program: To formulate objectives of Jewish religious education in Liberal schools; prepare curricula; publish textbooks; develop methodology; serve affiliated schools; stimulate youth and adult education; provide for pre-school education, and help shape a liberal program of Jewish education.

Publications: *The Jewish Teacher* (quarterly), *The Youth Leader* (quarterly), *Liberal Judaism* (monthly). Chairman, Dr. Solomon B. Freehof; Executive Director, Dr. Emanuel Gamoran.

HEBREW TEACHERS FEDERATION OF AMERICA
165 W. 46th St., New York 19, N. Y.

Reorganized 1944. Affiliated: 35 groups and associations. Program: To intensify the study of the Hebrew language and literature in the Jewish schools in America. To organize the Hebrew teachers all over the states in groups and associations, affiliated with the Hebrew Teachers' Federation. To improve the professional status of the Hebrew teachers in the United States. Chairman, Samuel Bernholz; Executive Director, Zevi Glatstein.

JEWISH FOLK SCHOOLS OF THE LABOR ZIONIST MOVEMENT
45 East 17th St., New York 3, N. Y.

Organized 1913. Organizes and supervises Jewish schools where both Hebrew and Yiddish are taught.

Publications: *Yiddishe Derziung.* Director, P. Gingold.

MIZRACHI NATIONAL EDUCATION COMMITTEE
1133 Broadway, New York 10, N. Y.

Sponsored by Mizrachi Organization of America. Organized 1939. Affiliated: 76 schools. Program: Organizes and supervises yeshivot and Talmud Torahs; prepares and trains teachers.

Publications: *Gilyonenu* (monthly), *Vaad Bulletin* (monthly). President, Rabbi Dr. Joseph H. Lookstein; Executive Director, Isidor Margolis.

NATIONAL COUNCIL OF BETH JACOB SCHOOLS, INC.

150 Nassau St., New York 7, N. Y.

Organized 1942. (Extension of Beth Jacob movement founded in Europe in 1925). Affiliated: 17 All-Day Schools, 1 Evening High School, with 3,563 pupils. Program: Sponsors a Jewish and English program of education for girls in the spirit of the Torah, so as to secure a generation of conscientious Jewish mothers, the integrity of the Jewish home and Jewish family life. Aims to imbue the girl of today with a spirit of love and appreciation for our past and for Eretz Israel.

Publications: *Beth Jacob Journal* (quarterly). President, Ph. Moskowitz; Executive Director, D. Ullmann.

NATIONAL COUNCIL FOR JEWISH EDUCATION

1776 Broadway, New York 19, N. Y.

Founded 1926. Professional fellowship; 240 members. Schedules annually national and regional conventions on aspects of Jewish education. Represents the Jewish education profession at conventions of other organizations. Serves as a clearing house and exchange with Israel for cultural and religious materials and for the promotion of Hebrew education (IGUD) and the Jerusalem Examination. Sponsors the National Board of License.

Publications: *Jewish Education* (three times a year) and *Shevilei Hahinukh* (quarterly). President, Samuel J. Borowsky. Corresponding Secretary, Rabbi Philip Goodman.

NATIONAL JEWISH WELFARE BOARD

145 East 32nd St., New York 16, N. Y.

Organized 1917. Affiliated: 342 Centers, Y.M. & Y.W.H.A.'s, with approximately 500,000 members. Program: To service the Jewish Community Center movement through assisting in programming, personnel recruitment, training and placement, building, planning, youth services, surveys and studies, camping, health and physical education, membership promotion and public relations, administration and leadership training. To promote Jewish cultural development in America through sponsorship of National Jewish Music Council, Jewish Book Council of America, Jewish Center Lecture Bureau, National Jewish Youth Conference and American Jewish Historical Society. To act as the government authorized agency for serving the religious, recreational and welfare needs of Jews in the U. S. armed forces, in this country and abroad, and in veterans' hospitals.

Publications: *J.W.B. Circle* (monthly), *Jewish Center Program Aids* (bi-monthly). President, Irving Edison; Executive Director, S. D. Gershovitz.

SHOLEM ALEICHEM FOLKS INSTITUTE, INC.

22 East 17th St., New York 3, N. Y.

Organized 1918. Affiliated: 17 schools, 1,020 pupils. Program: To insure the continuance and perpetuation of Jewish life and culture in America, by giving our children and ourselves a Jewish education in afternoon schools (5 days per week), an all-day school, kindergartens, a high school and courses for adults. The school program aims to imbue the children with the living creativeness of their people through the study of Yiddish language and literature, Hebrew and the Bible, Jewish history, Jewish holidays, Jewish life in America and Israel, folk songs and choral singing, celebration of Bar Mitzvah and Jewish holidays.

Publications: *Kinder Journal* (in Yiddish, monthly), *Sholem Aleichem Bulletin* (in Yiddish & English, monthly). President, Jacob D. Berg; Executive Director, Saul Goodman.

TORAH UMESORAH (NATIONAL SOCIETY OF HEBREW DAY SCHOOLS)

132 Nassau St., New York 7, N. Y.

Organized 1944. Affiliated: 29 schools, with 4,200 pupils. Program: Founding of Hebrew Day Schools, planning of public relations programs for these schools, supervision of educational program of new and established schools, placement of teachers and administrative personnel, training of personnel for intensive Jewish schools, publication of texts and supplementary reading material, organization and guidance of Parent-Teachers Association programs in Day Schools, publication of adult education material within the PTA framework. Sponsors the National Association of Hebrew Day School Parent-Teacher Associations, which serves as a clearing house and service agency for P.T.A. programs, encourages parent education, publishes materials for P.T.A.'s and schools, sponsors conferences and seminars on P.T.A. problems.

Publications: *Olomeinu—Our World* (children's monthly), *Jewish Parents Magazine* (5 times a year), *News Notes* (bi-monthly). President, Samuel C. Feurstein; Executive Director, Dr. Joseph Kaminetsky.

UNITED SYNAGOGUE COMMISSION ON JEWISH EDUCATION

3080 Broadway, New York 27, N. Y.

Sponsored by United Synagogue of America, Rabbinical Assembly of America, Teachers Institute of Jewish Theological Seminary. Affiliated: 390 Congregational schools. Program: To promote higher educational standards in the schools conducted by the Conservative congregations in America. To develop standard curricula and syllabi, and to publish educational texts and other school aids.

Publications: *The Synagogue School* (quarterly). Chairman, Rabbi Ario Hyams; Executive Director, Dr. Abraham E. Millgram.

UNITED YESHIVOS FOUNDATION INC.
1133 Broadway, New York 10, N. Y.

Sponsored by Orthodox Rabbinate and the National Council of Young Israel. Organized 1938. Affiliated: 73 schools. Program: To assist in the support and maintenance of Yeshiva Day Schools in the United States. Chairman, Moishe Krumbein; Executive Director, Beinesh Epstein.

THE WORKMEN'S CIRCLE—
EDUCATIONAL DEPARTMENT
175 East Broadway, New York 2, N. Y.

Sponsored by The Workmen's Circle. Organized 1900. Affiliated: 78 schools, 5,435 pupils. Program: To spread Jewish culture among Workmen's Circle membership, and to give Jewish children a Jewish education.

Publications: *Culture and Education* (Yiddish, monthly), *Kinder Zeitung* (Yiddish, children's monthly). Educational Director, Nathan Chanin.

• CENTRAL AGENCIES FOR JEWISH EDUCATION

Community Agencies (Bureaus)

AKRON, OHIO

BUREAU OF JEWISH EDUCATION
220 South Balch St., Akron 3, Ohio

Organized 1942. 3 affiliated schools with 270 pupils. President, Charles E. Schwartz; Executive Director, Dr. Isidore Fish.

Functions: Operates, supervises and provides curricula for daily Hebrew Kindergarten, daily Hebrew school and a Sunday School. Provides for adult education. Issued holiday grades. Operates Gift and Book Shop.

ATLANTA, GA.

ATLANTA BUREAU OF JEWISH EDUCATION
608 Peters Building, Atlanta 3, Georgia

Organized 1946. 5 affiliated schools with 1,275 pupils. President, Barney Medintz; Executive Director, Samuel H. Rosenberg.

Functions: Stimulates study, improvement and expansion of Jewish education on all age levels. Offers consultation and guidance on nursery and elementary education, curricula, texts and materials, transportation, tuition, etc. Maintains Hebrew and Sunday School in-service institutes for teachers, Jewish Women's Institute for women's organizations, adult and young adult institutes. Sponsors book month and music month and leadership training institute. Services and co-sponsors day and country camps. Aids in organizational and individual educational programming. Maintains reference and lending library and supplies audio-visual aids for entire community.

BALTIMORE, MD.

THE BOARD OF JEWISH EDUCATION
1201 Eutaw Place, Baltimore 17, Md.

Organized 1921. 20 affiliated schools with 4,100 pupils. President, Isaac Potts; Executive Director, Dr. Louis L. Kaplan.

Functions: Conducts city-wide enrollment campaign; gives guidance in organization of classes and classification of children, selection of teachers and administrative personnel, setting up uniform curricula for schools, supervision of classroom instruction, administering intelligence tests to new enrollees and achievement tests in all grades. Conducts secondary school and Hebrew Teachers' College. Organizes in-service training program for teachers, and institutes of Jewish study for adults. Publishes educational materials and texts. Initiates and sponsors city-wide celebrations, Keren Ami project, etc.

BOSTON, MASS.

BUREAU OF JEWISH EDUCATION
72 Franklin St., Boston 10, Mass.

Organized 1921. 82 schools with 9,136 pupils. (Terms of affiliation in Boston are ambiguous; this number includes all week-day and Sunday Schools in Boston, and the enrollment in those schools.) President, Judge Lewis Goldberg; Executive Director, Dr. Benjamin J. Shevach.

Functions: Promotion of the cause of Jewish religious education in the community at large; encouragement of cooperative effort among, and close relationship with, agencies for Jewish education; encouragement of communal responsibility for Jewish education and specifically with the United Hebrew Schools; and advancement of standards of communal and professional service in the field of Jewish education.

BRIDGEPORT, CONN.

JEWISH EDUCATION DEPARTMENT OF THE BRIDGEPORT JEWISH COMMUNITY COUNCIL
360 State St., Bridgeport 3, Conn.

Organized 1949. 8 affiliated schools with 800 pupils. President, Judge Samuel Mellitz; Executive Director, Dr. Simon Bacon.

Functions: Brings about the raising of standards through a greater measure of coordination of all affiliated schools, educational agencies and educational endeavors in the community. Renders pedagogic services and program aids to all schools and organizations seeking them. Stimulates interest in the Jewish religious and cultural heritage and promotes a climate for the advancement of Jewish education.

BUFFALO, N. Y.

BUREAU OF JEWISH EDUCATION
787 Delaware Ave., Buffalo 9, N. Y.

Organized 1928. 8 affiliated elementary schools, a high school and college of Jewish studies with 2,250 pupils. President, Milton H. Friedman; Executive Director, Elazar Goelman.

Functions: To promote the idea of, and the necessity for a Jewish background on the part of the Jew so that he may intelligently understand his relation to the Jewish group and to the general American environment; to make it possible for the largest number of Jews, children, youth and adults in the city to receive an effective and positive Jewish education; to raise the standards of Jewish education on all levels through the advisory and supervisory facilities of the Bureau.

CAMDEN, N. J.

BUREAU OF JEWISH EDUCATION (OF THE JEWISH FEDERATION OF CAMDEN COUNTY)
112 N. 7th St., Camden 2, N. J.

Organized 1945. 9 affiliated schools with 716 pupils. President, Benjamin Asbell; Executive Director, Harry Elkin.

Functions: Coordinates the educational activities in Camden County through such programs as in-service training for teachers, supervision and consultation to schools, inter-school affairs, and curriculum planning and development. Sets up teacher standards. Conducts an adult institute, a Nursery School and a Hebrew High School. Acts together with the Federation in allocating subsidies to schools.

CHICAGO, ILL.

BOARD OF JEWISH EDUCATION
72 East 11th St., Chicago 5, Illinois

Organized in 1923. Ninety-two affiliated schools.

Frank G. Marshall, President; Dr. Samuel M. Blumenfield, Superintendent; Mark M. Krug, Associate Superintendent.

Functions: Supervises elementary Hebrew, Sunday and Yiddish schools; maintains a High School of Jewish Studies, Communal, Congregational and General (eleven branches). Guides curricula of affiliated schools and directs placement of teachers. Publishes educational texts and materials. Sponsors inter-school affairs and Keren Ami projects. Conducts a program of work, study and recreation for high school students at the Morris Perlman Camp Avodah in Buchanan, Michigan and sponsors the Jewish Youth League for high school students. Maintains Nursery, Music, Art and Audio-Visual Departments. Conducts an Art Gallery, a teachers reference room and seminars for teachers-in-training.

CINCINNATI, OHIO

BUREAU OF JEWISH EDUCATION
658 Rockdale Ave., Cincinnati 29, Ohio

Organized 1925. Serves 9 schools with 1,800 pupils. President, Robert M. Senior; Executive Director, Dr. Moses Zalesky.

Functions: To render cultural and educational service to Jewish educational institutions, congregations and organizations in the community; to raise the physical and educational standards of all Jewish schools in the community; to coordinate all Jewish educational endeavor in the community; to provide adequate facilities and opportunities for Jewish youth and adult education; to operate Jewish model and experimental education institutions.

CLEVELAND, OHIO

BUREAU OF JEWISH EDUCATION
10501 East Blvd., Cleveland 6, Ohio

Organized 1924. 28 affiliated schools with 7,799 pupils. President, George J. Klein; Executive Director, Nathan Brilliant.

Functions: To coordinate educational activities and service all schools. To bring unity and at the same time recognize the difference in aim, background, and traditions that exist in a democratic community. To stimulate community interest and support for Jewish education. To provide guidance and supervision. To concern itself with the raising of standards. To improve the curriculum and to develop new courses of study. To establish standards for Bar Mitzvah and Confirmation requirements, graduation, days of attendance, teachers' qualifications, teachers' salaries. To provide for the training of teachers and club leaders. To provide for additional training of teachers in service, through seminars, courses, and institutes. To prepare materials for schools and teachers. To maintain a reference library of texts, teachers' guides, workbooks, pamphlets, plays, music, recordings, slides and assembly materials.

DES MOINES, IOWA

BUREAU OF JEWISH EDUCATION
809 Forest Avenue, Des Moines 14, Iowa

Organized 1946. 3 affiliated schools with 205 pupils. President, Dr. Milton A. Dushkin; Executive Director, Asher Ettinger.

Functions: Operates the Hebrew schools directly. The

staff is engaged and paid by the Bureau. The Bureau also operates a Jewish Pre-School and a Hebrew high school, and engages in educational activities for youth and adults.

DISTRICT OF COLUMBIA

JEWISH EDUCATION COMMITTEE OF THE JEWISH COMMUNITY COUNCIL OF GREATER WASHINGTON
1420 New York Ave., N.W., Washington, D. C.

Organized 1938. 22 affiliated schools. Chairman, I. S. Turover; Executive Director, Isaac Franck.

Functions: To create an increasing acceptance of the principle that Jewish education in Metropolitan Washington is a responsibility of the entire Jewish community. To encourage the exchange of views and opinions with regard to Jewish education in Greater Washington. To develop cooperative programs among the different schools, with the ultimate view of developing a Department or Bureau of Jewish Education for the entire Jewish Community.

ESSEX COUNTY, N. J.

JEWISH EDUCATION ASSOCIATION OF ESSEX COUNTY
60 Branford Place, Newark 2, N. J.

Organized 1937. 34 affiliated schools with 4,500 pupils. President, Cecil J. Lurie; Executive Director, Dr. David Rudavsky.

Functions: Maintains consultative services for schools and their pre-school departments, and prepares school surveys. Grants funds for scholarships and improvements. Maintains a central Hebrew High School. Promotes enrollment. Conducts inter-school activities. Publishes *JEA Bulletin* and *Your Child,* a publication for parents. Promotes the teaching of Hebrew in high schools and colleges. Provides music and art instruction to schools. Maintains an adult school, offering pre-service and in-service professional training, as well as courses for the public. Maintains a pedagogic library. Sponsors a United PTA for Jewish schools. Sponsors a Board of License and Review. Conducts monthly visual aid seminars. Sponsors Hebrew lectures and films of Jewish interest for parents. Sponsors a local *Saad* for teachers' welfare organization.

LOS ANGELES, CALIF.

BUREAU OF JEWISH EDUCATION
560 No. Vermont Ave., Los Angeles 4, California

Organized 1936. 72 (unduplicated) affiliated schools with 9,711 pupils. President, Herman A. Bachrack; Executive Director, Dr. Samuel Dinin; Associate Director, Morris Leibman.

Functions: Acts as over-all coordinating, supervisory and standard-setting agency for Jewish education. Helps in teacher training and selection and development of curriculum. Offers specialized services to schools. Promotes registration and attendance and assists schools financially through subventions. Sponsors educational rallies and promotes adult education and active participation in Jewish educational activities.

LOUISVILLE, KY.

BUREAU OF JEWISH EDUCATION
729 S. Second St., Louisville 2, Kentucky

Organized 1948. 8 affiliated schools with 1,300 pupils. President, Arthur S. Kling; Executive Director, Dr. Israel T. Naamani.

Functions: Renders professional services to cooperating schools. Offers in-service training for teachers. Sponsors Institute of Jewish Studies. Conducts courses at the University of Louisville. Sponsors a Jewish community library. Cooperates with YMHA in adult and youth education projects. Publishes educational materials. Offers program guidance to organizations. Conducts a series of community-wide *Melaveh Malkohs.* Sponsors holiday institutes for Jewish women. Serves as a central information agency on Jewish subjects and sponsors radio programs.

MIAMI, FLA.

BUREAU OF JEWISH EDUCATION
318 Congress Building, Miami 32, Fla.

Organized 1944. 17 affiliated schools with 2,800 pupils. President, Max Meisel; Executive Director, Louis Schwartzman.

Functions: To provide Jewish education for the children, youth, and adults of the Jewish community of Greater Miami. To interpret the need for Jewish education to the community and to organize the community for its support. To aid, extend and improve Jewish education in the community. To maintain and operate Jewish schools. To train teachers and leaders in Jewish education.

MILWAUKEE, WISC.

MILWAUKEE BUREAU OF JEWISH EDUCATION
135 W. Wells St., Milwaukee 3, Wisc.

Organized 1944. 5 affiliated schools with 395 pupils. President, Sam Rosen; Executive Director, Meyer Gallin.

Functions: Acts as a service agency, both administratively and educationally, for all Jewish schools in the community. Offers educational assistance to all Jewish agencies and organizations, including youth and adult groups. Acts as a fiscal agency of the community in allocating subventions to schools. Acts as a public relations agency interpreting the value of Jewish education to the community and gathering and distributing educational information which helps to develop interest

in Jewish education in the community. Carries on educational research and develops a registry of all Jewish children. Maintains school records and statistics, including facts about enrollment, attendance, graduation, progress of pupils, tuition fees, costs and finances, teachers, etc. Builds a library of Judaica and pedagogic materials. Assists the schools in organizing Parent-Teachers' Associations. Develops a code of practices for schools setting up requirements for Bar Mitzvah, graduation, age of admission to all schools, etc.

NEW HAVEN, CONN.

BUREAU OF JEWISH EDUCATION
70 College St., New Haven 10, Conn.

Organized 1945. 10 affiliated schools with 1,522 pupils. President, Goodwin D. Wolff; Executive Director, A. Hillel Henkin.

Functions: Provides supervision and educational and financial assistance to schools. Conducts adult and youth education programs and teacher in-service training courses. Assists in programming for organizations. Maintains lending and reference library for teachers and a book shop for the community. Assists in raising the Jewish cultural level of the community.

NEW YORK CITY, N. Y.

JEWISH EDUCATION COMMITTEE OF NEW YORK
1776 Broadway, New York 19, N. Y.

Organized 1939. 500 affiliated schools with 65,000 pupils. President, Leo J. Goldberger; Executive Vice President, Dr. Azriel Eisenberg; Vice President for Research and Experimentation, Dr. Israel S. Chipkin.

Functions: Provides a variety of educational and pedagogic services to improve programs and practices of Jewish schools and school groups. This service is rendered through consultants, special departments in the various arts, a pedagogic library, in-service courses, publication of texts, syllabi and other teachers' aids; a theater for children, city-wide exhibits, music and arts festivals; stimulation of experimentation and research, gathering and publication of basic school statistics. Provides a variety of school grants-in-aid to equalize opportunities for Jewish education, to offer incentives for improving and vitalizing educational programs and to encourage new approaches and experimentation. Promotes Jewish education and increased enrollment through publication of materials, organization of regional lay councils, inter-school events on pupil and adult levels, organization of local P.T.A.'s as well as guidance to them through a United P.T.A. Seeks to improve the status of teachers and principals through a program of insurance and pensions, and to maintain high professional standards by active cooperation with the New York City Board of License and Board of Review. Stimulates the study of Hebrew in public high schools and colleges in New York City through its Hebrew Culture Council. Publishes *World Over,* a nationally-circulated children's magazine. Serves as the official agency through which financial and other aids available from city, state and federal government agencies for Jewish Day Schools are channeled. Maintains contact with other fields of Jewish community organizations in their relationship to Jewish education.

OMAHA, NEB.

BUREAU OF JEWISH EDUCATION
101 N. 20th St., Omaha 2, Nebr.

Organized 1938. 6 affiliated schools with 661 pupils. Chairman, Dr. Morris Margolin.

Functions: Conducts joint fund raising for budgetary needs of affiliated schools. Sets educational standards and supervises instruction. Services schools with educational materials. Conducts a central high school and teacher-training and recruitment. Maintains a central library of Judaica. Promotes a favorable climate of public opinion for Jewish education.

PEORIA, ILL.

COMMITTEE ON JEWISH EDUCATION
245 N. Perry Ave., Peoria 3, Ill.

Organized 1947. 3 affiliated schools with 270 pupils. President, Jack T. Szold; Executive Director, Abraham A. Pollack.

Functions: Acts as consultant to the schools and helps plan teacher-training seminars. Confers with teachers periodically and helps them plan their work. Conducts classes and lectures for adults.

PHILADELPHIA, PA.

COUNCIL ON JEWISH EDUCATION
1011 Chestnut St., Philadelphia 7, Pa.

Organized 1944. 9 affiliated school systems with a total enrollment of 14,000. President, Joseph Kohn; Executive Director, A. P. Gannes.

Functions: To coordinate and integrate the work of affiliated school systems, including Hebrew Education Society and Gratz College; Hebrew Sunday School Society; Jewish Folk Schools; Rabbinical Association (Orthodox Congregational Schools), Reform Religious Schools; United Hebrew Schools & Yeshivos; Board of Jewish Education of the United Synagogue; Workmen's Circle Schools; Yeshiva Ohel Moshe. To provide educational guidance through consultation program. To help in development and growth of Jewish education in Philadelphia. To prepare studies and surveys of educational needs and to help implement them. To extend educational facilities for all age groups.

ROCHESTER, N. Y.

JEWISH EDUCATION ASSOCIATION
129 East Avenue, Rochester 4, N. Y.

Organized 1940. 15 affiliated schools with 1,611 pupils. President, Reuben Goldman; Executive Director Dr. Joseph Noble.

Functions: To foster, promote and coordinate Jewish educational and cultural activities for children, youth and adults in Rochester and its environs. To aid, extend and provide counsel and service to Jewish educational agencies. To encourage and to assist existing educational institutions in the improvement of their facilities and services. To make educational opportunities available to elements and localities where they are needed.

SAN FRANCISCO, CALIF.

JEWISH EDUCATION SOCIETY OF SAN FRANCISCO
639—14th Ave., San Francisco 18, California

Organized 1898. 12 affiliated schools with 550 pupils. President, Alfred Karp; Executive Director, Dr. Alexander S. Kohanski.

Functions: Acts as the central communal agency for Jewish education in San Francisco. Gives professional supervision and guidance to affiliated schools. Subsidizes Hebrew week-day schools. Sponsors adult Jewish education and teacher-training, and promotes all other phases of Jewish education on all age levels.

ST. LOUIS, MO.

BOARD OF JEWISH EDUCATION OF GREATER ST. LOUIS
400 De Mun Ave., St. Louis 3, Mo.

Organized 1925. 10 affiliated schools with 850 pupils. President, Joseph Sacks; Executive Director, Morris B. Benathan.

Functions: Operates, supervises and directs a system of intensive Jewish education, which includes a Beth Hayeled (Hebrew Day Nursery, kindergarten and first grade) seven Hebrew schools, a central secondary school and a college of Jewish studies. It also conducts a program of youth and adult education in cooperation with community organizations and the center.

ST. PAUL, MINN.

BUREAU OF JEWISH EDUCATION
1464 Summit Ave., St. Paul, Minn.

Organized 1948. 8 affiliated schools with 995 pupils. President, Irwine E. Gordon; Executive Director, Reuben Resnik.

Functions: Conducts and administers three week-day schools and formulates their curricula and educational policies. Advises Sunday and Nursery Schools. Conducts adult classes and stimulates cultural and educational activity in the community.

SCHENECTADY, N. Y.

SCHENECTADY BUREAU OF JEWISH EDUCATION
300 Germania Avenue, Schenectady 7, N. Y.

Organized 1946. 4 affiliated schools with 370 pupils. President, Joseph Cohen; Executive Director, Samuel H. Dinsky.

Functions: Provides educational opportunities for children, youth and adults and serves as an educational resource for the community. Implements the "Schenectady Plan" through which all Jewish schools are conducted by the Bureau with the voluntary cooperation of the Orthodox, Conservative and Reform congregations, the Community Center, the Council and the Home.

SOUTHERN ILLINOIS

JEWISH EDUCATION COMMITTEE OF SOUTHERN ILLINOIS
510 Metropolitan Bldg., East St. Louis, Illinois

Organized 1944. 13 affiliated schools with 310 pupils. President, Sam Hart; Executive Director, Hyman H. Ruffman.

Functions: Serves as the central agency in an area of 18,000 square miles to promote educational, religious and cultural activities among the ten Jewish Community Councils affiliated with the Jewish Federation of Southern Illinois. Renders services including initiating, organizing and coordinating Jewish Education activities, supervising a system of 10 Sunday Schools and three Hebrew Schools; recruiting and training of principals and teachers; conducting annual teachers' training seminars; organizing and promoting the activities of eight PTA's; conducting adult Jewish education courses; consulting with school boards and PTA's; advising Temple officers on Friday evening and holiday services, conducting religious services on various occasions, Bar Mitzvah, Bat Mitzvah and Confirmation services; publishing monthly educational bulletin for principals and teachers; promoting inter-school activities and supervising a Judaica and educational reference library.

SYRACUSE, N. Y.

BUREAU OF JEWISH EDUCATION
2303 E. Genesee St., Syracuse 10, N. Y.

Organized 1945. 3 affiliated schools with 754 pupils. President, Donald J. Ball; Executive Director, Dr. Isaac Levitats.

Functions: Encourages planning and creative effort to promote the religious, cultural and spiritual growth of the community, and fosters Jewish cultural and educational activities for all age groups. Operates the Jewish Community School, a combination of Talmud Torah, Folk Shule and Jewish high school. Conducts adult Jewish school. Maintains a library, including audio-

visual aids. Conducts the school census. Sponsors a fine arts series and co-sponsors a Yiddish culture council.

TORONTO, CANADA

BUREAU OF JEWISH EDUCATION
463 Spadina Ave., Toronto 23, Ontario, Canada

Organized 1949. 24 affiliated schools with 4,500 pupils. President, Samuel Posluns; Executive Director, Dr. Joseph Diamond.

Functions: Subsidizes 18 schools and renders educational services to all affiliated schools. Maintains uniform administration for all the schools which are centrally directed. Provides for teacher-placement procedure, teacher-training and classification; and a teachers' salary scale comparable to the one in operation in the Toronto Public Schools.

WINNIPEG, CANADA

BUREAU OF JEWISH EDUCATION
123 Matheson Ave., Winnipeg, Manitoba, Canada

Organized 1947. President, Dr. Harry L. Stein.

●

Associations of Schools

CHICAGO, ILL.

ASSOCIATED TALMUD TORAHS OF CHICAGO
3951 W. Wilcox Av., Chicago 23, Ill.

Organized 1932. 36 affiliated schools with 2,700 pupils (also extends services to 12 Sunday Schools with an enrollment of 1,200). President, Alex Eisenstein; Executive Director, Rabbi M. B. Sacks; Educational Director, Rabbi L. C. Mishkin.

Functions: To supervise education in the affiliated schools. To coordinate the educational programs of the respective schools into one unified system. To offer guidance and educational material. To pass upon the qualification of the school personnel. To open new schools in communities where such are lacking. To promote and further the teaching of traditional Jewish living. To subsidize schools that cannot afford to maintain a required standard.

DALLAS, TEXAS

UNITED HEBREW SCHOOLS
1723 Peabody Ave., Dallas 15, Texas

Organized 1947. President, Victor Richman.

DETROIT, MICH.

UNITED HEBREW SCHOOLS OF DETROIT
13226 Lawton Ave., Detroit 6, Mich.

Organized 1919. 6 affiliated schools with 1200 pupils. President, Abe Kasle; Superintendent, Bernard Isaacs; Associate Superintendent, Albert Elazar.

Functions: Conducts High School and teacher training courses. Provides intensive supervision of all affiliated schools.

INDIANAPOLIS, IND.

JEWISH EDUCATIONAL ASSOCIATION
3456 Central Ave., Indianapolis 5, Indiana

Organized 1912. Single communal school with 200 pupils. President, Judge Saul I. Raab; Executive Director, Aaron Intrater.

Functions: To maintain and supervise a uniform system of Jewish education, including a Hebrew Kindergarten, an elementary school and a high school group; to conduct adult education in cooperation with other organizations, and youth activities with the Indianapolis Zionist District.

MINNEAPOLIS, MINN.

THE TALMUD TORAH OF MINNEAPOLIS
725 Fremont Avenue North, Minneapolis 11, Minnesota

Organized 1915. 4 affiliated schools with 700 pupils. President, Max Zipperman; Executive Director, L. I. Kaiser.

Functions: Sponsors and maintains week-day schools; a high school, a Midrashah, extension courses for youth, and an Institute of Jewish Studies for adults.

MONTREAL, CANADA

UNITED TALMUD TORAHS OF MONTREAL Inc.
269 St. Joseph Blvd. West, Montreal, Quebec, Canada

Organized 1894. 8 affiliated schools with 1,250 pupils. President, Ben Beutel; Executive Director, I. Jochelson.

Functions: Maintains a pedagogic council for the affiliated schools, including Kindergarten, Junior High School, day schools and afternoon schools.

PHILADELPHIA, PA.

BOARD OF JEWISH EDUCATION
1027 Bankers Securities Bldg., Philadelphia 7, Pa.

Organized 1937. 28 affiliated schools with 6,623 pupils. President, John B. Goldenberg; Executive Director, Dr. Harry O. H. Levine.

Functions: Acts as a coordinating agency for the Conservative schools in the community, in the areas of curriculum, supervision of teachers, placement and registra-

tion, supplies, books and equipment, building equipment, safety, hygiene and surveys.

HEBREW SUNDAY SCHOOL SOCIETY

1011 Chestnut St., Philadelphia 7, Pa.

Organized 1838. School Board Director, Mrs. Benj. H. Buchsbaum; Executive Director, Alfred Friedman.

Functions: Operates Sunday schools throughout the city.

UNITED HEBREW SCHOOLS AND YESHIVA OF PHILADELPHIA

1011 Chestnut St., Philadelphia 7, Pa.

Organized 1919. 10 constituent schools with 1,050 pupils. President, Herman Landau; Executive Director, Mordecai Halevi.

Functions: Operates ten schools, nine week-day elementary schools and one all-day high school. The elementary schools consist of a kindergarten department, five-year elementary schools, and additional three years on a high school level.

PITTSBURGH, PA.

HEBREW INSTITUTE OF PITTSBURGH

6325-25; 6401-05 Forbes St., Pittsburgh 17, Pa.

Organized 1916. 876 pupils. President, Walter Burke; Executive Director, Israel A. Abrams.

Functions: Conducts kindergartens, elementary Hebrew school, Hebrew High School, Teachers' Training School, Institute of Jewish Studies for Adults, a library, extension activities and a day camp. Serves in a consultative capacity to schools in neighboring communities.

PORTLAND, OREGON

JEWISH EDUCATIONAL ASSOCIATION

3030 S. W. 2nd Ave., Portland 1, Oregon

Organized 1921. 10 affiliated schools with 500 pupils.

Functions: Operates one daily school and one three-day-a-week school. Subsidizes a two-day-a-week school. Supervises four Sunday schools in small neighboring communities. Provides affiliated schools with audio-visual facilities, text books, library and communal programming.

TOLEDO, OHIO

TOLEDO BUREAU OF JEWISH EDUCATION

2144 N. 12th St., Toledo 2, Ohio.

Organized 1939. President, Harold Kripke; Executive Director, Solomon Smullin.

• JEWISH SCHOOLS IN THE U.S.A. AND CANADA

ALABAMA

ANNISTON

Temple Beth El Religious School
Anniston, Ala.

BESSEMER

Temple Beth-El Religious School
17th St. & 6th Ave., Bessemer, Ala.

Temple Beth-El Religious School
17th St. & 6th Ave., Bessemer, Ala.
Congregational auspices. Organized 1948. Weekday afternoon and Sabbath school; 19 children, 2 teachers. School Board Chairman, Hyman Weinstein; Principal, Rabbi J. S. Gallinger.

BIRMINGHAM

Birmingham Hebrew School
1700—7th Ave., No., Birmingham, Ala.

Beth El Hebrew Schools
2179 Highland Ave., Birmingham, Ala.

Beth-El Hebrew Schools
2179 Highland Ave., Birmingham, Ala.
Congregational auspices. Organized 1928. Weekday afternoon and Sunday; also all day; 310 children, 4 teachers. School Board Chairman, Felix Sherivsky; Principal, Rabbi Abraham J. Mesch.

Temple Emanu-El Religious School
2100 Highland Ave., Birmingham, Ala.

Temple Emanu-El Religious School
2100 Highland Ave., Birmingham, Ala.
Congregational auspices. Organized 1882. Sunday school; 170 children, 12 teachers. School Board Chairman, Ben S. Weil; Principals, Rabbi Milton L. Grafman and Rabbi J. S. Gallinger.

DEMOPOLIS

B'nai Jeshurun Religious School
Demopolis, Ala.

DOTHAN

Temple Emanu-El Religious School
110 N. Park Ave., Dothan, Ala.

FLORENCE

B'nai Israel Religious School
206 North Wood Ave., Florence, Ala.

GADSDEN

Beth Israel Synagogue School
143 Hillside, Circle E, Gadsden, Ala.

HUNTSVILLE

B'nai Sholom Synagogue School
Huntsville, Ala.

JASPER

Temple Emanuel Religious School
Jasper, Ala.

MOBILE

Ahavas Chesed Religious School
S. W. Conti and Warren, Mobile, Ala.

Government Street Temple School
1750 Government St., Mobile, Ala.

Shaarei Shomayim Religious School
Government and Warren Sts., Mobile, Ala.

MONTGOMERY

Agudath Israel Hebrew School
501 S. McDonough, Montgomery, Ala.

Temple Beth-Or Religious School
102 Clayton St., Montgomery, Ala.

Kahl Montgomery Religious School
P.O. Box 1150, Montgomery,Ala .

SELMA

Mishkan Israel Religious School
503 Broad St., Selma, Ala.

TUSCALOOSA

Beth Israel Religious School
Tuscaloosa, Ala.

WILSON DAM

B'nai Israel Religious School
Village #1, Wilson Dam, Ala.

ARIZONA

PHOENIX

Beth El Cong. Hebrew School
(Phoenix Hebrew School)
302 West McDowell Rd., Phoenix, Ariz.

Beth El Cong. Hebrew School
(Phoenix Hebrew School)
302 W. McDowell, Phoenix, Ariz.
Congregational auspices. Weekday afternoon and Sunday school; 150 children. School Committee Chairman, Herman Lange; Principal, Rabbi Harry Z. Schechtman.

Temple Beth Israel Religious School
122 E. Culver St., Phoenix, Ariz.
Temple Beth Israel Religious School
122 E. Culver St., Phoenix, Ariz.
Congregational auspices. Weekday afternoon and Sunday school; 304 children. School Board Chairman, Morris Gerst; Principal, Nat G. Silverman; Superintendent, Rabbi A. L. Krohn.

TUCSON

Cong. Anshei Israel School
1801 E. 6th St., Tucson, Ariz.
Cong. Anshei Israel School
1801 E. 6th St., Tucson, Ariz.
Congregational auspices. Organized 1939. Weekday afternoon and Sunday school; 120 children, 4 teachers. School Board Chairman, Morris Grossman; Principal, Rev. Maurice Falkow.

Temple Emanu-el Religious School
560 S. Stone Ave., Tucson, Ariz.

ARKANSAS

BLYTHEVILLE

Temple Israel Religious School
11th & Ash Sts., Blytheville, Ark.

FORT SMITH

United Hebrew Cong. Religious School
11th & E Sts., Fort Smith, Ark.

HELENA

Beth-El Religious School
Helena, Arkansas

HOT SPRINGS

Beth Israel Religious School
Market and Quapaw Sts., Hot Springs, Ark.

JONESBORO

Israel Religious School
P.O. Box 487, Jonesboro, Ark.

LITTLE ROCK

Agudath Achim Synagogue School
8th and Louisiana, Little Rock, Ark.

Temple B'nai Israel Religious School
Broadway and Capitol Ave., Little Rock, Ark.

PINE BLUFF

Temple Anshe Emeth Religious School
Poplar and Second St., Pine Bluff, Ark.

CALIFORNIA

ALAMEDA

Temple Israel Religious School
Alameda Ave. & Oak St., Alameda, Calif.

ALHAMBRA

Temple Beth David Religious School
715 Lindaraxa Park, Alhambra, Calif.

Jewish Community Center School
Alhambra, Calif.

West San Gabriel Valley Hebrew School
226 S. Olive Ave., Alhambra, Calif.

BAKERSFIELD

B'nai Jacob Synagogue School
P.O. Box 771, Bakersfield, Calif.

Temple Beth El Religious School
2500 Olympic Drive, Bakersfield, Calif.

Jewish Community Religious School
1600 H St., Bakersfield, Calif.

BELLFLOWER

Jewish Community Center School
Odd Fellows Hall, Palm and Ardmore Ave.,
Bellflower, Calif.

BERKELEY

Temple Beth El Religious School
280 Los Altos Drive, Berkeley, Calif.
Temple Beth El Religious School
280 Los Altos Drive, Berkeley, Calif.
Congregational auspices. Organized 1946. Sunday school; 150 children, 7 teachers. School Board Chairman, Mrs. Frederick Kahn, Jr.; Principal, Rabbi Dr. Leo Trepp.

Jewish Education Institute
Bancroft & Jefferson, Berkeley, Calif.

BURBANK

Jewish Community Council Religious School
3320 W. Alameda Ave., Burbank, Calif.

COMPTON

Jewish Community Center School
Palmer & Marjo Aves., Compton, Calif.

CULVER CITY

Temple Isaiah Religious School
3832 Cardiff Ave., Culver City, Calif.
Temple Isaiah Religious Schools
3832 Cardiff Ave., Culver City, Calif.
Congregational auspices. Organized 1947. Weekday afternoon and Sunday school; 500 children. School Board Chairman, David Zeidenfeld; Superintendent, Rabbi Albert M. Lewis; Principal, Mrs. Simon Dimond.

Vista del Mar Hebrew School
3200 Motor Ave., Culver City, Calif.

EL MONTE

Bnai Israel Temple Center School
733 N. Tyler Ave., El Monte, Calif.

FRESNO

Temple Beth Israel Religious School
Calavaros & N St., Fresno, Calif.

GARDENA

Jewish Community Center School
166th and Halldale, Gardena, Calif.

GLENDALE

Sinai Community Center School
112 N. Pacific Ave., Glendale 2, Calif.

HAWTHORNE

Centinela Valley Jewish Council School
416 Birch Ave., Hawthorne, Calif.

HIGHLAND PARK

Temple Israel Religious School
5711 Monte Vista St., Highland Park, Calif.

LONG BEACH

Beth El Synagogue School
127 West Anaheim St., Long Beach, Calif.

Temple Israel Religious School
3838 E. 3rd St., Long Beach, Calif.

Sinai Congregation Religious School
7th & Molino, Long Beach, Calif.

LOS ANGELES

Agudas Achim Synagogue School
2521 West View Ave., Los Angeles, Calif.

Ahavath Sholom Synagogue School
2142 Clifford St., Los Angeles 26, Calif.

American Hebrew Institute
1027 So. La Cienga, Los Angeles 35, Calif.

Anshe Emet Synagogue School
1490 S. Robertson Blvd, Los Angeles, Calif.

Temple Beth El Hebrew School
1508 N. Wilton St., Los Angeles, Calif.

Beth Israel Religious School
1230 Temple, Los Angeles 26, Calif.

Temple Beth Zion School
5555 W. Olympic Blvd., Los Angeles, Calif.

Beverly-Fairfax Community Hebrew School
8008 Beverly Blvd., Los Angeles 48, Calif.
Beverly-Fairfax Community Hebrew School
8008 Beverly Blvd., Los Angeles 48, Calif.
Communal auspices. Organized 1942-43. Weekday afternoon and Sunday school; 170 children, 5 teachers. School Board Chairman, Mrs. Sidney Smolens; Principal, Miss Bonnie Tofield.

B'nai Amunah Synagogue School
211 W. 59th St., Los Angeles, Calif.

B'nai David Synagogue School
9000 W. Pico Blvd., Los Angeles, Calif.

B'nai Israel Conservative Cong. School
3214 W. Vernon Ave., Los Angeles, Calif.

B'nai Israel Synagogue School
2446 Houston St., Los Angeles 33, Calif.

B'nai Jacob Synagogue School
2833-43 Fairmont St., Los Angeles 33, Calif.

B'nai Zion Temple Center School
8411 So. Hoover St., Los Angeles 3, Calif.

California Hebrew Academy
167 So. Edinburgh Ave., Los Angeles, Calif.

California Hebrew Academy All Day School
167 S. Edinburgh Ave., Los Angeles 36, Calif.

City Terrace Folk Shule
4018 City Terrace Dr., Los Angeles 33, Calif.

Temple Emanuel Religious School
8844 Wilshire Blvd., Beverly Hills, Calif.

Temple Etz Jacob Religious School
7659 Beverly Blvd., Los Angeles 36, Calif.

Fairfax Temple Religious School
525 So. Fairfax Ave., Los Angeles 36, Calif.

Highland Park Temple School
5711 Monte Vista St., Los Angeles 42, Calif.

Hollywood Temple Beth El School
1506 N. Wilton Pl., Los Angeles 28, Calif.

Huntington Park Hebrew School
2877 E. Florence Ave., Los Angeles, Calif.

Institute of Jewish Education
317 So. Vermont Ave., Los Angeles 5, Calif.

Temple Israel of Hollywood
7300 Hollywood Blvd., Hollywood, Calif.

Jewish Community Center School
2317 Michigan Ave., Los Angeles, Calif.

West L.A. Cong. School
2610 Overland Ave., W. Los Angeles, Calif.

Jewish C.C. All Day School
2612 So. Hillcrest Dr., Los Angeles, Calif.

Jewish Educational Center
644 So. Humphreys Ave.,
East Los Angeles, Calif.

Kadimah Temple School
1057 N. Stanley Ave., Hollywood, Calif.

Kneseth Israel Religious School
1256 N. Lyman Pl., Hollywood, Calif.

Kneseth Israel Synagogue School
1843 W. Vernon Ave., Los Angeles 37, Calif.

Leimert Park Synagogue School
3214 W. Vernon, Los Angeles 8, Calif.

Leo Baeck Temple Religious School
484 S. San Vicente Blvd., Los Angeles, Calif.

Los Angeles Jewish Academy
233 No. Breed St., Los Angeles 33, Calif.

L.A. Hebrew High School
c/o Bureau of Jewish Education
560 N. Vermont Ave., Los Angeles, Calif.

L.A. Yeshivah High School
233 N. Breed St., Los Angeles, Calif.

L.A. Yeshivah High School
7269 Beverly Blvd., Los Angeles, Calif.

Los Angeles Yiddish High School
2317 Michigan Ave., Los Angeles, Calif.

Los Angeles Yiddish High School
2317 Michigan Ave., Los Angeles, Calif.
Organized 1946. Weekday afternoon school; 52 children, 4 teachers. School Board Chairman, Harry Rotblatt; Principal, Dr. Zachary Z. Kurman.

Menorah Jewish Community Center School
3218 Wabash Ave., Los Angeles, Calif.

Modern Synagogue Religious School
317 N. Edinburgh Ave.,
Los Angeles 36, Calif.

Mogen David Temple School
1518 S. Gramercy Pl., Los Angeles, Calif.

Ohel David Synagogue School
2636 Palm Grove Ave., Los Angeles 16, Calif.

Or Hodosh Synagogue School
7675 Beverly Blvd., Los Angeles 36, Calif.

Olympic Jewish Center Hebrew School
1027 S. Lacienga Blvd., Los Angeles, Calif.

Rodef Sholom Synagogue School
1218 S. Fairfax Ave., Los Angeles, Calif.

Sephardic Hebrew Community Center School
5500 S. Hoover St., Los Angeles, Calif.

Temple Sholom
1408 West Century Blvd.,
Los Angeles 47, Calif.

Temple Sholom
1408 W. Century Blvd.,
Los Angeles 47, Calif.
Congregational auspices. Organized 1947. Weekday afternoon and Sunday school; 125 children, 5 teachers. School Board Chairman, Charles Fisher; Principal, Rabbi Alex S. Wiesel.

Sinai Temple Religious School
407 S. New Hampshire Ave.,
Los Angeles 5, Calif.

Talmud Torah Cong. School
247 N. Breed St., Los Angeles, Calif.

Temple Tifereth Israel School
1561 W. Santa Barbara Ave.,
Los Angeles, Calif.

University Synagogue Religious School
11806 Gorham Ave., Los Angeles 24, Calif.

Vista Del Mar Hebrew School
3200 Motor Ave., Los Angeles, Calif.

West Adams Day School
4678 West Adams Blvd., Los Angeles, Calif.

West Adams Hebrew School
2612 Hillcrest Dr., Los Angeles, Calif.

West Adams Hebrew School
2612 Hillcrest Drive, Los Angeles, Calif.
Communal auspices. Organized 1925 (reorganized 1945). Weekly afternoon, Sunday, All-Day school; 287 children, 9 teachers. School Board Chairman, Rabbi Simon Dolgin; Principal, Harry R. Shapiro.

Westchester Jewish Cong. School
8620 Bedford Ave., Los Angeles, Calif.

Western Jewish Institute
7269 Beverly Blvd., Los Angeles 36, Calif.

Westwood Temple Religious School
Santa Monica Blvd. and Thayer Ave.,
Los Angeles, Calif.

Wilshire Blvd. Temple School
636 S. Hobart Blvd., Los Angeles 5, Calif.

Workmen's Circle School No. 1 & 2
918 N. Evergreen Ave., Los Angeles, Calif.

Workmen's Circle School No. 3
2547 Buckingham Rd., Los Angeles 16, Calif.

Abraham Liesin Workmen's Circle School No. 3
2547 Buckingham Rd.,
Los Angeles 16, Calif.
Organizational auspices. Organized 1936. Weekday afternoon school; 76 children. School Board Chairman, Wolf Baranowsky; Principal, Isidore M. Traistes.

Yiddishe Folk Shule
420 N. Soto St., Los Angeles 33, Calif.

Young Israel
7675 Beverly Blvd., Los Angeles 36, Calif.

MENLO PARK

Temple Beth Jacob Religious School
690 Creek Drive, Menlo Park, Calif.

MODESTO

First Hebrew Cong. Religious School
14th & F Sts., Modesto, Calif.

NORTH HOLLYWOOD

Beth Hillel Religious School
12326 Riverside Dr.,
North Hollywood, Calif.

Free Synagogue Religious School
11609 Victory Blvd.,
North Hollywood, Calif.

Jewish Peoples Fraternal Order School
5901 Cahuenga Blvd.,
North Hollywood, Calif.

Valley Jewish Community Center School
5540 Laurel Canyon Blvd.,
North Hollywood, Calif.

OAKLAND

Beth Abraham Religious School
327 E. MacArthur Blvd., Oakland 10, Calif.

Temple Beth Jacob Religious School
9th & Castro Sts., Oakland 7, Calif.

Jewish Community Center School
732—14th St., Oakland 12, Calif.

Temple Sinai Religious School
28th and Webster Sts., Oakland, Calif.

PALM SPRINGS

Jewish Center Religious School
180 Prescott Dr., Palm Springs, Calif.

PASADENA

Temple B'nai Israel Religious School
1434 N. Foothill Blvd., Pasadena, Calif.

POMONA

Beth Israel Community Center School
1009 W. Second St., Pomona, Calif.

REDONDO

Temple Menorah Religious School
200 N. Catalina Ave., Redondo Beach, Calif.

RESEDA

West Valley Hebrew Center School
6936 Etiwanda Ave., Reseda, Calif.

RICHMOND

Jewish Community Center School
4416 MacDonald Ave., Richmond, Calif.

RIVERSIDE

Temple Beth El Religious School
3559 12th St., Riverside, Calif.

SACRAMENTO

Bnai Israel Religious School
1421—15th St., Sacramento, Calif.

Mosaic Law Talmud Torah
1114—23rd St., Sacramento, Calif.

SALINAS

First Hebrew Religious School
40 Buena Vista, Salinas, Calif.

SAN ANSELMO

Marin Jewish Religious School
27 Broadmoor Ave., San Anselmo, Calif.

SAN BERNARDINO

Temple Emanu-El Religious School
Box 15, San Bernardino, Calif.

SAN DIEGO

Temple Beth Israel Religious School
2512 3rd Ave., San Diego 3, Calif.

Beth Jacob Cong. School
32nd & Myrtle Sts., San Diego, Calif.

Tifereth Israel Synagogue School
2930 Howard St., San Diego, Calif.

SAN FRANCISCO

Beth Israel Hebrew School
1839 Geary St., San Francisco 15, Calif.

Beth Sholom Hebrew School
Clement and 14th Ave.,
San Francisco 18, Calif.

Chevra Thilim Hebrew School
745—25th Ave., San Francisco, Calif.

Temple Emanuel Religious School
Arguello Blvd. & Lake St.,
San Francisco, Calif.

Congregation Emanu-El Religious School
Arguello Blvd. & Lake St.,
San Francisco, Calif.
Congregational auspices. Organized 1850. Sunday school (with some week-day classes); 475 children in main school, 120 children in suburban branch, 26 teachers. School Board Chairman, Louis Heilbron; Vice-Chairman, Harold Levy; Principals, Rabbi Meyer Heller and Rabbi Alvin J. Fine.

Pacific Hebrew Orphan Asylum School
Homewood Terrace, San Francisco, Calif.

Rodeph Sholom Hebrew School
Silliman and Brussels Sts.,
San Francisco, Calif.

Temple Sherith Israel Religious School
California & Webster Sts.,
San Francisco, Calif.

Sunset Jewish Institute Hebrew School
1250 Quintara St., San Francisco, Calif.

Sunset Talmud Torah
Noriega & 19th Ave., San Francisco, Calif.

SAN GABRIEL

Beth David Religious School
320 E. Valley Blvd., San Gabriel, Calif.

SAN JOSE

Temple Emanu-El Religious School
1010 University Ave., San Jose 11, Calif.

SAN LEANDRO

First Hebrew Cong. School
Chumalia & E. 14th St.,
San Leandro, Calif.

SAN MATEO

Temple Beth Jacob Religious School
237 Louise Lane, San Mateo, Calif.

SAN PEDRO

Beth-El Religious School
1901 S. Cabrillo Ave., San Pedro, Calif.

SAN RAFAEL

Marin Jewish Religious School
San Rafael, Calif.

SANTA ANA

Beth Sholom Religious School
8th and Bush Sts., Santa Ana, Calif.

SANTA MONICA
Beth Sholom Religious School
19th and Calif. Sts., Santa Monica, Calif.

SIERRA MADRE
Jewish Community Center School
212 N. Lima, Sierra Madre, Calif.

STOCKTON
Adas Yeshurun Synagogue School
427 E. Fremont, Stockton, Calif.

Temple Israel Religious School
210 W. Willow St., Stockton, Calif.

STUDIO CITY
Temple Beth Hillel Religious School
11680 Sunshine Terrace, Studio City, Calif.

SUN VALLEY
Sun Valley Jewish Community Center School
Cor. Cantara and Claybourne St.,
Sun Valley, Calif.

TUJUNGA
Verdugo Hills Hebrew Center School
7746 Foothill Blvd., Tujunga, Calif.

VALLEJO
Sons & Daughters of Israel School
1246 Nebraska, Vallejo, Calif.

VENICE
Beth Yehuda Synagogue School
717 Ocean Front, Venice, Calif.

Community Hebrew School
206 Main St., Venice, Calif.

Jewish Peoples Fraternal Order School
117 Brooks Ave., Venice, Calif.

VENTURA
Ventura County Jewish Council Religious School
2500 Channel Dr., Ventura, Calif.

COLORADO

COLORADO SPRINGS
Beth El Synagogue School
Pikes Peak & Meade Ave.
Colorado Springs, Colo.

Bnai Israel Synagogue School
417 S. Cascade St., Colorado Springs, Colo.

DENVER
Beth Medrosh Hagodol Synagogue School
1580 Gaylord St., Denver, Colo.

Beth Medrosh Hagodol Synagogue Schools (The Denver Hebrew Schools), 1580 Gaylord St., Denver, Colo. Congregational auspices. Weekday afternoon (113 children), Sunday (441 children), Nursery school (36 children), 22 teachers. School Board Chairman, Nathan Silverman; Principal, William L. Elefant; Rabbis, C. E. Hillel Kauvar and Morris B. Margolies.

Religious School
National Home for Jewish Children
3447 W. 19th Ave., Denver, Colo.

Temple Emanuel Religious School
16th Ave. & Pearl St., Denver 5, Colo.

Hebrew Educational Alliance
3636 W. Colfax Ave., Denver, Colo.

Yeshivah
14th & Quitman St., Denver, Colo.

PUEBLO
Temple Emanuel Religious School
14th & Grand Ave., Pueblo, Colo.

TRINIDAD
Aaron Religious School
Trinidad, Colo.

CONNECTICUT

ANSONIA
Jewish Community Center School
Factory St., Ansonia, Conn.

BRANFORD
East Shore Jewish Center School
Grange Hall, Branford, Conn.

BRIDGEPORT
Ahavath Achim Talmud Torah
725 Hancock Ave., Bridgeport, Conn.

Cong. Ahavath Achim Talmud Torah 725 Hancock Ave., Bridgeport, Conn. Congregational auspices. Organized 1927. Weekday afternoon and Sunday school; 150 children, 5 teachers. School Board Chairman, Samuel Klein; Co-Chairman, Att'y Jacob Mellitz; Principal, Rabbi Moses S. Malinowitz.

Bnai Israel Religious School
12 Beechwood Ave., Bridgeport 4, Conn.

Bikur Cholim Talmud Torah
1541 Iranistan Ave., Bridgeport, Conn.

North End Synagogue Talmud Torah
3050 Main St., Bridgeport, Conn.

Park Ave. Temple Religious School
1100 Park Ave., Bridgeport, Conn.

Rodeph Sholom Talmud Torah
Park & Capitol Ave., Bridgeport, Conn.

Rodeph Sholom Talmud Torah Park and Capitol Aves., Bridgeport, Conn. Congregational auspices. Organized 1942. Weekday afternoon, Sunday and Sabbath and Nursery school; 275 children, 5 teachers. School Board Chairman, Philip Bernstein; Principal, Harry Malin.

Workmen's Circle Shule
12 Hudson St., Bridgeport, Conn.

Yeshiva Hebrew Day School
311 Fairview Ave., Bridgeport, Conn.

BRISTOL
Beth Israel School
339 West St., Bristol, Conn.

COLCHESTER
Colchester Hebrew School
Pleasant St., Colchester, Conn.

DANBURY
United Jewish Center Religious School
30 West St., Danbury, Conn.

United Jewish Center Religious School 30 West St., Danbury, Conn. Congregational auspices. Sunday school; 128 children, 6 teachers. School Board Chairman, Abraham Feinson; Principal, Rabbi Jerome R. Malino.

DERBY
Sons of Israel Synagogue School
Anson St., Derby, Conn.

GREENWICH
Greenwich Hebrew School
23 E. Elm St., Greenwich, Conn.

HAMDEN
Hamden Jewish Center School
27 Laconia St., Hamden, Conn.

HARTFORD
Agudas Achim Talmud Torah
221 Greenfield St., Hartford, Conn.

Beth Hamedrish Hagodol School
370 Garden St., Hartford, Conn.

Temple Beth Israel Religious School
701 Farmington Ave., Hartford 7, Conn.

Emanuel Religious School
500 Woodland St., Hartford, Conn.

Emanuel Synagogue School
195 Ridgefield St., Hartford, Conn.

Hebrew Academy
45 Pleasant St., Hartford 5, Conn.

Jewish Center School
862 Farmington Ave.,
West Hartford 7, Conn.

Northeast Ladies Talmud Torah
101 Nelson St., Hartford 5, Conn.

Northeast Ladies Talmud Torah 101 Nelson St., Hartford 5, Conn. Organizational auspices. Organized 1926. Weekday afternoon school; 50 children. President, Mrs. Charles Hershkovitz; Chairman, David Steinman; Principal, Aaron Kriwitzky.

MANCHESTER
Temple Beth Sholom Religious School
Myrtle and Linden Sts., Manchester, Conn.

Temple Beth Sholom Religious School Myrtle and Linden Sts., Manchester, Conn. Congregational auspices. Organized 1940. Weekday afternoon, 60 children; Sunday school, 100 children; 2 teachers. School Board Chairman, Mrs. Jacob A. Segal; Principal, Rabbi Leon Wind.

MERIDEN
B'nai Abraham Hebrew School
38 Cedar St., Meriden, Conn.

MIDDLETOWN
Adath Israel Hebrew School
Church & Broad Sts., Middletown, Conn.

NEW BRITAIN
B'nai Israel Hebrew School
West Main & Russell Sts.,
New Britain, Conn.

Tiphereth Israel Synagogue School
76 Winter St., New Britain, Conn.

NEW HAVEN
Beth Hamedrosh Hagodol Religious School
George & Dwight Sts., New Haven, Conn.

Bnai Jacob Religious School
347 George St., New Haven, Conn.

Hamden Jewish Center Religious School
1601 Dixwell Ave., New Haven, Conn.

Jewish Center Hebrew School
7 Dwight St., New Haven, Conn.

Keser Israel Religious School
Chapel St. & Sherman Ave.,
New Haven, Conn.

Mishkan Israel Religious School
Orange & Audubon Sts., New Haven, Conn.

Shaare Torah Synagogue School
53 York St., New Haven, Conn.

West Haven Hebrew Day School
49 Dwight St., New Haven, Conn.

West Haven Jewish Center School
426 Washington Ave., New Haven, Conn.

Westville Hebrew School
907 Whalley Ave., New Haven, Conn.

Young Israel Kindergarten
224 Norton St., New Haven, Conn.

NEW LONDON
Ahavath Chesed Hebrew School
203 Montauk Ave., New London, Conn.

Temple Beth-El Religious School
60 Blackhall St., New London, Conn.

NORWALK
Temple Israel School
Lockwood Lane, Norwalk, Conn.

NORWICH

Beth Jacob Community Synagogue School
63 Church St., Norwich, Conn.

PUTNAM

Putnam Synagogue School
Putnam, Connecticut

ROCKVILLE

Beth Israel Synagogue School
Rockville, Conn.

SOUTH NORWALK

Beth El Hebrew School
East Ave., South Norwalk, Conn.

Beth Israel Synagogue School
Concord & South Main Sts.,
South Norwalk, Conn.

STAMFORD

Agudath Shalom Synagogue School
29 Grove St., Stamford, Conn.

Temple Beth El Religious School
144 Prospect St., Stamford, Conn.

Center Progressive Hebrew School
132 Prospect St., Stamford, Conn.

Center Hebrew School
132 Prospect St., Stamford, Conn. Jewish Community Center auspices. Organized about 1910. Weekday afternoon and Sunday school; 193 children, 11 teachers. School Board Chairman, Louis Lotstein; Director, Rabbi Leon Feldman.

TORRINGTON

Beth El Religious School
124 Litchfield St., Torrington, Conn.

WATERBURY

Beth David Academy
24 Kingsbury St., Waterbury, Conn.

Beth El Hebrew School
359 Cooke St., Waterbury, Conn.

Temple Israel Religious School
100 Willow St., Waterbury 10, Conn.

WILLIMANTIC

Sons of Israel Religious School
Bank St., Willimantic, Conn.

DELAWARE

DOVER

Beth Sholom Community Center School
Hartley Road, Dover, Dela.

WILMINGTON

Adas Kodesch Synagogue School
6th and French, Wilmington, Del.

Temple Beth Emeth Religious School
911 Washington St., Wilmington 11, Del.

Beth Emeth School
911 Nash St., Wilmington, Dela. Congregational auspices. Organized 1905. Weekday afternoon and Sunday school; 150 children. School Board Chairman, Mrs. Albert Kaufman; Principal, Rabbi Simon Kainsky; Superintendent, Rabbi Herbert E. Drooz.

Temple Beth Shalom Hebrew School
18th & Washington Sts., Wilmington, Del.

Beth Shalom
18th & Washington Sts., Wilmington, Dela. Congregational auspices. Weekday afternoon and Sunday school; 175 children, 5 teachers. School Board Chairman, Philip Cohen; Principal, Rabbi Jacob Kraft.

Chesed Shel Emeth Synagogue School
227-229 Shipley St., Wilmington, Del.

DIST. OF COLUMBIA

Adas Israel Religious School
600 Eye St., N.W., Washington, D.C.

Adas Israel Religious School
600 Eye St., N.W., Washington, D. C. Congregational auspices. Organized 1895 or 1914. Weekday afternoon (250 children) and Sunday school (200 children). School Board Chairman, Eugene Rosenblatt; Educational Director, Sholom J. Pomrenze.

Agudath Achim Congregation School
909 Quackenbos St., Washington 11, D.C.

Agudath Achim School
909 Quackenbos St., Washington 11, D. C. Congregational auspices. Organized 1941. Weekday afternoon and Sunday school; 167 children, 4 teachers. School Board Chairman, Samuel Bernstein; Principal, Rabbi Herman J. Waldman.

Beth El Synagogue School
702 Jefferson St., N.W., Washington, D.C.

Beth Sholom Talmud Torah
326 Emerson St., Washington, D.C.

Bnai Israel Hebrew School
14th and Emerson, N.W., Washington, D.C.

Bnai Jacob Temple School
2504 Naylor Rd., S.E., Washington 20, D.C.

Ezras Israel Synagogue School
8th and Eye St., N.E., Washington, D.C.

Hebrew Academy
1202 Decatur St., N.W., Washington, D.C.

Hebrew Academy
3235 "O" St., N.W., Washington, D.C.

Kesher Israel Synagogue School
2801 N. St., N.W., Washington, D.C.

Ohev Sholom Synagogue School
5th and Eye St., N.W., Washington 6, D.C.

Southeast Hebrew Cong. Talmud Torah
417 9th St., S.E., Washington, D.C.

Southeast Hebrew Cong. Talmud Torah
417 9th St., S.E., Washington, D. C. Congregational auspices. Weekday afternoon and Sunday school; 90 children, 2 teachers. School Board Chairman, Benjamin Zatz; Principal, Rabbi Simon Burnstein.

Tifereth Israel Synagogue School
14th and Euclid Sts., N.W.,
Washington, D.C.

Washington Hebrew Congregation School
822 Eighth St., N.W., Washington, D.C.

FLORIDA

CORAL GABLES

First Jewish Congregation School
2410 Ponce de Leon Blvd., Coral Gables, Fla.

Jewish Center School
320 Palermo Ave., Coral Gables, Fla.

FORT LAUDERDALE

Temple Emanu-El Religious School
818 S.E. 7th St., Fort Lauderdale, Fla.

GAINESVILLE

B'nai Israel Hebrew School
333 W. Masonic St., Gainesville, Fla.

HIALEAH

Hialeah-Miami Springs Jewish Center School
City Hall, Palm Ave., Hialeah, Fla.

HOLLYWOOD-IN-FLA.

Jewish Center School
2030 Polk St., Hollywood-in-Fla.

JACKSONVILLE

Daughters of Israel School
345 West 11th St., Jacksonville, Fla.

Temple Ahavath Chesed Religious School
Laurel & Ashley Sts., Jacksonville, Fla.

Jacksonville Jewish Center School
W. 3rd & Silver Sts., Jacksonville 6, Fla.

Jacksonville Jewish Center
W. 3rd & Silver Sts., Jacksonville 6, Fla. Congregational auspices. Organized 1927. Weekday afternoon, Sunday, Nursery school; 375 children, 4 teachers. School Board Chairman, Joseph Mizrahi; Principal, Ted Gross; Rabbi, Sanders Tofield.

MIAMI

Beth David Religious School
2625 S.W. Third Ave., Miami, Fla.

Beth David Religious School
2625 S.W. Third Ave., Miami, Fla. Congregational auspices. Organized 1929. Weekday afternoon and Sunday school; 700 children, 3 teachers. School Board Chairman, Frank A. Rose; Principal, Jerome B. Gordon.

Beth El School
500 S.W. 17th Ave., Miami, Fla.

Flagler-Granada School
50 N.W. 51st Place, Miami, Fla.

Hebrew High School
Bureau of Jewish Education
318 Congress Bldg., Miami, Fla.

Israelite Center School
24th Terrace & 32nd Ave., Miami, Fla.

Miami Hebrew School
1101 S.W. 12th Ave., Miami, Fla.

Northside Jewish Center School
Douglas Gardens 53rd St., Miami, Fla.

North Dade Jewish Center School
13630 W. Dixie Highway, Miami, Fla.

Temple Israel Religious School
137 N.E. 19th St., Miami, Fla.

West Miami Jewish Center School
5720 S.W. 17th St., Miami, Fla.

Workmen's Circle School
1545 S.W. 3rd St., Miami, Fla.

Temple Tifereth Israel School
4316 N.W. 7th Ave., Miami, Fla.

MIAMI BEACH

Beth Jacob Synagogue School
311 Washington Ave., Miami Beach, Fla.

Beth Sholom Religious School
4144 Chase Ave., Miami Beach, Fla.

Beth Sholom Religious School
4144 Chase Ave., Miami Beach, Fla. Congregational auspices. Weekday afternoon and Sunday school; 408 children, 18 teachers. School Board Chairman, Leon J. Ell; Principal, Sydney J. Greenberg; Rabbi, Leon Kronish.

Beth Tfiloh Synagogue School
935 Euclid Ave., Miami Beach, Fla.

Hebrew Academy
918 6th St., Miami Beach 39, Fla.

Temple Isaiah School
1536 Bay Road, Miami Beach, Fla.

Knesseth Israel School
1415 Euclid Ave., Miami Beach, Fla.

Miami Beach Jewish Center School
1701 Washington Ave., Miami Beach, Fla.

North Shore Jewish Center School
77th & Dickens, Miami Beach, Fla.

Workmen's Circle School
25 Washington Ave., Miami Beach, Fla.

ORLANDO

Temple Ohev Shalom Religious School
Church and Eola Sts., Orlando, Fla.

PENSACOLA

Temple Beth El Religious School
15 W. Cervantes St., Pensacola, Fla.

B'nai Israel Synagogue School
Pensacola, Fla.

ST. AUGUSTINE

Temple Sons of Israel Hebrew School
68 Weeden St., St. Augustine, Fla.

ST. PETERSBURG

Temple Beth El Religious School
757 Arlington Ave., St. Petersburg, Fla.

B'nai Israel Synagogue School
1039 Arlington Ave., N., St. Petersburg, Fla.

TALLAHASSEE

Temple Israel Religious School
503 S. Copeland St., Tallahassee, Fla.

TAMPA

Rodoph Sholom Religious School
Palm Ave. & Jefferson St., Tampa, Fla.

Schaarai Zedek Religious School
Delaware & De Leon Sts., Tampa, Fla.

WEST PALM BEACH

Temple Beth El Religious School
630 Fern St., West Palm Beach, Fla.

Temple Israel Religious School
2020 Broward Ave., West Palm Beach, Fla.

GEORGIA

ALBANY

Temple Religious School
200 S. Jefferson, Albany, Ga.

ATHENS

Children of Israel Religious School
Jackson corner Hancock, Athens, Ga.

ATLANTA

Ahavath Achim Religious School
250 Tenth St., N. E., Atlanta, Ga.

Ahavath Achim Religious School
250 Tenth St., N.E., Atlanta 5, Ga. Congregational auspices. Weekday afternoon (265 children), Sunday school (810 children), 28 teachers. School Board Chairman, Charles W. Bergman; Principal, Benjamin Krasnow.

Gan Yelodim of Shearith Israel
769 Washington St., Atlanta, Ga.

Hebrew Benevolent Cong. Religious School
1589 Peachtree Rd., N. W., Atlanta, Ga.

Jewish Community Center Nursery School
1745 Peachtree Rd., N. W., Atlanta, Ga.

Jewish Educational Alliance
318 Capitol Ave., S. E., Atlanta, Ga.

Or VeShalom Religious School
1372 N. Highland Ave., N.E., Atlanta 6, Ga.

Or VeShalom Religious School
1372 N. Highland Ave., N.E., Atlanta 6, Ga. Congregational auspices. Organized 1921. Weekday afternoon and Sunday school; 61 children, 7 teachers. School Board Chairman, Solomon Alhadeff; Principal, Rabbi Joseph Cohen.

Shearith Israel Schools
University Drive, N. E., Atlanta, Ga.

Shearith Israel Synagogue School
500 Washington St., S. W., Atlanta, Ga.

AUGUSTA

Temple Children of Israel Religious School
1743 King Woods Drive, Augusta, Ga.

BAINBRIDGE

Temple Beth El Religious School
P.O. Box 170, Bainbridge, Ga.

BRUNSWICK

Temple Beth Tefilloh Religious School
Monk & Edwards Sts., Brunswick, Ga.

COLUMBUS

Temple Israel Religious School
4th Ave. at 10th St., Columbus, Ga.

Temple Sherith Israel Religious School
1st Ave. & 7th St., Columbus, Ga.

MACON

Beth Israel Religious School
222 Buford Place, Macon, Ga.

Shera Israel Hebrew School
Corner 1st & Plum Sts., Macon, Ga.

SAVANNAH

Agudath Achim Synagogue School
Drayton & Woldburg Sts., Savannah, Ga.

B'nai B'rith Jacob Synagogue School
112 Montgomery St., Savannah, Ga.

Temple Mickve Israel Religious School
Bull & Gordon Sts., Savannah, Ga.

Savannah Hebrew School
Montgomery & State Sts., Savannah, Ga.

Savannah Hebrew School
(Cong. B'nai B'rith Jacob)
Montgomery & State Sts., Savannah, Ga. Congregational auspices. Weekday afternoon (95 children) and Sunday school (150 children), 3 teachers. School Board Chairman, Benjamin Karpf; Principal, Samuel Rosenberg.

WEST POINT

Temple Beth El Religious School
West Point, Ga.

IDAHO

BOISE

Ahavath Israel Religious School
2620 W. Bannock St., Boise, Idaho

ILLINOIS

ALTON

Temple Israel Religious School
Alton, Ill.

AURORA

Y.M. & Y.W.H.A. Temple
20 N. Lincoln Ave., Aurora, Ill.

BELLEVILLE

Temple Israel Hebrew School
North High at C St., Belleville, Ill.

BENTON

Jewish Com. Center Religious School
Benton, Ill.

BLOOMINGTON

Moses Montefiore Synagogue School
313 N. McLean St., Bloomington, Ill.

CAIRO

Montefiore Cong. Religious School
Cairo, Ill.

CENTRALIA

Temple Solomon Religious School
Pine & East Broadway, Centralia, Ill.

CHAMPAIGN

Sinai Temple Religious School
State & Clark Sts., Champaign, Ill.

CHICAGO

Adas Hapoel Hamizrachi School
1107 Independence Blvd., Chicago, Ill.

Agudas Achim Hebrew School
5039 N. Kenmore Ave., Chicago 40, Ill.

Agudas Achim North Shore Kdgtn.
5029 N. Kenmore Ave., Chicago 40, Ill.

Agudas Achim South Shore Daily Kdgtn.
7933 S. Yates Ave., Chicago, Ill.

Agudath Achim Synagogue School
7933 South Yates, Chicago 17, Ill.

Agudas Chabad Talmud Torah
5041 N. Winthrop Ave., Chicago 40, Ill.

Albany Park Day School
3543 W. Leland Ave., Chicago 25, Ill.

Albany Park Hebrew Cong. School
4601 N. Lawndale Ave., Chicago 25, Ill.

Albany Park Hebrew and Religious Schools
4601 North Lawndale Ave., Chicago 25, Ill. Congregational auspices. Organized 1925. Weekday afternoon and Sunday school; 215 children, 4 teachers. School Board Chairman, Morris Jaffe; Principal, Sidney H. Schwartz.

Albany Park Shule
3605 W. Lawrence Ave., Chicago 25, Ill.

Am Echod Synagogue School
814 E. 81st St., Chicago 19, Ill.

Anshe Emet Day School
Pine Grove at Grace, Chicago, Ill.

Anshe Emet Synagogue School
3760 N. Pine Grove Ave., Chicago 13, Ill.

Anshe Emet Synagogue Schools
3760 N. Pine Grove Ave., Chicago 13, Ill. Congregational auspices. Weekday afternoon, Sunday, All-Day school; 900 children, 62 teachers. School Board Chairmen, Mrs. N. B. Lans (for Hebrew and Sunday school), Alfred Newton (for the Day school); Principals, Morris L. Perman (for Hebrew and Sunday school). William A. Nudelman (for the Day school).

Anshe Sholom Kindergarten
3818 W. Polk St., Chicago 24, Ill.

Anshe Sholom Hebrew School
3818 W. Polk St., Chicago 24, Ill.

Anshe Wilma Synagogue School
3901 West Congress St., Chicago, Ill.

Anshei Zhitomir Hebrew School
1332 S. Homan Ave., Chicago 23, Ill.

Associated Talmud Torahs
3641 Douglas Blvd., Chicago, Ill.

Atereth Zion Hebrew School
1132 N. Spaulding Ave., Chicago 51, Ill.

Austin Jewish Community Center
Hebrew School
116 S. Central Ave., Chicago 44, Ill.

Austin Jewish Community Center
Hebrew School
116-118 S. Central Ave., Chicago, Ill. Congregational auspices. Organized 1933. Weekday afternoon (175 children) and Sunday school (175 children); 2 teachers on weekdays, special staff on Sundays. School Board Chairman, Jack Moss; Principal, Herman Jardani; Rabbi, C. J. Lehrfield.

Beth Abraham Hebrew School
5301 S. University Ave., Chicago, Ill.

Beth Am Religious School
6646 S. Stony Island Ave., Chicago 37, Ill.

Beth-El Temple Religious School
3220 W. Palmer, Chicago 47, Ill.

Beth Eliezer Hebrew School
4601 Drexel Blvd., Chicago 15, Ill.

Beth Hamedrosh Hagodol Hebrew School
5333 S. Greenwood Ave., Chicago, Ill.

Beth Hillel Hebrew School
3845 N. Lamon Ave., Chicago 41, Ill.

Temple Beth Israel Religious School
4850 N. Bernard, Chicago 25, Ill.

Temple Beth Israel Religious School
4850 North Bernard St., Chicago 25, Ill. Congregational auspices. Organized 1919. Weekday afternoon and Sunday school; 420 children, 11 teachers. School Board Chairman, Benn J. Leland; Principal, Rabbi Ernst M. Lorge.

Beth Israel Synagogue School
1357 N. California Ave., Chicago, Ill.

Beth Itzchok Hebrew School
3543 W. Leland Ave., Chicago 25, Ill.

Beth Itzchok Kindergarten
3543 W. Leland Ave., Chicago 25, Ill.

Beth Jacob Hebrew School
4920 N. Kimball Ave., Chicago, Ill.

Beth Joseph Hebrew School
1508 E. 70th St., Chicago 37, Ill.

Beth Midrash Hagodol
5333 S. Greenwood Ave., Chicago, Ill.

Beth Sholom Hebrew School
1233 Pratt Blvd., Chicago 26, Ill.

Beth Yitzchok Synagogue School
4645 N. Drake Ave., Chicago, Ill.

Bnai Israel Hebrew School
1134 S. Francisco Ave., Chicago 12, Ill.

Bnai Israel Synagogue School
5433 W. Jackson Blvd., Chicago 44, Ill.

Bnai Israel Synagogue School
6443 South Morgan St., Chicago, Ill.

Bnai Jacob Synagogue School
6200 N. Artesian Ave., Chicago 45, Ill.

Bnai Jehoshua Temple School
1920 S. Ashland Ave., Chicago 8, Ill.

Bnei Reuven Hebrew School
1256 S. Kedvale, Chicago 23, Ill.

Bnai Shalom Hebrew School
4850 N. Sawyer Ave., Chicago 25, Ill.

Bnai Zion Synagogue School
1447 Pratt Blvd., Chicago 26, Ill.

Congregation B'nai Zion Hebrew School
1447 Pratt Blvd., Chicago, Ill. Congregational auspices. Organized 1924. Weekday afternoon and Sunday school; 620 children, 3 teachers. School Board Chairman, Leo Harris; Principal, David B. Cohen.

Bnai Zion Hebrew School
825 N. Hamlin Ave., Chicago 51, Ill.

Bogdansky-Kaplan Shule
3818 W. 13th St., Chicago 23, Ill.

Brandeis Day School
627 W. Patterson St., Chicago, Ill.

Central Talmud Torah
1356 N. Rockwell St., Chicago, Ill.

Chicago Jewish Academy
3951 W. Wilcox St., Chicago 24, Ill.

Chicago Jewish Academy
3951 W. Wilcox St., Chicago 24, Ill. Organizational auspices. Organized 1942. All-Day junior and senior high school; 215 children, 26 teachers. Chairman, Board of Governors, William Siegel; Principal, Rabbi Shlomo Rapoport.

Chicago Junior Academy
3951 W. Wilcox St., Chicago 24, Ill.

Chicago Sinai Congregation School
South Shore Drive at 54th St.,
Chicago 15, Ill.

Sinai Religious School
South Shore Dr. at 54th St., Chicago 15, Ill. Congregational auspices. Organized 1861. Sunday school; 600 children. School Board Chairman, Mrs. Max Biesenthal; Principals, Rabbi Louis L. Mann and Rabbi Richard C. Hertz.

David Pinsky School
1456 S. Kedvale, Chicago 23, Ill.

Emanuel Synagogue School
701 Buckingham Pl., Chicago 13, Ill.

Englewood Hebrew School
6201 S. Morgan St., Chicago 21, Ill.

Ezras Israel Synagogue School
1300 North Artesian Ave., Chicago, Ill.

Garfield Daily Kindergarten
3909 W. Congress St., Chicago 24, Ill.

Harris Michle Dick Hebrew School
3909 W. Congress St., Chicago 24, Ill.

Hebrew Parochial School
3411 Douglas Blvd., Chicago, Ill.

Herzliah Hebrew School
3500 W. Douglas Blvd., Chicago 23, Ill.

Herzliah Hebrew School
3500 W. Douglas Blvd., Chicago 23, Ill. Communal auspices. Organized 1927. Weekday afternoon school; 210 children, 3 teachers. School Board Chairman, Mrs. L. Lichtenstein; Principal, Philip Einstein.

High School of Jewish Studies
General Division
72 E. 11th St., Chicago 5, Ill.

High School of Jewish Studies
Congregational Division
72 E. 11th St., Chicago 5, Ill.

High School of Jewish Studies
Communal Division—Downtown
72 E. 11th St., Chicago 5, Ill.

High School of Jewish Studies
Communal Division—South
1022 E. 54th Pl., Chicago 15, Ill.

High School of Jewish Studies
Communal Division—Albany Park
3715 W. Wilson Ave., Chicago 25, Ill.

High School of Jewish Studies
Communal Division—West
3500 Douglas Blvd., Chicago 23, Ill.

Humboldt Blvd. Temple School
1908 Humboldt Blvd., Chicago 47, Ill.

Hyde Park Hebrew Center School
5227 S. Blackstone Ave., Chicago 15, Ill.

Hyde Park Kindergarten
5333 S. Greenwood Ave., Chicago, Ill.

Jeffrey Manor Hebrew School
Luella Ave. Bet. 99th & 100th Sts.,
Chicago, Ill.

K.A.M. Temple School
920 E. 50th St., Chicago 15, Ill.

Kehilath Israel Religious School
c/o Shulkin
5431 N. Christiana, Chicago 25, Ill.

Kehilath Jacob Synagogue School
1447 S. Hamlin Ave., Chicago 23, Ill.

Kehilat Jeshurun Synagogue School
3707 N. Ainslie St., Chicago 25, Ill.

Kesser Maariv Hebrew School
6418 N. Greenview Ave., Chicago 26, Ill.

K. I. N. S. Hebrew School
1308 Independence Blvd., Chicago 23, Ill.

Lakeview Daily Kindergarten
541 W. Melrose Ave., Chicago, Ill.

Logan Square Synagogue School
3135 W. Fullerton Ave., Chicago 47, Ill.

Lawn Manor Community Center School
6641 S. Troy St., Chicago 29, Ill.

Maywood Community Center School
13th near Washington, Maywood, Ill.

Mount Sinai Hebrew School
4332 N. Kedzie Ave., Chicago, Ill.

Moses Montefiore School
1536 S. St. Louis Ave., Chicago 23, Ill.

Mizpah Temple School
1615 Morse Ave., Chicago 26, Ill.

Ner Tamid Synagogue School
2754 W. Rosemont Ave., Chicago 45, Ill.

Ner Tamid Schools
2754 W. Rosemont Ave., Chicago 45, Ill. Congregational auspices. Organized 1934. Weekday afternoon (260 children) and Sunday school (575 children), 19 teachers. School Board Chairman, David A. Schallman; Principal, Arthur M. Rabinovitz.

Northwest Side Shule
1124 N. California, Chicago 22, Ill.

Poalei Zedek Hebrew School
1333 S. Harding Ave., Chicago 23, Ill.

Ravenswood Hebrew School
2523 W. Ainslie St., Chicago, Ill.

Rodfei Zedek Synagogue School
1022 E. 54th Pl., Chicago 15, Ill.

School of Jewish Studies for Girls
3951 W. Wilcox St., Chicago 24, Ill.

Shaare Tikvah Synagogue School
5800 N. Kimball Ave., Chicago 45, Ill.

Shaarei Torah Hebrew School
1301 S. Sawyer Ave., Chicago, Ill.

Sholom Aleichem Shule #1
3314 W. Potomac, Chicago 51, Ill.

Sholom Aleichem Shule #2
1214 N. Washtenaw, Chicago 22, Ill.

Sholom Aleichem Shule #3
5558 S. Ellis Ave., Chicago 37, Ill.

South Shore Temple School
7215 Jeffery, Chicago 49, Ill.

South Side Hebrew Cong. School
7401 Chappel Ave., Chicago 49, Ill.

South Side Hebrew Cong. School
7401 Chappel Ave., Chicago 49, Ill. Congregational auspices. Organized 1928. Weekday afternoon, Sunday, and Nursery school; 759 children, 12 teachers. School Board Chairman, Harry Gold; Principal, Dr. Irving Barkan.

South Side Jewish Day School
5333 South Greenwood Ave., Chicago 15, Ill.

Temple Isaiah Israel School
1100 Hyde Park Blvd., Chicago 15, Ill.

Temple Isaiah Israel School
1100 Hyde Park Blvd., Chicago 15, Ill. Congregational auspices. Organized 1852. Weekday afternoon and Sunday school; 450 children, 14 teachers. School Board Chairmen, Rabbi Morton M. Berman, Dr. Leonard Becker; Principal, David H. Heller.

Temple Judea School
1227 Independence Blvd., Chicago 23, Ill.

Temple Menorah School
2800 W. Sherwin Ave., Chicago 45, Ill.

Temple Menorah
2800 W. Sherwin Ave., Chicago 45, Ill. Congregational auspices. Organized 1946. Weekday afternoon and Sunday school; 350 children, 15 teachers. School Board Chairman, Reuben Stein; Principal, Mrs. Esther Cohn; Rabbi, Jos. M. Strauss.

Torah Day School
540 Melrose St., Chicago 13, Ill.

Vereinigte Mittelshule
3818 W. 13th St., Chicago 23, Ill.

Washington Blvd. Temple School
23 N. Karlov, Chicago 24, Ill.

CHICAGO HEIGHTS

Anshe Sholom Temple School
1436 Scott, Chicago Heights, Ill.

DECATUR

Temple Bnai Abraham Religious School
247 W. Prairie Ave., Decatur 27, Ill.

EAST ST. LOUIS

Agudas Achim Hebrew School
9th & Pennsylvania Ave., East St. Louis, Ill.

EVANSTON

The Free Synagogue Religious School
1246 Ridge Ave., Evanston, Ill.

GLENCOE

North Shore Cong. Israel Religious School
840 Vernon Ave., Glencoe, Ill.

North Shore Congregation Israel Religious School
840 Vernon Ave., Glencoe, Ill.
Organized 1921. Weekday afternoon, weekend religious school; 640 children, 33 teachers. School Board Chairman, Nathan Cohn; Director of Religious Education, Eliezer Krumbein; Rabbi, Dr. Edgar E. Siskin.

GRANITE CITY

United Hebrew Cong. Religious School
Granite City, Ill.

HIGHLAND PARK

Beth El Synagogue School
1201 S. Sheridan Road., Highland Park, Ill.

JOLIET

Jewish Religious School
148 E. Clinton St., Joliet, Ill.

LITCHFIELD

Jewish Community Center Religious School
Litchfield, Ill.

MADISON

Tri-Cities Religious School
421 Madison Ave., Madison, Ill.

MAYWOOD

Bnai Israel Religious School
1220 Randolph St., Maywood, Ill.

MURPHYSBORO

Temple Beth Jacob Religious School
Murphysboro, Ill.

OAK PARK

West Suburban Temple Religious School
414 Lake St., Oak Park, Ill.

West Survan Temple Religious School
414 Lake St., Oak Park, Ill.
Congregational auspices. Organized 1935. Weekday afternoon, Sunday, Nursery school; 240 children, 8 teachers. School Board Chairman, Marshall Wolke; Principal, Mrs. Ivy O. Barnett; Rabbi, Moshe Bailin.

PEORIA

Agudas Achim Synagogue School
200—6th St., Peoria, Ill.

Anshai Emeth Religious School
Monroe & Hancock Sts., Peoria, Ill.

Isaac L. Boch Religious School
609½ Mouson, Peoria, Ill.

Peoria Hebrew School
703 Fayette, Peoria, Ill.

Peoria Hebrew School
703 Fayette, Peoria, Ill.
Congregational auspices. Weekday afternoon school (52 children) and Sunday school (106 children), 2 teachers. School Board Chairman, Dr. Z. H. Freed; Principal, Rabbi Julius Hyatt.

ROBINSON

Jewish Community Center Religious School
Robinson, Ill.

ROCKFORD

Temple Beth El Religious School
220 Guard St., Rockford, Ill.

Ohave Sholom Synagogue School
728 First Ave., Rockford, Ill.

ROCK ISLAND

Tri City Jewish Center School
1804 7th Ave., Rock Island, Ill.

Tri City Jewish Center
Rock Island, Ill.
Congregational and communal auspices. Organized 1937. Weekday afternoon, Sunday and Hebrew high school; 182 children, 2 teachers. School Board Chairman, Louis Wiesman; Principal, Rabbi Oscar Fleishaker.

SPRINGFIELD

Bnai Abraham Talmud Torah
7th and Mason St., Springfield, Ill.

B'rith Sholom Religious School
412 E. Scarritt, Springfield, Ill.

B'rith Sholom Religious School
412 E. Scarritt, Springfield, Ill.
Congregational auspices. Organized 1855. Sunday school; 124 children, 11 teachers. School Board Chairman, Mrs. Harry Levitan; Principal, Rabbi Lewis Satlow.

WAUKEGAN

Am Echod Synagogue School
330 N. Sheridan Road, Waukegan, Ill.

IOWA

CEDAR RAPIDS

Temple Judah Religious School
1947 Washington Ave., Cedar Rapids, Iowa

Beth Jacob Synagogue School
218 A Avenue N. W., Cedar Rapids, Iowa

COUNCIL BLUFFS

B'nai Israel Synagogue School
618 Mynster St., Council Bluffs, Iowa

DAVENPORT

Temple Emanuel Religious School
333 Union Arcade, Davenport, Iowa

DES MOINES

Temple B'nai Jeshurun Religious School
51st and Grand, Des Moines, Iowa

Des Moines Talmud Torah
801 Forest, Des Moines, Iowa

Tifereth Israel Synagogue School
924 Polk Blvd., Des Moines, Iowa

DUBUQUE

Beth El Synagogue School
Dubuque, Iowa

FORT DODGE

Tifereth Israel Religious School
Fort Dodge, Iowa

MARSHALL TOWN

Sons of Israel Synagogue School
1609 Norris Pl., Marshall Town, Iowa

MASON CITY

Adas Israel School
620 N. Adams, Mason City, Iowa

OTTUMA

Bnai Jacob Synagogue School
529 E. Main St., Ottuma, Iowa

SIOUX CITY

The Hebrew School of the Jewish Federation
215 Eleventh St., Sioux City, Iowa

Hebrew School of the Jewish Federation
215 Eleventh St., P.O.B. 1468,
Sioux City, Iowa
Communal auspices. Organized 1921. Weekday afternoon school; 70 children, 2 teachers. School Board Chairman, David Singer; Head Teacher, Rabbi S. Miller.

Mt. Sinai Temple Religious School
14th & Nebraska Sts., Sioux City 18, Iowa

Shaare Zion Synagogue School
1552 Douglas St., Sioux City, Iowa

WATERLOO

Sons of Jacob Synagogue School
613 W. 5th St., Waterloo, Iowa

INDIANA

EAST CHICAGO

Beth Sholom Synagogue School
East Chicago, Ind.

Bnai Israel Synagogue Schools
3602 Hemlock, East Chicago, Ind.

EVANSVILLE

Adath Israel Religious School
6th and Vine St., Evansville, Ind.

Adath Israel Religious School
6th and Vine St., Evansville, Indiana
Congregational auspices. Organized 1905; reorganized 1947. Weekday afternoon, 25 children; Sunday school, 73 children; 5 teachers. School Board Chairman, Nathan Lieberman; Principal, Rabbi Martin I. Douglas.

B'nai Israel Religious School
100 Washington Ave., Evansville 13, Ind.

FT. WAYNE

B'nai Jacob Synagogue School
602 East Wayne St., Ft. Wayne, Indiana

Achduth Vesholom Cong. Religious School
500 West Wayne St., Fort Wayne 2, Ind.

GARY

Temple Israel Religious School
5th & Adams St., Gary, Ind.

Temple Beth El Religious Schools
801 Connecticut, Gary, Ind.

HAMMOND

Beth El Temple Religious School
Mason & Hohman, Hammond, Ind.

Kneseth Israel Synagogue Schools
619 Sibley St., Hammond, Ind.

INDIANA HARBOR

Bnai Israel Hebrew School
3517 Hemlock St., Indiana Harbor, Ind.

INDIANAPOLIS

Temple Beth El Zedeck School
34th & Ruckle Sts., Indianapolis, Ind.

Jewish Educational Assoc. of Indianapolis
3456 Central, Indianapolis, Ind.

Indianapolis Hebrew School
975 N. Delaware St., Indianapolis, Ind.

Indianapolis Hebrew Religious School
6279 N. Delaware, Indianapolis 20, Ind.

United Hebrew Cong. School
601 Union St., Indianapolis, Ind.

KOKOMO

Temple Bnai Israel Religious School
Sycamore St., Kokomo, Ind.

LAFAYETTE

Temple Israel Religious School
17 S. 7th St., Lafayette, Ind.

Sons of Abraham Synagogue School
661 North 7th St., Lafayette, Ind.

MARION

Sinai Temple Religious School
115 E. 6th St., Marion, Ind.

MICHIGAN CITY

Sinai Religious School
1411 Pine St., Michigan City, Ind.

MUNCIE

Beth El Synagogue School
525 W. Jackson St., Muncie, Ind.

SOUTH BEND

Temple Beth El Religious School
La Salle & Taylor, South Bend 12, Ind.

Hebrew Orthodox Cong. School
410 South Taylor St., South Bend, Ind.

Sinai Synagogue School
410 W. Jefferson Blvd., South Bend, Ind.

United Talmud Torah
420 So. Franklin St., South Bend 13 Ind.

TERRE HAUTE

United Temple School
540 So. 6th St., Terre Haute, Ind.

WHITING

B'nai Judah Synagogue School
116 and Davis, Whiting, Ind.

KANSAS

KANSAS CITY

Ohev Sholom Synagogue School
7th & Sandusky Ave., Kansas City, Kansas

LEAVENWORTH

B'nai Jeshurun Religious School
6th & Osage, Leavenworth, Kansas

TOPEKA

Temple Beth Sholom Religious School
5th and Harrison St., Topeka, Kansas

WICHITA

Ahavath Elohim Synagogue School
156 South Kansas Ave., Wichita, Kansas

Temple Emanu-El Religious School
258 No. Fountain St., Wichita, Kansas

KENTUCKY

ASHLAND

Agudath Achim Religious School
716 24th St., Ashland, Ky.

HENDERSON

Adas Israel Religious School
Denter & Alves Sts., Henderson, Ky.

LEXINGTON

Temple Adath Israel Religious School
124 N. Ashland Ave., Lexington 37, Ky.

Temple Adath Israel Religious School 124 N. Ashland Ave., Lexington, Ky. Congregational auspices. Weekday afternoon and Sunday school; 65 children, 9 teachers. School Board Chairman, Mrs. Louis Ades; Principal, Mrs. Sherman Miller.

Ohavei Zion Hebrew School
120 W. Maxwell St., Lexington, Ky.

LOUISVILLE

Adath Israel Religious School
834 S. Third St., Louisville 3, Ky.

Adath Jeshurun Hebrew School
757 So. Brook St., Louisville, Ky.

Agudath Achim Religious Schol
1111 W. Jefferson St., Louisville, Ky.

Anshei Sfard Hebrew School
511 S. First St., Louisville, Ky.

Brith Sholom Hebrew School
1649 Cowling Ave., Louisville, Ky.

Institute of Jewish Studies
729 S. Second St., Louisville, Ky.

Kneseth Israel Religious School
232 E. Jacob St., Louisville, Ky.

Louisville Hebrew School
208 E. Walnut St., Louisville, Ky.

Louisville Hebrew School 208 E. Walnut St., Louisville, Ky. Communal auspices. Organized 1912. Weekday afternoon school; 217 children, 4 teachers. School Board Chairman, Leon C. Sherman; Principal, Israel Irving Duchon.

NEWPORT

Newport Hebrew School
Newport, Ky.

OWENSBORO

Adath Israel Religious School
Owensboro, Ky.

PADUCAH

Temple Israel Religious School
Broadway at 7th, Paducah, Ky.

LOUISIANA

ALEXANDRIA

Bnai Israel Hebrew School
2007 Thornton, Alexandria, La.

Temple Gemiluth Chassodim Religious School
4th St., Alexandria, La.

BATON ROUGE

Temple B'nai Israel Religious School
2230 Tulip St., Baton Rouge, La.

Liberal Synagogue Religious School
156 Lovers' Lane, Baton Rouge, La.

LAFAYETTE

Temple Rodeph Sholom Religious School
Lafayette, La.

LAKE CHARLES

Temple Sinai Religious School
Hodges St., Lake Charles, La.

MONROE

Bnai Israel Religious School
400 Jackson St., Monroe, La.

NEW IBERIA

Temple Gates of Prayer Religious School
Weeks St., New Iberia, La.

NEW ORLEANS

Anshe Sfard Synagogue School
2230 Carondelet St., New Orleans, La.

Chevra Thilim Synagogue School
4429 So. Claiborne Ave., New Orleans, La.

Communal Hebrew School
1630 Josephine St., New Orleans 13, La.

Temple Gates of Prayer Religious School
Napoleon Ave. at Coliseum St.,
New Orleans 15, La.

Menorah Hebrew School
1631 Euterpe St., New Orleans 13, La.

Temple Sinai Religious School
St. Charles Ave. at Calhoun St.,
New Orleans, La.

Touro Synagogue Religious School
St. Charles Ave. at Gen. Pershing St.,
New Orleans, La.

Touro Synagogue Religious School St. Charles Ave. at Gen. Pershing St., New Orleans 15, La. Congregational auspices. Organized 1828. Sunday school and weekday activities; 155 children; 10 teachers; School Board Chairman, Sam Pulitzer; Principal, Rabbi Leo A. Bergman.

SHREVEPORT

Agudath Achim Synagogue School
1707 Line Ave., Shreveport, La.

Bnai Zion Temple Religious School
802 Cotton St., Shreveport, La.

MAINE

AUBURN

Beth Abraham Hebrew School
Main St. and Laurel Ave., Auburn, Maine

BANGOR

Bangor Hebrew School
28 Somerset St., Bangor, Maine

Bangor Hebrew School 28 Somerset St., Bangor, Me. Communal auspices. Organized 1907. Weekday afternoon and Sunday school; 95 children; 2 teachers. School Board Chairman, Henry H. Segal; Principal, Rafael Arbisser.

CARIBAN

Aroostock Religious School
1 Sumner St., Cariban, Maine

BIDDEFORD

Biddeford Religious School
53 Oak St., Biddeford, Maine

LEWISTON

Lewiston Hebrew School
2 Shawmut St., Lewiston, Maine

PORTLAND

Beth El Synagogue School
520 Forest Ave., Portland, Maine

Jewish Community Center Religious School
341 Cumberland Ave., Portland 3, Maine

Portland Hebrew School
116 Pearl St., Portland 3, Maine

Portland Hebrew School 116 Pearl St., Portland 3, Me. Jewish Community of Portland auspices. Organized 1909. Weekday afternoon and kindergarten school; 85 afternoon, 15 kindergarten children, 2 teachers. School Board Chairman, Jacob Rubinsky; President, Board of Directors, Julius Greenstein; Principal, Jack Weinstein.

ROCKLAND

Rockland Religious School
34 Fulton St., Rockland, Maine

WATERVILLE

Beth Israel Religious School
44 Ticonic, Waterville, Maine

MARYLAND

ANNAPOLIS

Kneseth Israel Synagogue School
Prince George and East Sts., Annapolis, Md.

BALTIMORE

Agudas Achim Synagogue School
4239 Park Heights Ave., Baltimore, Md.

Anshe Emes Synagogue School
2241 Linden Ave., Baltimore, Md.

Bais Yaakov School for Girls
4901 Greenspring Ave., Baltimore, Md.

Baltimore Hebrew Cong. Religious School
7401 Park Heights Ave., Baltimore 8, Md.

Baltimore Talmud Torah
22 N. Broadway, Baltimore 31, Md.

Baltimore Talmud Torah 22 N. Broadway, Baltimore 31, Md. Communal (Bd. of Jewish Education) auspices. Organized 1900. Weekday afternoon school; 100 children, 3 teachers. School Board Chairman, Manuel Q. Goldstein; Principal, Mrs. Goldie Rosen.

Beth El Hebrew School
Hilton & Dorithan Roads, Baltimore 15, Md.

Beth El Schools
Hilton & Dorithan Rds., Baltimore 15, Md.
Congregational auspices. Organized 1950. Weekday afternoon and Sunday school; 365 children, 3 teachers. School Board Chairman, Leo Altfeder; Principal, Jacob Silverman; Rabbi, Jacob Agus.

Beth Jacob Hebrew School
Park Heights and Manhattan Aves., Baltimore 15, Md.

Beth Jacob Congregation School
Park Heights and Manhattan Aves., Baltimore 15, Md.
Congregational auspices. Organized 1940. Weekday afternoon (190 children) and Sunday school (170 children); 360 children; 11 teachers. General Chairman, Harry L. Landay; School Committee Chairman, Leo Patashnick; Director, Dr. Sidney I. Esterson; Uri Miller, Rabbi.

Beth Isaac Synagogue School
4003 Cottage Ave., Baltimore, Md.

Beth Jacob Synagogue School
5713 Park Heights Ave., Baltimore, Md.

Beth Tfiloh School
3200 Garrison Blvd., Baltimore 16, Md.

Beth Tfiloh Schools
3200 Garrison Blvd., Baltimore, Md.
Congregational auspices. Organized 1923. Weekday afternoon (461 children); Sunday (357 children); All-Day school (134 children). 952 children, 42 teachers. Chairman of Committee on Education and Recreation, Alvin Cheslock; Chairman of Schools, S. Morris Abramowitz; Principal, Howard Shpritz, Ex. Dir.; Vice-Principal, Erich Levi.

Beth Yehuda Synagogue School
3911 Garrison Blvd., Baltimore, Md.

Chizuk Amuno Hebrew School
Eutaw Place & Chauncey Ave., Baltimore 17, Md.

Chizuk Amuno Congregational School
Eutaw Place & Chauncey Ave., Baltimore 17, Md.
Congregational auspices. Weekday afternoon (110 children), Sunday (250 children), Nursery school, (25 children), 19 teachers. School Board Chairman, Isaac Potts; Principal, Hyman Saye.

Har Sinai Temple Religious School
6300 Park Heights Ave., Baltimore 15, Md.

Har Sinai Religious Sunday School
6300 Park Heights Ave., Baltimore 15, Md.
Congregational auspices. Organized 1842. Plus one day Hebrew school; 392 children, 26 teachers. School Board Chairman, William Gouline; Principal, Edward A. Gersuk.

Har Zion Hebrew School
2014 W. North Ave., Baltimore 17, Md.

Isaac Davidson Hebrew School
2706 Shirley Ave., Baltimore 15, Md.

Isaac Davidson Hebrew School
2706 Shirley Ave., Baltimore 15, Md.
Communal Auspices. Organized 1925. Weekday afternoon school; 300 children. 9 teachers. School Board Chairman, Thomas Lipnick; Principal, George Pomerantz.

Jewish Educational Alliance
1216 E. Balto St., Baltimore 2, Md.

Kneseth Israel Synagogue School
3016 Oakley Ave., Baltimore 15, Md.

Lubawitz Nusach Ari Synagogue School
2620 Quantico Ave., Baltimore, Md.

Ner Israel Rabbinical College
4411 Garrison Blvd., Baltimore, Md.

North West Talmud Torah
2100 Callow Ave., Baltimore 17, Md.

Oheb Sholom Cong. Religious School
1307 Wutaw Place, Baltimore 17, Md.

Petach Tikvah Hebrew School
5103 Denmore Ave., Baltimore 15, Md.

Petach Tikvah Hebrew School
5103 Denmore Ave., Baltimore 15, Md.
Congregational auspices. Organized 1922. Weekday afternoon, (130 children), and Sunday (70 children); 200 children, 5 teachers. School Board Chairman, Benjamin Schlossenberg; Principal, Harry Tchak.

Shaarei Tfiloh Hebrew School
2101 Liberty Heights Ave., Baltimore 17, Md.

Shaarei Tfiloh Cong. Hebrew School
2101 Liberty Heights Ave., Baltimore 17, Md.
Congregational auspices. Organized 1930. Weekday afternoon school; 137 children, 4 teachers. School Board Chairman, Louis Cohen; Principal, Leon Rivkin.

Shaarei Zion Synagogue School
Park Heights & Hilldale Ave., Baltimore, Md.

Synagogue Center School
7124 Park Heights Ave., Baltimore 15, Md.

Talmudical Academy of Baltimore
3701 Cottage Ave., Baltimore 15, Md.

Talmudical Academy of Baltimore
Cottage & Springhill Aves., Baltimore, Md.
Communal Auspices. Organized 1917. All-Day School from kindergarten to Senior High School. 400 children, 14 teachers. School Board Chairman, William Looban; Principal, Rabbi Hyman L. Samson.

Tifereth Israel Synagogue School
3220 Garrison Blvd., Baltimore, Md.

Y.M. & Y.W.H.A. Religious School
305 W. Monument St., Baltimore, Md.

CUMBERLAND

B'er Chayim Temple Religious School
S. Centre & Union Sts., Cumberland, Md.

Beth Jacob Synagogue School
418 North Centre St., Cumberland, Md.

HAGERSTOWN

Cong. B'nai Abraham Religious School
51 E. Baltimore St., Hagerstown, Md.

B'Nai Abraham Religious School
51 E. Baltimore St., Hagerstown, Md.
Congregational auspices. Sunday and one-day Hebrew School. 28 children, 4 teachers. Chairman, Herbert Brener, President, Parent-Teacher Ass'n; Principal, M. J. Frank.

SALISBURY

Beth Israel Religious School
302 Main St., Salisbury, Md.

MASSACHUSETTS

ARLINGTON

Arlington Community Center School
63 Robbins Rd., Arlington, Mass.

ATTLEBORO

Agudas Achim Religious School
Pearl St., Attleboro, Mass.

Agudas Achim Sunday School
Pearl St., Attleboro, Mass.
Congregational auspices. Organized 1925. Sunday school; 22 children. School Board Chairman, Joseph Rotenberg; Principal, Marian A. Rotenberg.

BELMONT

Belmont-Watertown Hebrew School
220 Lexington St., Belmont, Mass.

BEVERLY

Beverly Hebrew School
39 Bow St., Beverly, Mass.

BOSTON

Arbeiter Ring J. L. Peretz Shul
612 Blue Hill Ave., Dorchester-Mattapan, Mass.

Beth El Hebrew School
6 Bradshaw St., Dorchester-Mattapan, Mass.

Beth El Religious School
94 Fowler St., Dorchester-Mattapan, Mass.

B'nai Moshe Talmud Torah
1845 Commonwealth Ave., Brighton, Mass.

Chai Odom Synagogue School
101 Nightingdale St., Dorchester, Mass.

Community School of Religion
160 American Legion Highway, Dorchester-Mattapan, Mass.

Community School of Religion
160 American Legion Highway, Dorchester, Mass.
Organizational auspices. Organized 1925. Sunday school; 475 children, 16 teachers. School Board Chairman, Joseph Schulman; Principal, Nathan P. Harris.

Dorchester-Mattapan Hebrew School
800 Morton St., Mattapan 26, Mass.

Temple Emeth Hebrew School
168 South St., South Brookline, Mass.

Hadrath Israel Synagogue School
235 Woodrow Ave., Dorchester, Mass.

Hebrew High School
14 Crawford St., Roxbury, Mass.

Hyde Park Talmud Torah
Arlington & Pierce Sts., Boston 36, Mass.

Hyde Park Talmud Torah
(Adath Israel Hebrew School)
Arlington & Pierce Sts., Boston 36, Mass.
Congregational auspices. Weekday afternoon and Sunday school; 36 children; David H. Lasker, Secretary.

Temple Israel Religious School
Longwood Ave. & Riverway, Boston, Mass.

Temple Israel Religious School
Longwood Ave. & Riverway, Boston, Mass.
Congregational auspices. Organized 1855. Weekday afternoon and Sunday school; 1,000 children, 38 teachers. School Board Chairman, Frank L. Kozol; Principal, Samuel A. Nemzoff.

Jamaica Plain Community Group School
Red Cross Bldg., Elliot St., Jamaica Plain, Mass.

Kehillath Jacob Hebrew School
18 Fessenden St., Dorchester-Mattapan, Mass.

Maimonides Educational Institute
98 Washington St., Dorchester, Mass.

Maimonides Educational Institute
98 Washington St., Dorchester 21, Mass.
Communal auspices. Organized 1936. All-Day School; 275 children, 25 teachers. School Board Chairman, Harry Abroomson; Principal, Rabbi M. J. Cohn.

Menorah Institute Hebrew School
22 Elm Hill Ave., Roxbury, Mass.

Mishkan Tefila Hebrew School
122 Elm Hill Ave., Roxbury, Mass.

Rashi Hebrew Academy
1258 Blue Hill Ave., Dorchester-Mattapan, Mass.

Roxbury Hebrew School
9 Otisfield St., Roxbury, Mass.

Tikvas Israel Hebrew School
114 Southern Ave.,
Dorchester-Mattapan, Mass.

West End Hebrew Free School
3 Poplar St., Boston, Mass.

Yavneh Hebrew School
99 Crawford St., Roxbury, Mass.

Yeshivah Achei Tmimim Lubavitz
64 Bradshaw St., Dorchester-Mattapan, Mass.

Yeshiva Ohavei Torah
170 Woodrow Ave.,
Dorchester-Mattapan, Mass.

BROCKTON

Brockton Hebrew School
Crescent St., Brockton, Mass.

Y.M.H.A. Center School
71 Legion Parkway, Brockton, Mass.

BROOKLINE

Temple Emeth Religious School
South & Grove Sts., Brookline, Mass.

**Temple Emeth Religious School
South & Grove Sts., Brookline, Mass.
Congregational auspices. Organized 1939. Weekday afternoon and Sunday school; 300 children, 13 teachers. School Board Chairman, Dr. Gabriel Rubin, Principal. Rabbi Zev K. Nelson.**

Temple Beth Zion Hebrew School
1566 Beacon St., Brookline, Mass.

Kehillath Israel Hebrew School
384 Harvard St., Brookline, Mass.

**Kehiliath Israel Schools
384 Harvard St., Brookline, Mass.
Congregational auspices. Weekday and Sunday school; 450 children, 6 teachers. School Board Chairman, Judge Lewis Goldberg; Principal, Abraham A. Spack.**

Temple Ohabei Shalom Hebrew School
1187 Beacon St., Brookline 46, Mass.

Temple Sinai Hebrew School
50 Sewall Ave., Brookline, Mass.

Young Israel Hebrew Kindergarten
67 Fuller St., Brookline, Mass.

**Young Israel of Brookline Hebrew Kindergarten
Brookline, Mass.
Young Israel of Brookline Sisterhood auspices. Organized 1948. Morning and afternoon sessions of Kindergarten school; 27 children, 1 teacher. School Board Chairman, Moses I. Feuerstein.**

CAMBRIDGE

Temple Ashkenaz Religious School
8 Tremont St., Cambridge, Mass.

Beth Israel Religious School
238 Columbia St., Cambridge, Mass.

Cambridge-Somerville Hebrew School
178 Elm St., Cambridge, Mass.

CHELSEA

Chelsea Hebrew School
40 Washington Ave., Chelsea 50, Mass.

Temple Emanuel Hebrew School
16 Cary Ave., Chelsea, Mass.

Yeshivah Or Israel & Day School
40 Crescent Ave., Chelsea, Mass.

Y.M.H.A. Religious School
23 Crescent Ave., Chelsea, Mass.

CHESTNUT HILL

Temple Emeth Religious School
168 South St., Chestnut Hill, Mass.

EVERETT

Everett Hebrew School
172 Union St., Everett 49, Mass.

FALL RIVER

Temple Beth El Religious School
Locust & High, Fall River, Mass.

**Temple Bethel Religious School
Locust and High, Fall River, Mass.
Congregational auspices. Organized 1924. Weekday and Sunday school; 350 children, 4 teachers. School Board Chairman, Isador S. Levin; Principal, Rabbi Samuel S. Ruderman.**

Brothers of Israel Synagogue School
266 Union St., Fall River, Mass.

Fall River Hebrew School
385 Columbia St., Fall River, Mass.

**Fall River Hebrew School
385 Columbia St., Fall River, Mass.
Communal auspices. Organized 1925. Weekday afternoon and Sunday school; 2 teachers; School Board Chairman, Jacob Filler; Principal, Rabbi Dr. Isaac I. Nelson.**

Talmud Torah Institute
47 Mason St., Fall River, Mass.

FITCHBURG

Agudas Achim Hebrew School
40 Boutelle St., Fitchburg, Mass.

FRAMINGHAM

Temple Beth El School
48 Clinton St., Framingham, Mass.

Beth Jacob School
81 Irving St., Framingham, Mass.

United Hebrew Congregation Schools
Coolidge St., Framingham, Mass.

GREENFIELD

Hebrew Congregational Hebrew School
27 Pierce St., Greenfield, Mass.

GROVE HILL

Menorah Institute
22 Elm Hill Ave., Grove Hill, Mass.

HAVERHILL

Haverhill Hebrew School
640 Main St., Haverhill, Mass.

HOLYOKE

Jewish Community Center School
378 Maple St., Holyoke, Mass.

HULL

Nantasket Religious School
Temple Israel,
Hull, Mass.

Nantasket Youth Center School
Kenberma,
Hull, Mass.

LAWRENCE

Temple Emanuel Religious School
Lowell & Milton Sts., Lawrence, Mass.

Lawrence Jewish Religious School
483 Lowell St., Lawrence, Mass.

Y.M.H.A. Religious School
48 Concord St., Lawrence, Mass.

LEOMINSTER

Agudas Achim Religious School
71 Pleasant St., Leominster, Mass.

**Agudas Achim Synagogue Religious School
71 Pleasant St., Leominster, Mass.
Congregational auspices. Organized 1905. Weekday afternoon and Sunday school; 50 children, 2 teachers. School Board Chairman, Dr. Jacob Parnes; Principal, Rabbi Dr. Eric I. Lowenthal.**

LOWELL

Temple Beth El Religious School
105 Princeton St., Lowell, Mass.

Hebrew Free School
63 Howard St., Lowell, Mass.

LYNN

Ahavath Sholom Synagogue School
65 Church St., Lynn, Mass.

Temple Beth El Religious School
16 Breed St., Lynn, Mass.

**Temple Beth El Religious School
16 Breed St., Lynn, Mass.
Congregational auspices. Organized 1926. Weekday afternoon and Sunday school; 240 children, 8 teachers, School Committee Chairman, Murray Brown; Principal, Benjamin Cohen; Ed. Dir.; Superintendent, Rabbi Israel Harburg.**

Lynn Hebrew School
46 Blossom St., Lynn, Mass.

**Lynn Hebrew School
46 Blossom St., Lynn, Mass.
Communal auspices. Organized 1922. Weekday afternoon school; 236 children; 4 teachers. School Board Chairman, Samuel Garfielde; Pres. Principal, Dr. Jacob Loewenbach.**

Workmen's Circle School
235 Summer St., Lynn, Mass.

MALDEN

Beth Israel Synagogue School
Faulkner & Eastern Sts., Malden, Mass.

Beth Shlomo Hebrew School
58 Almont St., Malden, Mass.

Tifereth Israel Religious School
62 Myrtle St., Malden, Mass.

Young Israel Day School
45 Holyoke St., Malden, Mass.

**Young Israel Schools Day School
45 Holyoke St., Malden, Mass.
Organizational auspices. Organized 1948. All day school, 100 children, 3 teachers. School Board Chairman, Erwin Katz.**

MEDFORD

Medford Hebrew School
42 Water St., Medford, Mass.

MELROSE

American Jewish Center School
34 Crystal St., Melrose, Mass.

MILLIS

Millis Hebrew School
Village St., Millis, Mass.

MILTON

Temple Shalom Religious School
Milton Community Center, Blue Hill Ave.,
Milton, Mass.

NANTASKET

Nantasket Hebrew School
1 Wilson St., Nantasket, Mass.

NATICK

Temple Israel Religious School
43 Pilgrim Road, Natick, Mass.

NEW BEDFORD

Tifereth Israel Hebrew School
6th & Madison Sts., New Bedford, Mass.

**Tifereth Israel Hebrew School
6th and Madison Sts., New Bedford, Mass.
Congregational auspices. Organized 1930. Weekday afternoon (150 children) and Sunday school (75 children), 2 teachers. School Board Chairman, Jacob Rubin; Co-Chairman, Mrs. Samuel Brown; Principal, Mordecai Sochen; Supervisor, Rabbi Bernard Ziskind.**

NEWBURYPORT

Ahavas Achim Hebrew School
Olive & Washington St., Newburyport, Mass.

NEWTON

Temple Emanuel Hebrew School
385 Ward St., Newton Centre 59, Mass.

Temple Emanuel
385 Ward St., Newton Centre 59, Mass. Congregational auspices. Organized 1935. Weekday afternoon, (202 children), and Sunday (303 children), 505 children, 5 teachers. School Board Chairman, Meyer Armet; Principal, Rabbi Harold Kastle.

Temple Sholom of Newton, Mass.
259 Walnut St., Newtonville 60, Mass.

NORTH ADAMS

Hebrew Community Center School
Center St., North Adams, Mass.

NORTHAMPTON

Bnai Israel Hebrew School
14 Bridge St., Northampton, Mass.

NORWOOD

Norwood Religious School
935 Washington St., Norwood, Mass.

PEABODY

B'nai Israel Synagogue School
Park St. and Elliott Place, Peabody, Mass.

Hebrew Community Center Schools
42 Washington St., Peabody, Mass.

Workmen's Circle School
116 Main St., Peabody, Mass.

PITTSFIELD

Temple Anshe Amonim Religious School
48 Revere Parkway, Pittsfield, Mass.

Knesseth Israel Synagogue School
165 Linden St., Pittsfield, Mass.

Pittsfield Hebrew School
235 East St., Pittsfield, Mass.

Pittsfield Hebrew School
235 East St., Pittsfield, Mass. Communal auspices. Organized 1935. Weekday afternoon and Sunday school; 110 children, 3 teachers. School Board Chairman, Mrs. Leon Mohill; Principal, Jacob H. Pecker.

PLYMOUTH

Beth Jacob Hebrew School
127 Summer St., Plymouth, Mass.

QUINCY

Jewish Community Center School
10 Merrymount Road, Quincy, Mass.

REVERE

Beechmont Hebrew School
Wave & Atlantic Ave., Revere, Mass.

Kadimah Hebrew School
50 Walnut Ave., Revere, Mass.

SALEM

Salem Hebrew School
2A Holly St., Salem, Mass.

Salem Hebrew School
2A Holly St., Salem, Mass. Congregational auspices. Weekday afternoon and Sunday school; 86 children, 4 teachers. School Board Chairman, Hyman Alpers; Principal, Joseph Liberles.

Sons of Jacob Hebrew School
287 Lafayette St., Salem, Mass.

SHARON

Jewish Community Center Hebrew School
Post Office Square, Sharon, Mass.

Sharon Hebrew School
117 Pond St., Sharon, Mass.

Temple B'nai Brith Hebrew School
201 Central St., Somerville, Mass.

SOMERVILLE

B'nai B'rith Synagogue School
201 Central St., Somerville, Mass.

SPRINGFIELD

Achei Tmimim Lubavitz
439 Belmont Ave., Springfield, Mass.

Temple Beth El Religious School
150 Ft. Pleasant Ave., Springfield, Mass.

Temple Beth El Religious School
150 Ft. Pleasant Ave., Springfield, Mass. Congregational auspices. Sunday school; 250 children, 11 teachers. School Board Chairman, Irving Kimball; Mrs. Rose Kazin; Principal, Mrs. Naphtali Frishberg; Supervisor, Rabbi Naphtali Frishberg.

Hebrew Academy of Springfield
77 Mayfair Ave., Springfield, Mass.

Sinai Temple Religious School
188 Sumner Ave., Springfield 8, Mass.

Springfield Hebrew Institute
61 Massasoit St., Springfield, Mass.

United Hebrew Day School
29 Oakland St., Springfield, Mass.

United Hebrew Schools
29 Oakland St., Springfield, Mass. Communal auspices. Organized 1940. Weekday afternoon school; 150 children, 4 teachers. School Board Chairman, Louis Levinson; President, Dr. B. S. Margolis; Principal, Irving R. Karol.

Workmen's Circle Yiddish School
8 Round Hill, Springfield, Mass.

Workmen's Circle Yiddish School
8 Round Hill, Springfield, Mass. Communal auspices. Organized 1929. Weekday afternoon and Sunday school; 60 children, 1 teacher. School Board Chairman, Harry Fieldman; Principal, Norman Lerman.

STOUGHTON

Ahavath Torah Religious School
Porter St., Stoughton, Mass.

Hebrew School of Ahavath Torah Congregation
Porter St., Stoughton, Mass. Organizational auspices. Organized 1946. Weekday afternoon and Sunday school; 9 children, 1 teacher. School Board Chairman, Dr. George E. Garvin; Principal, Henry Gerson.

SWAMPSCOTT

Temple Israel Religious School
837 Humphrey's St., Swampscott, Mass.

TAUNTON

Taunton Hebrew School
34 Winthrop St., Taunton, Mass.

WALTHAM

Waltham Hebrew School
25 Harvard St., Waltham, Mass.

Watertown-Belmont Jewish Community Center School
16-4 Darden Lane, Waltham, Mass.

WEST NEWTON

Jewish Community Center Hebrew School
Odd Fellows Hall, Southgate Park, West Newton, Mass.

Temple Shalom Religious School
c/o Second Church of Newton
60 Highland St., West Newton, Mass.

WINTHROP

Winthrop Talmud Torah
314 Shirley St., Winthrop, Mass.

WOBURN

Woburn Religious School
16 Green St., Woburn, Mass.

WORCESTER

Beth Israel Religious School
835 Pleasant St., Worcester, Mass.

Beth Israel Religious School
835 Pleasant St., Worcester, Mass. Congregational auspices. Organized 1925. Weekday afternoon and Sunday school; 178 children. School Board Chairman, Jack Cotton; Principal, H. Plich.

Temple Emanuel Religious School
Chandler & May Sts., Worcester 2, Mass.

Temple Emanuel Religious School
Chandler and May Sts., Worcester, Mass. Congregational auspices. Organized 1921. Weekday afternoon (398 children), Sunday (398 children) and Sunday evening High School (57 children); 853 children, 35 teachers. School Board Chairman, Jacob Hiatt; Principal, Harry J. Rosen.

Worcester Ivriah School
12 Waverly St., Worcester, Mass.

Worcester Ivriah School
12 Waverly St., Worcester, Mass. Communal auspices. Organized 1910. Weekday afternoon and Sunday school; 170 children, 7 teachers. School Board Chairman, Arthur Rosenberg; Principal, Hyman Steinberg.

Yeshivah Achei Tmimim Lubavitz
119 Providence St., Worcester 4, Mass.

MICHIGAN

ALPENA

Beth El Religious School
Alpena, Mich.

ANN ARBOR

Beth Israel Synagogue School
Ann Arbor, Mich.

BATTLE CREEK

Temple Beth-El Religious School
63 E. Michigan, Battle Creek, Mich.

BAY CITY

Jewish Community Center School
Van Buren & 11th St., Bay City, Mich.

BENTON HARBOR

Children of Israel Synagogue School
Lake & Colfax Ave., Benton Harbor, Mich.

DETROIT

Beth Aaron Religious School
18000 Wyoming Ave., Detroit, Mich.

Beth Abraham Religious School
12517 Linwood, Detroit, Mich.

Temple Beth El Religious School
8801 Woodward, Detroit 2, Mich.

Religious School of Temple Beth El
8801 Woodward, Detroit, Mich. Congregational auspices. Organized 1850. Sunday school; 850 children. School Board Chairman, Walter D. Schmier; Principal, Rabbi Sidney Akselrad; Superintendent, Dr. B. Benedict Glazer.

B'nai David Religious School
2201 Elmhurst, Detroit 6, Mich.

B'nai Moshe Religious School
3710 Lawrence, Detroit, Mich.

B'nai Moshe Religious School
3710 Lawrence, Detroit, Mich. Congregational auspices. Organized 1925. Sunday school; 250 children, 10 teachers. School Board Chairman, Mitchell Feldman; Principal, Walter Farber.

Temple Israel Religious School
17500 Manderson, Detroit, Mich.

Jewish Community Center School
Woodward at Holbrook, Detroit 2, Mich.

Shaarey Zedek Religious School
2900 W. Chicago Blvd., Detroit, Mich.

Shaarey Zedek Schools
Chicago Blvd. at Lawton Ave., Detroit 6, Mich.
Congregational auspices. Organized 1872. Weekday afternoon (450 children), Sunday (1100 children), Nursery and Kindergarten school (80 children), 7 teachers. School Board Chairman, Dr. Leonard Sidlow; Director of Education, Rabbi Benjamin H. Gorrelick.

United Hebrew School
c/o Central High School, Detroit, Mich.

United Hebrew School
4000 Tuxedo Ave., Detroit, Mich.

United Hebrew School
8849 Linwood, Detroit 6, Mich.

United Hebrew School
13226 Lawton Ave., Detroit, Mich.

United Hebrew School
15705 Parkside, Detroit, Mich.

United Hebrew School
7045 Curtis, Detroit 21, Mich.

Northwest Hebrew Congregation Religious School
Curtis at Santa Rosa, Detroit 21, Mich.
Congregational auspices. Organized 1945. Sunday school; 790 children, 18 teachers. School Board Chairman, Dr. Samuel G. Epstein; Co-Chairman, Jack Charlip; Director, Allen A. Warsen.

United Jewish Folk School
13722 Linwood Ave., Detroit 6, Mich.

United Jewish Folk Schools
13722 Linwood Ave., Detroit 6, Mich.
Communal auspices. All-Day School; 400 children, 13 teachers. School Board Chairman, Jack Malamud; Principals, M. Goldoftas; M. Haar.

United Jewish Folk School
3754 Monterey, Detroit, Mich.

United Jewish Folk School
c/o Mumford High School
17525 Wyoming, Detroit, Mich.

Workmen's Circle School & Kindergarten
11529 Linwood Ave., Detroit, Mich.

Workmen's Circle School & Kindergarten
11529 Linwood Ave., Detroit, Mich.
Organizational auspices. Organized 1919. Weekday afternoon school; 245 children, 8 teachers. School Board Chairman, Joseph Bernstein; Principal, Samuel Sigal.

Yeshivath Beth Yehudah
12301 Dexter Blvd., Detroit, Mich.

Yeshivath Chachmey Lublin
12007 Linwood, Detroit 6, Mich.

Young Israel
12521 Dexter Blvd., Detroit, Mich.

FLINT

Temple Beth El Religious School
501 S. Ballenger Highway, Flint 44, Mich.

Beth Israel Synagogue School
737 McFarlan St., Flint, Mich.

Beth El Talmud Torah
737 McFarlan St., Flint 5, Mich.
Congregational auspices. 162 children, 2 teachers. School Board Chairman, William Bailies; Head Teacher, Louis Freeman; Principal, Rabbi Arnold A. Lasker.

GRAND RAPIDS

Ahavas Israel Synagogue School
44 Lafayette Ave., N. E., Grand Rapids, Mich.

Temple Emanuel Religious School
Ransom Ave. at Fountain St.,
Grand Rapids, Mich.

JACKSON

Beth Israel Religious School
720 Griswold Ave., Jackson, Mich.

LANSING

Shaarey Zedek Religious School
525 N. Pennsylvania, Lansing, Mich.

MT. CLEMENS

Beth Tephilath Moses Synagogue School
53 South Ave., Mt. Clemens, Mich.

MUSKEGON

B'nai Israel Religious School
4th St. & Webster Ave., Muskegon, Mich.

PONTIAC

Temple Beth Jacob Religious School
164 Orchard Lake Ave., Pontiac, Mich.

B'nai Israel Synagogue School
143 Oneida Road, Pontiac, Mich.

PORT HURON

Mt. Sinai Synagogue School
Court St. and Ninth, Port Huron, Mich.

SAGINAW

Temple Beth El Religious School
12 Benton Hanchett, Saginaw, Mich.

B'nai Israel Synagogue School
216 So. 2nd St., Saginaw, Mich.

WYANDOTTE

Temple Beth El Religious School
356 Winewood, Wyandotte, Mich.

MINNESOTA

DULUTH

Duluth Hebrew Institute
310 E. 3rd St., Duluth 5, Minn.

Temple Emanuel Religious School
1902 E. 4th St., Duluth 5, Minn.

Tifereth Israel Synagogue School
302 E. 4th St., Duluth, Minn.

HIBBING

Agudath Achim Religious School
2320 2nd Ave., W., Hibbing, Minn.

MINNEAPOLIS

Adath Jeshurum Talmud Torah
Dupont Ave., S. & 34th St.,
Minneapolis 8, Minn.

Adath Jeshurun Religious School
Dupont Ave. S., and 34th St., Minneapolis, Minn.
Communal and congregational auspices. Weekday afternoon (130 children) and Sunday school (425 children). School Board Chairman, Mrs. Morris Weiner; Principal, Louis Haber.

Beth El Religious School
Penn at 14th Ave., N., Minneapolis 11, Minn.

Temple Israel Religious School
Emerson Ave., S. & 24th St.
Minneapolis 5, Minn.

Temple Israel Religious School
2324 Emerson Ave., S. & 24th St., Minneapolis, Minn.
Congregational auspices. Sunday and Sabbath school; 425 children. School Board Chairman; Elmer Marks; Mrs. A. A. Litin; Director of Religious Education, Harry A. Glasser.

Kneseth Israel Synagogue School
2309 Plymouth N., Minneapolis, Minn.

Mikro Kodesh Synagogue School
10th & Oliver Ave., N.,
Minneapolis 11, Minn.

Talmud Torah Academy
1229 Logan Ave., N., Minneapolis, Minn.

Talmud Torah of Minneapolis
725 Fremont Ave., N., Minneapolis 11, Minn.

Tifereth B'nai Jacob Synagogue School
810 Ellwood Ave., N., Minneapolis, Minn.

ROCHESTER

B'nai Israel Synagogue Center School
306—4th St., S. W., Rochester, Minn.

ST. PAUL

Temple of Aaron Hebrew School
744 Ashland Ave., St. Paul, Minn.

Bureau of Jewish Education School
1464 Summit Ave., St. Paul 5, Minn.

Bureau of Jewish Education Schools
1464 Summit Ave., St. Paul 5, Minn.
Organizational auspices. Three branches: Center, Highland and St. Paul Hebrew Institute. Organized May, 1948. Weekday afternoon (360 children) and Sunday School (500 children), 7 teachers. School Board Chairman, Irwine E. Gordon; Principal, Louis Gordon.

Centre-Capitol Hebrew School Assn.
743 Holly Ave., St. Paul 5, Minn.

Mount Zion Temple Religious School
Holly at Avon, St. Paul 5, Minn.

Sons of Jacob Synagogue School
1466 Portland Ave., St. Paul 5, Minn.

St. Paul Hebrew Institute
295 Kentucky St., St. Paul, Minn.

Yeshivah of St. Paul
Kentucky St., St. Paul, Minn.

VIRGINIA

B'nai Abraham Synagogue School
Virginia, Minn.

WEST HIBBING

Agudah Achim Synagogue School
2320 Second Ave., West Hibbing, Minn.

MISSISSIPPI

BROOKHAVEN

Temple Bnai Sholom Religious School
Brookhaven, Mississippi

CANTON

Temple B'nai Israel Religious School
Canton, Miss.

CLARKSDALE

202 Cypress St., Clarksdale, Miss.

CLEVELAND

Temple Adath Israel Religious School
Cleveland, Miss.

COLUMBUS

Temple B'nai Israel Religious School
923 N. 10th St., Columbus, Miss.

GREENVILLE

Union Hebrew Cong. School
512 Main St., Greenville, Miss.

GREENWOOD

Temple Beth Israel Religious School
Greenwood, Miss.

HATTIESBURG

Temple B'nai Israel Religious School
Cor. Pine & Hardy, Hattiesburg, Miss.

JACKSON

Temple Beth Israel Religious School
Woodrow Wilson Ave., Jackson, Miss.

LAUREL

Kenneseth Israel Religious School
Laurel, Miss.

LEXINGTON

Temple Beth El Religious School
Lexington, Miss.

MERIDIAN

Beth Israel Religious School
24th & 11th St., Meridian, Miss.

NATCHEZ

Temple B'nai Israel Religious School
Commerce at Washington, Natchez, Miss.

PORT GIBSON

Temple Gemiluth Chasadim Religious School
Port Gibson, Miss.

SOMERVILLE

Temple B'nai Brith Religious School
89 Pennsylvania Ave., Somerville 45, Miss.

VICKSBURG

Temple Anshe Chesed Religious School
129 Cherry St., Vicksburg, Miss.

MISSOURI

JOPLIN

United Hebrew Congregation School
7th St. & Sergeant Ave., Joplin, Mo.

KANSAS CITY

Beth Abraham Hebrew School
3231 Passeo, Kansas City 3, Mo.

Beth Shalom Synagogue School
3400 Paseo Blvd., Kansas City, Mo.

B'nai Jehudah Religious School
Linwood Blvd. & Flora Ave.,
Kansas City 3, Mo.

**Congregation B'nai Jehudah Religious School
Linwood Blvd. & Flora Ave.,
Kansas City, Mo.
Congregational auspices. Organized 1871. Sunday school; 610 children, 21 teachers. School Board Chairman, Hans Lorsch; Principal, Irving Levitas.**

Kerem Israel Synagogue School
39th and Montgall, Kansas City, Mo.

Kehilath Israel Synagogue School
4238 Prospect Ave., Kansas City 4, Mo.

**Kehilath Israel
4238 Prospect Ave., Kansas City 4, Mo.
Congregational auspices. Organized 1910. Weekday afternoon (173 children) and Sunday school (364 children), 12 teachers. School Board Chairman, Jack Ruben; Principal, Saul Kleiman.**

Tifereth Israel Synagogue School
3400 Paseo Blvd., Kansas City, Mo.

**Keneseth-Israel Beth-Sholom Synagogue Schools
3400 Paseo Blvd., Kansas City 3, Mo.
Congregational auspices. Organized 1900. Weekday afternoon, Sunday, and All-Day school; 780 children, 6 teachers. School Board Chairman, Abe J. Kleiman.**

ST. JOSEPH

Adath Joseph Religious School
2011 Jules St., St. Joseph, Mo.

B'nai Yaakov
615 S. 10th St., St. Joseph, Mo.

St. Joseph Talmud Torah
717 S. 10th St., St. Joseph, Mo.

ST. LOUIS

Achad Ha-am Hebrew School
5631 Wells Ave., St. Louis, Mo.

Beth Hamedrosh Hagodol
5877 Bartmer St., St. Louis, Mo.

Beth Hayeled
400 De Mun Ave., St. Louis, Mo.

B'nai Amoona Religious School
Trinity and Washington, St. Louis, Mo.

**Bnai Amoona Religious School
Trinity and Washington, St. Louis, Mo.
Congregational auspices. Weekday afternoon (150 children) and Sunday school (400 children), 9 teachers. School Board Chairman, Harold Tober; Educational Director, Rabbi Simcha Kling.**

B'nai El Religious School
5574 Delmar Blvd., St. Louis, Mo.

B'nai Zion School
301 Lafayette, St. Louis, Mo.

B'rith Sholom Talmud Torah
6169 Washington Blvd., St. Louis,Mo.

**Brith Sholom Talmud Torah
6169 Washington Blvd., St. Louis 12, Mo.
Communal auspices. Organized 1927. Weekday afternoon school; 105 children, 3 teachers. School Board Chairman, Samuel Fischmann; Principal, Jacob M. Elbaum.**

Chofetz Chaim Hebrew School
6627 Enright, St. Louis, Mo.

Hebrew Academy
901 N. Prince Rd., St. Louis 24, Mo.

H. F. Epstein Hebrew Academy
122 Academy Ave., St. Louis, Mo.

Miriam School
5722 Waterman St., St. Louis, Mo.

Mishkan Israel School
5827 Cote Brilliante, St. Louis, Mo.

Ohel Benjamin Religious School
5747 Lotus St., St. Louis, Mo.

Shaare Emeth Religious School
Delmar & Trinity, St. Louis 5, Mo.

Temple Israel Religious School
5017 Washington, St. Louis, Mo.

Tiphereth Israel School
6912 Delmar Blvd., St. Louis, Mo.

United Hebrew Temple Religious School
225 So. Skinker Blvd., St. Louis 5, Mo.

Yeshiva
438 N. Skinker Blvd., St. Louis, Mo.

Y.M.H.A. Religious School
724 N. Union, St. Louis, Mo.

SEDALIA

Temple Beth El Religious School
Broadway & Missouri, Sedalia, Mo.

SPRINGFIELD

United Hebrew Cong. Religious School
711 W. State St., Springfield, Mo.

UNIVERSITY CITY

Tipheres Israel Synagogue School
6912 Delmar Blvd., University City 5, Mo.

MONTANA

BILLINGS

Temple Beth Aaron Religious School
Billings, Montana

BUTTE

B'nai Israel Religious School
Washington & Valena, Butte, Montana

NEBRASKA

LINCOLN

South St. Temple Religious School
20th & South Sts., Lincoln 2, Nebr.

Tifereth Israel Synagogue School
1802 L St., Lincoln 8, Nebr.

OMAHA

Beth-El Synagogue School
49th & Farnum Sts., Omaha 3, Nebr.

City Talmud Torah
101 N. 20th St., Omaha, Nebr.

Temple Israel Religious School
Park & Jackson St., Omaha 5, Nebr.

United Orthodox Cong. School
18th and Chicago Sts., Omaha, Nebr.

NEVADA

LAS VEGAS

Jewish Community Center School
13th & Carson, Las Vegas, Nevada

RENO

Temple Emanuel Hebrew School
426 West St., Reno, Nevada

NEW HAMPSHIRE

BERLIN

Beth Israel Hebrew School
Exchange St., Berlin, N. H.

CLAREMONT

Temple Meyer-David Religious School
6 High St., Claremont, N. H.

CONCORD

Temple Beth Jacob Religious School
67 Broadway, Concord, N. H.

**Temple Beth Jacob Religious School
67 Broadway, Concord, N. H.
Congregational auspices. Organized 1907. Weekday and Sunday school; 32 children, 5 teachers. School Board Chairman, Edward Sanel.**

DOVER

Temple Israel Religious School
4th St., Cor. Groves, Dover, N. H.

MANCHESTER

Jewish Comm. Center School
698 Beach St., Manchester, N. H.

NASHUA

Beth Abraham Synagogue School
Lock & Cross Sts., Nashua, N. H.

PORTSMOUTH

Temple of Israel Synagogue School
200 State St., Portsmouth, N. H.

NEW JERSEY

ASBURY PARK

Asbury Park Hebrew School
Comstock & Asbury Ave., Asbury Park, N. J.

**Asbury Park Hebrew School
Jewish Community Center
Comstock & Asbury Ave., Asbury Park, N. J.
Communal auspices. Organized 1907. Weekday afternoon and Sunday school; 103 children, 4 teachers. School Board Chairman, Zimel Resnick; Principal, Solomon Reiseman.**

Temple Beth El Religious School
600 First Ave., Asbury Park, N. J.

ATLANTIC CITY

Community Synagogue Hebrew School
Md. & Pacific Ave., Atlantic City, N. J.

Temple Israel Religious School
906 Pacific Ave., Atlantic City, N. J.

Jewish Community Center Religious School
138 S. Virginia Ave., Atlantic City, N. J.

Yeshiva Academy
119 States Ave., Atlantic City, N. J.

AVENEL

Sons of Jacob Religious School
Avenel, N. J.

BAYONNE

Temple Emanu-El Religious School
Boulevard & 29th St., Bayonne, N. J.

Free Hebrew School
41-45 W. 20th St., Bayonne, N. J.

Talmud Torah Oheb Sholom
1022 Avenue C, Bayonne, N. J.

BELLEVILLE

Cong. A. A. A. School
317 Washington Ave., Belleville, N. J.

BELMAR

Sons of Israel Synagogue School
503 11th Ave., Belmar, N. J.

BERGENFIELD

Bergenfield-Dumont Jewish Center School
South Washington & East Central Ave.,
Bergenfield, N. J.

BLOOMFIELD

Temple Bnai Zion Hebrew School
430 Franklin St., Bloomfield, N. J.

BOONTON

Boonton Jewish Center School
Boonton, N. J.

BORDENTOWN

The Synagogue School
Crosswicks, Bordentown, N. J.

BOUND BROOK

Jacob Schiff Congregation School
229 Mountain Ave., Bound Brook, N. J.

BRIDGETON

Beth Abraham Synagogue School
North Laurel St., Bridgeton, N. J.

BURLINGTON

Temple Bnai Israel Religious School
212 High St., Burlington, N. J.

CALDWELL

Religious School, Jewish League of Caldwell
6 Washburn Place, Caldwell, N. J.

**Jewish League of Caldwell
6 Washburn Place, Caldwell, N. J.
Congregational auspices. Organized 1922. Weekday afternoon and Sunday school; 68 children, 1 teacher. School Board Chairman, Harry Brochstein; Principal, Rabbi Morris R. Werb.**

CAMDEN

Ahav Zedek Hebrew School
502 Broadway, Camden 3, N. J.

Beth El Hebrew School
Park Blvd. & Belleview Ave.,
Camden 3, N. J.

Temple Emanuel Religious School
621 Kaighn Ave., Camden, N. J.

Beth Israel Hebrew School
28th at High Sts., Camden 5, N. J.

Gloucester Beth-El Religious School
1221 Lengham Ave., Camden 3, N. J.

Jewish Nursury School
Tennis Court House
Farnham Park, Camden 3, N. J.

Beth Sholom Hebrew School
19 White Horse Pike, Haddon Heights,
Camden, N. J.

Shule 10
1282 Liberty St., Camden, N. J.

Talmud Torah Religious School
Park Blvd. & Kaighn Ave.,
Camden 3, N. J.

Workmen's Circle School
1282 Liberty, Camden 4, N. J.

CLIFFSIDE PARK

Temple Israel Center School
Kearny Ave. and Edgewater Road,
Cliffside Park, N. J.

CLIFTON

Jewish Center School
18 Delaware Ave., Clifton, N. J.

CRANFORD

Temple Beth El Hebrew School
35 South Ave. W., Cranford, N. J.

DOVER

Adath Israel Synagogue School
Orchard St., Dover, N. J.

EAST RUTHERFORD

South Bergen Hebrew Institute
147 Park Ave., East Rutherford, N. J.

ELIZABETH

Bnai Israel Religious School
Spring & E. Jersey St., Elizabeth, N. J.

Yeshivah Yavnah
330 Elmora Ave., Elizabeth, N. J.

ENGLEWOOD

Ahavat Torah Religious School
109 Englewood Ave., Englewood, N .J.

Temple Emanu-El Religious School
173 Tenafly Rd., Englewood, N. J.

ENGLISHTOWN

Congregation Sons of Israel
Main St., Englishtown, N. J.

FARMINGDALE

Mrs. L. Visman (SAS #3)
West Farms Rd., Farmingdale, N. J.

FLEMINGTON

The Synagogue School
Flemington, N. J.

FREEHOLD

Agudath Achim Synagogue School
Center & First St., Freehold, N. J.

GARFIELD

Jewish Community Center School
Garfield, N. J.

GLEN RIDGE

Temple Shomrei Emunah Religious School
961 Bloomfield Ave., Glen Ridge, N. J.

HACKENSACK

Hebrew Institute
89 State St., Hackensack, N. J.

HADDON HEIGHTS

Beth Sholom Synagogue School
19 White Horse Pike, Haddon Heights, N. J.

HAMMONTON

Beth El-Hebrew School
Belleville Ave., Hammonton, N. J.

LAKE HIAWATHA

Jewish Center School
Lake Hiawatha, N. J.

HIGHLAND PARK

Highland Park Hebrew School
201 Benner, Highland Park, N. J.

HILLSIDE

Sinai Hebrew School
1531 Maple Ave., Hillside, N. J.

**Sinai Hebrew School
1531 Maple Ave., Hillside, N. J.
Congregational auspices. Organized 1933. Weekday afternoon school; 210 children, 2 teachers. School Board Chairman, Israel Alexander; Principal, Boas Lichtman.**

HOBOKEN

Adas Emuno Religious School
637 Garden St., Hoboken, N. J.

Star of Israel Synagogue School
115-17 Park Ave., Hoboken, N. J.

United Synagogue School
830 Hudson St., Hoboken, N. J.

IRVINGTON

Ahavas Achim Sikur Cholim School
644 Chancellor Ave., Irvington, N. J.

Irvington Hebrew Academy of
Temple Bnai Israel
706 Nye Ave., Irvington, N. J.

**Irvington Hebrew Academy of
Temple Bnai Israel
706 Nye Ave., Irvington, N. J.
Communal auspices. Organized 1924. Weekday afternoon (155 children) and Sunday school, (109 children); 264 children 2 teachers. School Board Chairman, Murray Graff; Principal, Rabbi Benjamin H. Englander.**

JERSEY HOMESTEADS

Talmud Torah of Jersey Homesteads
Jersey Homesteads, N. J.

JERSEY CITY

Temple Beth El Religious School
Boulevard & Harrison Ave., Jersey City, N. J.

Bergen Hebrew Institute
2 Oxford Ave., Jersey City, N. J.

Emanuel Synagogue School
Bergen & Jewett Aves., Jersey City, N. J.

Five Corners Talmud Torah
7 Frazer Place, Jersey City, N. J.

Hebrew Institute
126 Rutgers Ave., Jersey City, N. J.

Mt. Sinai Synagogue School
128 Sherman Ave., Jersey City, N. J.

Sons of Israel Synagogue School
Grove & Mercer Sts., Jersey City 2, N. J.

Sherman Avenue Talmud Torah Association
100 Sherman Ave., Jersey City, N. J.

**Sherman Ave. Talmud Torah Association
100 Sherman Ave., Jersey City, N. J.
Communal auspices. Weekday afternoon; Kindergarten; on Sunday; 60 children, 4 teachers. School Board Chairman, Jacob J. Kanter; Principal, David Grynberg.**

KEARNY

Temple Bnai Israel Religious School
443 Chestnut St., Kearny, N. J.

KEYPORT

Keyport Hebrew School
Broad St., Keyport, N. J.

LAKEWOOD

Lakewood Folk Shul
Lexington Ave. & 5th St., Lakewood, N. J.

Sons of Israel Synagogue School
Ridge Ave. & 4th St., Lakewood, N. J.

Yeshiva of Lakewood
4th St. & Monmouth Ave., Lakewood, N. J.

LONG BRANCH

Temple Beth Miriam Hebrew School
2nd & North Bath Ave., Long Branch, N. J.

Brothers of Israel Synagogue School
85 Second Ave., Long Branch, N. J.

LYNDHURST

Lyndhurst Hebrew Center
333 Valley Brook Ave., Lyndhurst, N. J.

MAYWOOD

Beth Israel Synagogue School
34 West Magnolia Ave., Maywood, N. J.

MERCHANTVILLE

Beth Jacob Hebrew School
214 N. Centre St., Merchantville 8, N. J.

METUCHEN

Jewish Community Center School
22 Center St., Metuchen, N. J.

MILLBURN

Congregation B'nai Israel School
Lackawanna Place, Millburn, N. J.

**Congregation B'nai Israel School
Lackawanna Pl., Millburn, N. J.
Organized 1930. Weekday afternoon school; 86 children, 4 teachers. School Board Chairman, George J. Corwin; Principal, Dr. Isaac Vander Walde.**

MILLVILLE

Beth Hillel Synagogue School
Millville, N. J.

MONTCLAIR

Temple Shomrai Emunah
961 Bloomfield Ave., Montclair, N. J.

MT. FREEDOM

Jewish Center School
Mt. Freedom, N. J.

MORRISTOWN

Jewish Community Center School
177 Speedwell Ave., Morristown, N. J.

NEWARK

Achei Tmimim Lubavitz School
274 Chancellor Ave., Newark, N. J.

Agudas Israel Synagogue School
112 Auster Ave., Newark 8, N. J.

Beth David Synagogue
828 Sanford Ave., Newark 6, N. J.

Beth Yeled School
114 Clinton Place, Newark 8, N. J.

Temple B'nai Abraham Hebrew School
621 Clinton Ave., Newark 8, N. J.

**Temple B'nai Abraham Hebrew School
621 Clinton Ave., Newark 8, N. J.
Congregational auspices. Weekday afternoon and Sunday school; 637 children, 13 teachers. School Board Chairman, A. Samuel Gittlin; Principal, Solomon Colodner.**

B'nai Israel Hebrew School
608 Belmont Ave., Newark 8, N. J.

Bnai Jeshurun Religious School
17 Waverly Ave., Newark 3, N. J.

**Congregation B'nai Jeshurun Religious School
17 Waverly Ave., Newark 3, N. J.
Congregational auspices. Organized 1848. Weekday afternoon and Sunday school; 505 children, 17 teachers. School Board Chairman, Melvin Heymann; Principal, Rabbi Murray Blackman.**

Hebrew Academy of Essex County
526 Clinton Ave., Newark 8, N. J.

**Talmud Torah
526 Clinton Ave., Newark 8, N. J.
Communal auspices. Weekday afternoon school; 108 children, 3 teachers. School Board Chairman, George H. Rosenstein; Principal, David L. Isaacs; Sperintendent of Schools; Louis Halberstadter.**

**Hebrew Academy of Essex County
526 Clinton Ave., Newark 8, N. J.
Communal auspices. All-Day School; 230 children, 17 teachers. School Board Chairman, George H. Rosenstein; Principal, David L. Isaacs; Ass't. Principal, Rabbi Lawrence Cohen; Superintendent of Schools, Louis Halberstadter.**

Hebrew Orphanage Religious School
141 Lincoln Ave., Newark 4, N. J.

Jewish Children's Home Religious School
534 Clinton Ave., Newark 8, N. J.

Jewish Community Center School
652 High St., Newark 2, N. J.

Jewish Folk School
115 Clinton Place, Newark 8, N. J.

Oheb Shalom Cong. Religious School
672 High St., South Orange & Newark, N. J.

**Religious Schools of Oheb Shalom Congregation South Orange and Newark
672 High St., Newark, N. J.
Congregational auspices. Organized 1875. Weekday afternoon, Sunday, Primary and High School; 220 children, 12 teachers. School Board Chairman, Samuel Weitzman; Principal, Mrs. Uri Makiri.**

Osborne Terrace Talmud Torah
182 Osborne Terrace, Newark 8, N. J.

**Talmud Torah
182 Osborne Terrace, Newark, N. J.
Communal auspices. Organized: Talmud Torah 1895; Yeshiva 1943. Weekday afternoon school; 254 children, 4 teachers. School Board Chairman, George H. Rosenstein; Principal, Rabbi Joseph Halberstadter.**

Schley St. Talmud Torah
219 Schley St., Newark 8, N. J.

**Talmud Torah
219 Schley St., Newark, N. J.
Communal auspices. Weekday afternoon school; 102 children, 3 teachers. Chairman, Board of Education, George H. Rosenstein; Principal, Rabbi Lawrence Cohen; Superintendent of Schools, Louis Halberstadter.**

Seth Boyien Talmud Torah
19 Ross St., Newark 5, N. J.

Sinai Hebrew School
146 Fabyan Place, Newark 3, N. J.

South Side Hebrew School
606 S. Belmont Ave. Newark, N. J.

West Market St. Talmud Torah
545 W. Market St., Newark 7, N. J.

**Talmud Torah
545 W. Market St., Newark, N. J.
Communal auspices. Weekday afternoon school; 35 children, 1 teacher. School Board Chairman, George H. Rosenstein; Principal, Mrs. Oscar Klein; Superintendent of Schools, Louis Halberstadter.**

West Runyon St. Hebrew School
247 W. Runyon St., Newark, N. J.

Young Israel Religious School
Weequahic & Maple Aves.,
Newark 8, N. J.

**Religious School Young Israel
Weequahic & Maple Aves., Newark 8, N. J.
Congregational auspices. Organized 1930. Weekday afternoon school; 200 children, 6 teachers. School Board Chairman, Dr. Samuel I. Ben Asher; Principal, Rabbi Zev Segal.**

NEW BRUNSWICK

Ahavath Achim Synagogue School
Richmond, Neilson and New Sts.,
New Brunswick, N. J.

Temple Anshe Emeth Religious School
400 Harrison Ave., New Brunswick, N. J.

Moriah Academy
1 Liberty St., New Brunswick, N. J.

United Hebrew School
82 Walton St., New Brunswick, N. J.

NEWTON

Reuben Shimon Hebrew School
Washington St., Newton, N. J.

NORTH BERGEN

Beth El Synagogue School
31st and Hudson Ave., North Bergen, N. J.

North Bergen Talmud Torah
8408 4th Ave., North Bergen, N. J.

NUTLEY

B'nai Israel Synagogue School
192 Centre St., Nutley, N. J.

ORANGE

Agudath Achim
Park & William St., Orange, N. J.

Beth El Synagogue School
222 Irvington Ave., South Orange, N. J.

Beth Torah (Agudath Achim) School
Reynolds Terrace, Orange, N. J.

Faith of Israel Synagogue School
175 Brookwood St., E. Orange, N. J.

Jewish Community Center School
403 Pleasant Valley Way, W. Orange, N. J.

Sharey Tefilo Synagogue School
57 Prospect St., E. Orange, N. J.

**Temple Sharey Tefilo Religious School
57 Prospect St., East Orange, N. J.
Congregational auspices. Sunday school; 225 children, 11 teachers. School Board Chairman, Mrs. Frank R. Waxman; Principal, Philip Gold.**

Temple Israel Synagogue School
432 Scotland Road, South Orange, N. J.

PALISADES PARK

Sons of Israel Synagogue School
Broad & Edsall Blvd., Palisades Park, N. J.

PARK RIDGE

Hebrew Community Center School
Park Ridge, N. J.

PASSAIC

Ahavas Israel Hebrew School
181 Van Houten Ave., Passaic, N. J.

Temple Emanuel Religious School
158 Jefferson St., Passaic, N. J.

Passaic Hebrew Day School
89 Columbia Ave., Passaic, N. J.

**Passaic Hebrew Institute
89 Columbia Ave., Passaic, N. J.
Organizational and communal auspices. Organized 1898. Weekday afternoon school; 55 children, 4 teachers. School Board Chairman, Max Shier; Principal, Rabbi Solomon Rockove.**

Tifereth Israel Synagogue School
449 Gregory Ave., Passaic, N. J.

Workmen's Circle School
50 Howe Ave., Passaic, N. J.

PATERSON

B'nai Jeshurun Religious School
208 Broadway, Paterson 1, N. J.

Fabian Memorial Hebrew School
Broadway & E. 33rd St., Paterson, N. J.

**Abraham M. Fabian Memorial Hebrew School
Broadway & E. 33rd St., Paterson 4, N. J.
Congregational auspices. Weekday afternoon, Sunday, and High School; 340 children, 8 teachers. School Committee Chair-**

GRATZ COLLEGE LIBRARY
PHILADELPHIA, PA.

man, A. Leonard Bluestein; Principal, Alfred Weisel.

Miriam Barnert Memorial Hebrew Free School
176 Broadway, Paterson, N. J.

Miriam Barnert Memorial Hebrew Free School
176 Broadway, Paterson, N. J.
Organizational auspices. Organized 1895. Weekday and Sunday school; 104 children, 3 teachers. School Board Chairman, Meyer Barnert; Principal, Harry A. Bornstein.

Paterson Talmud Torah
377—12th Ave., Paterson, N. J.

Workmen's Circle School
72 Carroll St., Paterson, N. J.

Yeshiva Yavneh
377—12th Ave., Paterson, N. J.

"Y" Religious School Y.M. & Y.W.H.A.
156 Van Houten St., Paterson, N. J.

PENNS GROVE

Sharee Tzedek Synagogue School
Penns Grove, N. J.

PERTH AMBOY

Beth Israel Synagogue School
396 Division St., Perth Amboy, N. J.

Beth Mordecai Hebrew School
224 High St., Perth Amboy, N. J.

Perth Amboy Hebrew School
316 Madison Ave., Perth Amboy, N. J.

Sholem Aleichem Shule #7
286 Hobart St., Perth Amboy, N. J.

Sholem Aleichem Shul 7
286 Hobart St., Perth Amboy, N. J.
Organizational auspices. Organized 1920. Weekday afternoon school; 37 children, 1 teacher. School Board Chairman, Harry Kaufman.

PLAINFIELD

Plainfield Hebrew Institute
509 W. Front St., Plainfield, N. J.

Plainfield Hebrew Institute
509 W. Front St., Plainfield, N. J.
Communal auspices. Organized 1923. Weekday afternoon (125 children) and Sunday school (150 children), 6 teachers. School Board Chairman, Henry Halpern; Principal, David I. Bloom.

Temple Sholom Religious School
679 Sheridan Ave., Plainfield, N. J.

PLEASANTVILLE

B'nai Israel Synagogue School
Pleasantville, N. J.

POMPTON LAKES

Jewish Community Center School
116 Wanaque Ave., Pompton Lakes, N. J.

RAHWAY

Rahway Hebrew Congregation School
420 Seminary Ave., Rahway, N. J.

RED BANK

B'nai Israel Hebrew School
114 Wallace St., Red Bank, N. J.

Congregation Bnai Israel Hebrew and Sunday School
Red Bank, N. J.
Congregational auspices. Organized 1925. Weekday afternoon (35 children) and Sunday school (85 children), 2 teachers. School Board Chairman, Harry Roman; Principal, Sherman S. Weber.

Red Bank Talmud Torah
10 Riverside Ave., Red Bank, N. J.

RIDGEFIELD PARK

Temple Emanu-El Religious School
120 Park St., Ridgefield Park, N. J.

RIVERSIDE

Keneseth Israel Synagogue School
54 Hancock St., Riverside, N. J.

SALEM

Oheb Sholom Hebrew School
Box 238, Salem, N. J.

SOUTH RIVER

Anshe Emeth Synagogue School
Whitehead Ave., South River, N. J.

SUMMIT

Jewish Community Center School
67 Kent Place Blvd., Summit, N. J.

TEANECK

Jewish Community Center School
815 Prince St., Teaneck, N. J.

Jewish Community Center School
815 Prince St., Teaneck, N. J.
Congregational auspices. Organized 1931. Weekday afternoon and Sunday school; 244 children, 4 teachers for weekday school. School Board Chairman, Herman B. Levine; Principal, Rabbi Ario S. Hyams.

TOMS RIVER

Bnai Israel Synagogue School
Old Freehold Rd., Toms River, N. J.

TRENTON

Adath Israel Synagogue School
715 Bellevue Ave., Trenton 8, N. J.

Har Sinai Religious Temple
Bellevue & Prospect St., Trenton, N. J.

Trenton All Day School
326 Market St., Trenton, N. J.

Workmen's Circle School
154 Mercer St., Trenton, N. J.

Y.M.H.A. Religious School
18 S. Stockton St., Trenton, N. J.

UNION

Unity Temple Religious School
Vaux Hill Road, Union, N. J.

Unity Temple Religious School
Vaux Hill Rd., Union, N. J.
Congregational auspices. Organized 1940. Weekday afternoon and Sunday school; 90 children, 2 teachers. School Committee Chairman, Herman Stifer; Principal, Rabbi Elvin I. Kose.

UNION CITY

Beth Jacob Synagogue School
325—4th St., Union City, N. J.

Jewish Hebrew School
New York Ave. at 34th St., Union City, N. J.

Yeshiva of Hudson County
2501 New York Ave., Union City, N. J.

Yeshiva of Hudson County
2501 New York Ave., Union City, N. J.
Organizational auspices. Organized 1937. All-Day School; 350 children, 24 teachers. Chairman, Hebrew Board of Education, Rabbi Aaron R. Charney; Hebrew Principal, Rabbi Daniel Peikes.

VENTNOR CITY

Beth Judah Hebrew School
2 N. Troy Ave., Ventnor City, N. J.

VERONA

Jewish Community Center School
56 Grove Ave., Verona, N. J.

VINELAND

Beth Israel Religious School
7th & Elmer, Vineland, N. J.

Sons of Jacob Synagogue School
321 Grape St., Vineland, N. J.

WEST NEW YORK

Shaare Zedeck Talmud Torah
5308 Palisade Ave., West New York, N. J.

WESTFIELD

Temple Emanu-El Religious School
Westfield, N. J.

WESTWOOD

Temple Emanuel Religious School
St. Nicholas & Washington Aves.,
Westwood, N. J.

WILDWOOD

Beth Judah Temple School
Pacific & Spencer Ave., Wildwood, N. J.

WOODBINE

Woodbine Hebrew School
Washington & Clay Sts., Woodbine, N. J.

WOODBRIDGE

Congregation Adath Israel School
School St., Woodbridge, N. J.

Congregation Adath Israel School
School St., Woodbridge, N. J.
Congregational auspices. Organized 1913. Weekday afternoon and Sunday school; 73 children, 4 teachers. School Board Chairman, Joseph Klein; Principal, Rabbi Samuel Newberger.

WOODBURY

Beth Israel Religious School
West Center St., Woodbury 2, N. J.

WOODCLIFF

Temple Beth-El Religious School
75th St. & Hudson Ave., Woodcliff, N. J.

NEW MEXICO

ALBUQUERQUE

Temple Albert Religious School
621 W. Gold St., Albuquerque, N. M.

Bnai Israel Religious School
Box 294, Albuquerque, N. M.

NEW YORK

ALBANY

Albany Hebrew Academy
329 Delaware Ave., Albany, N. Y.

Albany Hebrew Academy
Albany, N. Y.
Organizational auspices (Vaad Chinuch Hacharedi). Organized 1944. All-Day School; 49 children, 4 teachers. Chairman, Board of Education, Abraham Engel; President, Max Wallock.

Beth Emeth Religious School
78 State St., Albany, N. Y.

Hebrew Educational Institute
60 Franklin St., Albany, N. Y.

Ohav Sholom Talmud Torah
441 Washington Ave., Albany 3, N. Y.

Sons of Abraham Synagogue School
South Ferry and Franklin Sts., Albany, N. Y.

Sons of Israel Synagogue School
18 Federal St., Albany, N. Y.

Temple Israel Hebrew School
404 Partridge St., Albany, N. Y.

Temple Israel Hebrew School
404 Partridge St., Albany, N. Y.
Congregational auspices. Organized 1949. Weekday afternoon; Sunday for primary grades and high school; 240 children, 7 teachers. School Board Chairman, Benjamin Berkun; Principal, Israel Teitelbaum; Leo Geiger, Rabbi.

Tifereth Israel Institute, Inc.
77 Hollywood Ave., Albany 3, N. Y.

AMITYVILLE

Jewish Center Religious School
39 Greene Ave., Amityville, L. I., N. Y.

AMSTERDAM

Temple of Israel Religious School
Grove and Liberty St., Amsterdam, N. Y.

AUBURN

Bnai Israel Synagogue School
18 Seminary Ave., Auburn, N. Y.

BALDWIN

Baldwin Jewish Center
108 W. Seaman Ave., Baldwin, L. I., N. Y.

BATAVIA

Temple Beth El Religious School
124 Bank St., Batavia, N. Y.

BAY SHORE

Jewish Center Hebrew School
34 North Clinton Ave.,
Bay Shore, L. I., N. Y.

Temple Sinai Religious School
39 Brentwood Road, Bay Shore, N. Y.

BEACON

Beacon Hebrew Alliance Talmud Torah
5 Davis St., Beacon, N. Y.

BINGHAMTON

Temple Israel Religious School
18 Exchange St., Binghamton, N. Y.

United Hebrew Schools
155 Front St., Binghamton, N. Y.

United Hebrew Schools
155 Front St., Binghamton, N. Y.
Communal auspices. Organized 1933. Weekday afternoon; 100 children, 2 teachers. School Board Chairman, A. M. Pierson; Principal, Leon Z. Segal.

BRADLEY BEACH

Agudath Achim Synagogue School
301 McCabe Ave., Bradley Beach, N. Y.

BUFFALO

Achei Tmimim Lubavitz
42 Butler Ave., Buffalo, N. Y.

Temple Beth El Religious School
151 Richmond Ave., Buffalo 22, N. Y.

Temple Beth David Religious School
626 Humboldt Parkway, Buffalo, N. Y.

Temple Beth Zion Religious School
599 Delaware Ave., Buffalo, N. Y.

Temple Beth Zion Religious School
599 Delaware Ave., Buffalo, N. Y.
Congregational auspices. Sunday school and weekday. 515 children, 20 teachers. School Board Chairman, Judge Philip Halpern; Principal, Louis L. Gitin.

Buffalo Hebrew School
206 N. Park Ave., Buffalo, N. Y.

Buffalo Hebrew School
206 N. Park Ave., Buffalo, N. Y.
Organized 1901. Weekday afternoon (140 children) and Sunday school (100 children); 4 teachers. School Board Chairman, Morris Chapin; Principal, Samuel Israeli.

College of Jewish Studies
787 Delaware Ave., Buffalo, N. Y.

High School of Jewish Studies
787 Delaware Ave., Buffalo, N. Y.

Humbolt Orthodox Center
455 Glenwood Ave., Buffalo, N. Y.

New Israel Synagogue School
96 Saranac Ave., Buffalo, N. Y.

Temple Emanu-El Religious School
Tacoma and Colvin Sts., Buffalo, N. Y.

Workmen's Circle Jewish School
1191 Hertel Ave., Buffalo 8, N. Y.

Workmen's Circle Jewish School of Buffalo
1191 Hertel Ave., Buffalo 8, N. Y.
Organized 1900. Weekday afternoon (55 children) and Sunday school (11 children); 66 children. School Board Chairman, Matthew S. Rosen; Principal, Morris Sigalowsky.

CEDARHURST

Temple Beth El Religious School
Broadway and Locust Ave.,
Cedarhurst, L. I., N. Y.

CROTON-ON-HUDSON

Israel Center Religious School
Mt. Airy Road, Croton-on-Hudson, N. Y.

DOBBS FERRY

The Hebrew Center School
515 Broadway, Dobbs Ferry, N. Y.

EAST ROCKAWAY

Hewlett-East Rockaway Jewish Center School
295 Main St., East Rockaway, L. I., N. Y.

ELLENVILLE

Ellenville Hebrew School
36 Center St., Ellenville, N. Y.

ELMIRA

B'nai Israel Religious School
110 High St., Elmira, N. Y.

Elmira Talmud Torah
159 Madison Ave., Elmira, N. Y.

Elmira Talmud Torah
159 Madison Ave., Elmira, N. Y.
Organized 1910. Weekday afternoon and Sunday school; 125 children, 6 teachers. School Board Chairman, Abraham Horwitz; Principal, Rabbi Norman Siegel.

ELMONT

Temple Bnai Israel Religious School
211 Wellington Road, Elmont, N. Y.

FLORAL PARK

Floral Park Jewish Center School
25 N. Tyson, Floral Park, N. Y.

Floral Park Jewish Center
25 N. Tyson, Floral Park, N. Y.
Congregational auspices. Weekday afternoon (8 children); Sunday school (18 children). 4 teachers. School Board Chairman, Dr. Harry Sturtz; Principal, Rabbi David Schwartz.

FRANKLIN SQUARE

Jewish Center School
Franklin Square, L. I., N. Y.

FREEPORT

Cong. Bnai Israel Hebrew School
Bway & Mount Ave., Freeport, L. I., N. Y.

Congregational B'nai Israel Hebrew School
Broadway & Mount Ave.,
Freeport, L. I., N. Y.
Congregational auspices. Organized 1920. Weekday afternoon (63 children) and Sunday school (93 children); 156 children, 10 teachers. School Board Chairman, Sol Uman; Principal, Mrs. B. Nussbaum.

GLEN COVE

Tifereth Israel Synagogue School
7 Continental Place, Glen Cove, L. I., N. Y.

GLEN WILD

Glen Wild Synagogue School
Glen Wild, N. Y.

GLENS FALLS

Temple Beth El Religious School
113 Marion Ave., Glens Falls, N. Y.

GLOVERSVILLE

Knesseth Israel Hebrew School
West Fulton St., Gloversville, N. Y.

GRANVILLE

Jewish Center School
31 E. Main St., Granville, N. Y.

GREAT NECK

Temple Beth El Religious School
5 Old Mill Road, Great Neck, N. Y.

Temple Israel Religious School
10 Preston Road, Great Neck, L. I., N. Y.

Temple Israel School
10 Preston Road, Great Neck, L. I., N. Y.
Congregational auspices. Organized 1941. Weekday afternoon (250 children) and Sunday school (200 children); 450 children, 13 teachers. School Board Chairman, Herman Finkelstein; Principal, Benjamin Weinglass.

Sholem Aleichem School #42
39 Croyden Ave., Great Neck, L. I., N. Y.

HASTINGS-ON-THE-HUDSON

The Greenburg Hebrew Center School
P.O. Box 71, Hastings-on-Hudson, N. Y.

HAWTHORNE

Cedar Knolls Cottage Religious School
Hawthorne, N. Y.

HEMPSTEAD

Temple Beth Israel Religious School
78 Fulton Ave., Hempstead, N. Y.

Nassau Community Temple School
165 Woodfield Rd., Hempstead, N. Y.

HERKIMER

Beth Joseph Temple School
Herkimer, N. Y.

HICKSVILLE

Israel Community Center School
East Barclay St.,
P.O. Box 311, Hicksville, L. I., N. Y.

HUDSON

Hudson Hebrew School
414 Warren St., Hudson, N. Y.

HUNTINGTON

Jewish Center Hebrew School
Nassau Ave. & Woodhull St.,
Huntington, L. I., N. Y.

HURLEYVILLE

Hurleyville Synagogue School
P.O. Box 364, Hurleyville, N. Y.

HYDE PARK

The Roosevelt School
Hyde Park, N. Y.

The Roosevelt School
Hyde Park, N. Y.
Organized 1948. Co-ed Boarding School; 100 children. School Board Chairman, Daniel Trotzky; Principal, Dr. Abraham Corn.

ITHACA

Temple Beth-El Hebrew School
Court at Tioga St., Ithaca, N. Y.

Temple Beth-El Congregation School
Court at Tioga St., Ithaca, N. Y.
Organized 1928. Weekday afternoon and Sunday school; 58 children. School Board Chairman, Louis Ackerman; Principal, Rabbi Joseph Rudansky.

JAMESTOWN

Hesed Abraham Religious School
150 Hall Ave., Jamestown, N. Y.

KINGS PARK

Kings Park Synagogue School
135 Main St., Kings Park, L. I., N. Y.

KINGSTON

Ahavath Israel Synagogue School
72 Wurts St., Kingston, N. Y.

Emanuel Hebrew School
Colvin and Tacoma Aves., Kingston, N. Y.

Jewish Orthodox Community School
42 W. Union St., Kingston, N. Y.

Kingston Hebrew School
Cor. Spring & Post Sts., Kingston, N. Y.

LAKE PLACID

Lake Placid Synagogue School
Lake Placid, N. Y.

LARCHMONT

Larchmont Temple Religious School
75 Larchmont Ave., Larchmont, N. Y.

LEVITTOWN

Reform Temple Religious School
Abby Lane School, Levittown, L. I., N. Y.

Israel Community Center Religious School
Hempstead Turnpike and Jerusalem Ave.,
P.O. Box 23, Levittown, L. I., N. Y.

Israel Community Center of Levittown Religious School P.O. Box 23, Levittown, L. I., N. Y. Congregational auspices. Weekday afternoon (52 children) and Sunday school (205 children), 5 teachers. School Board Chairman, Herbert Block and Dave Schaps; Principal, Rabbi Saul Leeman.

LAWRENCE

Beth Sholom Hebrew School
Washington Ave. and Broadway
Lawrence, L. I., N. Y.

Religious School of Temple Israel
140 Central Ave., Lawrence, L. I., N. Y.

Temple Israel 140 Central Ave., Lawrence, L. I., N. Y. Congregational auspices. Organized 1908. Weekday afternoon and Sunday school; 750 children. School Board Chairman, George J. Abrahams; Principal, Max Gewirtz.

LIBERTY

Ahavath Israel Synagogue School
Lincoln Pl. & Academy, Liberty, N. Y.

LINDENHURST

Hebrew Cong. Synagogue School
North 4th St., Lindenhurst, L. I., N. Y.

LOCKPORT

Temple Beth David Religious School
115 Genesee St., Lockport, N. Y.

LONG BEACH

Temple Beth El Talmud Torah
Lindell Blvd. and W. Walnut St.,
Long Beach, N. Y.

Temple Emanuel Religious School
P.O. Box 51, Long Beach, L. I., N. Y.

Temple Israel Hebrew School
75 E. Walnut St., Long Beach, L. I., N. Y.

LYNBROOK

Beth David Hebrew School
188 Vincent Ave., Lynbrook, L. I., N. Y.

Temple Emanu-El Religious School
Ross Plaza, Lynbrook, L. I., N. Y.

Temple Emanu-El Religious School Ross Plaza, Lynbrook, L. I., N. Y. Congregational auspices. Organized 1920. Weekday afternoon and Sunday school; 345 children, 18 teachers. School Board Chairman, Harold Mitchell; Principal, Louis Lister.

MAMARONECK

Hebrew Institute of Mamaroneck
273 Halstead Ave., Mamaroneck, N. Y.

Hebrew Institute of Mamaroneck 273 Halstead Ave., Mamaroneck, N. Y. Weekday and Sunday school. 170 children. School Board Chairman, Benedict Ginsberg; Principal, Morris Krieger.

Westchester Day School
856 Orienta Ave., Mamaroneck, N. Y.

MERRICK

Jewish Center Hebrew School
225 Fox Blvd., Merrick, L. I., N. Y.

Reform Jewish Cong. Religious School
Merrick, L. I., N. Y.

MIDDLETOWN

Middletown Talmud Torah
Linden Ave. & John St., Middletown, N. Y.

MINEOLA

Beth Sholom Synagogue School
Willis & Washington Ave.,
Mineola, L. I., N. Y.

MONROE

Monroe Jewish Council Religious School
101 South Main St., Monroe, N. Y.

MONTICELLO

Monticello Hebrew School
186 Broadway, Monticello, N. Y.

MT. KISCO

Hebrew Institute School
28 Lexington Ave., Mt. Kisco, N. Y.

MT. VERNON

Emanu-El Religious School
203 Summit Ave., Mt. Vernon, N. Y.

Emanu-El Religious School 203 Summit Ave., Mt. Vernon, N. Y. Congregational auspices. Weekday afternoon and Sunday school; 157 children, 4 teachers. School Board Chairman, Lester Robbino; Principal, Israel Ribner.

Free Synagogue Religious School
500 N. Columbus Ave., Mt. Vernon, N. Y.

Jewish Center Religious School
230 S. Columbus Ave., Mt. Vernon, N. Y.

Mt. Vernon Hebrew Institute
10 S. 8th Ave., Mt. Vernon, N. Y.

Sinai Religious School
132 Crary Ave., Mt. Vernon, N. Y.

NANUET

Hebrew Center Religious School
Nanuet, N. Y.

NEWBURGH

Agudas Achim Synagogue School
259 Grand Ave., Newburgh, N. Y.

Temple Beth Jacob Religious School
119 South St., Newburgh, N. Y.

Jewish Community Center School
P.O. Box 168, Newburgh, N. Y.

United Hebrew School
26 Clark St., Newburgh, N. Y.

NEW HYDE PARK

Jewish Center Religious School
Lakeville Road, New Hyde Park, N. Y.

Reform Temple Religious School
1055 No. 7th Ave., New Hyde Park, N. Y.

NEW ROCHELLE

Anshe Sholom Hebrew School
15 Bonnefoy Place, New Rochelle, N. Y.

Anshe Sholom Hebrew School 15 Bonnefoy Place, New Rochelle, N. Y. Congregational auspices. Reorganized 1940. Weekday afternoon; 45 children; 2 teachers. School Board Chairman, Mrs. Joseph Steinberg; Principal, Rabbi Solomon Freilich.

Beth El Synagogue Schools
31 Union Ave., New Rochelle, N. Y.

Beth El Synagogue Schools 31 Union Ave., New Rochelle, N. Y. Weekday afternoon and Sunday school; 275 children, 13 teachers. School Board Chairman, Abraham Abrams; Principal, Gabriel B. Schonfeld.

Temple Israel Religious School
456 Webster Ave., New Rochelle, N. Y.

Temple Israel Religious School 456 Webster Ave., New Rochelle, N. Y. Congregational auspices. Organized 1908. Weekday afternoon and Sunday school; 500 children, 26 teachers. School Board Chairman, James Eppinger; Principal, Mrs. Louis J. Bragman.

NEW YORK CITY

MANHATTAN, BRONX, BROOKLYN, QUEENS, STATEN ISLAND

MANHATTAN

Adereth El Talmud Torah
133 E. 29th St., New York 16, N. Y.

Agudas Yeshorim Inst. School
559 W. 146th St., New York 31, N. Y.

Ansche Chesed Hebrew School
251 W. 100th St., New York 25, N. Y.

Ansche Chesed Hebrew School 251 W. 100th St., New York 25, N. Y. Congregational auspices. Organized 1826. Weekday afternoon and Sunday school; 220 children, 8 teachers. School Board Chairman, Joseph E. Cohen; Principal, Morris Arzt.

Bais Yaakov Yeshivah for Girls
225 E. Broadway, New York 2, N. Y.

Beth Am Peoples' Temple Religious School
154 Post Ave., New York 34, N. Y.

Beth El Religious School
Riis House
48 Henry St., New York 2, N. Y.

Beth Hamidrash Hagodol Talmud Torah
610-14 W. 175th St., New York 33, N. Y.

Beth Hayeled School
48-50 W. 74th St., New York 23, N. Y.

Beth Hillel Hebrew Institute
120-4 W. 95th St., New York 25, N. Y.

Beth Jacob School Ohav Sholom
270 W. 84th St., New York 24, N. Y.

B'nai Israel Shearith Judah Religious School
610 W. 149th St., New York 31, N. Y.

B'nai Jeshurun Religious School
270 W. 89th St., New York 24, N. Y.

B'nai Jeshurun Religious School 270 W. 89th St., New York 24, N. Y. Congregational auspices. Organized 1852. Weekday afternoon and Sunday school; 365 children, 16 teachers. School Board Chairman, Isidor S. Schweitzer; Principal, Nathan Fish.

Derech Emunah Talmud Torah
53 Charles St., New York 14, N. Y.

Downtown Talmud Torah
394 E. Houston St., New York 2, N. Y.

Downtown Talmud Torah 394 E. Houston St., New York, N. Y. Communal auspices. Organized 1892. Weekday afternoon school; 425 children, 11 teachers. School Board Chairman, William Fischman; Principal, H. L. Woll.

Educational Alliance Religious School
197 E. Broadway, New York 2, N. Y.

Educational Alliance Religious School
197 E. Broadway, New York 2, N. Y.
Communal auspices. Organized 1890. Weekday afternoon school; 176 children, 4 teachers. School Board Chairman, Rabbi Nathan Perilman; Principal, Mrs. Violet N. Wolfson; Supervisor, Emanuel Fisher.

East End Temple
242 E. 14th St., New York 3, N. Y.

East 51st St. Synagogue
221 E. 51st St., New York 22, N. Y.

East Side Hebrew Institute
295 E. 8th St., New York 9, N. Y.

Farband Central Mittleshul
154 E. 70th St., New York 21, N. Y.

Farband Central Mittleshul
154 E. 70th St., New York 21, N. Y.
Monday and Wednesday school; 80 children, 6 teachers. School Board Chairman, S. Weiner; Director, P. Gingold; Principal, I. Gubkin.

Fort Tryon Jewish Center School
596 Ft. Washington Ave.,
New York 33, N. Y.

Ft. Washington Synagogue Religious School
555 W. 182nd St., New York 33, N. Y.

Habonim Religious School
True Sisters Bldg.
150 W. 85th St., New York 24, N. Y.

Habonim Religious School
600 W. 181st St., New York 33, N. Y.

Haganah School
c/o P. S. 152
Nagle Ave. & Elwood St.,
New York 33, N. Y.

Hebrew High School of Greater New York
231 W. 83rd St., New York 24, N. Y.

Greater New York Hebrew High School
231 W. 83rd St., New York 24, N. Y.
Communal auspices. Organized 1910. Weekday High School; 500 children, 6 teachers. School Board Chairman, David I. Shivitz; Principal, Dr. Max Kadushin; Assistant Principal Zelman Berdichevsky.

Hebrew School of Royal Order of Ethiopian Hebrews
87 W. 128th St., New York 27, N. Y.

Hebrew School of Royal Order of Ethiopian Hebrews, Inc.
87 W. 128th St., New York 27, N. Y.
Congregational auspices. Organized 1935. Wednesday, Thursday, and Sabbath school; 30 children, 4 teachers. School Board Chairman, Rabbi W. A. Matthew; Principal, J. Reide.

Hebrew School of Y.M. & Y.W.H.A. of Washington Heights
410 Ft. Washington Ave.,
New York 33, N. Y.

Hebrew Tabernacle Religious School
607 W. 161st St., New York 32, N. Y.

High School Dept. of the Hebrew Teachers' Training School for Girls
311 E. Broadway, New York 2, N. Y.

High School Dept. of the Herzliah Hebrew Teachers' Institute
314 W. 91st St., New York 24, N. Y.

Inwood Hebrew School
111 Vermilyea Ave., New York 34, N. Y.

Inwood Jewish Center & Talmud Torah
66 Nagle Ave., New York 34, N. Y.

The Jewish Center Talmud Torah
131 W. 86th St., New York 24, N. Y.

Jewish Community School Ohr Torah
110 Manhattan Ave., New York 25, N. Y.

Jewish Community School
110 Manhattan Ave., New York 25, N. Y.
Organized 1943. All-Day school; 250 children, 19 teachers. School Board Chairman, Sam W. Siegel, President; Chairman, Board of Directors, Max Stern; Principal, Herman C. Axelrod.

Jewish Settlement House of The East Side
128 Stanton St., New York 2, N. Y.

Junior Division of the Teachers' Institute of Yeshiva University.
Amsterdam Ave. at 186th St.,
New York 33, N. Y.

Junior Division of the Yeshiva Rabbi Isaac Elchanan Theological Seminary
Amsterdam Ave. at 186th St.,
New York 33, N. Y.

Kehilath Jeshurun Religious School
125 E. 85th St., New York 28, N. Y.

Kehilath Jeshurun Religious School
125 E. 85th St., New York 28, N. Y.
Congregational auspices. Organized 1875. Weekday afternoon school; 100 children, 4 teachers. School Board Chairman, Abbott Bernard; Principal, Myer B. Appleman.

Mechina Classes of the Jewish Theological Seminary
3080 Broadway, New York 27, N. Y.

Yeshivah Chofetz Chaim of Radun
59 W. 88th St., New York 24, N. Y.

Mesivta Tiphereth Jerusalem
147 E. Broadway, New York 2, N. Y.

Meyer London Workmen's Circle School
P. S. 12, Jackson & Madison Sts.,
New York 2, N. Y.

Mt. Sinai Anshei Emeth Talmud Torah
111 Wadsworth Ave., New York 33, N. Y.

Ohav Sholom Synagogue School
34 Sherman Ave., New York 34, N. Y.

Orach Chaim Talmud Torah
1459 Lexington Ave., New York 28, N. Y.

Park Avenue Synagogue Religious School
50 E. 87th St., New York 28, N. Y.

Park Ave. Synagogue Religious School
50 E. 87th St., New York 28, N. Y.
Congregational auspices. Weekday afternoon and Sunday school; 195 children, 3 teachers. School Board Chairman, Mrs. Hilda N. Osens; Principal, Martin Leichtling.

Polonies Talmud Torah
2 W. 70th St., New York 23, N. Y.

Rabbi Jacob David Hebrew School
313 Henry St., New York 2, N. Y.

Rabbi Jacob David Hebrew School
313 Henry St., New York 2, N. Y.
Organizational auspices. Organized 1913. Weekday afternoon school; 350 children, 7 teachers. School Board Chairman, Hon. Hyman H. Goldstein; Principal, Rabbi S. Nulman.

Rabbi Jacob Joseph School & Mesivta
163-7 Henry St., New York 2, N. Y.

Rabbi Jacob Joseph School and Mesivta
163-7 Henry St., New York 2, N. Y.
Organizational auspices. Organized 1903. All-Day school, 900 children. School Board Chairman, Irving M. Bunim; Principal, Rabbi Dr. Hillel Weiss.

Rabbi Samuel Moliver Hebrew School
7-11 Willett St., New York 2, N. Y.

Rabbi Jacob Sirowich Talmud Torah
224 E. 5th St., New York 3, N. Y.

Ramath Orah Religious School
550 W. 110th St., New York 25, N. Y.

The Ramaz School
125 E. 85th St., New York 28, N. Y.

Ramaz School
125 E. 85th St., New York, N. Y.
Private Corporate institution. Organized 1937. All-Day School; 399 children, 36 teachers. School Board Chairman, Saul J. Lance; Principal, Rabbi Joseph H. Lookstein.

The Ramaz School
22 E. 82nd St., New York 28, N. Y.

Religious School of Central Synagogue
35 E. 62nd St., New York 21, N. Y.

School of Jewish Life
390 Ft. Washington Ave.,
New York 33, N. Y.

Shaarei Hatikvah Synagogue School
4290 Broadway, New York 33, N. Y.

Shaarei Shomayim Talmud Torah
95 Rivington St., New York 2, N. Y.

Shaarei Zedek Hebrew School
212 W. 93rd St., New York 25, N. Y.

Sholem Aleichem Mittleshul
22 E. 17th St., Rm. 1235, New York 3, N. Y.

Sholem Aleichem School #5
234 W. 109th St., New York 25, N. Y.

Society for Advancement of Judaism Religious School
15 W. 86th St., New York 24, N. Y.

Society for the Advancement of Judaism
15 W. 86th St., New York 24, N. Y.
Congregational auspices. Weekday afternoon school; 78 children, 3 teachers. Principal, Rabbi Jack J. Cohen.

The Stephen Wise Free Synagogue School
30 W. 68th St., New York 23, N. Y.

Talmud Torah Emunath Israel
236 W. 23rd St., New York 11, N. Y.

Cong. Emunath Israel Talmud Torah
236 W. 23rd St., New York 11, N. Y.
Congregational auspices. Organized 1886. Weekday afternoon and Sunday school; 60 children, 3 teachers. School Board Chairman, Saul Abrams; Principal, Rabbi Morris J. Rothman.

Talmud Torah Ezrath Israel
339 W. 47th St., New York 19, N. Y.

Talmud Torah of Khal Adath Jeshurun
90 Bennett Ave., New York 33, N. Y.

Talmud Torah of the Emanu-El Brotherhood
309-11 E. 6th St., New York 3, N. Y.

Emanu-El Brotherhood
309-11 E. 6th St., New York, N. Y.
Communal auspices. Organized 1903. Weekday afternoon, Sunday and All-Day nursery school; 178 children (1300 in clubs). School Board Chairman, Emil Wietzner, President; Principal, Pearl Najwitz; Director of Activities, Joseph Greenstein; Executive Director, Morris Mitzner.

Talmud Torah Zichron Ephraim
163 E. 67th St., New York 21, N. Y.

Temple Emanu-El Religious School
1 E. 65th St., New York 21, N. Y.

Temple Israel Religious School
210 W. 91st St., New York 24, N. Y.

Temple Mt. Nebo Religious School
130 W. 79th St., New York 24, N. Y.

Temple of the Covenant Religious School
612 W. 180th St., New York 33, N. Y.

Temple Rodeph Sholom Religious School
7 W. 83rd St., New York 24, N. Y.

Rodeph Sholom Religious School
7 W. 83rd St., New York 24, N. Y.
Congregational auspices. Organized 1929. Sunday and one afternoon school; 353 children, 21 teachers. School Board Chairman, Jerome Sinsheimer; Principal, Benjamin Sellinger; Dr. Louis I. Newman, Rabbi; Aaron B. Ilson, Assistant Rabbi.

Town & Village Synagogue School
203 Second Ave., New York, N. Y.

Village Temple Religious School
141 W. 13th St., New York 11, N. Y.

Washington Heights Talmud Torah
504 W. 161st St., New York 32, N. Y.

West Side Hebrew School
347 W. 34th St., New York 1, N. Y.

West Side Institutional Synagogue
122 W. 76th St., New York 23, N. Y.

West End Synagogue Religious School
160 W. 82nd St., New York 24, N. Y.

Workmen's Circle High School
175 E. Broadway, New York 2, N. Y.

Workmen's Circle High School
175 E. Broadway, New York 2, N. Y. Organizational auspices. Organized 1922. Saturday and Sunday school; 200 children, 10 teachers. School Board Chairman, R. Block; Principal, S. Yefroikin.

Yeshiva and Mesifta Rabbi Solomon Kluger
376 E. Houston St., New York 2, N. Y.

Yeshiva Chasan Sofer
196 E. 7th St., New York 3, N. Y.

Yeshiva Ohel Torah
269 E. 4th St., New York 3, N. Y.

Yeshiva Or Torah
281 Stanton St., New York 2, N. Y.

Yeshiva Rabbi Joseph Konvitz
509 Grand St., New York 2, N. Y.

Rabbi Joseph Konvitz Yeshivah
509 Grand St., New York 2, N. Y. Organizational auspices. Organized 1945. All-Day school. 155 children, 13 teachers. School Board Chairman, Dr. B. Heller; Principal, Rabbi S. Nulman.

Yeshiva Rabbi Mordecai Rosenblatt
134 Henry St., New York 2, N. Y.

Yeshiva Rabbi Moses Soloveichik
560 W. 185th St., New York 33, N. Y.

Yeshiva Rabbi Samson Raphael Hirsch
528 W. 187th St., New York 33, N. Y.

Young Israel
3 W. 16th St., New York 11, N. Y.

BRONX

Ahavath Torah
1946 Webster Ave., Bronx 57, N. Y.

Akiba Hebrew Academy
1835 University Ave., Bronx 53, N. Y.

Akiba Hebrew Academy
1835 University Ave., Bronx, N. Y. Congregational auspices. Organized 1947. All-Day school; 77 children, 5 teachers. School Board Chairman, Arthur Mann; Principal, Rabbi Simon G. Kramer; Director, Jacob Julius.

A. Liesin Folkshul
808 Adee Ave., Bronx 67, N. Y.

Amalgamated Workmen's Circle School #3
100 Van Cortlandt Pk. So., Bronx 63, N. Y.

Ansche Emes Talmud Torah
713 E. 222nd St., Bronx 67, N. Y.

Ansche Zedek Talmud Torah
1358 Morris Ave., Bronx 56, N. Y.

Ansche Zedek Talmud Torah
1358 Morris Ave., New York 56, N. Y. Congregational auspices. Organized Sept. 1940. Weekday afternoon school; 80 children. School Board Chairman, Rabbi Emanuel J. Krantz; Principal, Rabbi A. Rubenstein.

Beth David Agudath Achim Talmud Torah
832 Fox St., Bronx 59, N. Y.

Beth David Agudath Achim Talmud Torah
832 Fox St., New York 59, N. Y. Congregational auspices. Weekday afternoon school; 40 children, 2 teachers. Principal, Rabbi Lazar Schonfeld.

Beth Hamidrash Hagadol
1440 Plimpton Ave., Bronx 52, N. Y.

Beth Israel Hebrew School
2632 University Ave., Bronx 63, N. Y.

Beth Jacob School for Girls
1078 Kelly St., Bronx 59, N. Y.

Beth Jacob School for Girls
1520 Jesup Ave., Bronx 53, N. Y.

Beth Sholom School
862 E. Tremont Ave., Bronx 60, N. Y.

Beth Jacob Talmud Torah
1461 Leland Ave., Bronx 60, N. Y.

Cong. Beth Jacob Talmud Torah of East Bronx
1461 Leland Ave., New York 60, N. Y. Congregational auspices. Weekday afternoon and Sunday school; 75 children, 2 teachers. School Board Chairman, Abraham Lipshitz; Principal, Rabbi Abraham H. Gris.

Beth Shraga Institute Hebrew School
2757 Morris Ave., Bronx 58, N. Y.

Birkhas Isaac Talmud Torah
3425 DeKalb Ave., Bronx 67, N. Y.

Borochov Workmen's Circle School #6
964 E. 180th St., Bronx 60, N. Y.

Bronx Tremont Hebrew School
1786 Washington Ave., Bronx 57, N. Y.

Bronx Y.M. & Y.W.H.A. Talmud Torah
1511 Fulton Ave., Bronx 57, N. Y.

Talmud Torah of the Bronx YW & YMHA
1511 Fulton Ave., New York 57, N. Y. Organizational auspices. Organized 1912. Weekdays and Sunday. 130 children, 3 teachers. School Board Chairman, Maxwell Heller; Principal, Leo Klopman; Executive Director, Matthew Penn.

Bronx Workmen's Circle School #19
108 E. 181st St., Bronx 53, N. Y.

Center of Israel Hebrew School
3115 Corlear Ave., Bronx 63, N. Y.

Chevra Bikur Cholim Talmud Torah
823 Faile St., Bronx 59, N. Y.

Community Center of Israel Talmud Torah
2440 Esplanade Ave., Bronx 67, N. Y.

David Pinski Folk School
1555 Boston Rd., Bronx 60, N. Y.

Eden Talmud Torah
1010 E. 174th St., Bronx 60, N. Y.

Edenwald Religious School
Ely Ave. & Boston Rd., Bronx 66, N. Y.

Educational Synagogue Center Talmud Torah
1538 Longfellow Ave., Bronx 60, N. Y.

Educational Synagogue Center Talmud Torah
1538 Longfellow Ave., New York 60, N. Y. Congregational auspices. Organized 1943. Weekday afternoon school; 85 children, 2 teachers. School Board Chairman, Mrs. Sally Sweder; Principal, Rabbi L. A. Steinhorn.

Ein Jacob Hebrew School
1426 Minford Pl., Bronx 60, N. Y.

Emanuel Talmud Torah
1310 Elder Ave., Bronx 59, N. Y.

Hebrew Center Talmud Torah
1276 Commonwealth Ave., Bronx 60, N. Y.

Talmud Torah Hebrew Center of E. Bronx
1276 Commonwealth Ave., Bronx 60, N. Y. Congregational auspices. Organized 1925. Weekday afternoon school; 50 children, 1 teacher. School Board Chairman, Max Greenwald; Principal, Rabbi Gershon Romanoff.

Hebrew Institute of University Heights
1835 University Ave., Bronx 53, N. Y.

Hebrew Institute Talmud Torah
3300 Kossuth Ave., Bronx 67, N. Y.

Hebrew School of Temple Zion
1925 Grand Concourse, Bronx 53, N. Y.

Hebrew School of the Jacob H. Schiff Center
2510 Valentine Ave., Bronx 58, N. Y.

Jacob H. Schiff Center Hebrew School
2510 Valentine Ave., New York 58, N. Y. Congregational auspices. Organized 1924. Weekday afternoon and Sunday school; 270 children, 8 teachers. School Board Chairman, Solomon Robbins; Principal, Joseph Deitch.

Hope of Israel Hebrew School
843 Walton Ave., Bronx 51, N. Y.

Jerushalmy Hebrew School
1173 Nelson Ave., Bronx 52, N. Y.

Jewish Center Talmud Torah
1178 Nelson Ave., Bronx 52, N. Y.

Jewish Center Talmud Torah
108 W. 174th St., Bronx 53, N. Y.

University Heights Jewish Center School
108 W. 174th St., New York 53, N. Y. Organized 1922. Weekday afternoon and Sunday school; 200 children, 5 teachers. School Board Chairman, Abraham Hillman; Principal, Hayim J. Grant.

Jewish Center Talmud Torah
2019 Grand Ave., Bronx 53, N. Y.

Jewish Center Talmud Torah
1704 Topping Ave., Bronx 57, N. Y.

Jewish Center Talmud Torah
819 E. 178th St., Bronx 60, N. Y.

Jewish Center Talmud Torah
Pelham Pkway. S. & Muliner Ave., Bronx 60, N. Y.

Jewish Center Talmud Torah
1807 Mahan Ave., Bronx 61, N. Y.

Jewish Center Talmud Torah
3997 Gouverneur Ave., Bronx 63, N. Y.

Jewish Center Talmud Torah
374 E. Gun Hill Rd., Bronx 67, N. Y.

Jewish Center Talmud Torah
124 Eames Pl., Bronx 63, N. Y.

Jewish Center Talmud Torah
3044 Hull Ave., Bronx 67, N. Y.

Jewish Center Talmud Torah
2910 Barnes Ave., Bronx 67, N. Y.

Jewish Center Talmud Torah
641 E. 233rd St., Bronx 66, N. Y.

Jewish Center Talmud Torah
3356 Seymour Ave., Bronx 67, N. Y.

Violet Park Jewish Center Hebrew School
3356 Seymour Ave., Bronx 67, N. Y. Congregational auspices. Organized 1930. Weekday afternoon school; 145 children, 3 teachers. School Board Chairman, Meier Rosenbaum; Principal, Rabbi Jerome Tov Feinstein.

Jewish Center Hebrew School
2137 Ellis Ave., Bronx 61, N. Y.

Jewish Center Hebrew School
3512 DeKalb Ave., Bronx 67, N. Y.

Jewish Community Center Hebrew School
928 Simpson St., Bronx 59, N. Y.

J. Dineson Folk School
1591 Watson Ave., Bronx 59, N. Y.

Kehilath Israel Talmud Torah
1600 Crotona Pk. E., Bronx 60, N. Y.

Khal Adath Jeshurun Talmud Torah
85 E. 165th St., Bronx 52, N. Y.

Khal Adath Jeshurun Talmud Torah
1408 Bryant Ave., Bronx 59, N. Y.

Kingsbridge Center of Israel
3115 Corlear Ave., Bronx 63, N. Y.

Knesses Israel Talmud Torah
844 Gerard Ave., Bronx 51, N. Y.

Linas Hazedek Talmud Torah
1115 Ward Ave., Bronx 59, N. Y.

Menorah Hebrew School
105 Clarke Pl., Bronx 52, N. Y.

Mercaz Harav Hebrew School
2832 Valentine Ave., Bronx 58, N. Y.

M'Lublin
1042 Faile St., Bronx 59, N. Y.

Modern Hebrew School
1484 Plimpton Ave., Bronx 52, N. Y.

Ohel Moishe Talmud Torah
2149 Wallace Ave., Bronx 60, N. Y.

Religious School of N. Y. School for Blind
999 Pelham Parkway N., Bronx, N. Y.

Riverdale Temple School
264th St. & Riverdale Ave., Bronx 63, N. Y.

Roosevelt Synagogue Religious School
2060 Wallace Ave., Bronx 60, N. Y.

Sephardic Jewish Center School
122 E. 169th St., Bronx 52, N. Y.

Shield of David Home Talmud Torah
1800 Andrews Ave., Bronx 53, N. Y.

Sholem Aleichem School #1
115 E. 169th St., Bronx 52, N. Y.

Sholem Aleichem Folkshul #10
831 Hunts Pt. Ave., Bronx 59, N. Y.

Sholem Aleichem School #45
233 E. 174th St., Bronx 57, N. Y.

Sholem Aleichem Folkshul #2
880 E. 180th St., Bronx 60, N. Y.

Sholem Aleichem Folkshul #18
1785 Westchester Ave., Bronx 60, N. Y.

Sholem Aleichem Folkshul #21
3301 Bainbridge Ave., Bronx 67, N. Y.

Sinai Hebrew School
2011 Grand Concourse, Bronx 53, N. Y.

Sons of Israel Hebrew School
777 E. 178th St., Bronx 60, N. Y.

Talmud Torah Ahavas Sholom
1003 E. 178th St., Bronx 60, N. Y.

Talmud Torah Israel
1706 Weeks Ave., Bronx 57, N. Y.

Talmud Torah Keneseth Israel
1011 Faile St., Bronx 59, N. Y.

Talmud Torah Mesilath Yeshurun
1921 Walton Ave., Bronx 53, N. Y.

Talmud Torah Mishkenoth Israel
841 Southern Blvd., Bronx 59, N. Y.

Talmud Torah Moriah
2120 Daly Ave., Bronx 60, N. Y.

Talmud Torah Moriah
2120 Daly Ave., New York 60, N. Y.
Congregational auspices. Organized 1943. Weekday afternoon school; 50-60 children, 2 teachers. Principal, Rabbi A. Ben Hillel.

Talmud Torah of Carmel Synagogue
1780 Seward Ave., Bronx 61, N. Y.

Talmud Torah of Concourse Center of Israel
2323 Grand Concourse, Bronx 53, N. Y.

Talmud Torah of Shield of David
Home for Orphan Girls
1800 Andrews Ave., Bronx 53, N. Y.

Talmud Torah of Young Israel
2075 Clinton Ave., Bronx 57, N. Y.

Talmud Torah Shomrei Shabos
335 Beekman Ave., Bronx 54, N. Y.

Tel Aviv Folkshul
1987 E. 177th St., Bronx 61, N. Y.

Temple Adath Israel Hebrew School
1275 Grand Concourse, Bronx 52, N. Y.

Temple Beth Elohim Hebrew School
812 Faile St., Bronx 59, N. Y.

Temple Emanuel Religious School
2000 Benedict Ave., Bronx 61, N. Y.

Tiphereth Israel Talmud Torah
1660 Morris Ave., Bronx 57, N. Y.

Tremont Temple Religious School
2064 Grand Concourse, Bronx 57, N. Y.

Walton Ave. Talmud Torah
2275 Walton Ave., Bronx 53, N. Y.

Wilkins Ave. Talmud Torah
1330 Wilkins Ave., Bronx 59, N. Y.

Workmen's Circle School #7
154 W. Tremont Ave., Bronx 53, N. Y.

Workmen's Circle School #1
320 Jackson Ave., Bronx 54, N. Y.

Workmen's Circle School #9
716 Beck St., Bronx 55, N. Y.

Workmen's Circle School #5
551 E. 170th St., Bronx 56, N. Y.

Workmen's Circle School #10
276 E. 169th St., Bronx 56, N. Y.

Workmen's Circle School #18
917 E. 165th St., Bronx 59, N. Y.

Workmen's Circle School #2
862 E. Tremont Ave., Bronx 60, N. Y.

Workmen's Circle School #11
P. S. 105, Brady & Cruger Aves.,
Bronx 60, N. Y.

Workmen's Circle School #15
1774 Bryant Ave., Bronx 60, N. Y.

Workmen's Circle School #4
1422 Wilkins Ave., Bronx 61, N. Y.

Workmen's Circle Kindergarten
3975 Sedgwick Ave., Bronx 63, N. Y.

Workmen's Circle Kindergarten
3451 Giles Pl., Bronx 63, N. Y.

Workmen's Circle School #14
3451 Giles Pl., Bronx 63, N. Y.

Workmen's Circle School #16
2707 Wallace Ave., Bronx 67, N. Y.

Yeshiva & Mesifta Achei Tmimim Lubavitch
708 Mace Ave., Bronx 67, N. Y.

Yeshivah and Mesivta Rabbi Israel Salanter

Yeshivah Rabeinu Chaim Ozer
1040 Morris Ave., Bronx 56, N. Y.

Yeshivah Rabeinu Chaim Ozer
1003 E. 178th St., Bronx 60, N. Y.

Yeshivah Rabeinu Jacob Yitzchok Hacohen

Yeshiva Rabbi Israel Salanter Ahavath Torah
3415 Olinville Ave., Bronx 67, N. Y.

Yeshivah Torah V'Emunah
1779 E. 172nd St., Bronx 60, N. Y.

Yeshivah Zichron Moshe
1520 Jesup Ave., Bronx 53, N. Y.

Young Israel Hebrew School
1015 Walton Ave., Bronx 52, N. Y.

Young Israel Talmud Torah
1408 College Ave., Bronx 56, N. Y.

Young Israel Talmud Torah
1205 Ward Ave., Bronx 59, N. Y.

Young Israel Talmud Torah
708 Lydig Ave., Bronx 60, N. Y.

Young Israel Hebrew School
2620 University Ave., Bronx 63, N. Y.

BROOKLYN

Achi Ezer Talmud Torah
6322—21st Ave., Brooklyn 4, N. Y.

Agudath Sholom Talmud Torah
3714—18th Ave., Brooklyn 30, N. Y.

Ahavath Achim Talmud Torah
203 E. 37th St., Brooklyn 3, N. Y.

Ahavath Achim Talmud Torah
9424 Glenwood Rd., Brooklyn 12, N. Y.

Ahavath Achim Talmud Torah
1741 E. 3rd St., Brooklyn 23, N. Y.

Ahavath Israel Talmud Torah
2818 Avenue K, Brooklyn 10, N. Y.

Congregation Ahavath Israel
2818 Avenue K, Brooklyn 10, N. Y.
Congregational auspices. Organized 1925. Weekday afternoon and Sunday school; 70 children, 2 teachers. School Board Chairman, Henry Solomon; Principal, Rabbi B. Berzon.

Ahavath Reyim Synagogue School
209 Rochester Ave., Brooklyn 13, N. Y.

Temple Ahavath Sholom Religious School
1609 Avenue R, Brooklyn 29, N. Y.

A. Liessin Folk School
271 Van Buren St., Brooklyn 21, N. Y.

Ansche Zedek Hebrew School
308 Atkins Ave., Brooklyn 8, N. Y.

Anshe Emeth Hebrew School
136 Stanhope St., Brooklyn 21, N. Y.

A. Reisen Folk Shul
2187 Strauss St., Brooklyn 12, N. Y.

Ashford St. Talmud Torah
473 Ashford St., Brooklyn 7, N. Y.

Avenue N Jewish Center Hebrew School
321 Avenue N, Brooklyn 30, N. Y.

Avenue U Educational Center
2066 E. 9th St., Brooklyn 23, N. Y.

Bais Yaakov Parochial School
473 Ashford St., Brooklyn 7, N. Y.

Bais Yaakov School
255 Division Ave., Brooklyn 11, N. Y.

Beth Abraham Talmud Torah
1089 Coney Island Ave., Brooklyn 30, N. Y.

Beth David Gershon Talmud Torah
450 New York Ave., Brooklyn 25, N. Y.

Temple Beth El Hebrew School
1656 W. 10th St., Brooklyn 23, N. Y.

Beth Elohim Religious School
8th Ave. & Garfield Pl., Brooklyn 15, N. Y.

Temple Beth El Religious School
111 West End Ave., Brooklyn 29, N. Y.

Beth El Talmudic Institute
1219 Avenue T, Brooklyn 29, N. Y.

Beth El Talmud Torah
2181 E. 3rd St., Brooklyn 23, N. Y.

Temple Beth Emeth Religious School
83 Marlboro Rd., Brooklyn 26, N. Y.

Beth Isaac Community Center School
1719 Avenue P, Brooklyn 30, N. Y.

Talmud Torah of Beth Isaac Community Center
1719 Avenue P, Brooklyn 30, N. Y.
Congregational auspices. Organized 1940. Weekday afternoon school; 2 teachers. School Board Chairman, Albert W. Goldstein; Principal, Rabbi Nachman Seidman.

Beth Israel Synagogue School
1763—63rd St., Brooklyn 4, N. Y.

Beth Israel Talmud Torah
660 Remsen Ave., Brooklyn 12, N. Y.

Beth Israel Talmud Torah
5602—11th Ave., Brooklyn 19, N. Y.

Beth Jacob Hebrew School
110 Rodney St., Brooklyn 11, N. Y.

Beth Jacob Synagogue School
3044 Coney Island Ave., Brooklyn 24, N. Y.

Beth Jacob Talmud Torah
8321—20th Ave., Brooklyn 14, N. Y.

Beth Jacob Talmud Torah
1700 Eastern Parkway, Brooklyn 33, N. Y.

Beth Jacob School
1413—45th St., Brooklyn 19, N. Y.

Beth Jacob High School for Girls
143 South 8th St., Brooklyn 11, N. Y.

Beth Judah Talmud Torah
1960 Schenectady Ave., Brooklyn 3, N. Y.

Beth Sholom People's Temple Religious School
Bay Parkway & Benson Ave.,
Brooklyn 14, N. Y.

Beth Tziporah Talmud Torah
510 Dahill Rd., Brooklyn 18, N. Y.

Bialik Hebrew Academy
400 Stone Ave., Brooklyn 12, N. Y.

Bnai Abraham Talmud Torah
407 E. 53rd St., Brooklyn 3, N. Y.

B'nai Isaac Talmud Torah
54 Avenue O, Brooklyn 4, N. Y.

B'nai Israel Jewish Center School
1114 Clarkson Ave., Brooklyn 12, N. Y.

Bnai Israel Synagogue School
4815 Avenue I, Brooklyn 3, N. Y.

Bnai Israel Talmud Torah
3007 Ocean Ave., Brooklyn 29, N. Y.

Bnai Jacob Hebrew School
3017 Glenwood Rd., Brooklyn 10, N. Y.

Bnai Jacob Talmud Torah
6510—17th Ave., Brooklyn 4, N. Y.

Bnai Joshua Talmud Torah
1815 Avenue M, Brooklyn 30, N. Y.

Bnai Solomon Talmud Torah
1699 President St., Brooklyn 13, N. Y.

Bnai Yechiel Ashkenazi Synagogue School
320 Br. Beach Ave., Brooklyn 24, N. Y.

Boro Park Jewish Center School
4901 Ft. Hamilton Parkway,
Brooklyn 19, N. Y.

Boro Park Workmen's Circle School #1
1377—42nd St., Brooklyn 19, N. Y.

Brooklyn Jewish Center Hebrew School
667 Eastern Parkway, Brooklyn 13, N. Y.

Brooklyn Jewish Center Hebrew School
667 Eastern Parkway, Brooklyn 13, N. Y.
Congregational auspices. Organized 1925. Weekday afternoon and Sunday school; 600 children, 24 teachers. School Board Chairman, Frank Schaeffer; Principal, Rabbi Mordecai H. Lewittes; Registrar, Mrs. E. N. Rabinowitz.

Brownsville Workmen's Circle School #2
1621 Park Pl., Brooklyn 33, N. Y.

Center Academy
667 Eastern Parkway, Brooklyn 13, N. Y.

Center Academy of the
Brooklyn Jewish Center
667 Eastern Parkway, Brooklyn 13, N. Y.
Congregational auspices. Organized 1928. All-Day school; 165 children, 16 teachers. School Board Chairman, Dr. Solomon J. Miller; Principal, Irene Bush Steinbock.

Central Yeshiva High School for Girls
221 Kingston Ave., Brooklyn 13, N. Y.

Chevrei Yeshivath Hagro
321 Saratoga Ave., Brooklyn 33, N. Y.

Cochab Israel Talmud Torah
220 Hegeman Ave., Brooklyn 12, N. Y.

Community Center Talmud Torah
182 Van Buren St., Brooklyn 21, N. Y.

Community Reform Temple Religious School
1010 Ocean Ave., Brooklyn 26, N. Y.

Crown Heights Workmen's Circle School #1
1411 Lincoln Pl., Brooklyn 13, N. Y.

Crown Heights Workmen's Circle #2
c/o P. S. 161, Room 311,
330 Crown St., Brooklyn 25, N. Y.

D. Pinsky Folkshul
3149 Coney Island Ave., Brooklyn 24, N. Y

Darchei Zedek Talmud Torah
969 Hegeman Ave., Brooklyn 8, N. Y.

Dr. Coralnick Folk Shul
542 Saratoga Ave., Brooklyn 12, N. Y.

Dr. Coralnick A. Folk School, Inc.
542 Saratoga Ave., Brooklyn 12, N. Y.
Organizational auspices. Organized Sept. 1940. Weekday afternoon school; 85 children, 3 teachers. School Board Chairman, David Altsman; Principal, Benjamin Stadolsky.

East Flatbush Workmen's Circle School #1
172 E. 95th St., Brooklyn 12, N. Y.

East Flatbush Workmen's Circle School #3
478 E. 96th St., Brooklyn 12, N. Y.

Eitz Chaim Hebrew School
1647 E. 13th St., Brooklyn 29, N. Y.

East N. Y. Workmen's Circle School #5
665 Wyona St., Brooklyn 7, N. Y.

East N. Y. Workmen's Circle School #3
1032 Sutter Ave., Brooklyn 8, N. Y.

Temple Emanuel Hebrew School
4904—14th Ave., Brooklyn 19, N. Y.

Temple Emanuel of Boro Park,
Religious School
4904 14th Ave., Brooklyn, N. Y.
Congregational auspices. Organized 1905. Weekday afternoon school; 180 children, 8 teachers. School Board Chairman, Mark Frackman; Principal, Miss Hannah Harris.

Emanu-El Sisterhood Religious School
9424 Glenwood Rd., Brooklyn 12, N. Y.

Ezrath Achim Talmud Torah
144 Newport St., Brooklyn 12, N. Y.

The First Sephardic Yeshiva
2025—67th St., Brooklyn 4, N. Y.

Flatbush Cong. Talmud Torah
2409 Avenue U, Brooklyn 29, N. Y.

Congregation Talmud Torah of
Flatbush, Inc.
2409 Avenue U, Brooklyn 29, N. Y.
Congregational auspices. Organized 1936. Weekday afternoon school; 80 children, 3 teachers. School Board Chairman, Rose D. Forman; Principal, Rabbi Herman E. Feinstein.

Ft. Greene Jewish Center School
Clermont Ave. & Willoughby Ave.,
Brooklyn 5, N. Y.

Glory of Israel Hebrew Institute
363 Pennsylvania Ave., Brooklyn 7, N. Y.

Greenpoint Hebrew School
955 Manhattan Ave., Brooklyn 22, N. Y.

Hebrew Academy
293 E. 53rd St., Brooklyn 3, N. Y.

Hebrew Alliance Talmud Torah
2915 Br. 6th St., Brooklyn 24, N. Y.

Hebrew Educational Foundation Talmud Torah
274 Neptune Ave., Brooklyn 24, N. Y.

Hebrew Free School of Brownsville
396-402 Stone Ave., Brooklyn 12, N. Y.

Hebrew Institute
5012—13th Ave., Brooklyn 19, N. Y.

Hebrew Institute of Boro Park
5012 13th Ave., Brooklyn 19, N. Y.
Communal auspices. Organized 1919. All-Day school; 530 children. School Board Chairman, Louis Edison; President, Bernard Berman; Principal, Rabbi Moses Shulman, Hebrew Department; Max Kufeld, English Department.

Hebrew National School
687 Lafayette Ave., Brooklyn 16, N. Y.

Hebrew & Sunday School of the Bay Ridge J. C.
8025—4th Ave., Brooklyn 9, N. Y.

Hebrew School Hesed V'Emeth
1926—63rd St., Brooklyn 4, N. Y.

Hebrew School of Ladies T. T. Society
159 Marcy Ave., Brooklyn 11, N. Y.

Hebrew School of the Bnai Israel C. C.
5318—4th Ave., Brooklyn 20, N. Y.

Hebrew School of the Hebrew Educ. Society
564 Hopkinson Ave., Brooklyn 12, N. Y.

Hebrew School of the
Pride of Judea Children's Home
1000 Dumont Ave., Brooklyn 8, N. Y.

Pride of Judea Children's Home
Hebrew School
1000 Dumont Ave., Brooklyn, N. Y.
Organizational auspices. Organized 1925. Weekday afternoon school; 113 children, 4 teachers. School Board Chairman, Dr. Leon Polonsky; Principal, Sidney Halpern.

Hebrew School of Williamsburg
310 So. 1st St., Brooklyn 11, N. Y.

Williamsburg Hebrew School
310 S. 1st St., Brooklyn 11, N. Y.
Communal auspices. Organized 1911. Weekday afternoon school; 250 children, 6 teachers. School Board Chairman, Dr. Joshua H. Friedman; Principal, Ben Zion Toback.

Hebrew School of Young Judea
454 Powell St., Brooklyn 12, N. Y.

High School Dept. of the Haichal Hatorah
298 Howard Ave., Brooklyn 33, N. Y.

High School Dept. of the Mirrer Yeshivah
1791 Ocean Parkway, Brooklyn 23, N. Y.

High School Dept. of the Shearith Hapleitah
316 So. 5th St., Brooklyn 11, N. Y.

H. Leivick Folkshul
1225 Ocean Parkway, Brooklyn 30, N. Y.

H. N. Bialik Folkshul
4722—16th Ave., Brooklyn 4, N. Y.

Irgun Beth Rifka Parochial School for Girls
558 Riverdale Ave., Brooklyn 7, N. Y.

Irgun Beth Rifka School for Girls
558 Riverdale Ave., Brooklyn 7, N. Y.

Jacob B. Pollack School
17-19 Montrose Ave., Brooklyn 6, N. Y.

Jewish Center Hebrew School
3311 Avenue S, Brooklyn 10, N. Y.

Jewish Center Hebrew School
2902 Kings Highway, Brooklyn 10, N. Y.

Jewish Center Hebrew School
500 Church Ave., Brooklyn 18, N. Y.

Jewish Center Hebrew School
1302 Avenue I, Brooklyn 30, N. Y.

Jewish Center Religious School
1625 Ocean Ave., Brooklyn 30, N. Y.

East Midwood Jewish Center Religious School
1625 Ocean Ave., Brooklyn, N. Y.
Congregational auspices. Organized 1924. Weekday afternoon and Sunday school; 875 children, 18 teachers. School Board Chairman, Herman Levin; Principal, Henry R. Goldberg.

Jewish Center School
6222—23rd Ave., Brooklyn 4, N. Y.

Jewish Center School
60 Woodbine St., Brooklyn 21, N. Y.

Jewish Center School
184 Br. 11th St., Brooklyn 24, N. Y.

Jewish Center School
1202 Avenue P, Brooklyn 29, N. Y.

Jewish Center School
60 West End Ave., Brooklyn 29, N. Y.

Jewish Center School
2989 Nostrand Ave., Brooklyn 29, N. Y.

Jewish Center School
875 Avenue Z, Brooklyn 35, N. Y.

Jewish Community House Religious School
7802 Bay Parkway, Brooklyn 14, N. Y.

Jewish Center Talmud Torah
661 Linden Blvd., Brooklyn 3, N. Y.

Jewish Center Talmud Torah
779 E. 49th St., Brooklyn 3, N. Y.

Jewish Center Talmud Torah
534 Flatbush Ave., Brooklyn 25, N. Y.

Prospect Park Jewish Center Talmud Torah
534 Flatbush Ave., Brooklyn 25, N. Y.
Congregational auspices. Weekday afternoon and Sunday school; 95 children, 5 teachers. School Board Chairman, Benjamin Lasser; Principal, Rabbi Abraham Kelman.

Judea Center Talmud Torah
2059 Bedford Ave., Brooklyn 26, N. Y.

Judea Center Talmud Torah and Sunday School
2059 Bedford Ave., Brooklyn 26, N. Y.
Congregational auspices. Organized 1940. Weekday afternoon and Sunday school; 300 children, 8 teachers. School Board Chairman, Joseph Albert; Principal, Aaron Twersky; Dr. Meier Felman, Rabbi.

Jewish National Day School Kinnereth
1267 Eastern Parkway, Brooklyn 13, N. Y.

J. L. Peretz Folkshul
1017 Clarkson Ave., Brooklyn 12, N. Y.

Kane St. Talmud Torah
236 Kane St., Brooklyn 2, N. Y.

Kane Street Talmud Torah
236 Kane St., Brooklyn, N. Y.
Congregational auspices. Organized 1856. Weekday afternoon and Sunday school; 85 children; 7 teachers. School Board Chairman, Louis Kronenberg; Principal, Dr. Israel Goldfarb, Rabbi.

Kesser Israel Talmud Torah
1769—56th St., Brooklyn 4, N. Y.

Kesser Torah School
2310 Cortelyou Rd., Brooklyn 26, N. Y.

Kol Israel Talmud Torah
603 St. Johns Pl., Brooklyn 16, N. Y.

Light of Israel Hebrew School
1052 Winthrop St., Brooklyn 12, N. Y.

Louis Hirsch Memorial Talmudical School
60 Cook St., Brooklyn 6, N. Y.

Machneh Israel Hebrew School
2413 E. 23rd St., Brooklyn 29, N. Y.

Machzikei Hadath Talmud Torah
2915 Ocean Parkway, Brooklyn 24, N. Y.

Machzikei Talmud Torah
1315—43rd St., Brooklyn 19, N. Y.

Magen David Hebrew Institute Talmud Torah
2025—67th St., Brooklyn 4, N. Y.

Magen David Hebrew Institute Talmud Torah
2025 67th St., Brooklyn 4, N. Y.
Communal auspices. Organized 1920. All-Day and Weekday afternoon school; 300 children, 8 teachers. School Board Chairman, Isaac Shalom; Principal, Rabbi J. De A. Benvunes.

Mapleton Park Hebrew Institute
2022—66th St., Brooklyn 4, N. Y.

Mendele Folk School
259 Utica Ave., Brooklyn 13, N. Y.

Mesivta Rabbi Chaim Berlin
350 Stone Ave., Brooklyn 12, N. Y.

Mesivta Tomchei Tmimim Lubavitch
Bedford Ave. & Dean St., Brooklyn 16, N. Y.

Mesivta Torah Vodaath
141 So. 3rd St., Brooklyn 11, N. Y.

Miller Ave. Hebrew School
503 Glenmore Ave., Brooklyn 7, N. Y.

Mt. Sinai Hebrew School
305 Schermerhorn St., Brooklyn 2, N. Y.

Nachlath Zion Hebrew School
2175 E. 22nd St., Brooklyn 29, N. Y.

New Hebrew School of Brooklyn
146-8 Stockton St., Brooklyn 6, N. Y.

New Lots Talmud Torah
644 Pennsylvania Ave., Brooklyn 7, N. Y.

Ocean Parkway Jewish Center School
550 Ocean Parkway, Brooklyn 18, N. Y.

Temple Petach Tikvah Hebrew School
Rochester Ave. & Lincoln Pl.,
Brooklyn 13, N. Y.

Pride of Israel Talmud Torah
274 Keap St., Brooklyn 11, N. Y.

Pri Eitz Chaim Talmud Torah
2592 Ocean Ave., Brooklyn 29, N. Y.

Progressive Synagogue Religious School
1515—46th St., Brooklyn 19, N. Y.

Rabbi Moses J. Mendelowitz Talmud Torah
1006 Greene Ave., Brooklyn 21, N. Y.

Ridgewood Talmud Torah
1372 Gates Ave., Brooklyn 21, N. Y.

Saratoga Ave. Hebrew School
176 Saratoga Ave., Brooklyn 33, N. Y.

School of Biblical Instruction
61-65 Meserole St., Brooklyn 22, N. Y.

Seagate Educational Center
3803 Nautilus Ave., Brooklyn 24, N. Y.

Seagate Talmud Torah
2301 Mermaid Ave., Brooklyn 24, N. Y.

Shaari Israel Talmud Torah
810 E. 49th St., Brooklyn 3, N. Y.

Shaarei Tfiloh Talmud Torah
1679 W. 1st St., Brooklyn 23, N. Y.

Shaarei Torah Talmud Torah
2252 Bedford Ave., Brooklyn 26, N. Y.

Shaarei Zedek Rel. School
221 Kingston Ave., Brooklyn 13, N. Y.

Sheepshead Bay Workmen's Circle School
2118 Avenue X, Brooklyn 29, N. Y.

Sholem Aleichem Folkshul #15
174 E. 51st St., Brooklyn 3, N. Y.

Sholem Aleichem Folkshul #17
2921 W. 32nd St., Brooklyn 24, N. Y.

Sholem Aleichem Shul #6
2127—82nd St., Brooklyn 14, N. Y.

Sholem Aleichem Day School
2127—82nd St., Brooklyn 14, N. Y.

Sholem Aleichem Folkshul #13
1934—63rd St., Brooklyn 4, N. Y.

Sholem Aleichem Folkshul #34
5013—10th Ave., Brooklyn 19, N. Y.

Sholem Aleichem Folkshul #19
105 Tapscott St., Brooklyn 12, N. Y.

Temple Shomrei Sholom School
402 Horne Ave., Brooklyn 29, N. Y.

Temple Sinai Hebrew School
24 Arlington Ave., Brooklyn 7, N. Y.

Sons of Israel Talmud Torah
2115 Benson Ave., Brooklyn 14, N. Y.

Shulamith School for Girls
4910—14th Ave., Brooklyn 19, N. Y.

Talmudical School D'Brooklyn
655 Willoughby Ave., Brooklyn 6, N. Y.

Talmud Torah Atereth Israel
85 Fountain Ave., Brooklyn 8, N. Y.

Talmud Torah Beth Sholom
445 Alabama Ave., Brooklyn 7, N. Y.

Talmud Torah Beth Yehuda
1091 Winthrop St., Brooklyn 12, N. Y.

Talmud Torah of the Bnai Israel
4502—9th Ave., Brooklyn 20, N. Y.

Talmud Torah of Crown Heights
310 Crown St., Brooklyn 25, N. Y.

Talmud Torah of East New York
624 Barbey St., Brooklyn 7, N. Y.

Talmud Torah of Flatbush
1325 Coney Island Ave., Brooklyn 30, N. Y.

Talmud Torah of Red Hook
423 Columbia St., Brooklyn 31, N. Y.

Talmud Torah of Young Israel
1396 W. 6th St., Brooklyn 4, N. Y.

Talmud Torah of Young Israel
143 McKibben St., Brooklyn 6, N. Y.

Talmud Torah of Young Israel
2119 Homecrest Ave., Brooklyn 29, N. Y.

Talmud Torah of Young Israel
1252 Coney Island Ave., Brooklyn 30, N. Y.

Talmud Torah Hebrew Center
42 Avenue O, Brooklyn 4, N. Y.

Talmud Torah Kesser Kehuna
194 Floyd St., Brooklyn 6, N. Y.

Talmud Torah Nusach Sfard
2413 E. 22nd St., Brooklyn 29, N. Y.

Talmud Torah Ohev Sholom
1381 E. 96th St., Brooklyn 12, N. Y.

Talmud Torah Or Chodosh
58 Williams Ave., Brooklyn 7, N. Y.

Talmud Torah Sdey Chodosh
579 Dumont Ave., Brooklyn 7, N. Y.

Talmud Torah Sfard
1593 Coney Island Ave., Brooklyn 30, N. Y.

Talmud Torah Shaarei Tefilah
8669 Bay 16th St., Brooklyn 14, N. Y.

Talmud Torah Shomrei Emunah
1363—50th St., Brooklyn 19, N. Y.

Talmud Torah Tifereth Elchanan
5311—16th Ave., Brooklyn 4, N. Y.

Talmud Torah Tifereth Elchonon of Boro Park
5311 16th Ave., Brooklyn 4, N. Y.
Congregational auspices. Organized 1922. Weekday afternoon and Sunday school; 100 children, 3 teachers. School Board Chairman, Morris Nagler; Principal, Rabbi Samuel P. Mandelcorn.

Talmud Torah Tomchei Torah
1320 Sutter Ave., Brooklyn 8, N. Y.

Talmud Torah Tushiah
35 E. 52nd St., Brooklyn 3, N. Y.

Talmud Torah Tushiah
35 E. 52nd St., Brooklyn 23, N. Y.
Congregational auspices. Organized 1935. Weekday afternoon school; 60 children, 2 teachers. School Board Chairman, Jacob Pearlman; Principal, Rabbi Samuel M. Gorlin.

31st St. Talmud Torah
2860 W. 31st St., Brooklyn 24, N. Y.

Tiphereth Hagro Talmud Torah
425 Howard Ave., Brooklyn 33, N. Y.

Tifereth Israel Talmud Torah
1915 W. 7th St., Brooklyn 23, N. Y.

Tiphereth Israel Talmud Torah
1835—75th St., Brooklyn 4, N. Y.

Tiphereth Israel Talmud Torah
2025—64th St., Brooklyn 4, N. Y.

Tifereth Torah School
23rd Ave. & 83rd St., Brooklyn 14, N. Y.

United Hebrew School
14th St. & 8th Ave., Brooklyn 15, N. Y.

United Sephardic Talmud Torah
69 Malta St., Brooklyn 7, N. Y.

Union Temple Religious School
17 Eastern Parkway, Brooklyn 17, N. Y.

Williamsburg Workmen's Circle School #3
256 S. 4th St., Brooklyn 11, N. Y.

Williamsburg Folk School
506 Bedford Ave., Brooklyn 11, N. Y.

Workmen's Circle School
189 Neptune Ave., Brooklyn 24, N. Y.

Workmen's Circle School of C. I.
2812 Mermaid Ave., Brooklyn 24, N. Y.

Workmen's Circle School
7309—20th Ave., Brooklyn 4, N. Y.

Workmen's Circle School
8774 Bay Parkway, Brooklyn 14, N. Y.

Workmen's Circle School #4
448 Herzl St., Brooklyn 12, N. Y.

Yeshivah & Mesivtha Arugath Habosem
103 Keap St., Brooklyn 11, N. Y.

Yeshivah and Mesivtha Arugath Habosem
103 Keap St., Brooklyn 11, N. Y.
Organizational auspices. All-Day school; 160 children, 7 teachers. School Board Chairman, David Sputz; Principal, Rabbi Josef Lieberman.

Yeshiva & Mesivtha Toras Chaim of Greater New York
631 Belmont Ave., Brooklyn 7, N. Y.

Yeshivah D'Brooklyn
655 Willoughby Ave., Brooklyn 6, N. Y.

Yeshiva Knesses Israel
3803 Nautilus Ave., Brooklyn 24, N. Y.

Yeshivah of Bensonhurst
2025—79th St., Brooklyn 14, N. Y.

Yeshivah of Bensonhurst
2025 79th St., Brooklyn 14, N. Y.
Organizational auspices. Organized 1922. Weekday afternoon school, 300 children, 7 teachers. School Board Chairman, Abraham Becker; Principal Israel M. Rubin.

Yeshivah of Brighton
2842 Ocean Parkway, Brooklyn 24, N. Y.

Yeshivah of Crown Heights
310 Crown St., Brooklyn 25, N. Y.

Crown Heights Yeshiva
310 Crown St., Brooklyn, N. Y.
Organizational auspices. Organized 1923. All-Day and weekday afternoon school. 750 children, 23 teachers in Hebrew Department and 24 in English Department. School Board Chairman, Benjamin Weiser; Principal, Rabbi J. M. Baumol.

Yeshiva of Eastern Parkway
991 Eastern Parkway, Brooklyn 13, N. Y.

Yeshivah of Flatbush
1264 Coney Island Ave., Brooklyn 30, N. Y.

Yeshivah Ohel Moishe
2115 Benson Ave., Brooklyn 14, N. Y.

Yeshivah Ohel Moshe
2115 Benson Ave., Brooklyn 14, N. Y.
Communal auspices. Organized 1927. All-Day school; 200 children, 9 teachers. School Board Chairman, Abraham Mazer, President; Principal, Rabbi Simon Winograd.

Yeshivah Rabbi Chaim Berlin
1899 Prospect Pl., Brooklyn 33, N. Y.

Yeshivah Rabbi Chaim Joseph
1078 Park Place, Brooklyn 7, N. Y.

Yeshivah Rabbi David Leibowitz
9102 Church Ave., Brooklyn 12, N. Y.

Yeshiva Rabbi Isaac Jacob Reines
417 Troy Ave., Brooklyn 13, N. Y.

Yeshivah Rambam
3121 Kings Highway, Brooklyn 10, N. Y.

Yeshivah Rishon L'Zion
409 E. 95th St., Brooklyn 12, N. Y.

Yeshivah Shaarei Zedek
2301 Mermaid Ave., Brooklyn 24, N. Y.

Yeshiva Tomchei Tmimim Lubavitch
Bedford Ave. & Dean St., Brooklyn 16, N. Y.

Yeshivah Torah M'Zion
623 Stone Ave., Brooklyn 12, N. Y.

Yeshiva Torah M'Zion
623 Stone Ave., Brooklyn 12, N. Y.
Congregational and organizational auspices. Organized 1917. Weekday afternoon; 160 children, 3 teachers. School Board Chairman, Sol Kinsner; Principal, Rabbi Jacob Wendroff.

Yeshivah Torah Vodaath
206 Wilson St., Brooklyn 11, N. Y.

Yeshivah Torath Emeth
4407—12th Ave., Brooklyn 19, N. Y.

Yeshivah University High School
1060 President St., Brooklyn 25, N. Y.

Young Israel of Bedford Bay
2519 Avenue U, Brooklyn 29, N. Y.

Y.M.H.A. School
575 Bedford Ave., Brooklyn 11, N. Y.

QUEENS

Adath Israel Hebrew School
39-34 21st St., Long Island City, N. Y.

Adath Jeshurun Synagogue School
Abingdon Rd. & Lefferts Blvd.,
Richmond Hill, Queens, N. Y.

Agudath Achim Talmud Torah
21st Ave. & 124th St.,
College Point, L. I., N. Y.

Agudas Achim Talmud Torah
21st Ave. & 124th St.,
College Point, L. I., N. Y.
Congregational auspices. Organized 1919. Weekday afternoon and Sunday school; 20 children. School Board Chairman, Michael Olswang; Principal, Rabbi Morris Baumel.

Ahavath Sholom Talmud Torah
119-41 Union Turnpike,
Forest Hills, L. I., N. Y.

Anshe Shalom Jewish Center School
85-52 Abingdon Rd.,
Kew Gardens, L. I., N. Y.

Kew Gardens, Anshe Sholom Jewish Center Religious School
82-52 Abingdon Rd., Kew Gardens. N. Y.
Congregational auspices. Organized 1922. Weekday afternoon and Sunday school; 142 children, 4 teachers. School Board Chairman, Emanuel Berlatsky; Principal, David Teigman.

Astoria Center of Israel Hebrew School
27-35 Crescent St., Astoria, L. I., N. Y.

Astoria Center of Israel Religious School
27-35 Crescent St., Astoria, L. I., N. Y.
Congregational auspices. Organized 1925. Weekday afternoon and Sunday school; 150 children. School Board Chairman, Harry Kaplan; Principal, Rabbi Judah J. Seidler.

Beth El Talmud Torah
30-85 35th St., Astoria, L. I., N. Y.

Beth Jacob Hebrew School
22-51 29th St., Astoria, L. I., N. Y.

Beth Israel Talmud Torah
88-01 102nd St., Richmond Hill, Queens, N. Y.

Beth Israel Center Talmud Torah
115-62 Farmers Blvd., St. Albans 12, N. Y.

Derech Emunah Hebrew School
Beach 67th St. & Larkin St., Arverne, N. Y.

Free Synagogue Religious School
136-23 Sanford Ave., Flushing, L. I., N. Y.

Free Synagogue Religious School
136-42 Springfield Blvd.,
Springfield Gardens, N. Y.

Habonim Talmud Torah
c/o Mizpah Temple, 87-11 Whitney Ave.,
Elmhurst, L. I., N. Y.

Hebrew Institute of Long Island
264 Beach 19th St., Far Rockaway, N. Y.

Hebrew School of Bayside Jewish Center
206-19 35th Ave., Bayside, L. I., N. Y.

Hebrew School of Edgemere
36-17 Edgemere Ave., Edgemere, N. Y.

Hebrew School of Israel Orphan Asylum
2540 Beach Channel Drive,
Rockaway Beach, N. Y.

Hebrew School of Jamaica Jewish Center
150-91 87th Road, Jamaica 2, L. I., N. Y.

Jamaica Jewish Center School
150-91 87th Road, Jamaica, N. Y.
Congregational auspices. Weekday afternoon and Sunday school; 286 children; 3 teachers. School Board Chairman, Jacob Meresman; Principal, Nathaniel A. Entin.

Hebrew School of Queens Jewish Center
94-34 Hollis Ct. Blvd.,
Queens Village 8, N. Y.

Hebrew School of the Flushing Jewish Center
Northern Blvd. & 171st St.,
Flushing, L. I., N. Y.

Flushing Jewish Center Hebrew School
Northern Blvd. & 171st St.,
Flushing, L. I., N. Y.
Communal, congregational and organizational auspices. Weekday (65 children); afternoon and Sunday school (50 children); 3 teachers. School Board Chairman, David Rapoport; Principal, Rabbi Herman J. Zwillenberg.

Hebrew School of Temple Gates of Prayer
143-51 Roosevelt Ave., Flushing, L. I., N. Y.

Temple Gates of Prayer Religious School
143-51 Roosevelt Ave., Flushing, L. I., N. Y.
Congregational auspices. Weekday afternoon and Sunday school; 170 children, 7 teachers. School Board Chairman, Harry Goebel; Principal, Rabbi Abraham Dubin.

Hillside Hollis Hebrew Center School
182-01 89th Ave., Jamaica 3, N. Y.

Jewish Center Talmud Torah
80-51 251st St., Bellrose, L. I., N. Y.

Jewish Center Talmud Torah
164-32 76th Ave., Flushing, L. I., N. Y.

Jewish Center Talmud Torah
Main St. & 72nd Ave., Flushing, L. I., N. Y.

Jewish Center of Kew Gardens Hills Religious School
Main St. & 72nd Ave., Flushing, N. Y.
Congregational auspices. Weekday afternoon and Sunday school; 425 children, 6 teachers. School Board Chairman, Jack Tessler; Principal, Jacob S. Rosen.

Jewish Center Talmud Torah
63-25 Dry Harbor Rd., Forest Hills, N. Y.

Jewish Center Religious School
92-15 69th Ave., Forest Hills, L. I., N. Y.

Jewish Center Talmud Torah
97-30 Queens Blvd., Forest Hills, L. I., N. Y.

Rego Park Jewish Center
97-30 Queens Blvd., Rego Park, L. I., N. Y.
Congregational auspices. Organized 1940. Weekday afternoon and Sunday school; 365 children, 8 teachers. School Board Chairman, Max Orlinsky; Principal, Reuben Samuels.

Jewish Center Talmud Torah
99-07 66th Ave., Forest Hills, L. I., N. Y.

Jewish Center Talmud Torah
73rd St. & Woodside Ave.,
Jackson Heights, N. Y.

Jewish Center Talmud Torah
80-15 Kent St., Jamaica 3, L. I., N. Y.

Hillcrest Jewish Center Religious School
80-15 Kent St., Jamaica, N. Y.
Congregational auspices. Organized 1943. Weekday afternoon and Sunday school; 625 children; 9 teachers. School Board Chairman, Louis E. Rosenzweig; Principal, Theodore Langbaum.

Jewish Center Talmud Torah
210-10 Union Turnpike,
Queens Village, L. I., N. Y.

Jewish Center Talmud Torah
101-15 117th St.,
Richmond Hill, Queens, N. Y.

Jewish Center Talmud Torah
101-15 117th St., Richmond Hill 19, N. Y.
Congregational auspices. Organized 1921. Weekday afternoon and Sunday school; 60 children, 2 teachers. School Board Chairman, Sol. Lieberman; Principal, Rabbi Mordecai A. Stern.

Jewish Center Talmud Torah
45-46 43rd St., Sunnyside, N. Y.

Sunnyside Jewish Center
45-46 43rd St., Long Island City, L. I., N. Y.
Congregational auspices. Organized 1929. Weekday afternoon and Sunday school; 215 children, 6 teachers. School Board

Chairman, Joseph Silver; Principal, Rabbi Sidney M. Bogner.

Jewish Community Center Talmud Torah
106-13 95th St., Ozone Park, N. Y.

Jewish Community Center Talmud Torah
103-06 131st St.,
Richmond Hill, Queens, N. Y.

Jewish School of Sunnyside
43-42 47th St., Sunnyside, N. Y.

Laurelton Jewish Center Talmud Torah
228th St. & 137th Ave., Laurelton, N. Y.

Machzike Talmud Torah Anshe Emeth
108-44 53rd Ave., Corona, L. I., N. Y.

Maspeth Hebrew School
66-64 Grand Ave., Maspeth, L. I., N. Y.

Middle Village Hebrew School
69-10 75th St., Middle Village, N. Y.

Hebrew Institute of Middle Village
69-10—75th St., Middle Village, N. Y.
Communal auspices. Organized 1919. Weekday afternoon and Sunday school; 62 children, 1 teacher. School Board Chairman, Louis Nord; Principal, Rabbi Sidney Lebor.

Northside Hebrew School
100-05 34th Ave., Corona, N. Y.

Ohav Zedek Talmud Torah
214 Beach 120th St.,
Rockaway Park, N. Y.

Religious School of Temple Isaiah
8301 116th St., Kew Gardens 15, N. Y.

Religious School of Temple Israel
140 Central Ave., Far Rockaway, N. Y.

Shaarei Tefilah Hebrew School
1295 Central Ave., Far Rockaway, N. Y.

Shaare Zedek Synagogue School
36-17 Edgemere Ave., Edgemere, N. Y.

Sholem Aleichem School #43
43-42 47th St., Sunnyside, L. I., N. Y.

Sons of Israel Talmud Torah
127-07 Foch Blvd. S., Ozone Park, N. Y.

Talmud Torah Knesseth Israel
1106 Nameoke St., Far Rockaway, N. Y.

Talmud Torah of Jewish Center of Corona
40-34 102nd St., Corona, L. I., N. Y.

Talmud Torah of Richmond Hill
109-25 114th St.,
Richmond Hill, Queens, N. Y.

Talmud Torah of Temple Sons of Jacob
97-44 75th St., Ozone Park, N. Y.

Talmud Torah of Woodside Jewish Center
3720 61st St., Woodside, N. Y.

Temple Beth El Religious School
121-16 Boulevard, Rockaway Park, N. Y.

Temple Beth El Religious School
121-16 Rockaway Beach Blvd.,
Rockaway Park, L. I., N. Y.
Congregational auspices. Organized 1925. Weekday and all day nursery school. 290 children, 10 teachers; School Board Chairman, Solomon Levinson; Principal, Dr. Herbert Tepper.

Temple Emanuel Reform Cong. Religious School
c/o Mizpah Temple
87-11 Whitney Ave., Elmhurst, L. I., N. Y.

Temple Israel of Jamaica Religious School
160-17 Hillside Ave., Jamaica 3, L. I., N. Y.

Temple Israel Talmud Torah
188 Beach 84th St., Rockaway, N. Y.

Temple Sholom Religious School
80-63 249th St., Bellrose 6, L. I., N. Y.

Tifereth Israel Talmud Torah
88th St. & 32nd Ave., Jackson Heights, N. Y.

West End Temple Religious School
147-02 Newport Ave., Neponsit, L. I., N. Y.

Whitestone Hebrew Center Religious School
1245 Clintonville St., Whitestone, N. Y.

Yeshiva of Central Queens
90-40 150th St., Jamaica 2, L. I., N. Y.

Young Israel Day School
4112 45th St., Sunnyside, N. Y.

Young Israel Talmud Torah
4112 45th St., Sunnyside, N. Y.

Y.M. & Y.W.H.A. Talmud Torah Mishkan Israel
153-14 90th Ave., Jamaica 2, L. I., N. Y.

STATEN ISLAND

B'nai Jeshurun Synagogue School
199 Victory Blvd.,
Tompkinsville, S. I., N. Y.

Jewish Community Center Hebrew School
475 Victory Blvd., Staten Island 1, N. Y.

New Brighton Hebrew School
386 Jersey St., Staten Island 1, N. Y.

Temple Emanu-El Hebrew School
984 Post Ave., Port Richmond 2, S. I., N. Y.

Temple Israel Religious School
c/o J. Werb,
30 Bay St., Staten Island, N. Y.

South Shore Hebrew Alliance Religious School
1230 South Railroad Ave.,
Staten Island, N. Y.

NIAGARA FALLS

Temple Beth El Religious School
718 Ashland Ave., Niagara Falls, N. Y.

Temple Beth El Religious School
718 Ashland Ave., Niagara Falls, N. Y.
Congregational auspices. Sunday school; 26 children, 7 teachers. School Board Chairman, Warren B. Blumenthal; Principal, Rabbi Arthur Lebowitz.

Temple Beth Israel Religious School
404 Cedar Ave., Niagara Falls, N. Y.

NYACK

Sons of Israel Synagogue School
South Broadway, Nyack, N. Y.

OLEAN

Bnai Israel Religious School
S. Barry St., Olean, N. Y.

OSSAWANO

Temple Israel of Cortlandt Religious School
c/o Boscobel M. E. Church, Ossawano, N. Y.

OSSINING

Sons of Israel Synagogue School
Waller Ave., Ossining, N. Y.

OSWEGO

Adath Israel Synagogue School
163 East 3rd St., Oswego, N. Y.

PATCHOGUE

Jewish Community Hebrew School
Oak St. & Jayne Ave., Patchogue, L. I., N. Y.

PEEKSKILL

Hebrew School of Peekskill
813 Main St., Peekskill, N. Y.

Peekskill Hebrew School
813 Main St., Peekskill, N. Y.
Congregational auspices. Organized 1900. Weekday afternoon and Sunday school; 65 children, 1 teacher. School Board Chairman, Jack Flower; Principal, Rabbi Max Kleiman.

PLATTSBURG

Temple Beth Israel Religious School
Plattsburg, N. Y.

PLEASANTVILLE

Temple Beth El Religious School
Pleasantville, N. Y.

Pleasantville Cottage Religious School
Pleasantville, N. Y.

PORT CHESTER

Community Hebrew and Sunday School
258 Willett Ave., Port Chester, N. Y.

Port Chester Community Hebrew and Sunday School
258 Willett Ave., Port Chester Ave., Port Chester, N. Y.
Communal auspices. Organized 1929. Weekday afternoon and Sunday school; 82 children, 2 teachers. School Board Chairman, Julius Sipkins; Principal, Teacher, Rabbi Jacob Hack; Executive Director, Walter P. Zand.

PORT WASHINGTON

Beth Israel Synagogue School
138 Bay View Ave.,
Port Washington, L. I., N. Y.

POUGHKEEPSIE

Temple Beth El Religious School
110-112 Montgomery St.,
Poughkeepsie, N. Y.

Vassar Temple Religious School
Mill and Vassar Sts., Poughkeepsie, N. Y.

ROCHESTER

Temple Beth El Religious School
150 Park Ave., Rochester 7, N. Y.

Temple Beth El Religious School
150 Park Ave., Rochester 7, N. Y.
Congregational auspices. Organized 1917. Weekday afternoon (260 children) and Sunday school (234 children). 7 teachers in Hebrew Department. School Board Chairman, Hymen D. Cohen; Principal Saul Rubin; Stuart E. Rosenberg, Rabbi.

Beth Joseph Center Religious Schools
1150 St. Paul St., Rochester 21, N. Y.

Beth Joseph Center Religious Schools
1150 St. Paul St., Rochester, N. Y.
Congregational auspices. Organized 1925. Weekday afternoon (125 children) and Sunday school (240 children). 12 teachers. School Board Chairman, Isadore Kolko; Principal, Myron Krovetz.

Bnai Israel School
692 Joseph Ave., Rochester 5, N. Y.

Temple Brith Kodesh School
117 Gibbs St., Rochester 5, N. Y.

Temple Brith Kodesh School
117 Gibbs St., Rochester 5, N. Y.
Congregational auspices. Organized 1849. Weekday afternoon and Sunday school; 300 children, 19 teachers. School Board Chairman, Kenneth L. Ross; Principal, Rabbi Myron Weingarten.

Council Religious School
J.Y.M. & W.A., University Ave.,
Rochester 1, N. Y.

Council of Jewish Women's Sunday School
JYM and YW
University Ave., Rochester 1, N. Y.
Organizational auspices. Organized 1930. Sunday school; 134 children, 5 teachers. School Board Chairman, Mrs. J. Markin; Principal, Mrs. Sol Dworkin.

The Hillel School
1430 East Ave., Rochester 10, N. Y.

The Hillel School
1430 E. Ave., Rochester 10, N. Y.
Private auspices. Organized 1947. All-Day school; 100 children, 8 teachers. School Board Chairman, Hyman Kolko; Principal, Doris B. Karch.

Rochester Hebrew School
144 Baden St., Rochester 5, N. Y.

Rochester Hebrew School
36 Field St., Rochester 5, N. Y.

Sephardic Hebrew School
336 Cumberland St., Rochester 5, N. Y.

Sephardic Hebrew School
336 Cumberland St., Rochester 5, N. Y. Congregational auspices. Weekday afternoon school; 17 children, 1 teacher. School Board Chairman, Jack Elias, Abe Rousso; Principal, Rabbi Solomon Cohen.

Workmen's Circle School
549 Joseph Ave., Rochester 5, N. Y.

ROCKVILLE CENTER

Bnai Sholom Temple School
100 Hempstead Ave.,
Rockville Center, N. Y.

Temple Bnai Sholom School
100 Hempstead Ave.,
Rockville Centre, N. Y.
Congregational auspices. Weekday afternoon (267 children) and Sunday school (63 children). 330 children; 9 teachers. School Board Chairman, Daniel G. Albert; Principal, Herbert K. Lerman; Rabbi, Peretz Halpern.

Central Synagogue Religious School
430 DeMott Ave.,
Rockville Center, N. Y.

Nassau Hebrew Congregation
88 Hempstead Ave.,
Rockville Center, N. Y.

ROME

The Synagogue School
Rome, N. Y.

ROOSEVELT

Jewish Center School
Roosevelt, L. I., N. Y.

ROSLYN HEIGHTS

Jewish Center Religious School
P.O. Box 62, Roslyn Heights, N. Y.

RYE

Community Synagogue School
275 Forest Ave., Rye, N. Y.

SARATOGA SPRINGS

Jewish Community Center School
95 Circular St., Saratoga Springs, N. Y.

SCHENECTADY

Agudas Achim Synagogue School
165 Nott Terrace, Schenectady, N. Y.

Temple Gates of Heaven Religious School
1098 Parkwood Blvd., Schenectady 8, N. Y.

Joint Religious School
200 Germaina Ave., Schenectady, N. Y.

United Hebrew School
209 Duane Ave., Schenectady, N. Y.

SPRING VALLEY

Beth El Religious School
19 N. Madison Ave., Spring Valley, N. Y.

Independent Talmud Torah
12 Metropolitan Ave., Spring Valley, N. Y.

Independent Talmud Torah
12 Metropolitan Ave., Spring Valley, N. Y. Communal auspices. Organized 1935. Weekday afternoon school; 40-50 children, 2 teachers. School Board Chairman, Milton Hoffman; Principal, Rabbi Joseph Soloveitchik.

Jewish Community Center School
115 North Main St., Spring Valley, N. Y.

Yeshiva of Spring Valley
Old Nyack Turnpike, Spring Valley, N. Y.

SUFFERN

Sons of Israel Synagogue School
Suffern Place, Suffern, N. Y.

SYRACUSE

Temple Adath Yeshurun Hebrew School
601 S. Crouse Ave., Syracuse 10, N. Y.

Temple Adath Yeshurun Religious School
601 S. Crouse Ave., Syracuse 10, N. Y.

Beth Israel Synagogue School
601 Irving Ave., Syracuse, N. Y.

Folk Shule Department
Jewish Community School
2303 E. Genesee St., Syracuse 10, N. Y.

Jewish Community School
2303 E. Genesee St., Syracuse 10, N. Y. Communal auspices. Organized 1947. Weekday afternoon (171 children) and Sunday school (117 children). 288 children, 4 teachers. Principal, Dr. Isaac Levitats. Talmud Torah Department, 2303 E. Genessee Folke Shule Department, 2303 E. Genessee St., Syracuse 10, N. Y.

Syracuse Hebrew Academy
2200 E. Genesee St., Syracuse 10, N. Y.

Talmud Torah Department
Jewish Community School
2303 E. Genesee St., Syracuse 10, N. Y.

Temple Society of Concord Hebrew School
501 University Ave., Syracuse 10, N. Y.

TARRYTOWN

Tarrytown Hebrew School
114 No. Washington St., Tarrytown, N. Y.

Tarrytown Hebrew School
114 N. Washington St., Tarrytown, N. Y. Congregational auspices. Organized 1900. Weekday afternoon (15 children) and Sunday school (36 children), 4 teachers. School Board Chairman, Philip W. Solomon; Principal, Rabbi Jacob M. Cohen.

TROY

Temple Beth El Religious School
1713 Fifth Ave., Troy, N. Y.

Temple Beth El Religious School
1713 Fifth Ave., Troy, N. Y. Congregational auspices. Organized 1935, Weekday afternoon and Sunday school; 137 children, 3 teachers. School Board Chairman, T. Samuel Cohen; Principal, Isadore M. Pfeffer.

Brith Sholom Temple Religious School
167 Third St., Troy, N. Y.

TUCKAHOE

Genesis Hebrew Center Religious School
Crestwood Station, Tuckahoe, N. Y.

UTICA

Hebrew Academy
14 Clinton Place, Utica, N. Y.

Temple Beth El School
1607 Genesee St., Utica, N. Y.

VALLEY STREAM

Jewish Center Religious School
12 E. Fairview Ave., Valley Stream, N. Y.

WALDEN

Walden Jewish Center School
20 Pine St., Walden, N. Y.

WATERTOWN

Degel Israel Synagogue School
311 Prospect St., Watertown, N. Y.

WAVERLY

Jewish Religious School
161 Chemung St., Waverly, N. Y.

WESTBURY

Hebrew Cong. Synagogue School
Westbury, L. I., N. Y.

WEST HEMPSTEAD

Nassau Community Temple Religious School
165 Woodfield Rd., W. Hempstead, N. Y.

WHITE PLAINS

Hebrew Institute School
20 Greenridge Ave., White Plains, N. Y.

Temple Israel Religious School
Old Mamaroneck Rd. & Miles Ave.,
White Plains, N. Y.

Temple Israel Religious School
Old Mamaroneck Rd. & Miles Ave.,
White Plains, N. Y.
Congregational auspices. Organized 1935. Weekday afternoon and Sunday school; 235 children, 10 teachers. School Board Chairman, Michael Edelstein; Principal, Samuel Friedman.

Jewish Comm. Center Religious School
252 Soundview Ave., White Plains, N. Y.

Jewish Community Center of White Plains Religious School
252 Soundview Ave., White Plains, N. Y. Congregational auspices. Organized 1923. Weekday afternoon and Sunday school; 650 children, 23 teachers. School Board Chairman, Howard Levinson; Principal, Toby K. Kurzband.

White Plains Hebrew School
280 Old Mamaroneck Rd.,
White Plains, N. Y.

WOODMERE

Woodmere Academy
111 Irving Place, Woodmere, L. I., N. Y.

Jewish Center School
111 Irving Place, Woodmere, N. Y. Organizational auspices. Organized 1950. All-Day school; 147 children, 19 teachers. School Board Chairman, Samuel L. Baraf; Principal, Helen M. Feinberg; Director, Edward A. Nudelman.

Sons of Israel Religious School
107 Irving Place, Woodmere, L. I., N. Y.

WOODRIDGE

Talmud Torah Ohave Sholom
Woodridge, N. Y.

YONKERS

Agudas Achim Hebrew School
21 Hudson St., Yonkers, N. Y.

Central Talmud Torah
122 S. Broadway, Yonkers, N. Y.

Temple Emanu-El Religious School
61 Hamilton Ave., Yonkers 5, N. Y.

Hebrew School of the Hebrew National Orphan Home
407 Tuckahoe Rd., Yonkers, N. Y.

Lincoln Park Jewish Center School
329 Central Park Ave., Yonkers 4, N. Y.

Ohav Zedek Hebrew Institute
317 S. Broadway, Yonkers 5, N. Y.

People of Righteousness Hebrew School
6 Ingram St., Yonkers, N. Y.

Sons of Israel Hebrew School
155 Elliott Ave., Yonkers, N. Y.

NORTH CAROLINA

ASHEVILLE

Temple Beth Ha-Tephila Religious School
Spruce & Woodfin Sts., Asheville, N. C.

Bikur Cholim Synagogue School
121 S. Liberty St., Asheville, N. C.

Jewish Community Religious School
236 Charlotte St., Asheville, N. C.

CHARLOTTE

Temple Agudath Achim Religious School
1527 Stanford Place, Charlotte, N. C.

Temple Israel School
Dilworth Rd. & E. Morehead St.,
Charlotte, N. C.

Temple Israel Hebrew School
1527 Stanford Place, Charlotte, N. C.

Temple Israel Sunday School and Hebrew School
1527 Stanford Place, Charlotte, N. C.
Congregational auspices. Organized 1916. Weekday afternoon and Sunday school; 93 children. School Board Chairman, Sol Levine; Co-Chairman, Mrs. Herman Rosenstein; Principal, Rabbi Aaron J. Tofield; Cantor, Samuel Leib.

Temple Beth El Religious School
P.O. Box 2505, Charlotte, N. C.

Hebrew United Brotherhood School
1517 E. 8th St., Charlotte, N. C.

DURHAM

Temple Beth El Religious School
Queen & Holloway St., Durham, N. C.

FAYETTEVILLE

Beth Israel Synagogue School
Cool Spring St., Fayetteville, N. C.

GASTONIA

Temple Emanuel Religious School
South & West 3rd St., Gastonia, N. C.

GOLDSBORO

Oheb Shalom Synagogue School
James & Oak Sts., Goldsboro, N. C.

GREENSBORO

Beth David Religious School
P.O. Box 2589, Greensboro, N. C.

Beth David Religious School
P.O. Box 2589, Greensboro, N. C.
Congregational auspices. Organized 1946. Weekday afternoon and Sunday school; 61 children, 4 teachers. School Board Chairman, Dr. Harry A. Karesh; Principal, Rabbi Benjamin Sincoff.

Temple Emanuel Religious School
713 N. Greene St., Greensboro, N. C.

HENDERSONVILLE

Agudas Israel Synagogue School
King St., Hendersonville, N. C.

HIGH POINT

Bnai Israel Synagogue Schools
High Point, N. C.

KINSTON

Temple Israel Religious School
P.O. Box 903, Kinston, N. C.

RALEIGH

Temple Beth-Or Religious School
612 Hillsboro St., Raleigh, N. C.

Temple Beth-Or
612 Hillsboro St., Raleigh, N. C.
Congregational auspices. Sunday school; 30 children, 4 teachers. School Board Chairman, Arthur Aronson.

ROCKY MT.

Beth El Synagogue Schools
Box 1252, Rocky Mt., N. C.

WILMINGTON

Israel Synagogue School
Market & 4th St., Wilmington, N. C.

WINSTON-SALEM

Beth Jacob Religious School
138 Park Circle, Winston-Salem, N. C.

Religious School of the
Winston Hebrew Congregation
219 W. 5th St., Winston-Salem, N. C.

NORTH DAKOTA

BISMARCK

Temple Bnai Ephraim Religious School
Cor. 5th & Ave. C, Bismarck, N. Dakota

FARGO

Temple Beth El Religious School
1225 S. 9th St., Fargo, N. Dakota

Talmud Torah & Sunday School
c/o Fargo Welfare Fund, Fargo, N. Dakota

OHIO

AKRON

Akron Talmud Torah
220 S. Balch St., Akron, Ohio

Akron Talmud Torah and
Gan Israel Kindergarten
220 S. Balch St., Akron, Ohio
Communal auspices. Organized 1910 (Gan-1947). Weekday afternoon, Sunday, Kindergarten school; 332 children, 3 teachers. School Board Chairman, Nathan Koplin; Principal, Dr. Isidore Fish.

Beth El Synagogue School
369 S. Maple St., Akron, Ohio

Farband Shule
547 Euclid Ave., Akron, Ohio

Gan Israel Kindergarten
220 S. Balch St., Akron, Ohio

Temple Israel Religious School
133 Merriman Road, Akron 3, Ohio

CANTON

Canton Community Hebrew School
1528 Market Ave., No., Canton 3, Ohio

Canton Community Hebrew School
1528 Market Ave., No., Canton, Ohio
Communal auspices. Organized 1947. Weekday afternoon school; 80 children, 2 teachers. School Board Chairman, Harry Mestel; Principal, Samuel Stone; Ass't Dir., Rabbi M. Dolowitz.

McKinley Ave. Temple Religious School
Canton 2, Ohio

Shaaray Torah Talmud Torah
1013 Walnut Ave., N. E., Canton, Ohio

CINCINNATI

Avondale Talmud Torah
658 Rockdale Ave., Cincinnati, Ohio

Chofetz Chaim Day School
Reading Road & South Crescent,
Cincinnati, Ohio

Feinberg Synagogue Religious School
Reading Road and Lexington Ave.,
Cincinnati, Ohio

Hebrew Institute and Beth Am
Reading Road and Elizabeth Place,
Cincinnati, Ohio

Ohav Shalom Synagogue School
425 Forrest Ave., Cincinnati, Ohio

Price Hill Hebrew School
St. Lawrence & Kirby Ave.,
Cincinnati 5, Ohio

Rockdale Avenue Temple Religious School
Rockdale & Harvey Aves., Cincinnati, Ohio

Rockdale Avenue Temple Religious School
Rockdale & Harvey Aves., Cincinnati, Ohio
Organized 1842. Weekday afternoon and Sunday school; 334 children, 26 teachers. School Board Chairman, Clarence Heldman, Sr.; Principal, Rabbi Stanley R. Brav.

Wise Temple Religious School
Reading Road & N. Crescent,
Cincinnati 29, Ohio

Yeshivah Eitz Chaim
696 Glenwood Ave., Cincinnati 29, Ohio

CLEVELAND

Cleveland Hebrew Schools
10501 East Blvd., Cleveland 6, Ohio

Cleveland Hebrew Schools
10501 East Blvd., Cleveland 6, Ohio
Communal auspices. Organized 1889. Weekday afternoon school; 462 children, 20 teachers. School Board Chairman, Max I. Kohrman; Superintendent, Bernard Levitin.

Cleveland Heights Religious School
1905 Lee Road, Cleveland, Ohio

Cleveland Heights Hebrew School
Washington & Thayne Rds., Cleveland, Ohio

Euclid Ave. Temple Religious School
8206 Euclid Ave., Cleveland, Ohio

Euclid Ave. Temple Religious School
8206 Euclid Ave., Cleveland, Ohio
Congregational auspices. Weekday afternoon and Sunday school; 910 children, 44 teachers. School Board Chairman, Eugene Klein; Educational Director, Mrs. Sigmund Braverman.

Temple Emanuel Religious School
2163 Lee Rd., Cleveland Heights, Ohio

Temple Emanu-El Religious School
2163 Lee Road, Cleveland Heights, Ohio
Congregational auspices. Organized 1947. Weekday afternoon and Sunday school; 481 children, 25 teachers. School Board Chairman, Leon Richman; Principal, Mrs. Harry M. Herman.

Community Temple School
3557 Washington Blvd., Cleveland 18, Ohio

Council Religious Schools
10501 East Blvd., Cleveland 6, Ohio

Eddy Road Jewish Center School
822 Eddy Road, Cleveland, Ohio

Gates of Hope Synagogue School
10550 Euclid Ave., Cleveland, Ohio

Hazeldell Hebrew School
654 E. 124th St., Cleveland, Ohio

Hebrew Academy of Cleveland
1860 S. Taylor Road,
Cleveland Heights 18, Ohio

Hebrew Academy of Cleveland
1860 S. Taylor Road,
Cleveland Heights 18, Ohio
Organizational (Torah Umesorah) auspices. Organized 1943. All-Day school; 200 children, 10 teachers. School Board Chairman, Ben Konigsberg; Educational Director, Rabbi N. W. Dessler; Ass't. Principal, Rabbi Ch. T. Katz.

Heights Jewish Center School
14274 Superior Road,
Cleveland Heights, Ohio

Heights Yeshivah
1970 Taylor Road, Cleveland, Ohio

High School of Rabbinical College of Telshe
706 East 105th St., Cleveland, Ohio

Institute of Jewish Studies
10501 East Blvd., Cleveland, Ohio

Kinsman Jewish Center School
14623 Kinsman Road, Cleveland, Ohio

Lakeview Hebrew School
891 Lakeview Rd., Cleveland, Ohio

Lakeview Religious School
891 Lakeview Rd., Cleveland, Ohio

N'vai Zedek Synagogue School
11901 Union Ave., Cleveland, Ohio

Oheb Zedek Synagogue School
10915 Morison Ave., Cleveland, Ohio

Orthodox Jewish Children's Home
22199 Fairmount Blvd., Cleveland 18, Ohio

Park Synagogue School
3325 Euclid Hts. Road, Cleveland 18, Ohio

Park Synagogue
3325 Euclid Heights Blvd.,
Cleveland Heights, Ohio
Congregational auspices. Organized 1920. Weekday afternoon, Sunday school, Nursery All-Day school and Day Camp; 1075 children, 37 teachers. School Board Chairman, Myren Gurea; Educational Director, Sylvia J. Ginsberg.

Parkwood Yeshivah
Parkwood and Morison, Cleveland, Ohio

Rickoff Religious School
3500 E. 147th St., Cleveland, Ohio

Rowland Hebrew School
Bayard Rd., Cleveland, Ohio

Shaker Heights Hebrew School
Moreland, Lee Rds., Cleveland, Ohio

Suburban Temple School
Old Arcade, Cleveland, Ohio

Temple on the Hts. Religious School
3130 Mayfield Rd., Cleveland Heights, Ohio

The Temple Religious School
E. 105th at Ansel Rd., Cleveland 6, Ohio

The Temple Religious School
E. 105th at Ansel Road, Cleveland 6, Ohio
Congregational auspices. Organized 1858. Weekday afternoon and Sunday school; 1187 children, 48 teachers. School Board Chairman, Mrs. Herman Sampliner; also Mrs. Harry Cohen; Principal, Rabbi Earl S. Stone.

Union Yeshivah
E. 119th and Union, Cleveland, Ohio

United Jewish Religious Schools
10501 East Blvd., Cleveland 6, Ohio

United Jewish Religious Schools
10501 East Blvd., Cleveland, Ohio
Communal auspices. Sunday school; 595 children, 29 teachers. School Board Chairman, Eugene M. Klein; Principal, Mrs. Bernard Levitin.

University Heights Hebrew School
Fairmount and Belvoir Road, Cleveland, Ohio

University Heights Religious School
Fairmont and Belvoir, Cleveland, Ohio

West Side Religious School
Riverside School
14601 Montrose, Cleveland, Ohio

Workmen's Circle Schools
3467 E. 147th St., Cleveland, Ohio

Yeshivah Adath B'nai Israel
1846 Coventry Rd., Cleveland, Ohio

COLUMBUS

Agudas Achim Synagogue School
1021 Bryden Rd., Columbus, Ohio

Beth Jacob Cong. School
442 Donaldson, Columbus, Ohio

Columbus Hebrew School
1125 South College Ave., Columbus 13, Ohio

Columbus Hebrew School
1125 South College Ave.,
Columbus 13, Ohio
Communal auspices. Organized 1922. Weekday afternoon school; 175 children, 3 teachers. School Board Chairman, Dr. A. H. Kantor; Principal, Daniel Harrison.

Temple Israel Religious School
925 Bryden Rd., Columbus, Ohio

Temple Israel Religious School
925 Bryden Road, Columbus 5, Ohio
Congregational auspices. Organized 1846. Weekday afternoon and Sunday school; 272 children, 10 teachers. Principal, Mrs. M. J. Papurt; Jerome D. Folkman, Rabbi.

Tifereth Israel Religious School
1354 East Broad St., Columbus, Ohio

DAYTON

Beth Abraham Synagogue Center School
1306 Salem Ave., Dayton 6, Ohio

Beth Abraham Synagogue Center
1306 Salem Ave., Dayton 6, Ohio
Congregational auspices. Organized 1944. Sunday school; 300 children. School Board Chairman, Prof. Max Astrachan; Principal, Sidney Schultz; Joseph P. Sternstein, Rabbi.

Beth Jacob Religious School
1350 Kumler Ave., Dayton, Ohio

Dayton Hebrew Institute
855 Cornell Drive, Dayton 7, Ohio

Dayton Hebrew Institute
855 Cornell Drive, Dayton 7, Ohio
Communal auspices. Organized 1917. Weekday afternoon school; 157 children, 3 teachers. School Board Chairman, Dr. Morris M. Groban; Principal, Arthur C. Zidel.

Temple Israel Religious School
1821 Emerson Ave., Dayton 6, Ohio

EAST LIVERPOOL

Bnai Israel Religious School
Fifth & Monroe Sts., East Liverpool, Ohio

B'nai Jacob Religious School
119 E. 3rd St., East Liverpool, Ohio

ELYRIA

B'nai Abraham Hebrew School
356 Dennison Ave., Elyria, Ohio

EUCLID

Euclid Religious School
Shore Jr. High School
E. 222nd and Babbitt Rd., Euclid, Ohio

Euclid Jewish Center School
24151 Broardale Ave., Euclid, Ohio

FREEMONT

Beth Israel Religious School
514 Birchard St., Freemont, Ohio

HAMILTON

Beth Israel Synagogue School
6th and Butler, Hamilton, Ohio

B'nai Israel Religious School
9th and High Sts., Hamilton, Ohio

LIMA

Temple Beth Israel Religious School
208 S. Glenwood Ave., Lima, Ohio

MANSFIELD

B'nai Jacob Religious School
50 Sturgis Ave., Mansfield, Ohio

NEW PHILADELPHIA

Orthodox Jewish Center School
New Philadelphia, Ohio

PAINESVILLE

Bnai Brith Religious School
27 N. State St., Painesville, Ohio

PIQUA

Anshe Emeth Religious School
Caldwell St., Piqua, Ohio

SANDUSKY

Oheb Shalom Religious School
Sandusky, Ohio

SPRINGFIELD

S. Fountain Ave. Temple Religious School
536 S. Fountain Ave., Springfield, Ohio

STEUBENVILLE

Temple Beth El Religious School
608 N. 5th St., Steubenville, Ohio

B'nai Israel Hebrew School
128 S. Fifth St., Steubenville, Ohio

TOLEDO

Anshai Sefard Synagogue School
2030 Canton St., Toledo, Ohio

B'nai Israel Hebrew School
2247 Collingwood Ave., Toledo, Ohio

B'nai Jacob Synagogue School
State and 12th Sts., Toledo, Ohio

Collingwood Avenue Temple Religious School
Collingwood and Acklin, Toledo 10, Ohio

Collingwood Avenue Temple
Collingwood & Acklin, Toledo 10, Ohio
Congregational auspices. Sunday and Saturday morning school; 380 children, 20 teachers. School Board Chairman, Mrs. Robert Zimmerman; Principal, Mrs. Florence Mirsky.

Scharei Zedeck Synagogue School
Cor. Moore & Mulberry Sts., Toledo, Ohio

WARREN

Beth Israel Religious School
380 Mahoning Ave., N.W., Warren, Ohio .

Beth Israel Religious School
c/o Warren Jewish Center,
380 Mahoning Ave., N.W., Warren, Ohio
Congregational auspices. Organized 1925. Weekday afternoon and Sunday school; 100 children, 10 teachers. School Board Chairman, Milton Gordon; Principal, Rabbi Salamon Faber.

YOUNGSTOWN

Anshe Emeth Religious School
Elm St. and Park Ave., Youngstown, Ohio

Emanu-El Religious School
117 E. Rayon Ave., Youngstown, Ohio

Emanu-El Congregation
(Youngstown Hebrew Institute)
117 E. Rayon Ave., Youngstown, Ohio
Congregational auspices. Organized 1903. Weekday afternoon (80 children), and Sunday school (150 children); 7 teachers. School Board Chairman, Max A. Myerovich; Principal, Rabbi Harry Bolensky.

Rodef Sholom Religious School
Elm & Woodbine Sts., Youngstown, Ohio

Tzedek Religious School
93 E. Myrtle Ave., Youngstown, Ohio

ZANESVILLE

Beth Abraham Hebrew School
150 N. 7th St., Zanesville, Ohio

Beth Abraham School
150 N. 7th St., Zanesville, Ohio
Congregational auspices. Organized 1924. Weekday afternoon and Sunday school; 25 children, 2 teachers. School Board Chairman, Martin Zwelling; Principal, Rabbi Samuel Levi.

OKLAHOMA

ARDMORE

Temple Emeth Religious School
Ardmore, Okla.

OKLAHOMA CITY

Temple B'nai Israel Religious School
50 Broadway Circle, Oklahoma City, Okla.

Emanuel Hebrew School
900 N. W. 47th, Oklahoma City 6, Okla.

TULSA

Tulsa Hebrew School, Inc.
1700 Block South Owasso, Tulsa, Okla.

Tulsa Hebrew School, Inc.
1700 Block South Owasso, Tulsa, Okla.
Communal auspices. Organized 1918. Weekday afternoon school; 60 children, 2 teachers.

Temple Israel Religious School
1602 S. Rockford, Tulsa 14, Okla.

OREGON

PORTLAND

Ahavai Sholom Synagogue School
1436 S.W. Park Ave., Portland, Ore.

Temple Beth Israel Religious School
19th and Flanders St., Portland 9, Ore.

East Side Hebrew School
2531 N.E. 16th Ave., Portland, Ore.

Neveh Zedek Religious School
S.W. 6th & Hall St., Portland, Ore.

Portland Hebrew Schools
3030 S.W. 2nd Ave., Portland, Ore.

Portland Hebrew Schools
3030 S. W. 2nd Ave., Portland, Oregon. Organized 1916. Three branches; Weekday afternoon schools; Total 135 children, 4 teachers. School Board Chairman, Dr. J. L. Holzman; Principal, H. I. Chernichowsky.

PENNSYLVANIA

ABINGTON

Old York Road Temple Religious School
Noble Hill, Abington, Pa.

ALIQUIPPA

Agudath Achim Synagogue School
501 Church St., Aliquippa, Pa.

ALLENTOWN

Temple Beth El Religious School
17th & Hamilton Sts., Allentown, Pa.

Jewish Community Center Hebrew School
245 N. 6th St., Allentown, Pa.

Keneseth Israel Religious School
26 N. 13th St., Allentown, Pa.

Sons of Israel Synagogue School
600 Tilghman St., Allentown, Pa.

ALTOONA

Agudas Achim Synagogue School
929 29th St., Altoona, Pa.

Beth Israel Religious School
3004 Union Ave., Altoona, Pa.

AMBRIDGE

Beth-Samuel Hebrew School
463 Maplewood Ave., Ambridge, Pa.

BANGOR

Jewish Center School
Bangor, Pa.

BEAVER FALLS

Agudath Achim Hebrew School
P.O. Box 293, Beaver Falls, Pa.

Beaver Valley Hebrew School
1306 8th Ave., Beaver Falls, Pa.

Beaver Valley Hebrew Religious School
1306 8th Ave., Beaver Falls, Pa. Communal and organizational auspices. Organized 1914. Sunday school; 70 children, 9 teachers. School Board Chairman, Mrs. David Froimsen; Director, Rabbi A. Stanley Dreyfus; Supervisor, J. Quint Salmon.

BETHLEHEM

Brith Sholom Community Center School
200 W. Packer Ave., Bethlehem, Pa.

BERWICK

Ohev Sholom Religious School
309 Vine St., Berwick, Pa.

BLOOMSBURG

Beth Israel Religious School
Fourth St., Bloomsburg, Pa.

BRADFORD

Temple Beth Israel Religious School
South Ave. & Corydon St., Bradford, Pa.

Beth Zion Religious School
Bradford, Pa.

BRISTOL

Ahavath Achim Religious School
Pond St., Bristol, Pa.

BUTLER

Bnai Abraham Hebrew School
201 Fifth Ave., Butler, Pa.

CARBONDALE

The Synagogue School
Carbondale, Pa.

CARNEGIE

Carnegie Religious School
707 Idlewood Ave., Carnegie, Pa.

CHAMBERSBURG

Sons of Israel Religious School
Second & King Sts., Chambersburg, Pa.

CHESTER

Ohev Sholom Religious School
8th & Welsh Sts., Chester, Pa.

COATESVILLE

Beth Israel Religious School
5th Ave. & Harmony St., Coatesville, Pa.

DARBY

Agudath Israel Synagogue
641 Columbia Ave., Darby, Pa.

Darby Religious School
8 N. 6th St., Darby, Pa.

Upper Darby Synagogue Center
7053-W. Garrett Road, Upper Darby, Pa.

Temple Israel School
501 Bywood Ave., Upper Darby, Pa.

DARLING

Jewish Religious School
Delaware County, Darling, Pa.

DONORA

Ohav Sholom Synagogue School
2nd and Thompson Ave., Donora, Pa.

DUBOIS

Sons of Israel Synagogue School
DuBois, Pa.

DUQUESNE

Beth Jacob Synagogue School
South 2nd St., Duquesne, Pa.

EASTON

Bnai Abraham Religious School
600 Ferry St., Easton, Pa.

B'rith Sholom Religious School
S. 6th St., Easton, Pa.

EAST STROUDSBURG

Temple Israel Religious School
Brown St., East Stroudsburg, Pa.

ERIE

Ansche Hesed Temple Religious School
10th & Liberty Sts., Erie, Pa.

Brith Sholom Hebrew Institute
138 E. 18th St., Erie, Pa.

Jewish Center School
133 East 23rd St., Erie, Pa.

GLEN MILLS

Jewish Religious School
Glen Mills School, Glen Mills, Pa.

GREENSBURG

B'nai Israel Synagogue School
Greensburg, Pa.

Emanu El Religious School
219 N. Pennsylvania Ave., Greensburg, Pa.

HANOVER

Hanover Hebrew Cong. School
6 Center Square, Hanover, Pa.

HARRISBURG

Beth El Temple School
Front & Wisconisco Sts., Harrisburg, Pa.

Beth El Temple School
Front & Wisconisco Sts., Harrisburg, Pa. Congregational auspices. Organized 1936. Weekday afternoon and Sunday school; 146 children, 7 teachers. School Board Chairman, Simon Brenner; Principal, Cantor Abraham Reiseman.

Ohev Sholom Religious School
Front & Seneca Sts., Harrisburg, Pa.

Kesher Israel Synagogue School
P.O. Box 414, Harrisburg, Pa.

Yeshiva Academy
1110 N. Third St., Harrisburg, Pa.

Yeshiva Academy of Harrisburg
1110 N. Third St., Harrisburg, Pa. Organizational auspices. Organized 1944. All-Day school; 112 children, 6 teachers. School Board Chairman, Aaron S. Feinerman; Principal, Rabbi David L. Silver.

HAVERFORD

Adath Israel Synagogue School
515 Lancaster Ave., Haverford, Pa.

HAZELTON

Agudas Israel Synagogue Israel
N. Pine St., Hazelton, Pa.

Beth Israel Synagogue School
127 W. Birch St., Hazelton, Pa.

HOMESTEAD

Rodef Shalom Synagogue School
Homestead, Pa.

HONESDALE

Beth Israel Religious School
Honesdale, Pa.

HUNTINGTON

Agudas Achim Synagogue School
Huntington, Pa.

INDIANA

Hebrew Unity Synagogue School
Main St., Indiana, Pa.

JEANETTE

Chevrah Sholom Synagogue School
Gaskill Ave., Jeanette, Pa.

JOHNSTOWN

Beth Zion Religious School
700 Indiana St., Johnstown, Pa.

Rodef Sholom Hebrew School
51 Iron St., Johnstown, Pa.

KITTANNING

Knesseth Israel Religious School
599 N. Water St., Kittanning, Pa.

LANCASTER

Beth El Synagogue School
Lancaster, Pa.

Shaarai Shomayim Religious School
Duke & James Sts., Lancaster, Pa.

Degel Israel Synagogue School
416 Chester St., Lancaster, Pa.

LANSDALE

Beth Israel Synagogue School
28 E. 5th St., Lansdale, Pa.

LANSFORD

Jewish Congregation School
Lansford, Pa.

LEBANON

Beth Israel Hebrew School
624 Chestnut St., Lebanon, Pa.

Beth Israel Hebrew School
624 Chestnut St., Lebanon, Pa.
Congregational auspices. Organized 1910. Weekday afternoon and Sunday school; 123 children, 4 teachers. School Board Chairman, Jack Cetron; Principal, Rabbi Israel E. Botwinick.

LEHIGHTON

Temple Israel Hebrew School
Bankway St., Lehighton, Pa.

LEWISTOWN

Ohav Shalom Synagogue School
20 E. 3rd St., Lewistown, Pa.

LOCK HAVEN

The Synagogue School
Lock Haven, Pa.

McKEESPORT

Temple B'nai Israel Religious School
Shaw Ave., McKeesport, Pa.

Temple B'nai Israel Religious School
Shaw Ave., McKeesport, Pa.
Congregational auspices. Organized 1913. Weekday afternoon, Sunday, All-Day school; 175 children, 12 teachers. School Board Chairman, Dr. Frank Bortz, President; Superintendent, William Kaelter; Wolli Kaelter, Rabbi.

Hebrew Center School
Wylie Ave., McKeesport, Pa.

MEDIA

Beth Israel Synagogue School
Media, Pa.

MONESSEN

Kneseth Israel Synagogue School
144 Schoonmaker Ave., Monessen, Pa.

MT. CARMEL

Tifereth Israel Synagogue School
123 S. Maple St., Mt. Carmel, Pa.

MUNHALL

Homstead Hebrew School
622 13th St., Munhall, Pa.

NEW CASTLE

Temple Israel Religious School
Highland & Moody Aves. New Castle, Pa.

Tifereth Israel Synagogue School
Jefferson St., New Castle, Pa.

NEW KENSINGTON

Beth Jacob Hebrew School
1040 Kenneth Ave., New Kensington, Pa.

NORRISTOWN

Tiferes Israel Community Center School
Brown and Powell Sts., Norristown, Pa.

PHILADELPHIA

Adath Jeshurun Hebrew School
2109 N. Broad St., Phila. 22, Pa.

Adath Zion Hebrew School
4334 Paul St., Phila. 24, Pa.

Ahavath Israel Hebrew School
6817 N. 16th St., Phila. 26, Pa.

Ahavath Israel Hebrew School
2302 N. Mascher St., Phila. 24, Pa.

Aitz Chaim Hebrew School
3113 W. Cumberland St., Phila. 32, Pa.

A. J. Melrose Park Br. School
Ansley Ave. & York Rd., Phila. 26, Pa.

Akiba Hebrew Academy
2127 N. 33rd St., Phila. 21, Pa.

Akiba Hebrew Academy
2127 N. 33rd St., Philadelphia 21, Pa.
Organizational auspices. Organized 1946. All-Day school; 100 children, 11 teachers. School Board Chairman, Martin J. Feld; Principal, Dr. Irving Agus.

Beth Am Israel Hebrew School
5720 Beaumont Ave., Philadelphia 43, Pa.

Beth El Hebrew School
58th & Walnut Sts., Phila. 39, Pa.

Beth David Reform Religious School
5220 Wynnefield Ave., Phila. 31, Pa.

Beth Israel Hebrew School
32nd & Montgomery Ave., Phila. 21, Pa.

Beth Israel Religious School
32nd and Montgomery Ave.,
Philadelphia, Pa.
Congregational auspices. Organized 1840. Weekday afternoon and Sunday school; 185 children, 5 teachers. School Board Chairman, Benjamin Kushner; Principal, Rabbi Meyer Finkelstein.

Beth Jacob Synagogue School
314 Catherine St., Phila. 7, Pa.

Beth Jacob All-Day School
314-20 Catharine St., Philadelphia, Pa.
Communal auspices. Organized 1946. All-Day school; 147 children, 12 teachers. School Board Chairman, Jack Zweig; Principal, Rabbi Felix Friefelder; Executive Secretary, Mrs. Esther Gilbert.

Beth Judah of Logan Hebrew School
4820 N. 11th St., Phila. 41, Pa.

Beth Judah of West Phila. Hebrew School
5426 Sansom St., Phila. 39, Pa.

Beth Tfillas Israel Hebrew School
40th & Powelton Sts., Phila. 4, Pa.

Beth Sholom Hebrew School
Broad & Courtland Sts., Phila. 40, Pa.

Beth Sholom Congregation Religious School
Broad & Courtland Sts., Philadelphia, Pa.
Congregational auspices. Weekday afternoon and Sunday school; 331 children, 17 teachers; Principal, Isadore Glassman.

Beth Uziel Hebrew School
441 E. Wyoming Ave., Phila. 20, Pa.

Temple Beth Zion Hebrew School
318 S. 19th St., Phila. 3, Pa.

Bialik Folk School
5862 Larchwood Ave., Phila. 43, Pa.

Boulevard Temple Religious School
8039 Frankford Ave., Phila. 36, Pa.

B'nai Aaron Hebrew School
5300 Euclid Ave., Phila. 31, Pa.

Bnai Halberstam Hebrew School
6th & Green Sts., Phila. 23, Pa.

Bnai Israel Hebrew School
10th & Ruscomb Sts., Phila. 41, Pa.

B'nai Israel of Olney Hebrew School
307 W. Tabor Road, Phila. 20, Pa.

B'nai Jeshurun Hebrew School
33rd St. above Diamond St., Phila. 21, Pa.

Bnai Yitschok Hebrew School
258 E. Roosevelt Blvd., Phila. 20, Pa.

Bnai Yoshiah Hebrew School
Georges Lane & Berks St., Phila. 31, Pa.

Brith Israel Hebrew School
"D" St. & Roosevelt Blvd., Phila. 20, Pa.

Brith Sholom Hebrew School
63rd & Greenway, Phila. 42, Pa.

Central Hebrew School
428 Bainbridge St., Phila. 47, Pa.

Dinazon Folk School
4035 W. Girard Ave., Phila. 4, Pa.

Ephraim Lederer Religious School
6027-29 Chestnut St., Phila. 39, Pa.

Emanu-El Hebrew School
York Rd. & Stenton Ave., Phila. 42, Pa.

Elkins Park Temple Center Religious School
8201 High School Road, Phila. 26, Pa.

Ezrath Israel Hebrew School
69th & Ogontz, Phila. 38, Pa.

Germantown Jewish C. C. School
Lincoln Drive & Ellet St., Phila. 19, Pa.

Germantown Jewish Centre
Lincoln Drive & Ellet St., Philadelphia, Pa.
Congregational auspices. Organized 1936. Weekday afternoon and Sunday school; 321 children, 19 teachers. School Board Chairman, Mrs. Benjamin Weinrach; Principal, William B. Lakritz; Elias Charry, Rabbi.

Germantown Religious School
29 W. Rittenhouse St., Phila. 44, Pa.

Grace Lederer Religious School
S.E. 10th & Ruscomb, Phila. 41, Pa.

Har Zion Temple School
2258 Georges Lane, Phila. 31, Pa.

Halberstam Religious School
610 N. 6th St., Phila. 23, Pa.

Hebrew High School
Marshall & Porter Sts., Phila. 48, Pa.

Isaac Leeser Religious School
506 Pine St., Phila. 6, Pa.

Isabella H. Rosenbach Religious School
3012 W. Cumberland St., Phila. 32, Pa.

Temple Israel Hebrew School
1981 Upland Way, Phila. 31, Pa.

Temple Israel of Wynnefield
1981 Upland Ave., Philadelphia 31, Pa.
Congregational auspices. Organized 1940. Weekday afternoon and Sunday school; 170 children, 6 teachers. School Board Chairman, Nathan Brownstein; Principal, Rabbi Sherman Novoseller.

Ivy Ridge Jewish C. C. School
Green Lane & Silverwood St., Phila. 28, Pa.

Ivyridge Religious School
Green Lane & Silverwood St., Phila. 28, Pa.

Jewish Religious School
Pa. School for the Deaf
7500 Germantown Ave., Phila. 19, Pa.

Jewish Religious School
Strawberry Mansion Day Nursery
2031 N. 33rd St., Phila. 21, Pa.

Jewish Religious School
Community Center for the Deaf
1516 W. Girard Ave., Phila. 30, Pa.

Jewish Religious School
Children's Heart Hospital
Conshocken Ave., Phila. 31, Pa.

Jewish Religious School
Overbrook School for the Blind
64th & Malvern Ave., Phila. 31, Pa.

Jewish Educational Center #2
Marshall & Porter Sts., Phila. 48, Pa.

Temple Judea Religious School
6929 N. Broad St., Phila. 26, Pa.

Kensington Jewish C. C. School
2027 E. Allegheny Ave., Phila. 34, Pa.

Kensington Religious School
2027 E. Allegheny Ave., Phila. 34, Pa.

Kneses Israel Hebrew School
984 N. Marshall St., Phila. 23, Pa.

Keneseth Israel Religious School
1717 N. Broad St., Phila. 22, Pa.

Kindergarten Folk School
4035 W. Girard Ave., Phila. 4, Pa.

Lenas Hazedek Hebrew School
5940 Larchwood Ave., Phila. 43, Pa.

Maimonides Religious School
980 N. Marshall St., Phila. 23, Pa.

Mendele Folk School
2544 N. 32nd St., Phila. 32, Pa.

Mikvah Israel Synagogue School
Broad & York Sts., Phila. 32, Pa.

Minnie Mayer Religious School
"Y"
Broad & Pine Sts., Phila. 47, Pa.

Mittle Shule
4035 W. Girard Ave., Phila. 4, Pa.

Montefiore Hebrew School
8th near Cambria, Phila. 33, Pa.

Neighborhood Centre Religious School
428 Bainbridge St., Phila. 48, Pa.

N.E. Jewish C. C. School
4301 Tyson St., Phila. 35, Pa.

Ohavas Chesed Hebrew School
29 W. Rittenhouse St., Phila. 44, Pa.

Ohev Zedek Hebrew School
7th & Oxford Sts., Phila. 22, Pa.

Ohev Zedek Religious School
7th & Oxford Sts., Phila. 22, Pa.

Overbrook Park Cong. School
7401 Woodbine Ave., Phila. 31, Pa.

Oxford Circle J. C. C. School
1134 Hellerman St., Phila. 11, Pa.

Oxford Circle C. C. Religious School
6506 N. Uber St., Phila. 38, Pa.

Oxford Circle Talmud Torah
6300 Summerdale Ave., Phila., Pa.

Parkside Hebrew School
3940 W. Girard Ave., Phila. 4, Pa.

Rodeph Sholom Religious School
615 N. Broad St., Phila. 23, Pa.

Religious School
Downtown Hebrew Day Nursery
366 Snyder Ave., Phila. 48, Pa.

Roosevelt Blvd. Religious School
258 E. Roosevelt Blvd., Phila. 20, Pa.

Shaare Shomayim Hebrew School
23rd & Wharton Sts., Phila. 46, Pa.

Shaari Zedek Hebrew School
S.E. 52nd & Columbia Ave., Phila. 31, Pa.

Shaari Zedek Religious School
S.E. 52nd & Columbia, Phila. 31, Pa.

Temple Sinai School
Washington Lane & Limekiln Pike,
Phila. 38, Pa.

Temple Sholom School
Large St. & Roosevelt Blvd., Phila. 24, Pa.

Temple Sholom Religious School
Large St. & Roosevelt Blvd.,
Philadelphia, Pa.
Congregational auspices. Organized 1940. Weekday afternoon and Sunday school; 550 children, 12 teachers. School Board Chairman, Jack L. Goldberg; Principal, Meyer Samberg; Pichos J. Chazin, Rabbi.

Sirkin Folk School
1729 S. 6th St., Phila. 48, Pa.

Tikvoh Chadoshoh Hebrew School
1715 N. Broad St., Phila. 22, Pa.

Tikvas Israel Hebrew School
41st & Viola Sts., Phila. 4, Pa.

Tikvas Israel Religious School
41st & Viola Sts., Phila. 4, Pa.

West Oak Lane T. T. & Yeshivo
1524 Champlost Ave., Phila. 41, Pa.

West Phila. Jewish C. C. School
63rd & Ludlow Sts., Phila. 39, Pa.

William Morris Religious School
441 E. Wyoming Ave., Phila. 20, Pa.

Workmen's Circle High School
1506 N. 7th St., Phila. 22, Pa.

Workmen's Circle School #1
1506 N. 7th St., Phila. 22, Pa.

Workmen's Circle School #2
4851 N. 7th St., Phila. 20, Pa.

Workmen's Circle School #3
3103 Dauphin St., Phila. 32, Pa.

Workmen's Circle School #4
3920 W. Girard Ave., Phila. 4, Pa.

Workmen's Circle School #5
6055 Castor Ave., Phila. 24, Pa.

Workmen's Circle School #7
423 Snyder Ave., Phila. 48, Pa.

Workmen's Circle School #11
1540 N. 15th St., Phila., Pa.

Workmen's Circle School #12
4862 "D" St., Phila. 20, Pa.

Workmen's Circle School #15
8034 Thouron St., Phila. 19, Pa.

Wynnefield Yiddische Folk School
5353 Gainor Rd., Phila. 31, Pa.

Yeshivo Mishkan Israel & Central T. T.
1646 N. Franklin St., Phila. 22, Pa.

Yeshivo Ohel Moshe
3001 W. Berks St., Phila. 21, Pa.

Yeshivo Torah M'Zion of West Phila.
6003 Larchwood Ave., Phila. 43, Pa.

PHOENIXVILLE

B'nai Jacob Synagogue
124 Main St., Phoenixville, Pa.

PITTSBURGH

Adath Jeshurun Hebrew School
5643 Margaretta St., Pittsburgh 6, Pa.

Beth El Hebrew School
1910 Broadway, Pittsburgh 16, Pa.

Beth Shalom Hebrew Schools
Beacon St. & Shady Ave., Pittsburgh 17, Pa.

Beth Yehuda Religious School
Chateau & Page Sts., Pittsburgh 33, Pa.

B'nai Emunoh Hebrew School
4315 Murray Ave., Pittsburgh 17, Pa.

B'nai Emunoh Religious School
4315 Murray Ave., Pittsburgh 17, Pa.

B'nai Israel Hebrew School
327 N. Negley Ave., Pittsburgh 6, Pa.

B'nai Zion Religious School
Lang & Hamilton Aves., Pittsburgh 8, Pa.

Hebrew Institute of Pittsburgh
6323-25, 6401-05 Forbes St.,
Pittsburgh 17, Pa.

Hebrew Institute of Pittsburgh
6323-25 Forbes St., Pittsburgh 17, Pa.
Communal auspices. Organized 1913. Weekday afternoon, Sunday, Adult, Day Camp school; 512 children, 20 teachers. Chairman, Education Committee, Mrs. Sidney S. Munter; Ed. Dir., Solomon Abrams; Exec. Dir., Israel A. Abrams.

Hillel Academy Day School
4860 Ellsworth Ave., Pittsburgh 6, Pa.

Poale Zedeck Hebrew School
Shady Ave. & Tilbury St., Pittsburgh 17, Pa.

Rabbi Sivitz Talmud Torah
728 N. Negley Ave., Pittsburgh 6, Pa.

Shaare Torah Hebrew School
2317 Murray Ave., Pittsburgh 17, Pa.

Temple Sinai Religious School
1505 Forbes St., Pittsburgh 17, Pa.

Torath Chaim Religious School
728 N. Nagley Ave., Pittsburgh 6, Pa.

Tree of Life Hebrew School
218 Craft Ave., Pittsburgh 13, Pa.

Bnai Israel—Tree of Life
218 Craft Ave., Pittsburgh 13, Pa.
Congregational auspices. Organized 1865. Weekday afternoon, Sunday, Sabbath school; 143 children, 9 teachers. School Board Chairman, A. I. Lichter; Principal, Marcus Rosenthal.

Yeshivah Achei Tmimim Parochial School
4868 Ellsworth Ave., Pittsburgh 6, Pa.

PITTSTON

Agudath Achim Religious School
62 Broad St., Pittston, Pa.

POTTSTOWN

Mercy & Truth Synagogue School
High & Warren Sts., Pottstown, Pa.

POTTSVILLE

Oheb Zedek Synagogue Center School
314 W. Arch St., Pottsville, Pa.

Oheb Zedek Synagogue Center
314 W. Arch St., Pottsville, Pa.
Communal auspices. Weekday afternoon and Sunday school; 130 children, 6 teachers. School Board Chairman, A. Harold Leisawitz; Principal, Rabbi J. Harold Romirowsky.

READING

Kesher Zion Hebrew School
Eckert & Perkiomen, Reading, Pa.

Temple Oheb Sholom Religious School
Perkiomen Ave. & 13th St., Reading, Pa.

SCRANTON

Central Talmud Torah
440 Wyoming Ave., Scanton, Pa.

Hebrew Day School
Madison Corner Vine, Scranton, Pa.

Hebrew Day School
Madison Corner Vine, Scranton, Pa.
Organizational auspices. Organized 1948. All-Day school; 71 children, 3 teachers. School Board Chairman, Alex Fink; Principal, Rabbi Aaron Paperman.

Temple Israel Hebrew School
Monroe & Gibson Sts., Scranton, Pa.

Madison Ave. Temple Religious School
523 Madison Ave., Scranton 10, Pa.

South Side Talmud Torah
515 S. Washington Ave., Scranton, Pa.

SHARON

Temple Beth Israel Religious Schools
Shenango Ave., Sharon, Pa.

Temple Beth Israel Religious Schools
Shenango Ave., Sharon, Pa.
Congregational auspices. Organized 1916. Weekday afternoon and Sunday school; 109 children, 8 teachers. School Board Chairman, Martin Shanks; Principal, Rabbi Meyer M. Abramowitz.

SHENANDOAH

Kehillath Israel Religious School
Oak & Jardin St., Shenandoah, Pa.

SUNBURY

Temple Beth El Hebrew School
249 Arch St., Sunbury, Pa.

UNIONTOWN

Temple Israel Religious School
24 West Main St., Uniontown, Pa.

Tree of Life Congregation Religious School
Pennsylvania Ave., Uniontown, Pa.

WARREN

Tifereth Israel Religious School
Warren, Pa.

WEST CHESTER

Kesher Israel Hebrew School
206 N. Church St., West Chester, Pa.

WILKES-BARRE

B'nai B'rith Religious School
175 S. Washington St., Wilkes-Barre, Pa.

Ohav Zedek Foundation School
339 South River St., Wilkes-Barre, Pa.

Ohev Zadek Religious School
242 S. Franklin St., Wilkes-Barre, Pa.

Temple Israel Religious School
239 S. River St., Wilkes-Barre, Pa.

Wilkes-Barre Hebrew Institute
226 E. Northampton St., Wilkes-Barre, Pa.

WILKINSBURG

Beth Israel Religious School
759 Penn Ave., Wilkinsburg, Pa.

WILLIAMSPORT

Beth Ha Sholom Religious School
145 Union Ave., Williamsport, Pa.

Ohev Sholom Religious School
326 W. Edwin St., Williamsport, Pa.

WYNNEWOOD

Temple Adath Israel of the Main Line
Montgomery Ave. & Wynnewood Road,
Wynnewood, Pa.

YEADON

Beth Tefiloh Synagogue School
West Cobbs Creek Parkway & Whitney Ave.,
Yeadon, Pa.

YORK

Beth Israel Religious School
139 S. Beaver, York, Pa.

RHODE ISLAND

NEWPORT

Touro Synagogue School
Touro St., Newport, R. I.

PAWTUCKET

Ahavat Sholom Synagogue School
13 Jackson St., Pawtucket, R. I.

PROVIDENCE

Ahavath Sholom Hebrew School
Howell & Scott Sts., Providence, R. I.

Temple Beth El School
668 Broad St., Providence, R. I.

Temple Beth El School
668 Broad St., Providence, R. I.
Congregational auspices. Organized about 1875. Weekday afternoon and Sunday school; 230 children, 17 teachers. School Board Chairman, Irwin S. Silverman; Principal, Bernard Segal; Adm. Dir., Matilda J. Pincus.

Temple Beth Israel School
155 Niagara St., Providence 7, R. I.

Temple Emanu-El Religious School
295 Morris Ave., Providence, R. I.

Temple Emanu-El Religious School
295 Morris Ave., Providence, R. I.
Congregational auspices. Weekday afternoon (120 children) and Sunday school (580 children). School Board Chairman, Julius G. Robinson; Principal, Aaron Klein.

Jewish Center School
65 Benefit St., Providence, R. I.

Providence All-Day School
151 Waterman St., Providence, R. I.

WESTERLY

Sharah Zedek Synagogue School
Westerly, R. I.

WOONSOCKET

Bnai Israel Hebrew School
28 Hamlet Ave., Woonsocket, R. I.

Cong. B'nai Israel Hebrew School
28 Hamlet Ave., Woonsocket, R. I.
Congregational auspices. Organized about 1925. Weekday afternoon and Sunday school; 107 children, 7 teachers. School Board Chairman, Arthur Kornstein; Principal, Morris W. Shoham.

Woonsocket Hebrew School
463 Park Ave., Woonsocket, R. I.

SOUTH CAROLINA

BEAUFORT

Beth Israel Synagogue School
Beaufort, S. C.

CHARLESTON

Temple Beth Elohim Religious School
Hasell St., Charleston, S. C.

Charleston Hebrew Institute
180 Rutledge Ave., Charleston 15, S. C.

Emanu El Synagogue School
Gordon St. & 11th Ave., Charleston, S. C.

COLUMBIA

Beth Sholom Synagogue School
1719 Marion St., Columbia, S. C.

Tree of Life Synagogue School
1320 Lady St., Columbia, S. C.

FLORENCE

Temple Beth Israel Religious School
Florence, S. C.

GREENVILLE

Temple of Israel Religious School
Greenville, S. C.

SPARTANSBURG

Temple Bnai Israel Religious School
503 Sherwood Circle, Spartansburg, S. C.

SUMTER

Temple Sinai Religious School
13 Church St., Sumter, S. C.

WATERBORO

Mt. Sinai Synagogue School
Waterboro, S. C.

SOUTH DAKOTA

ABERDEEN

Bnai Isaac Synagogue School
202 N. Kline St., Aberdeen, S. D.

SIOUX FALLS

Sons of Israel Synagogue School
610 South Dakota Ave., Sioux Falls, S. D.

Temple Mt. Zion Religious School
1308 S. Phillips Ave., Sioux Falls, S. Dakota

TENNESSEE

BROWNSVILLE

Adas Israel Religious School
Brownsville, Tenn.

CHATTANOOGA

B'nai Zion Hebrew Academy
Vine & Mable Sts., Chattanooga 3, Tenn.

Ochs Memorial Temple Religious School
McCallie Ave., Chattanooga 3, Tenn.

CLARKSVILLE

Temple Beth El Religious School
Clarksville, Tenn.

JACKSON

Temple B'nai Israel Religious School
Jackson, Tenn.

KNOXVILLE

Heska Amuna Synagogue School
529 W. 5th Ave., Knoxville, Tenn.

Jewish Comm. Center Religious School
621 W. Vine Ave., Knoxville 16, Tenn.

MEMPHIS

Anshei Sphard Synagogue School
285 North November Sixth St.,
Memphis, Tenn.

Beth El Emeth Synagogue School
165 Poplar Ave., Memphis, Tenn.

Temple Israel Religious School
Poplar & Montgomery Sts., Memphis 4, Tenn.

Memphis Hebrew Academy
247 Washington, Memphis, Tenn.

Memphis Talmud Torah
247 Washington St., Memphis, Tenn.

NASHVILLE

Shearith Israel Talmud Torah
3600 West End Ave., Nashville 5, Tenn.

Sherith Israel Talmud Torah
Fifth Avenue Synagogue, Nashville, Tenn.

Vine St. Temple Religious School
136—7th Ave., No., Nashville 3, Tenn.

West End Talmud Torah
3814 West End Ave., Nashville, Tenn.

TEXAS

AMARILLO

Temple B'nai Israel Religious School
2224 Taylor St., Amarillo, Texas

AUSTIN

Agudas Achim Religious School
301 E. 10th St., Austin, Texas

Temple Beth Israel Religious School
3206 Kerbey Lane, Austin, Texas

Temple Beth Israel Religious School
P.O. Box 1811, Austin, Texas
Congregational auspices. Organized 1876. Weekday afternoon and Sunday school; 40 children. Principal, Mrs. Bertram Klausner; Bertram Klausner, Rabbi.

BEAUMONT

Temple Emanuel Religious School
Forrest and Broadway, Beaumont, Texas

Kol Israel Talmud Torah
Cor. Elizabeth & Pine Sts., Beaumont, Texas

CORPUS CHRISTI

Temple Beth El Religious School
229 Leming, Corpus Christi, Texas

Temple Beth El Religious School
229 Leming, Corpus Christi, Texas
Congregational auspices. Organized 1932. Weekday afternoon and Sunday school; 125 children, 13 teachers. School Board Chairman, Rabbi Sidney Wolf; Principal, Rabbi Sidney Wolf.

B'nai Israel Synagogue School
1514 South Brownlee Blvd.,
Corpus Christi, Texas

CORSICANA

Agudas Achim Hebrew School
513 W. 4th St., Corsicana, Texas

DALLAS

Dallas Hebrew School
1723 Peabody, Dallas 15, Texas

Temple Emanuel Religious School
1900 South Blvd., Dallas 15, Texas

Hertze Chaikel Talmud Torah
1723 Peabody Ave., Dallas, Texas

Shearith Israel Synagogue School
Park Ave. at Eakin, Dallas 1, Texas

EL PASO

B'nai Zion Talmud Torah
210 Cliff St., El Paso, Texas

Mt. Sinai Temple Religious School
900 N. Oregon, P.O. Box 1367,
El Paso, Texas

FT. WORTH

Ahavat Shalom Religious School
819 Taylor St., Ft. Worth, Texas

Temple Beth El Religious School
3645 West Biddison, Fort Worth, Texas

Hebrew Institute
819 Taylor St., Ft. Worth, Texas

GALVESTON

Beth Jacob Cong. School
24th & Avenue K, Galveston, Texas

Beth Jacob Congregation School
24th & Avenue K, Galveston, Texas
Congregational auspices. Organized 1931. Weekday afternoon school; 30 children, 2 teachers. School Board Chairman, Mr. Baum; Principal, Rabbi Louis Feigon.

B'nai Israel Religious School
22nd at Avenue I, Galveston, Texas

HOUSTON

Adath Emeth Religious School
Cleburne & Ennis Sts., Houston, Texas

Adath Israel Synagogue School
3815 Live Oak, Houston, Texas

Beth Israel Cong. Religious School
1418 Holman, Houston 4, Texas

Beth Israel Congregation Religious School
1418 Holman, Houston 4, Texas
Congregational auspices. Organized 1854. Sunday school; 270 children, 17 teachers. School Board Chairman, Mrs. William Stern; Principal, Rabbi Robert J. Schur.

Beth Jacob Synagogue School
Cleburne at Hamilton Sts., Houston, Texas

Beth Yeshurun Synagogue School
Crawford & Lamar, Houston, Texas

Emanu-el Cong. Religious School
1500 Sunset Blvd., Houston 5, Texas

Emanu-El Congregation Religious School
1500 Sunset Blvd., Houston 5, Texas
Congregational auspices. Organized 1944. Weekday afternoon and Sunday school; 506 children, 21 teachers. School Board Chairman, David H. White; Principal, Albert Gordon.

Orthodox Synagogue School
Chartres at Clay, Houston, Texas

KILGORE

Beth Sholom Religious School
Box 1268, Kilgore, Texas

LUBBOCK

Shearith Israel Religious School
1708 23rd St., Lubbock, Texas

MARSHALL

Moses Montefiore Temple Religious School
P..O Box 894, Marshall, Texas

PORT ARTHUR

Rodef Sholom Religious School
3939—3rd St., Port Arthur, Texas

SAN ANTONIO

Temple Beth El Religious School
211 Belknap Place, San Antonio 1, Texas

Hebrew Institute
112 E. Quincy, San Antonio, Texas

Hebrew Institute (Talmud Torah and Kindergarten) of San Antonio
112 E. Quincy, San Antonio, Texas
Communal auspices. Organized 1907. Weekday afternoon school. 150 children; 4 teachers. School Board Chairman, Sol Frank; Educ. Dir., Bernard Cohen.

TEXARKANA

Temple Mt. Sinai Religious School
1312 Walnut St., Texarkana, Texas

TYLER

Ahavath Achim Synagogue School
237 S. Bois D'Arc, Tyler, Texas

Temple Beth El Religious School
1102 S. Augusta Ave., Tyler, Texas

WACO

Agudath Jacob Synagogue School
618 Columbus Ave., Waco, Texas

Temple Rodef Sholom Religious School
924 Washington Ave., Waco, Texas

WHARTON

Temple Shearith Israel Hebrew School
613 N. Rusk St., Wharton, Texas

WICHITA FALLS

House of Jacob Synagogue School
412 Lamar, Wichita Falls, Texas

UTAH

SALT LAKE CITY

Montefiore Synagogue School
355 South Third St., Salt Lake City, Utah

Salt Lake City Hebrew School
P.O. Box 603, Salt Lake City 9, Utah

VERMONT

BARRE

Tiphereth Mosheh Synagogue School
Barre, Vermont

BURLINGTON

Chai Zedeck Synagogue School
264 N. Winooski Ave., Burlington, Vt.

Hebrew Free School
264 N. Winooski Ave., Burlington, Vt.
Congregational auspices. Organized 1910. Weekday afternoon school; 60 children, 3 teachers. Principal, Harry Kahn.

NEWPORT

Beth Israel Synagogue School
Main St., Newport, Vt.

RUTLAND

Jewish Center School
96 Grove, Rutland, Vermont.

VIRGINIA

ALEXANDRIA

Agudas Achim Synagogue School
1400 Russell St., Alexandria, Va.

Temple Beth El Religious School
206 N. Washington St., Alexandria, Va.

ARLINGTON

Arlington Jewish Center School
2920 Lee Blvd., Arlington, Va.

BRISTOL

Jewish Temple Religious School
Bristol, Va.

CHARLOTTESVILLE

Temple Beth Israel Religious School
3rd & Jefferson, Charlottesville, Va.

DANVILLE

Beth Sholem Religious School
15 Chestnut St., Danville, Va.

LYNCHBURG

Temple Agudath Sholom Religious School
513 Church St., Lynchburg, Va.

NEWPORT NEWS

Adath Jeshurun Synagogue School
28th St. & Madison Ave., Newport News, Va.

Rodef Sholom Religious School
32nd & Huntington Ave., Newport News, Va.

NORFOLK

Beth Abraham Hebrew School
328 W. 20th St., Norfolk 7, Va.

Beth El Hebrew School
15th and Colonial Ave., Norfolk, Va.

Oheb Sholom Religious School
Stockley Gardens at Raleigh Ave.,
Norfolk 7, Va.

PORTSMOUTH

Temple Gomley Chesed Religious School
424 King St., Portsmouth, Va.

Gomley Chesed Talmud Torah
723 Dinwiddie St., Portsmouth, Va.

RICHMOND

Beth Ahabah Religious School
1117 W. Franklin St., Richmond, Va.

Beth Ahabah Religious School
1117 W. Franklin St., Richmond, Va.
Congregational auspices. Organized 1841. Weekday afternoon and Sunday school; 191 children, 19 teachers. School Board Chairman, Rabbi Dr. Ariel L. Goldburg; Principal, Rabbi Dr. Ariel L. Goldburg.

Temple Beth El Religious School
Grove Ave. & Roseneath Rd., Richmond, Va.

Beth Israel Synagogue School
Grove Ave. and Blvd., Richmond 20, Va.

ROANOKE

Temple Emanuel Religious School
McClanahan Pl. & Rosalind Ave., S.W.,
Roanoke, Va.

Beth Israel Synagogue School
920 Franklin Rd., S.W., Roanoke, Va.

STAUNTON

House of Israel Religious School
Staunton, Va.

WASHINGTON

SEATTLE

Bikur Cholim Synagogue School
104—17th Ave. S., Seattle 44, Wash.

Hebrew Day School
25th & E. Columbia Sts., Seattle 22, Wash.

Herzl Synagogue School
172 20th Ave., Seattle, Wash.

Herzl Synagogue School
172 20th Ave., Seattle, Wash.
Congregational auspices. Organized 1905. Weekday afternoon and Sunday school; 220 children, 12 teachers. School Board Chairman, Dr. Joseph Freeman; Principal, Rabbi Samuel Penner.

Rabaeinu Hayim Ozer Yeshiva
104—17th Ave. S., Seattle 44, Wash.
Seattle Talmud Torah
25th & E. Columbia, Seattle 22, Wash.
Temple De Hirsch Religious School
15th Ave. and E. Union, Seattle 22, Wash.

SPOKANE

Kenesseth Israel Synagogue School
4th & Adams Sts., Spokane, Wash.
Temple Emanuel Religious School
8th & Walnut, Spokane, Wash.

TACOMA

Beth Israel Religious School
3411 N. Union St., Tacoma 7, Wash.
Sinai Temple Religious School
South 4th & Eye St., Tacoma, Wash.

WHEELING

Synagogue of Israel School
115½ Edgington Lane, Wheeling, Wash.

WEST VIRGINIA

BECKLEY

Beckley Hebrew Assn.
Bellevue Lane & Smith St., Beckley, W. Va.

BLUEFIELD

Ahavath Sholom Religious School
828 Rockbridge, Bluefield, W. Va.

CHARLESTON

Bnai Israel Religious School
1113 Virginia St., Charleston, W. Va.
Bnai Jacob Synagogue School
Lee and Court Sts., Charleston, W. Va.

CLARKSBURG

Tree of Life Synagogue School
W. Pike & 5th Sts., Clarksburg, W. Va.

EAST CHARLESTON

Virginia St. Temple Religious School
1113 Virginia St., East Charleston, W. Va.

HUNTINGTON

Bnai Israel Hebrew School
900 9th St., Huntington 1, W. Va.
Ohev Sholom Religious School
949 10th Ave., Huntington 1, W. Va.

LOGAN

Bnai El Religious School
Logan, W. Va.

PARKERSBURG

Bnai Israel Religious School
1901 21st St., Parkersburg, W. Va.

WHEELING

Eoff St. Temple Religious School
1214 Eoff St., Wheeling, W. Va.
Synagogue of Israel Religious School
115½ Edgington Lane, Wheeling, W. Va.

WILLIAMSON

Bnai Israel Religious School
Williamson, W. Va.

WISCONSIN

FOND DU LAC

Temple Religious School
Military Ruggles, Fond du Lac, Wisc.

GREEN BAY

Cnesses Israel Religious School
Jackson & Pine Sts., Green Bay, Wis.

KENOSHA

Beth Hillel Religious School
6050 8th Ave., Kenosha, Wis.
B'nai Zedek Hebrew School
5719 18th Ave., Kenosha, Wis.

LA CROSSE

Sons of Abraham Synagogue School
1820 Main St., La Crosse, Wis.

MADISON

Agudas Achim Synagogue School
829 Mount St., Madison, Wisc.
Temple Beth El Religious School
2702 Arbor Dr., Madison 3, Wis.

MILWAUKEE

Anshe Sfard Religious School
1124 W. Garfield, Milwaukee 6, Wis.
Beth El Ner Tamid Hebrew School
3725 N. Sherman Blvd., Milwaukee, Wis.
Beth El Ner Talmud Religious School
3725 N. Sherman Blvd., Milwaukee, Wis.
Beth Israel Religious School
2432 N. Teutonia Ave., Milwaukee, Wis.
East Side Hebrew School
2419 E. Kenwood Blvd., Milwaukee, Wis.
Temple Emanu-El B'ne Jeshurun
Religious School
2419 East Kenwood Blvd., Milwaukee, Wis.

Temple Emanu-El B'ne Jeshurun Religious School 2419 East Kenwood Blvd., Milwaukee, Wis. Congregational auspices. Sunday school; 40 teachers. School Board Chairman, Allen Polacheck; also Herbert Morse; Principal, Rabbi Harry P. Pastor; Ass't. Administrator, Mrs. Norman Breslauer.

Milwaukee Hebrew Academy
2433 No. 13th St., Milwaukee, Wis.
United Hebrew School N.S.
2433 N. 13th St., Milwaukee, Wis.

United Hebrew School of Milwaukee Two Branches, Milwaukee, Wis. Communal auspices. Organized 1947. Weekday afternoon and Sunday, 160 children, 6 teachers. School Board Chairman, Morton Wax; Head Teachers, Morris Schwartzman, Max Weinschenk, Michael Atzmoni.

United Hebrew School W.S.
5522 W. Wright St., Milwaukee, Wis.
Workmen's Circle School
2479 N. 15th St., Milwaukee, Wis.

Workmen's Circle School 2479 N. 15th St., Milwaukee, Wis. Organizational auspices. Organized 1921. Weekday afternoon school, 74 children, 2 teachers. School Board Chairman, Mrs. D. Strawitz; Principal, Mordecau Melrood.

OSHKOSH

Bnai Israel Religious School
685 Algoma Blvd., Oshkosh, Wis.

RACINE

Religious School
2514 Erie St., Racine, Wis.

SHEBOYGAN

Beth El Synagogue School
Sheboygan, Wisc.

SUPERIOR

The Synagogue School
Hammond Ave. near 6th St., Superior, Wisc.

WAUSAU

Mt. Sinai Synagogue School
622 Fourth St., Wausau, Wisc.

CANADA

EDMONTON

Beth Sholom Synagogue School
25 Wellington Crescent,
Edmonton, Alberta, Canada
Edmonton Hebrew School
10023—103rd St.,
Edmonton, Alberta, Canada

GALT

B'nai Israel Synagogue School
Galt, Ontario, Canada

HAMILTON

Anshe Sholom Religious School
15 Proctor Blvd., Hamilton, Ont., Canada
Hamilton Hebrew School
269 John St. No.,
Hamilton, Ont., Canada

LONDON

B'nai Israel Religious School
Wellington & Gray, London, Ont., Canada

MONTREAL

Adath Israel Synagogue School
McEachron & Ducharme Ave.,
Outremont, Quebec, Canada
Chevra Kadisha Synagogue School
Fairmont & Hutchinson St.,
Montreal, Quebec, Canada
Temple Emanu-El Religious School
4128 Sherbrooke St. W.,
Westmont, Montreal, Canada

Temple Emanu-el Religious School 4128 Sherbrooke St. W., Westmount, Montreal, Canada Congregational auspices. Organized 1882. Weekday afternoon and Sunday school; 225 children. School Board Chairman, Jack Carrick; Principal, Rabbi Dr. Henry J. Stern.

Jewish People's Schools
5210 Waverly St., Montreal, Canada

Jewish Peoples' Schools 5210 Waverly St., Montreal, Canada Organizational auspices. Organized 1914. Weekday afternoon, High School and All-Day School; 818 children, 31 teachers. School Board Chairman, J. Berman; Principal, S. Wiseman; Ass't. Principal, S. Dunsky.

Jewish Peretz Schools
120 Duluth St., E., Montreal, Canada
Shaar Hashomayim Religious School
450 Kensington Ave.,
Montreal, Que., Canada

Shaar Hashomayim Religious School 450 Kensington Ave., Montreal 6, Que., Canada Congregational auspices. Organized: Sunday School—1902; Hebrew School—1923; Nursery School—1939. Weekday afternoon, nursery, Sunday, high, home instruction school; 534 children, 25 teachers. School Board Chairman, Harvey Golden; Principal, Samuel J. Leibowitz.

Shaare Zion Hebrew School
5575 Cote St. Luc Rd., Montreal, Canada

Cong. Shaare Zion Hebrew School 5575 Cote St. Luc Road, Montreal, Canada Congregational auspices. Weekday afternoon and Sunday school; 280 children, 6 teachers. School Board Chairman, R. B. Cohen; Principal, P. Lipshitz.

Spanish and Portuguese Synagogue School
5471 Lemieux, Montreal, Canada
United Talmud Torahs of Montreal, Inc.
269 St. Joseph Blvd. W., Montreal, Canada

United Talmud Torahs of Montreal, Inc.
269 St. Joseph Blvd., Montreal, Canada
Communal auspices. Organized 1892. Weekday afternoon, All-Day and High School; 1265 children. President, Ben Beutel; Principal, M. Magid; Ex. Dir., I. Jochelson.

Young Israel of Montreal
6235 Hillsdale Rd., Montreal, Canada

Y.M.H.A. Hebrew School
265 Mt. Royal Ave., W., Montreal, Canada

OTTAWA

Agudath Israel Synagogue School
20 Rosemount Ave., Ottawa, Ont., Canada

Ottawa Talmud Torah and Day School
451 Rideau St., Ottawa, Ont., Canada

Ottawa Talmud Torah and Day School
Ottawa, Ontario, Canada
Communal auspices. Organized 1920. Weekday afternoon and All-Day school; 303 children, 8 teachers. School Board Chairman, A. L. Achbar; Principal, Rabbi B. Kravetz.

PETERBORO

Beth Israel Synagogue School
568 Homewood Ave.,
Peterboro, Ont., Canada

ST. CATHERINES

Bnai Israel Synagogue School
Church & Calvin Sts.,
St. Catherines, Ont., Canada

SAINT JOHN

Shaarie Zedek Synagogue School
Saint John, N. B., Canada

SUDBURY

Jewish Community Center School
140 Cedar St., Sudbury, Ont., Canada

TORONTO

Bais Yehudah Talmud Torah
805 Dovercourt Rd., Toronto, Canada

Beth Hamidrash Hagadol Religious School
69 McCaul St., Toronto, Canada

Beth Hayeled
9-13 Brunswick Ave., Toronto, Canada

Beth Sholom Religious School
1445 Eglinton Ave., W., Toronto, Canada

Borochov School & Kindergarten
330 Lippincott St., Toronto, Canada

Brunswick Avenue Talmud Torah
9-13 Brunswick Ave., Toronto, Canada

Brunswick Avenue Day School
9-13 Brunswick Ave., Toronto, Canada

Eitz Chaim Talmud Torah
68 D'Arcy St., Toronto, Canada

Euclid Avenue Talmud Torah
175 Euclid Ave., Toronto, Canada

Free Hebrew Parochial School
68 D'Arcy, Toronto, Canada

Goel Tzedec Hebrew School
561 Avenue Road, Toronto, Canada

Goel Tzedec Religious School
403 University Ave., Toronto, Canada

Hillcrest Progressive Day School
561 Avenue Road, Toronto, Canada

Holy Blossom Temple Religious School
1950 Bathurst St., Toronto, Canada

Holy Blossom Temple Religious School
Bathurst St. at Ava Rd.,
Toronto, Ontario, Canada
Congregational auspices. Organized 1890. Weekday afternoon and Sunday school; 680 children. School Board Chairman, Oscar Newman; Dir. of Ed., Heinz Warschauer.

Jewish National Workers' Alliance School #1
24 Cecil St., Toronto, Canada

Jewish National Workers' Alliance School #2
476 Euclid Ave., Toronto, Canada

Jewish National Workers' Alliance School #3
West Preparatory School, Toronto, Canada

Shaarei Shomayim Religious School
840 St. Clair Ave., W., Toronto, Canada

Shaarei Shomayim Talmud Torah
840 St. Clair Ave., W., Toronto, Canada

Workmen's Circle Peretz School
345 Crawford St., Toronto, Canada

Workmen's Circle Peretz School #2
206 Beverley St., Toronto, Canada

Workmen's Circle Peretz School #3
Homewood Public School, Toronto, Canada

Yeshivah Torath Chaim
709 College St., Toronto, Canada

VANCOUVER

Beth Israel Synagogue School
4350 Oak St., Vancouver, B. C., Canada

Schara Tzedeck Synagogue School
3476 Oak St., Vancouver, B. C., Canada

VICTORIA

Emanu-El Synagogue School
1117 Faithful St., Victoria, B. C., Canada

WINDSOR

Shaar Hashomayim Religious School
115 Giles Blvd., E., Windsor, Canada

Shaar Hashomayim Religious School
115 Giles Blvd. E.,
Windsor, Ontario, Canada
Congregational auspices. Organized 1949. Weekday afternoon and Sunday school; 108 children, 4 teachers. School Board Chairman, Harry Schwartz; Head teacher, Jacob L. Cohen.

WINNIPEG

Hebrew High School
285 St. Johns Ave., Winnipeg, Man., Canada

I. L. Peretz Folk Schools
418 Aberdeen Ave., Winnipeg, Man., Canada

River Heights Hebrew School
2151 Ash St., Winnipeg, Man., Canada

Sholem Aleichem School
410 Pritchard Ave., Winnipeg, Man., Canada

Talmud Torah
123 Matheson Ave., Winnipeg, Man., Canada

Winnipeg Talmud Torah
Charles & Flora, Winnipeg, Man., Canada

Hebrew School Talmud Torah
Charles and Flora, Winnipeg, Canada
Communal auspices. Organized in 1912. Weekday afternoon and All-Day school. 400 children, 9 teachers. School Board Chairman, Joe Sures; Principal, Rabbi Dr. A. Kravetz.

• SCHOOLS OF HIGHER JEWISH LEARNING

BALTIMORE HEBREW COLLEGE AND TEACHERS TRAINING SCHOOL

1201 Eutaw Place, Baltimore 17, Md.

Sponsored by Board of Jewish Education, 1201 Eutaw Place, Baltimore 17, Md. Organized 1919. Departments: High School, 4 years, 96 students; College and Teachers Training, 4 to 5 years, 40 students; Adult Education classes, 150 students.

Purpose: A college of higher Hebrew learning to train and qualify teachers for Jewish religious schools; to provide opportunities for Jewish study to adults, and to help train club leaders and social workers.

Officers: Samuel J. Keiser, President; Dr. Louis L. Kaplan, Dean.

COLLEGE OF JEWISH STUDIES

72 East 11th St., Chicago 5, Illinois

The College of Jewish Studies, an institution of higher Jewish learning for the training of teachers, youth and adult education was organized by the Board of Jewish Education in 1924.

Purpose: The College provides training for Hebrew teaching as a vocation, for teaching in Jewish Sunday schools, leading and supervising Jewish club and group

work. It also provides varied opportunities for organized study in history, language, literature and religion of Jewish people. The College is organized into the following departments: Advanced Hebrew Studies, Hebrew Teachers' Training, Graduate Studies, General Jewish Studies, Training of Sunday School Teachers and Club leaders, and the Women's Institute of Jewish Studies. The College awards degrees and diplomas, is approved by the Veterans Administration for training under the G.I. Bill, and also for the training of non-quota foreign students.

Summer Camp Institute Sharon: The College conducts, in cooperation with Midwest Bureaus of Jewish Education, during the summer months, the Camp Institute Sharon at Buchanan, Michigan, where regular academic studies are pursued in advance Hebrew studies and for the training of teachers.

Library — Museum: The College maintains the Leaf Library of some 30,000 volumes of Judaica and Hebraica. Attached to the Library is a museum of sacred objects of art. The Library conducts regular exhibits of books and educational materials.

Dr. Samuel M. Blumenfield, President; Maxwell Abbell, Chairman, Board of Governors; Dr. Louis Katzoff, Registrar; Dr. Judah Rosenthal, Librarian.

DROPSIE COLLEGE FOR HEBREW AND COGNATE LEARNING, INC.

Broad and York Sts., Philadelphia 32, Pa.

Organized 1905. Maintains library. Publishes *Jewish Quarterly Review.*

Purpose: Offers post-graduate education in Hebrew learning and other branches of Semitic culture; confers degree of Doctor of Philosophy.

Officers: Dr. Abraham A. Neuman, President; Dr. Louis Gershenfeld, Secretary.

GRATZ COLLEGE

Broad and York Sts., Philadelphia 32, Pa.

Organized 1895. Departments: School of Observation and Prac. (for children), 5 years, 135 students; College Course (Hebrew, Bible, History, etc.), 4 years, 105 students; Normal Course (Beginners Heb., Bible, Hist.), 3 years, 80 students; Extension Course (Hebrew Only), 175 students; Preparatory Course (Preparatory to College), 2 years, 35 students.

Purpose: To train teachers for the various types of schools in the community as well as to provide training for advanced Jewish studies. The College is also authorized to grant Academic degrees—B.A.—M.A.—and Ph.D.

Officers: Dr. Solomon Grayzel, President; Itzhak Sankowsky, Administrator; Dr. William Chomsky, Chairman of Faculty.

HEBREW TEACHERS COLLEGE

14 Crawford St., Roxbury 21, Mass.

Sponsored by Associated Jewish Philanthropies of Boston. Organized 1921. Departments: High School, 4 years, 162 students; Hebrew Teachers College, 4 years, 56 students; Sunday School Teachers Training, 2 years, 9 students; Graduate, 10 students.

Purpose: To train men and women to teach, conduct and supervise Jewish schools, to study the Hebrew language, Hebrew literature, history and religion; to study problems of Jewish education; to do research and community work; to advance Hebrew scholarship and to make available to the general public a constructive knowledge of the Jewish spiritual creations and contributions to the world's culture and progress; to establish and maintain a library and to cooperate with other institutions of similar purpose.

Officers: Lewis H. Weinstein, President, Board of Trustees; Dr. Eisig Silberschlag, Dean.

HEBREW TEACHERS TRAINING SCHOOL FOR GIRLS

311 East Broadway, New York 2, N. Y.

Sponsored by Union of Orthodox Congregations. Organized 1924. Departments: Junior High and High School, 3 to 4 years, 45 students; Seminary, 4 to 5 years, 60 students; Post-Graduate, 1 year, 15 students.

Purpose: To train Jewish girls for the Hebrew teaching profession in the spirit of Jewish tradition and progressive education, with special emphasis on the significance and importance of Eretz Israel Hebrew language, and traditional Judaism for Jewish education.

Officers: Max Stern, President; M. Elias, Dean; P. Churgin, Dean.

HEBREW THEOLOGICAL COLLEGE

3448 Douglas Blvd., Chicago 23, Ill.

Organized 1922. Departments: Rabbinics, 9 years, 185 students; Pre-Rabbinical, 4 years, 237 students; Teachers Institute, 3 years, 21 students; Shechitah, 2 years, 14 students; Graduate, 2 years, 18 students.

Purpose: To prepare young men for the Orthodox rabbinate; to train teachers and *shochtim;* to provide training for intensive Jewish scholarship.

Officers: Rabbi Oscar Z. Fasman, President; Rabbi C. David Regensberg, Dean of Faculty; Rabbi Norman E. Frimer, Dean of Students.

HEBREW UNION COLLEGE— JEWISH INSTITUTE OF RELIGION

Three branches: (1) Clifton Ave., Cincinnati 20, Ohio; (2) 40 W. 68th St., New York 23, N. Y.; (3) Hebrew Union School of Education and Sacred Music, 40 W. 68th St., New York 23, N. Y.

Sponsored by Union of American Hebrew Congregations. Organized: (1) Cincinnati School, 1875; (2) New York School, 1922; (3) Hebrew Union School, 1947.

Departments: Leading to Ordination as Rabbi, 3 to 5 years, 116 students; Leading to Ph.D. Degree, 2 to 3

years, 15 students; Leading to Doctor of Hebrew Letters Degree, 2 to 7 years, 34 students; School of Education, 3 years, 252 students; School of Sacred Music, 3 years, 27 students.

Purpose: Education of men for the Rabbinate and for Jewish scholarship and research; training of teachers and educational directors for Jewish religious schools; training of Cantors and music directors.

Officers: Lester A. Jaffe, Chairman of Board; Dr. Nelson Glueck, President.

HEBREW UNION SCHOOL OF EDUCATION AND SACRED MUSIC

40 West 68th St., New York 23, N. Y.

Sponsored by Hebrew Union College-Jewish Institute of Religion and Union of American Hebrew Congregations. Organized: School of Education, January 28, 1947; School of Sacred Music, October 16, 1948. Departments: Teacher Training, 3 years, 78 students; In-Service, 101 students; Pre-Rabbinic, 6 students; Sacred Music, 3 years, 23 students.

Purpose: Purpose of the School of Education is to meet the educational needs of the liberal congregations by training new teachers and principals, elevating the standards of religious school teaching and supervision, providing competent leadership for congregational youth groups, and providing pre-rabbinical training for qualified young men who plan, ultimately, to enter the Hebrew Union College-Jewish Institute of Religion.

The School of Sacred Music trains musical personnel in the tradition of Jewish liturgical music to serve American Jewish religious institutions. Since the need was greatest for cantors who can serve also in some educational capacity in the congregation, the School of Sacred Music first inaugurated its Cantor-Educator training program. Next year the School of Sacred Music will offer, for the first time, a program of training for Organists and Choir Directors. The School of Sacred Music recognizes the importance of serving all of American Israel without prejudice or favor to any particular group.

Officers: Rev. Dr. Julius Mark, President; Dr. Abraham N. Franzblau, Dean.

HERZLIAH HEBREW TEACHERS INSTITUTE, Inc.

314 West 91st St., New York 24, N. Y.

Sponsored by Jewish community organizations and membership. Organized December 1, 1921. Departments: Hebrew Teachers Institute, 4 years, 160 students; Hebrew High School, 4 years, 200 students; Hebrew J.H.S., 2 years, 30 students.

Purpose: To train teachers for Hebrew schools and Yeshivahs; to disseminate the knowledge of our Jewish past and present, our literature, Bible and Talmud, medieaval and modern Hebrew literature, Jewish history and the Hebrew language; all courses in the three departments are instructed in the Hebrew language.

Officers: Jacob H. Cohen, President; Moses Feinstein, Dean.

JEWISH TEACHERS SEMINARY AND PEOPLE'S UNIVERSITY

154 East 70th St., New York 21, N. Y.

Sponsored by Farband-L.Z.O.; Workmen's Circle; Sholem Aleichem Institute; L.Z.O.-Poale Zion; Pioneer Women and other cultural organizations. Organized 1918. Departments: Teachers Training Division, 3 to 4 years, 87 students; School for Higher Jewish Studies, 164 students; Extension Courses, 62 students.

Purpose: To bring forth, develop and to train qualified teachers for the various elementary and secondary Jewish schools (Yiddish and Hebrew); to disseminate higher standards of culture among the Jewish masses.

Officers: M. L. Brown, Chairman of Board; Dr. Ph. Friedman, Director.

JEWISH THEOLOGICAL SEMINARY OF AMERICA

3080 Broadway, New York 27, N. Y.

Organized 1886; reorganized 1902.

Purpose: Trains rabbis and teachers; conducts research; maintains a library and a museum; sponsors "Eternal Light" radio program; spreads knowledge of Judaism within the Jewish and general community.

Officers: Dr. Louis Finkelstein, President; Dr. Simon Greenberg, Provost.

RABBINICAL COLLEGE OF TELSHE

706-18 East 105th St., Cleveland 8, Ohio

Organized: 1875 in Telshe, Lith.—Oct. 1941 in U.S.A. 170 students.

Officers: Rabbi Elijah M. Bloch, President; Rabbi Ch. Mordecai Katz, Dean; Rabbi Mordecai Gifter, Registrar.

UNIVERSITY OF JUDAISM

612 South Ardmore Ave., Los Angeles 5, Calif.

Sponsored by West Coast Branch of the Jewish Theological Seminary of America, 3080 Broadway, New York City, N. Y. Organized September, 1947. Departments: Graduate, 3 years, 25 students; Teachers Institute, 4 years, 52 students; Extension, 4 years, 400 students.

Purpose: The University is to be a cultural and intellectual center for training the leadership which the Jewish community requires for its religious, educational, recreational and philanthropic institutions. It is also to serve as a center for the creative arts, designed to enrich Jewish life through the stimulation of the creative efforts of Jewish artists and writers and to house a library and museum.

Officers: Dore Schary, Chairman, Board of Overseers; Peter M. Kahn, Chairman, Board of Governors; Charles Brown, Chairman, Executive Committee.

YAVNE HEBREW THEOLOGICAL SEMINARY

206 East Broadway, New York 2, N. Y.

Organized March, 1926. 75 students.

Purpose: Rabbinical Seminary.

Officers: Rabbi Nahum K. Shapiro, Dean; Rabbi Joseph Grossman, Executive Secretary.

YESHIVATH TORAH VODAATH AND MESIVTA RABBINICAL SEMINARY

141 South 3rd St., Brooklyn 11, N. Y.

Organized 1918. Publishes *Chronicle, Mesivta Monthly, Mesivta Vanguard.*

Purpose: Offers Jewish education leading to rabbinical ordination and maintains a Hebrew Teachers Institute granting a teacher's degree.

Officers: Menashe Stein, President; Simon Goder, Executive Director.

YESHIVA UNIVERSITY

Amsterdam Ave. and 186th St., New York 33, N. Y.

Departments:

(1) Rabbi Isaac Elchanan Theological Seminary. Leads to ordination. Organized 1897.

(2) College of Liberal Arts and Science. Leads to B.A. and B.S. degrees. Organized 1928.

(3) Teachers Institute. Prepares for teaching profession. Organized 1921. 6 years, 280 students.

(4) Bernard Revel Graduate School. Leads to degree of Doctor of Hebrew Literature. Organized 1937.

(5) Harry Fischel School for Higher Jewish Studies. Leads to degree of Master of Hebrew Literature. Organized 1945.

(6) School of Education and Community Administration. Leads to degree of M.S. and Ph.D. Organized 1948.

(7) Talmudical Academy (4 branches). Leads to High School diploma. Organized 1915.

(8) Institute for Advanced Research in Rabbinics. Trains for leadership in education and research. Organized 1948.

Officers: Dr. Samuel Belkin, President.

• LIBRARIES OF JEWISH INTEREST

BRANDEIS UNIVERSITY LIBRARY

415 South St., Waltham, Mass.

15,000 volumes of Jewish interest. Departments: Reference and circulation (home circulation 2,678 volumes, reserve circulation, 15,756, September 1949 to May 1950). Open to Brandeis University students, staff and faculty. Financed by National Women's Committee of Brandeis University and contributions of individuals and organizations.

COLUMBIA UNIVERSITY LIBRARIES

535 West 114th St., New York 27, N. Y.

Head Librarian, Dr. Carl M. White. Departments: Reference and circulation (2,907,166 books borrowed in 1949-1950). Open to faculty and students. Financed by income of the university.

DROPSIE COLLEGE LIBRARY

Broad below York St., Philadelphia, Pa.

Head Librarian, Dr. Joseph Reider. Approximately 58,300 volumes of Jewish interest. Departments: Reference and circulation (3,500 books borrowed in 1949). Open to general public. Financed by Dropsie College and occasional gifts.

HEBRAIC SECTION, LIBRARY OF CONGRESS

Washington, D. C.

Sponsored by U. S. Government. Head Librarian, Lawrence Marwick. Departments: Reference and loan service. Open to individuals and institutions. Financed by U. S. Government.

HEBREW INSTITUTE OF PITTSBURGH LIBRARY

6323-25 Forbes St., Pittsburgh 17, Pa.

Sponsored by the Hebrew Institute of Pittsburgh. More than 7,500 volumes of Jewish interest, including 400 books for children. Departments: Reference, circulation (7,000 books borrowed in 1949). Open to general public. Financed through contributions and the United Jewish Fund of Pittsburgh.

HEBREW UNION COLLEGE— JEWISH INSTITUTE OF RELIGION LIBRARY

40 West 68th St., New York 23, N. Y.

Head Librarian, Rabbi I. Edward Kiev. 50,000 volumes of Jewish interest. Departments: Reference (2,890 visitors, 1949), circulation (6,450 books borrowed, 1949). Reference facilities open to general public; circulation open to faculty and students of Jewish schools of higher learning.

HEBREW UNION COLLEGE LIBRARY

Clifton Ave., Cincinnati 20, Ohio

Sponsored by the Hebrew Union College-Jewish Institute of Religion. Administrative Secretary, Herbert C. Zafren. Approximately 110,000 volumes of Jewish interest. Departments: Reference and circulation (8,733 books borrowed April 1949 - March 1950). Open to general public. Financed by Hebrew Union College.

JEWISH THEOLOGICAL SEMINARY LIBRARY
3080 Broadway, New York 27, N. Y.

Director of Libraries, Alexander Marx. 149,454 volumes of Jewish interest. Departments: Reference (14,314 visitors, 1949), circulation (4,796 books borrowed, 1949). Open to general public for reference only.

KENESETH ISRAEL FREE LIBRARY
1717 North Broad St., Philadelphia, Pa.

Sponsored by Keneseth Israel Congregation. Head Librarian, Rebecca P. Guth. 1,500 volumes of Jewish interest. Departments: Reference (300 visitors, 1949), circulation (250 books borrowed, 1949). Open to general public. Financed by Keneseth Israel Congregation.

LEAF LIBRARY OF THE
COLLEGE OF JEWISH STUDIES
72 East 11th St., Chicago 5, Ill.

LIBRARY OF THE AMERICAN FRIENDS
OF THE HEBREW UNIVERSITY
9 East 89th St., New York 28, N. Y.

Head Librarian, David E. Goldberg. Reference department, open to individuals referred by other institutions.

LIBRARY OF THE
AMERICAN JEWISH COMMITTEE
386 Fourth Ave., New York 16, N. Y.

Head Librarian, Harry J. Alderman. 20,000 volumes of Jewish interest. Reference department, open to general public. Financed by American Jewish Committee.

LIBRARY OF THE
AMERICAN JEWISH HISTORICAL SOCIETY
3080 Broadway, New York 27, N. Y.

Sponsored by the National Jewish Welfare Board. Head Librarian, Isidore S. Meyer. Approximately 10,000 volumes of Jewish interest. Reference department (approximately 1,000 visitors for 1949). Open to general public. Financed by Jewish Welfare Board and membership dues.

LIBRARY OF THE
JEWISH EDUCATION COMMITTEE
OF NEW YORK
1776 Broadway, New York 19, N. Y.

Head Librarian, Dr. Jacob S. Golub. 5,876 volumes of Jewish educational books and related materials. 5,000 visitors in 1949. Reference department open to general public; not the circulation department. Financed by the Jewish Education Committee of New York.

LIBRARY OF THE
JEWISH TEACHERS SEMINARY
AND PEOPLE'S UNIVERSITY
154-156 East 70th St., New York 21, N. Y.

Sponsored by the Central Committee of Jewish Folks Schools, Farband—L.Z.O. and Education Committee of the Workmen's Circle. Head Librarian, Esther Pinson. Approximately 15,000 volumes of Jewish interest. Departments: Reference (about 450 visitors, 1949), circulation (approximately 1,500 books borrowed, 1949). Open to students and teachers. Financed by special contributions and Seminary income.

THE LOUIS SEIDENWURM
MEMORIAL LIBRARY
150-91 — 87th Rd., Jamaica, N. Y.

Sponsored by Jamaica Jewish Center. Head Librarian, Saul A. Kushinsky. 1,300 volumes of Jewish interest. Departments: Reference and circulation. Open to general public. Financed by Louis Seidenwurm Fund and Jewish Center.

THE NEW YORK PUBLIC LIBRARY,
JEWISH DIVISION
476 Fifth Ave., New York 18, N. Y.

Head Librarian, Dr. Joshua Bloch. Approximately 90,000 volumes of Jewish interest. Reference department, open to general public. Financed with funds derived from private sources.

NEW YORK UNIVERSITY LIBRARY
OF JUDAICA AND HEBRAICA
2 Washington Sq., New York, N. Y.

Sponsored by N. Y. U. Jewish Culture Foundation. Head, Prof. A. I. Katsh. Approximately 10,000 volumes of Jewish interest. Reference department, 3,500 visitors for 1949. Open to faculty, students of N. Y. U.

RABBI ISAAC ELCHANAN
THEOLOGICAL SEMINARY LIBRARY
Amsterdam Ave. & 186th St., New York 33, N. Y.

Sponsored by the Yeshiva University. Head Librarian, Jacob I. Dienstag. 100,000 volumes of Jewish interest. Departments: Reference (50,000 visitors, 1949), circulation (30,000 books borrowed, 1949). Open to general public. Financed by University funds and by Mendel Gottesman Foundation.

YIVO LIBRARY
535 West 123rd St., New York 27, N. Y.

Sponsored by Yiddish Scientific Institute — YIVO. Head Librarian, Mendel Elkin. 135,000 volumes of Jewish interest. Reference department, approximately 1,200 visitors in 1949. Open to general public. Financed by Yiddish Scientific Institute — YIVO.

ZIONIST ARCHIVES AND LIBRARY OF THE
PALESTINE FOUNDATION FUND
41 East 42nd St., New York 17, N. Y.

Sponsored by Palestine Foundation Fund. Head Librarian, Sylvia Landress. 35,000 books and pamphlets of Jewish interest. Departments: Reference and circulation. Open to general public. Financed by Palestine Foundation Fund.

• MUSEUMS OF JEWISH INTEREST

THE JEWISH MUSEUM OF THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

1109 Fifth Ave., New York 28, N. Y.

Organized 1947. Sponsored by Jewish Theological Seminary. Maintains permanent collection of approximately 5,000 pieces and periodic exhibits of Jewish art, past and present, including painting, sculpture, architecture and handicraft. President, Dr. Louis Finkelstein. Curator, Dr. Stephen S. Kayser. Financed by Jewish Theological Seminary.

JEWISH MUSEUM OF THE HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

Clifton Ave., Cincinnati 20, Ohio

Organized 1949. Sponsored by Hebrew Union College-Jewish Institute of Religion. Maintains permanent collection of approximately 10,000 Jewish ritual objects and ancient and modern paintings and engravings dealing with Jewish subject matter. Curator, Dr. Franz Lansberger. Financed by Hebrew Union College-Jewish Institute of Religion.

THE JEWISH MUSEUM OF TEMPLE MISHKAN TEFILA

122 Elm Hill Ave., Boston 21, Mass.

Organized 1940. Maintains a permanent collection of approximately 900 objects of Jewish ritual, art and literature. President, Mrs. Herman H. Rubenovitz. Financed by donations.

LEHMAN MEMORIAL MUSEUM

1 East 65th St., New York 21, N. Y.

Organized 1948. Sponsored by Congregation Emanu-El. Maintains a collection of several hundred Jewish ceremonial objects. Financed by Congregation Emanu-El.

MUSEUM AND ART GALLERY OF THE COLLEGE OF JEWISH STUDIES

72 East 11th St., Chicago 5, Ill.

Organized 1947. Sponsored by The College of Jewish Studies. Maintains small permanent collection of paintings and prints, and periodic exhibits of books, fine arts and museum objects of Jewish character. President, Dr. Samuel M. Blumenfield. Directors: Dr. Judah Rosenthal and Victor Perlmutter. Financed by College of Jewish Studies and special grants.

THE TEMPLE MUSEUM

East 105th St. at Ansel Rd., Cleveland 6, Ohio

Organized 1950. Sponsored by The Temple. Maintains a small permanent collection of articles of Jewish ceremonial and religious art, and recordings of Jewish music. President, A. M. Luntz. Director, Dr. A. H. Silver. Financed by donations.

• JEWISH RESEARCH ORGANIZATIONS

RESEARCH INSTITUTE FOR POST-WAR PROBLEMS OF RELIGIOUS JEWRY of the AGUDAS ISRAEL WORLD ORGANIZATION

2521 Broadway, New York 25, N. Y.

Organized 1941. President, Jacob Rosenheim; Director, Dr. Isaac Lewin. Conducts research on problems confronting religious Jewry all over the world.

DEPARTMENT OF RESEARCH AND INFORMATION of the AMERICAN ASSOCIATION FOR JEWISH EDUCATION

1776 Broadway, New York 19, N. Y.

Organized 1945. President, Michael A. Stavitsky; Executive Director, Judah Pilch; Department Director, Dr. Uriah Z. Engelman. Conducts research in the following areas: Jewish child population and enrollment statistics; studies of various types of schools; annual surveys of educational developments in the country; community self-studies on Jewish education, budgeting and financing of schools; study of teachers' salaries and codes of personnel practices; parental attitudes to Jewish education.

Publishes: *Information Bulletin* (several times a year), *Trends and Developments in Jewish Education* (annually).

LIBRARY OF JEWISH INFORMATION of the AMERICAN JEWISH COMMITTEE

386 Fourth Ave., New York 16, N. Y.

Organized 1939. President, Jacob Blaustein; Director, Morris Fine. Staff of 22. Conducts research in anti-Semitism, civil rights, Church and State in U. S., situation of Jews abroad and other contemporary problems related to civic and political status of Jews.

Publishes: *American Jewish Year Book.*

COMMISSION ON COMMUNITY INTERRELATIONS of the AMERICAN JEWISH CONGRESS

15 East 84th St., New York 28, N. Y.

Organized 1944. President, Rabbi Irving Miller; Director, Dr. Isidor Chein. Financed by the American Jewish Congress. Conducts research in intergroup relations and minority group identification, particularly Jewish group identification.

AMERICAN JEWISH HISTORICAL SOCIETY

3080 Broadway, New York 27, N. Y.

Organized 1892. President, Dr. Lee M. Friedman; Librarian, Rabbi Isidore S. Meyer. Staff of 4. Financed by National Jewish Welfare Board and members. Conducts research in all phases of American Jewish history.

Publishes: *Publications of the American Jewish Historical Society* (quarterly), and bibliographies, etc., for the popularization of American Jewish history.

RESEARCH DEPARTMENT of the ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

212 Fifth Ave., New York 10, N. Y.

Organized 1948. Director, Dr. Leo Srole. Staff of 5. Conducts research in problems of anti-Semitism, attitude development, causes, manifestations and solutions of intergroup relations problems.

CONFERENCE ON JEWISH RELATIONS, INC.

1841 Broadway, New York 23, N. Y.

Organized 1935. President, Prof. Salo W. Baron. Financed by membership, contributions by Welfare Funds and through subscriptions to the quarterly publication. Conducts research in American Jewish demography, status of Jews in various professions and cultural property in Axis-occupied countries.

Publishes: *Jewish Social Studies* (quarterly).

COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS, INC.

165 West 46th St., New York 19, N. Y.

Organized 1932. President, Julian Freeman; Director, H. L. Lurie. Staff of 60. Financed by membership fees paid by Federations, Welfare Funds and Jewish Community Councils. Conducts research in fund-raising, budgeting, planning and coordination of Jewish communal services as related to regional, national and overseas needs, and in establishing and developing central Jewish communal agencies.

Publishes: *"Jewish Community,"* (6 times per year), & *"This Month"* (monthly).

DEPARTMENT OF SCIENTIFIC RESEARCH AND PROGRAM EVALUATION of the AMERICAN JEWISH COMMITTEE

386 Fourth Ave., New York 16, N. Y.

Organized 1944. President, Jacob Blaustein; Director, Dr. Samuel H. Flowerman. Financed by the American Jewish Committee. Conducts research in the general field of intergroup relations, tensions and prejudice; studies and evaluates programs and techniques of reducing anti-Semitism and other forms of intergroup tension.

JEWISH ACADEMY OF ARTS AND SCIENCES

46 West 83rd St., New York 24, N. Y.

Organized 1927. President Dr. Leo Jung; Secretary, Rabbi Abraham Burstein. Financed by membership dues. Encourages research by its members in the fields of art and science, with emphasis on Jewish relationships.

Publishes: *Bulletin* (occasional).

YIDDISH SCIENTIFIC INSTITUTE (YIVO) INC.

535 W. 123rd St., New York 27, N. Y.

Organized 1925 in Vilno, Poland. Chairman of Board, Louis H. Sobel; Executive Secretary, Mark Uveeler. Staff of 28. Financed by membership, contributions and Welfare Funds. Conducts research in history, sociology, psychology, education, economics, statistics, literature and linguistics; trains social scientists.

Publishes: *Yivo Bleter, Di Yidishe Shprakh, News of the YIVO,* and *YIVO Annual of Jewish Social Science.*

• SUMMER CAMPS WITH JEWISH EDUCATIONAL PROGRAMS

CONNECTICUT

HABONIM CAMP AMAL (Hebrew speaking),
RFD Durham, Conn.
Winter address, 45 E. 17th St., New York 3, N. Y.

Organized 1948. Sponsored by Habonim. 60 boys and girls in 1950, ages 12-18. $180 per season for members; $230 for non-members. Dietary laws observed. Jewish educational program includes: Optional weekday services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study, study of Jewish history, modern Israel, observance of Havdalah and Jewish holidays.

GEORGIA

CAMP RUTLEDGE, Rutledge, Ga.
Winter address, 1745 Peachtree Rd., N. W., Atlanta, Ga.

Organized 1929. Sponsored by Atlanta Jewish Community Center. 90 boys and girls in 1950, ages 8-15. $30 per week. Dietary laws observed. Jewish educational program includes: Optional weekday services, Sabbath services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance.

INDIANA

CAMP MOSHAVA, Rolling Prairie, Ind.

Organized 1939. Sponsored by Hapoel Hamizrachi and Bnei Akiva. 300 boys and girls in 1950, ages 10-18. $22.50 per week, $27.50 for non-members. Dietary laws observed. Jewish educational program includes: Sabbath services, weekday services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study, Yiddish study.

KENTUCKY

CAMP TALL TREES, Rock Haven, Kentucky
Winter address, 729 So. 2nd St., Louisville, Ky.

Organized 1920. Sponsored by Y.M.H.A., Louisville, Ky. 152 boys and girls in 1950, ages 8-14. $17.50 per week. Dietary laws observed. Jewish educational program includes: Sabbath services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, voluntary Hebrew and Yiddish study.

MAINE

CAMP LOWN, Oakland, Maine
Winter address, 14 Lisbon St., Lewiston, Maine

Organized 1946. Sponsored by Camp Lown Assn. 110 boys and girls in 1950, ages 6 to 13. $350 per season for Maine residents; $400 for others. Dietary laws observed. Jewish educational program includes: Sabbath services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study.

CAMP MODIN, Canaan, Maine
Winter address, 8 W. 40th St., New York, N. Y.

Organized 1922. Owner, Mrs. I. B. Berkson. 188 boys and girls in 1950, ages 3½-17. $550 per season. Dietary laws observed. Jewish educational program includes: Sabbath services, weekday services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study.

MASSACHUSETTS

ALLEGRO IN THE BERKSHIRES, INC.,
Pittsfield, Mass.
Winter address, 38 Exeter St., Brooklyn 35, N. Y.

Organized 1932. Owner, Dr. and Mrs. Julius N. Rose, Dr. and Mrs. Daniel Lerner. 200 girls in 1950, ages 6-16. $675 per season. Dietary laws observed. Jewish educational program includes: Sabbath services, Jewish story telling, music, arts and crafts, dramatics, dance, observance of Tisha B'Av, discussions on Israel.

CAMP AVODA, Middleboro, Mass.
Winter address, 91 Rotch St., New Bedford, Mass.

Sponsored by Y.M.H.A. Camp Avoda Association. Organized 1926. 150 girls in 1950, ages 8-15. $225 per season. Dietary laws observed. Jewish educational program includes: Sabbath services, weekday services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, collections for Israel.

CAMP PEMBROKE, Pembroke, Mass.
Winter address, 426 Main St., Stoneham, Mass.

Organized 1935. Sponsored by Eli and Bessie Cohen Foundation, 145 girls in 1950, ages 6-16. $350 per season. Dietary laws observed. Jewish educational program includes: Sabbath services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study, Youth Aliyah project, Zionist lectures, training for Young Judea leadership.

MICHIGAN

CAMP SHARON AND
MORRIS PERLMAN CAMP AVODAH
Clear Lake, Buchanan, Mich.
Winter address, 72 E. 11th St., Chicago, Ill.

LIBRARY
Council on Jewish Education

Organized: Avodah—1942, Sharon—1947. 87 boys and girls in 1950, high school and college age. $375 for Sharon, $300 for Avodah, per season. Dietary laws observed. Jewish educational program includes: Sabbath services, weekday services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study, discussions, symposia, formal classes.

MISSOURI

CAMP HAWTHORN, Kaiser, Mo.
Winter address, 724 N. Union Blvd., St. Louis, Mo.

Organized 1938. Sponsored by Community Chest of St. Louis. 370 boys and girls in 1950, ages 9-16. From $5 to $31 per week. Dietary laws not observed. Jewish educational program includes: Sabbath services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, discussion sessions.

NEW HAMPSHIRE

CAMP TEL NOAR, Hampstead, N. H.
Winter address, 17 Commonwealth Ave., Boston, Mass.

Organized 1950. Sponsored by New England Zionist Youth Commission in cooperation with National Young Judea. 106 boys and girls in 1950, ages 14-17. $150 for four weeks. Dietary laws observed. Jewish educational program includes: Sabbath services, weekday services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study, study of Israel and Zionism, Jewish history, religion, club leadership training.

CAMP TEL YEHUDAH, Tel Noar Lodge,
Hampstead, N. H.
Winter address, 47 W. 63rd St., New York 23, N. Y.

Organized 1948. Sponsored by National Young Judea, New England Zionist Youth Commission, and the Eli and Bessie Cohen Foundation. 112 boys and girls in 1950, ages 14-17. $150 for four weeks. Dietary laws observed. Jewish educational program includes: Sabbath services, weekday services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study, study of Israel and Zionism, Jewish history and religion, club leadership training.

CAMP TEVYA, Brookline, N. H.
Winter address, 426 Main St., Stoneham, Mass.

Organized 1940. Sponsored by Eli and Bessie Cohen Foundation. 220 boys and girls in 1950, ages 9-15. $270 per season. Dietary laws observed. Jewish educational program includes: Sabbath services, weekday services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study, study of history of the American Jewish community.

NEW YORK

CAMP AGUDAH, INC., High Mount, N. Y.
Winter address, 130 W. 42nd St., New York, N. Y.

Organized 1941. Sponsored by Agudath Israel Youth Council of America. 500 boys, ages 6-15. No fee to $30 per week. Dietary laws observed. Jewish educational program includes: Sabbath services, weekday services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, Hebrew study, Yiddish study, choral singing, discussions on Jewish values and customs.

CAMP BOIBERIK, Rhinebeck, N. Y.
Winter address, 22 E. 17th St., New York 3, N. Y.

Organized 1919. Sponsored by Sholem Aleichem Folk Institute. 248 girls and boys, ages 4-15. $350 per season (for kindergarten age), $400 per season (for older children). Dietary laws not observed. Jewish educational program includes: Sabbath services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study, Yiddish study, and observance of Tisha B'Av.

CEJWIN CAMPS, Port Jervis, N. Y.
Winter address, 231 W. 83rd St., New York 24, N. Y.

Organized 1919. Established by The Central Jewish Institute. 825 boys and girls in 1950, ages 5-16. $375 per season. Dietary laws observed. Jewish educational program includes: Sabbath services, weekday services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study, Keren Ami, movies on Jewish subjects and on Israel, Jewish current events.

CAMP CHIPINAW, Swan Lake, N. Y.
Winter address, 277 Broadway, New York, N. Y.

Organized 1926. Owners: Hammel & Hecht. 250 boys and girls in 1950, ages 4-16. $575 per season. Dietary laws observed. Jewish educational program includes: Sabbath services, weekday services, Oneg Shabbat, Jewish story telling, music, dance, Hebrew study.

CAMP H. E. S. (Hebrew Educational Society)
Southfields, N. Y.
Winter address, 564 Hopkinson Ave., Brooklyn, N. Y.

Organized 1940. Sponsored by Hebrew Educational Society of Brooklyn. 510 boys and girls, ages 8-14. No fee to $35 per week. Dietary laws observed. Jewish educational program includes: Sabbath services, weekday services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, cultural discussions, Keren Ami.

CAMP ISRAEL, P.O. Box 188, Ellenville, N. Y.
Winter address, 124 Osborn St., Brooklyn, N. Y.

Organized 1949. Owner: Jerry S. Nussbaum. About 100 boys and girls in 1950, ages 6-16. $400 per season. Dietary laws observed. Jewish educational program includes: Sabbath services, weekday services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study, Yiddish study.

CAMP KROHNGOLD, Holland Patent, N. Y.
Winter address, 134 Genesee St., Utica, N. Y.

Organized 1927. Sponsored by Community Chest and National Council of Jewish Women. 65 boys and girls, ages 5-13. $15 per week. Dietary laws observed. Jewish educational program includes: Sabbath services, Jewish story telling, music, arts and crafts, dance.

CAMP LI-YOM, (Day Camp)
1511 Fulton Ave., Bronx 57, N. Y.

Organized 1946. Sponsored by YM and YWHA. 160 boys and girls, ages 6-12. $26 per season. Dietary laws observed. Jewish educational program includes: Sabbath services, Jewish story telling, music, arts and crafts, dramatics, dance, group discussion.

CAMP LOKANDA, Glen Spey, N. Y.
Winter address, 2017 Glenwood Road, Brooklyn, N. Y.

Organized 1937. Owners: Mr. and Mrs. Ted Diamond, Mrs. E. Davis, and Bertha Levin. 195 boys and girls, ages 4-16. $525 per season. Jewish dietary laws observed. Jewish educational program includes: Sabbath services, optional weekday services, Oneg Shabbat, Jewish story telling, music, dramatics, dance, Hebrew study, discussion group, subjects of Jewish interest, Keren Ami.

PARADISE CAMP, Fleischmanns, N. Y.
Winter address, 209 W. 97th St., New York 25, N. Y.

Owner: Mrs. I. R. Shiftan. 100 boys and girls in 1950, ages 3-14. $450 per season. Jewish dietary laws observed. Jewish educational program includes: Sabbath services, Jewish story telling, music, arts and crafts, dramatics, dance.

RAY HILL CAMP, Mount Kisco, N. Y.
Winter address, 1391 Lexington Ave., New York 28, N. Y.

Organized 1922. Sponsored by: Jewish Association for Neighborhood Centers. 360 girls in 1950, ages 13-17. Fee: $2.50 to $35 per week. Dietary laws not observed. Jewish educational program includes: Friday night services, Jewish story telling, music, dance.

CAMP SHOMRIA, Liberty, N. Y.
Winter address, 38 W. 88th St., New York 24, N. Y.

Organized 1929. Sponsored by Hashomer Hatzair Organization. 500 boys and girls in 1950, ages, (July) 11-16; (August) 17-21. $85 per month. Jewish dietary laws observed. Jewish educational program includes: Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study, discussion on Jewish and Zionist topics.

CAMP STUTS, Highland, N. Y.
Winter address, 175 W. 12th St., New York, N. Y.

Organized 1925. Owners: Henry Seidman and Henry Stuts. 150 boys and girls, ages 4-16. $500 per season. Jewish dietary laws observed. Jewish educational program includes: Sabbath services, Jewish story telling, music, arts and crafts, dramatics, dancing, Hebrew study.

UNSER CAMP AND KINDERWELT,
Highland Mills, N. Y.
Winter address, 45 E. 17th St., New York 3, N. Y.

Organized 1925. Sponsored by Jewish National Workers Alliance. 300 boys and girls in 1950, ages 6-15. $350 per season. Dietary laws observed. Jewish educational program includes: Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study, Yiddish study, study of Israel and Labor Zionism.

CAMP VACAMAS, Kingston, N. Y.
Winter address, 154 W. 71st St., New York 23, N. Y.

Organized 1924. Sponsored by Camp Vacamas Association, Inc. 1,000 boys and girls, ages 8-14. Free tuition. Dietary laws observed. Jewish educational program includes: Sabbath services, Oneg Shabbat, Jewish story telling, music, dramatics, dance.

YOMAWHA (Day Camp)
Ft. Washington Ave. & 178th St., New York, N. Y.

Organized 1930. Sponsored by Y.M. and Y.W.H.A. of Washington Heights. 130 boys and girls daily in 1950. $10 per week. Dietary laws observed. Jewish educational program includes: Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance.

OHIO

ROBERT KROHN-LIVINGSTON MEMORIAL CAMP, R.R. #2, Loveland, Ohio
Winter address, 1430 Central Parkway, Cincinnati, Ohio

Organized 1919. Sponsored by The United Jewish Social Agencies of Cincinnati. 350 boys and girls in 1950, ages 8-15. $25 per week. Dietary laws observed. Jewish educational program includes: Sabbath services.

CAMP WISE, Painesville, Ohio
Winter address, 13512 Kinsman, Cleveland, Ohio

Organized 1924. Sponsored by Jewish Community Center of Cleveland. 925 boys and girls in 1950, ages 8-16. $13.50 for members, $15 for non-members per week. Dietary laws observed. Jewish educational program includes: Sabbath services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance.

PENNSYLVANIA

EQUINUNK-BLUE RIDGE, Wayne County, Pa.
Winter address, 134 Dahill Road, Brooklyn 18, N. Y.

Organized 1920. Owners: Ed Lehrer, Martin Gelobter, Sam Laffel. 375 boys and girls in 1950, ages 5-17. $550 per season. Dietary laws not fully observed. Jewish educational program includes: Sabbath services, Jewish story telling, music, dramatics, dance.

CAMP GALIL, R. D. #1, Renfrew, Pa.
Winter address, 10501 East Blvd., Cleveland 6, Ohio

Organized 1944. Sponsored by Bureau of Jewish Education of Cleveland. 110 boys and girls in 1950, ages 6-14. $375 per season or $200 per month. Jewish dietary laws observed. Jewish educational program includes: Sabbath services, weekday services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study.

HABONIM CAMP KVUTZA GALIL, Ottsville, Pa.
Winter address, 1214 Walnut St., Philadelphia, Pa.

Organized 1946. Sponsored by Labor Zionist Movement. 104 boys and girls in 1950, ages 9-18. $160 for members, $195 for non-members per season. Jewish dietary laws observed. Jewish educational program includes: Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study.

MASSAD ALEPH (Hebrew Speaking),
Tannersville, Pa.
Winter address, 165 W. 46th St., New York, N. Y.

Organized 1940. Sponsored by Histadruth Ivrith. 260 boys and girls in 1950, ages 6-14. $450 per season. Dietary laws observed. Jewish educational program includes: Sabbath services, weekday services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study.

MASSAD BETH (Hebrew Speaking),
Dingman's Ferry, Pa.
Winter address, 165 W. 46th St., New York 19, N. Y.

Organized 1941. Sponsored by Histadruth Ivrith. 200 boys and girls in 1950, ages 7-16. $450 per season. Jewish dietary laws observed. Jewish educational program includes: Sabbath services, weekday services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study.

CAMP MOLEDET, Green Lane, Pa.
Winter address, 1418 Walnut St., Philadelphia 2, Pa.

Organized 1948. Sponsored by Philadelphia Zionist Youth Commission. 110 boys and girls in 1950, ages 6-15. $365 per season. Jewish dietary laws observed. Jewish educational program includes: Sabbath services, weekday services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study, Israel-centered program.

CAMP RAMAH IN THE POCONOS, Lake Como, Pa.
Winter address, 1026 Bankers Securities Bldg., Phila., Pa.

Organized 1950. Sponsored by Philadelphia Branch, United Synagogue, and Teachers Institute of Jewish Theological Seminary. 206 boys and girls in 1950, ages 6-18. $425 per season. Dietary laws observed. Jewish educational program includes: Sabbath services, weekday services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study.

TEL-HAI, Jamison, Bucks Co., Pa.
Winter address, 1004 Stratford Ave., Phila. 26, Pa.

Organized 1939. Sponsored by Dr. Joseph Levitsky. 160 boys and girls in 1950, ages 4-16. $400 per season. Jewish dietary laws observed. Jewish educational program includes: Sabbath services, weekday services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study.

TEXAS

CAMP BONIM, Route 2, Denton, Texas
Winter address, c/o Jacob Levin, 3419 Rosedale, Houston, Texas

Organized 1941. Sponsored by Habonim Camping Association and Southwest Labor Zionist Executive. 73 boys and girls in 1950, ages 9-21. $35 per week. Jewish dietary laws observed. Jewish educational activities include: Sabbath services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study, Yiddish study, discussions on Zionism and Israel, Bible, history and Jewish community affairs.

WISCONSIN

HERZL CAMP, Webster, Wis.
Winter address, 1494 Grand Ave., St. Paul 5, Minn.

Organized 1946. Sponsored by Northwest Regional Zionist Youth Commission. 270 boys and girls in 1950,

ages 10-17. $85 (in region), $125 (out of region) for 3 week session. Dietary laws observed. Jewish educational program includes: Sabbath services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, Hebrew study, JNF Carnival, Maccabiah, Tisha B'Av observance, Havdalah.

CAMP MACCABEE, Pelican Lake, Wis.

Organized 1933. Owner: Harold Korey. 165 boys and girls in 1950, ages 6-16. $475 per season. Jewish dietary laws observed. Jewish educational program includes: Sabbath services, Oneg Shabbat, Jewish story telling, music, arts and crafts, dramatics, dance, voluntary Hebrew and Yiddish study.

CAMP RAMAH (Hebrew speaking), Conover, Wis.

Winter address, 72 E. 11th St., Chicago 5, Ill.

Organized 1946. Sponsored by Chicago Council, United Synagogue, 109 boys and girls in 1950, ages 10-18. $425 per season, (leadership group—$375). Dietary laws observed. Jewish educational program includes: Sabbath services, weekday services, Oneg Shabbat, music, arts and crafts, dramatics, dance, Hebrew study.

• PUBLISHERS OF JEWISH EDUCATIONAL MATERIALS

BEHRMAN HOUSE
1261 Broadway, New York 1, N. Y.

BLOCH PUBLISHING CO.
31 West 31st St., New York 1, N. Y.

Founded 1854. Published more than 600 books of Jewish interest in English & Hebrew; 15 in 1950. Categories: Texts, fiction, Prayer Books, sermonic, General Judaica, music, history. Edw. H. Bloch, president.

FARLAG MATONES
22 East 17th St., New York 3, N. Y.

Founded 1925. Published 60 books of Jewish interest in Yiddish; 4 in 1950. Categories: Texts, juvenile, fiction. Lipa Lehrer, manager.

HEBREW PUBLISHING CO.
79 Delancey St., New York 2, N. Y.

Founded 1900. Published approximately 200 books of Jewish interest in English, Hebrew, and Yiddish; 6 in 1950. Categories: Texts, fiction, religious. Isidor Werbel, president.

JEWISH PUBLICATION SOCIETY OF AMERICA
222 North 15th St., Philadelphia 2, Pa.

Founded 1888. Published 250 books of Jewish interest in English and Hebrew; 6 in 1950. Categories: Texts, fiction, Bibles and Bible commentary, biography, essays, history, juveniles, poetry, philosophy, Talmud. Judge Louis E. Levinthal, president.

SHOCKEN BOOKS, INC.
342 Madison Ave., New York 17, N. Y.

Founded 1945. Published 60 books (85% of Jewish interest) in English, Hebrew and German; 6 in 1950. Categories: Texts, fiction, history, folklore, Israel, Zionism, art and poetry. Theodore Schocken, president.

SHILO PUBLISHING HOUSE
310 West 105th St., New York 25, N. Y.

Founded 1918. Published 150 books of Jewish interest in Hebrew and English; 3 in 1950. Categories: Texts. Z. Scharfstein, president.

UNITED SYNAGOGUE COMMISSION ON JEWISH EDUCATION
3080 Broadway, New York 27, N. Y.

Published 27 books of Jewish interest in Hebrew and English; 4 in 1950. Categories: Texts, Collateral Hebrew Reading, teachers' aids, school administration. Rabbi A. Hyams, chairman.

THE WORKMEN'S CIRCLE—EDUCATIONAL DEPARTMENT
175 East Broadway, New York 2, N. Y.

Founded 1935. Published 84 books of Jewish interest in Yiddish; 5 in 1950. Categories: Texts, fiction, biographies, operettas, song books. N. Chanin, Educational Director.

The following central agencies for Jewish education (Bureaus) issue catalogues of their own publications:

BOARD OF JEWISH EDUCATION
1201 Eutaw Place, Baltimore 17, Md.

BOARD OF JEWISH EDUCATION
72 East 11th St., Chicago 5, Ill.

BUREAU OF JEWISH EDUCATION
658 Rockdale Ave., Cincinnati 29, Ohio

BUREAU OF JEWISH EDUCATION
10501 East Blvd., Cleveland 6, Ohio

BUREAU OF JEWISH EDUCATION
560 N. Vermont Ave., Los Angeles 4, Calif.

JEWISH EDUCATION COMMITTEE OF NEW YORK
1776 Broadway, New York 19, N. Y.

COUNCIL ON JEWISH EDUCATION
1011 Chestnut St., Philadelphia 7, Pa.

• EDUCATIONAL PERIODICALS

For Adults

BLETER FAR YIDDISHE DERTSIUNG (in Yiddish), published quarterly by the World Bureau for Jewish Education of the Congress for Jewish Culture, 175 East Broadway, New York 2, N. Y.

GILYONENU, published monthly by Mizrachi National Education Committee, 1133 Broadway, New York 10, N. Y.

THE JEWISH AUDIO-VISUAL REVIEW, published annually by the Board of Review of the National Council on Jewish Audio-Visual Materials, sponsored by American Association for Jewish Education, 1776 Broadway, New York 19, N. Y.

THE JEWISH CENTER PROGRAM AIDS, published bi-monthly by the National Jewish Welfare Board, 145 East 32nd St., New York 16, N. Y.

JEWISH EDUCATION, published three times a year by the National Council for Jewish Education, 1776 Broadway, New York 19, N. Y.

THE JEWISH PARENTS MAGAZINE, published 5 times a year by the National Association of Hebrew Day School PTA's, 132 Nassau St., New York 7, N. Y.

THE JEWISH TEACHER, published quarterly by the Union of American Hebrew Congregations, 34 West 6th St., Cincinnati 2, Ohio.

THE LEADER, published quarterly by National Young Judaea, 47 West 63rd St., New York 23, N. Y.

MEGILLOTH (in English and Hebrew), published bi-monthly by the Department for Education and Culture of the Jewish Agency for Israel, 16 East 66th St., New York 21, N. Y.

OROTH (in Hebrew), published bi-monthly by the Department for Education and Culture of the Jewish Agency for Israel, 16 East 66th St., New York 21, N. Y.

THE PEDAGOGIC REPORTER, published five times a year by the American Association for Jewish Education, 1776 Broadway, New York 19, N. Y.

THE RECONSTRUCTIONIST, published twenty times a year by the Jewish Reconstructionist Foundation, 15 W. 86th St., New York 24, N. Y.

SHEVILEI HAHINUKH (in Hebrew), published quarterly by the National Council for Jewish Education and the Hebrew Teachers Federation of America, 1776 Broadway, New York 19, N. Y.

THE SYNAGOGUE SCHOOL, published quarterly by the United Synagogue of America, 3080 Broadway, New York 27, N. Y.

VISTA, published monthly by Jewish National Fund, 41 East 42nd St., New York 17, N. Y.

YIDDISH PEDAGOGIC BULLETIN (in Yiddish), published monthly by the Commission for Yiddish Schools, Jewish Education Committee, 1776 Broadway, New York 19, N. Y.

For Children and Youth

FURROWS, published monthly by Habonim, Labor Zionist Youth, 45 East 17th St., New York 3, N. Y.

HABONEH, published monthly by Habonim, Labor Zionist Youth, 45 East 17th St., New York 3, N. Y.

OLOMEINU, published monthly by Torah Umesorah, 132 Nassau St., New York 7, N. Y.

TALKS AND TALES, published monthly by Merkos L'Inyonei Chinuch, 770 Eastern Parkway, Brooklyn 13, N. Y.

WORLD OVER, published fifteen times a year by the Jewish Education Committee of New York, 1776 Broadway, New York 19, N. Y.

YOUNG JUDAEA, published monthly by National Young Judaea, 47 West 63rd St., New York 23, N. Y.

MUSAF LA-KOREH HATSAIR (in Hebrew), supplement of Hadoar, published by Histadrut Ivrit, 165 W. 46th St., New York 19, N. Y.

HADOAR LANOAR (in Hebrew), supplement of Hadoar, published bi-weekly by Histadrut Ivrit, 165 W. 46th St., New York 19, N. Y.

NIV (in Hebrew), published bi-monthly by Hanoar Haivri, 165 West 46th St., New York 19, N. Y.

KINDER ZEITUNG (in Yiddish), published monthly by Workmen's Circle, 175 East Broadway, New York 2, N. Y.

KINDER JOURNAL (in Yiddish), published monthly by Farlag Matones Association under auspices of Sholem Aleichem Folk Institute, 22 East 17th St., New York 3, N. Y.

SHMUESSEN MIT KINDER UN YUGNT (in Yiddish), published monthly by Merkos L'Inyonei Chinuch, 770 Eastern Parkway, Brooklyn 13, N. Y.

• PUBLICATIONS OF THE AMERICAN ASSOCIATION FOR JEWISH EDUCATION

JEWISH EDUCATION IN AMERICA

"A Decade of Progress in Jewish Education, 1939-1949", Israel S. Chipkin, Reprint "Jewish Education". Vol. 21, No. 1, 1949.

*"American Jewish Education", For years 1941-1942; 1942-43; and 1943-44, Ben Rosen, Reprints from the American Jewish Yearbook.

"A Mid-Century of Jewish Education — Retrospect and Prospect," Samuel M. Blumenfield, 1950. (An enlargement of article in The Jewish Spectator, Vol. XVI, No. 1).

"Educating the Jewish Child", Uriah Z. Engelman.

"Enrollment in Jewish Schools, Spring 1947", Uriah Z. Engelman, Reprint, "Jewish Education", Vol. 19, No. 3.

"Federation Subventions for Jewish Education", Uriah Z. Engelman, Reprint, "Jewish Education", Vol. 20, No. 2.

"For a Creative Jewish Community in the U. S.," Abba Hillel Silver, 1950.

"Hebrew Language, Literature and Culture in American Institutions of Higher Learning", Abraham I. Katsh, published by the Payne Educational Sociology Foundation, in cooperation with A. A. J. E., 1950.

*"Jewish Education in War and Peace Time", Mark Eisner.

*"Preface to a Program for Jewish Education", Ben Rosen.

"Proposals for the Study, Evaluation, and Reconstruction of the Jewish Educational System in America", Israel S. Chipkin.

"Survey of Hebrew Teachers' Colleges in the U. S.", (in Hebrew), Louis Hurwich, 1950.

"Trends and Developments in American Jewish Education", For years 1944-45;* 1945-46;* 1946-47; 1947-48; and 1948-49,* Uriah Z. Engelman, Reprints from the American Jewish Yearbook.

"Types of Jewish Schools in America", Israel S. Chipkin, Kalman Whiteman, S. Greenberg, Yudel Mark, Joseph H. Lookstein, Sh. Azrieli, E. Gamoran, and A. P. Schoolman, 1947.

"What is Jewish Education?", Alexander M. Dushkin, Jacob S. Golub, Reprint, "Education", May 1944.

AMERICANISM AND JEWISH EDUCATION

*"Americanism and its Makers", Horace M. Kallen, 1944.

"American Public Education, Jewish Education and International Understanding", Earl J. McGrath, Reprint, "Jewish Education", Vol. 21, No. 1.

*"Character Education in Our Democracy", John W. Studebaker, 1941.

*"Critical Problems in Jewish Education", Horace M. Kallen, Reprint, "Jewish Education", Vol. 21, No. 1.

"Democracy and Jewish Education", Horace M. Kallen, Mordecai M. Kaplan, Alexander M. Dushkin and Morris Adler, Reprint, "Jewish Education", Vol. 14, No. 2, 1942.

*"Hebrew Education in America—Problems and Solutions", Uriah Z. Engelman, 1947.

* Out of Print, but available for consultation at the offices of the American Association for Jewish Education.

*"Jewish Education and American Democracy", Judge Simon H. Rifkind, Hon. Herbert H. Lehman, Hon. Kenneth C. Royall, and Michael A. Stavitsky.

"Jewish Education for American Jews," Horace M. Kallen, Hebrew Teachers College of Boston and AAJE.

"Jewish Education and the Future of the American Jewish Community", Horace M. Kallen, Reprint, "Jewish Education", Vol. 16, No. 1.

"Jewish Education for American Jews", Horace M. Kallen, 1950.

"Jewish Education in the American Scene", Horace M. Kallen, Reprint, "Jewish Education", Vol. 21, No. 1.

*"Planning for American Jewish Education", Israel S. Chipkin.

*"Prejudice—The American Way", Horace M. Kallen.

*"Religion and the Public School", John L. Childs and Joseph H. Lookstein; Reprint, "Jewish Education". Vol. 21, No. 1.

*"Religious Education and the Public Schools", Horace M. Kallen, Alexander M. Dushkin, Harrison Elliot, E. L. Israel, Louis Hurwich, Judah Pilch, and Israel S. Chipkin.

"Separation of Church and State—The First Freedom", Milton R. Konvitz, 1949.

*"Whittling Away Religious Freedom", Milton R. Konvitz, 1946.

COMMUNITY RESPONSIBILITY

"Community Responsibility for Jewish Education", by Simon Shetzer, Mark Eisner, Frank G. Marshall, Joseph Goldstein, Harry H. Liebovitz and Ben Rosen—with a preface by Israel S. Chipkin, 1940.

"Community Responsibility for Jewish Education," Aharon Kessler, A. Hillel Henkin and Judah Pilch.

"Jewish Education Year—1950", Kit of Materials, 1950.

*"The American Association for Jewish Education and Jewish Community Life", by Michael A. Stavitsky and Israel S. Chipkin, 1947.

"The Jewish Community and Jewish Education", Salo W. Baron, 1948.

INFORMATION BULLETINS

Published by the Dept. of Research and Information

* 1. Report of Findings on the Relationship between Central Agencies of Jewish Education and Parochial (All-Day) Schools; 1945; 3 p.

2. Directory of Central, Local, Regional Agencies of Jewish Education; Revised Annually.

* 3. Amounts Budgeted for all Local Needs and for Jewish Education by Federations and Welfare Funds for 1942; 1943; 1944; 1945; 15 p.

* 4. Financing of Central Agencies of Jewish Education, 1945; 1946; 11 p.

* 5. Surplus Educational Property; 1946; 2 p.

* 6. Salary Scales of Teachers in Hebrew High Schools; 1946; 10 p.

* 7. Surveys of Jewish Education Personnel; 1946; 4 p.

* 8. Budgeting of Central Agencies of Jewish Education—1945-46; 21 p.

* 9. All-Day Schools in Cities Having Central Agencies of Jewish Association, 1946-47; 1947; 12 p.

*10. Budgetary and Instructional Costs per Pupil for Afternoon Weekday Schools—Part 1; 1947; 18 p.

*11. Budgetary and Instructional Costs and Sources of Income of Weekday Afternoon Schools—Part 2, 1947; 30 p.

*12. Enrollment in Jewish Schools, by Type of School and Size of Community—Spring 1947; 1948; 35 p.

13. Financing and Budgeting of Central Agencies of Jewish Education—Part 1; 1948; 50 p.

14. Amounts Budgeted by Federations and Welfare Funds for all Local Needs, for Jewish Education, for Cultural and Recreational Activities. 1936-47, 70 p.

15. All-Day Schools in the United States, 1948-1949; 1949, 40 p.

16. Budgeting and Financing of Central Agencies for Jewish Education 1948, Part 1—Budgeting, 1949, 52 p.

16b. Supplement to Bulletin 16, 1950, 35 p.

17. Budgeting and Financing of Central Agencies for Jewish Education 1948, Part 2—Financing, 1950, 40 p.

REGISTRATION MATERIAL

"A Call to Jewish Parents".

*"A Letter from the President to You".

"Daddy, What Makes Us Jews?".

*"Don't Look Now—But Your Support is Slipping".

"Do you Plan to Disinherit your Children?".

*"Enroll Them Now".

"Hello, David".

"I Want Him to Have Every Advantage I Didn't Have".

"Jewish Education for Your Children—Why, What, When".

"Poster" (10" x 14").

*"Rosh Ha-Shana Greeting Card".

"The ABC of Jewish Education".

*"Torah—An Ideal on the March".

"What Is Your Name?"

"You and Your Children, A Message from the President of the U. S."

PEDAGOGICS AND CURRICULAR MATERIAL

"A Selective Bibliography of Lag B'Omer and Shavuot Materials", Zalmen Slesinger, 1949.

*"A Selective Bibliography of Passover Materials", Zalmen Slesinger, 1949.

*"A Selective Bibliography of Purim Materials", Zalmen Slesinger, 1948.

"Audio-Visual Aids for Jewish Education," Nettie L. Berg and Florence B. Freedman.

"The Jewish Audio-Visual Review" No. 1, January 1951.

"List of Recommended Films and Film Strips", Jacob Golub and Zalmen Slesinger, 1949.

"Outline of a Curriculum on Israel", Jacob Golub and Zalmen Slesinger, Published by Jewish Education Committee of New York and A.A.J.E., 1950.

"Pedagogic Reporter", Bi-Monthly, Since Sept. 1949.

CAMPAIGN MATERIAL — FUND RAISING

*"American Association for Jewish Education—A Service Agency for Jewish Education".

*"American Association for Jewish Education—Seven Point Program", 1944.

*"An Ideal on the March".

"Are We Trying to Build a House Without a Foundation?"

"Budget Analysis—American Association for Jewish Education", for years 1947,* 1948,* 1949* and 1950.

"The American Association for Jewish Education—Its Purposes and its Services".

"You Belong in the A.A.J.E. because . . ."

MISCELLANEOUS

"Bureaus and Congregational School Relationship—A Statement of Principles", published by United Synagogue Committee on Jewish Education and A.A.J.E., 1950.

"Democracy and the Jew", Jewish Information Series, No. 2, published by Jewish Welfare Board and American Association for Jewish Education, 1943.

"Index to 'Jewish Education' Magazine", Volumes 1-18 inclusive, January 1929-June 1947, compiled by Zalmen Slesinger, Reprint, "Jewish Education", Vol. 19, No. 2, 1948. Index to Volumes 19-21 inclusive, Fall 1947 — Summer 1950, in Jewish Education Magazine, Summer 1950, Vol. 21, No. 3.

"Jewish Education and Reality", Kurt Lewin, Reprint, "Jewish Education", Vol. 15, No. 3, 1940.

"Jewish Education Newsletter" published periodically by A.A.J.E. since Jan. 1940.

"Jewish Education Register and Directory, 1951." Edited by Judah Pilch.

*"Jewish Statistics in the U. S. Census of Religious Bodies, 1850-1936", Uriah Z. Engelman.

*"Proceedings-Conference on Jewish Education and Center Work", published by A.A.J.E. and National Jewish Welfare Board, 1946.

"Story of the Jews in the United States", Jewish Information Series, No. 1, Published by Jewish Welfare Board and American Association for Jewish Education, 1942.

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