JEWISH EDUCATION IN PHILADELPHIA

A SURVEY

by

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and

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FOREWORD

FOREWORD

The Philadelphia Council on Jewish Education consisting of representatives of all agencies carrying on Jewish education in Philadelphia, and of the Federation of Jewish Charities and the Allied Jewish Appeal, decided in the Spring of 1943 to make a survey of Jewish education in Philadelphia.

The purpose of the survey was to study the feasibility of coordinating the various systems and agencies engaged in Jewish Education, with particular reference to the possibility of broadening the scope of Gratz College.

A committee, with Mr. Bernard Frankel as chairman, was appointed to plan the survey and to help implement the plan. Dr. Leo L. Honor and Mr. Morris Leibman of the Board of Jewish Education of Chicago were invited to make the survey. The Allied Jewish Appeal undertook to finance the cost of the survey and put its office facilities at the disposal of the surveyors.

The surveyors should like to convey their appreciation to Mr. Bernard Frankel and to his committee, to Mr. Kurt Peiser and members of his staff, with special reference to Mr. Sherman and Mr. D. Galter, who gave to the surveyors their full cooperation. They are particularly grateful to Miss Frances ~~Harri~~ Harrison and to her secretary, Miss S. Spielberger, who gave unstintingly of their time and energy. Acknowledgment is also made to the rabbis, teachers, principals, educational executives and lay leaders whom the surveyors consulted freely and without whose cooperation this work would have been impossible.

Each of the surveyors spent from one to two weeks in Philadelphia, during which time they visited schools interviewed various rabbis, members of the teaching profession, and leading lay members of the community. To supplement actual observation of the school situation several questionnaires were prepared and sent to the persons who could supply the information required. One form was sent to the head of each school, requiring information on enrollment, attendance, elimination, buildings, curricula, teachers, textbooks, schedules, extra-curricular activities, budget, record-forms, etc. A second form was sent to the central agencies of the various school systems, such as the Associated Talmud Torahs, the Hebrew Sunday School Society, etc., requiring additional information concerning their schools and the nature of their central services. A third form was sent to the individual teachers, asking for information concerning their background, experience, professional preparation, their opinion as to the functioning of their school or system, and their recommendations as to possible improvements. A fourth form was sent to the principals requiring similar information.

There are several limitations from which this study has suffered. The work was undertaken toward the end of the school year. The proximity to the vacation period made it difficult for many principals to answer their questionnaires. The surveyors could not visit all the schools or see all the people who might have been helpful in supplying information or constructive suggestions. They had to limit themselves to seeing only some schools of each type and interviewing only a limited number of representative people. Moreoever, a number of schools found it difficult to supply the information required because their records had not been kept in such form that would enable them to answer the questions asked

without considerable labor, and they, therefore, either did not answer the questionnaire at all or omitted much pertinent information. In some cases, even when the information was given, it was not given as of the required date. One agency may have given its facts as of May, 1943, another as of April, 1942, a third for the year 1941-42, etc.

In order to make the data comparable it was necessary, wherever no definite figures were available, to arrive at an approximation by considering the trends in enrollment and elimination characteristic for the particular type of school in the community.

The necessity for advancing the date of the report precipitated by the resignation of Mr. Ben Rosen, director of the Associated Talmud Torahs and the sale of the Federation building and the consequent need for finding new quarters for the Associated Talmud Torahs and the Hebrew Sunday School Society caused the surveyors to alter their original intention of waiting for the beginning of the school year to procure the missing information and to proceed despite the fact that some of the organizations had not submitted all the data requested.

Therefore, in presenting the summary of their findings, the surveyors wish to state that some of the data may not be as complete or as accurate as they would have liked but that they have approximated the true facts as closely as the information at their disposal permitted. They believe, however, that the report in toto reflects accurately their findings derived from a full analysis of the material which they received in writing, of the statements made to them orally, and of the impressions which they gained from their visits to the schools. Their recommendations are based on a very thorough examination and appraisal of these findings and on conscientious and careful deliberation and sober reflection.

In conclusion they wish to express the hope that their labors will not have been in vain and that as a result of their humble efforts and of the efforts of the survey committee steps will be taken which will lead to the improvement of Jewish Education in Philadelphia.

Leo L. Honor

Morris Leibman

Chicago, Illinois
November 24, 1943

PART ONE

THE SITUATION AS A WHOLE

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I. TYPES OF JEWISH SCHOOLS:

Philadelphia has ninety-one elementary and secondary school units in which instruction is given in Jewish subject matter. As of November, 1942, these schools reported a pupil-population of about 14,000.

Those schools are of various types. They differ (a) in terms of the auspices under which they function, (b) with regard to the intensiveness of instruction given and (c) with regard to their particular philosophies and concepts of Jewish education.

In terms of central auspices the schools may be categorized in nine groups: (a) the Associated Talmud Torahs; (b) the Congregational Schools (of conservative and orthodox type); (c) the Reform Congregational Schools; (d) the Hebrew Sunday School Society; (e) the Yeshivot; (f) the Workmen's Circle Schools; (g) the Folkshulen; (h) institutional schools and (i) unaffiliated schools.

In terms of intensiveness of instruction given, the schools may be classified as 5-day-a-week schools[1], 3-day-a-week schools and one-day-a-week schools.

In terms of the philosophy of Jewish education, the schools may be classified as follows: (a) the traditional orthodox religious school; (b) the modern orthodox religious school; (c) the Conservative religious school; (d) the Reform religious school; (e) the Yiddishist-secular school; and (f) the labor-Zionist secular school.

Table I presents in tabular form the classifications of the Jewish schools in Philadelphia.

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[1]In this group there are some classes that meet four days a week.

TABLE I

DISTRIBUTION OF JEWISH SCHOOLS ACCORDING TO INTENSIVENESS OF INSTRUCTION AND EDUCATIONAL IDEOLOGY

	Educational Ideology					
Degree of Intensiveness	Traditional Orthodox	Modern Orthodox	Conservative	Reform	Yiddishist Secular	Labor Zionist
Five-day-a-week	Yeshivot; Unaffiliated, private	A.T.T.				Folk-Shulen
Three-day-a-week		Rabbinical; Council; Independent	Congreg. Hebrew Schools		Workmen's Circle	
One-day-a-week		H.S.S.S.	Congreg. Sunday Schools	Congreg.[1] Sunday Schools		

The number of school units in the various systems is as follows:

(1)	Associated Talmud Torahs		10
(2)	Congregational Schools		31
	(a) United Synagogue	16	
	(b) Rabbinical Council	6	
	(c) Reform	3	
	(d) Independent	6	
(3)	Yeshivot (two and one branch)		3
(4)	Hebrew Sunday School Society		22
(5)	Workmen's Circle		12
(6)	Folkshulen		6
(7)	Unaffiliated		6
(8)	Institutional		1
			91

There is also one college, Gratz College. Its department for the training of Hebrew teachers is compromised of graduates from the high schools maintained by the Associated Talmud Torahs and the United Synagogue respectively, and its department for the training of Sunday school teachers is open to young men and women over 16 years of age who have completed two years of secular high school study.

The traditional orthodox school (Yeshivah) emphasizes primarily a curriculum of prayers, Bible, Talmud, and Shulchan Arukh, and stresses

[1]Some classes in the Reform schools meet one additional day per week.

orthodox observances. The highest goal the Yeshivah would like to achieve as a result of its educational process is the creation of the "Lamdan" type (the learned Jew in the traditional sense), its minimum aim is to produce pious, observant Jews, devoted to traditional Judaism. The language of instruction in these schools is Yiddish.

The modern orthodox school of the intensive type (Associated Talmud Torahs), in addition to the curriculum of prayer and Bible, emphasizes the Hebrew language as a means of studying the Bible and prayer book and as end in itself, viz. to enable the child to read with appreciation modern Hebrew writings. Jewish history and contemporary Jewish life are given prominent places in the course of study. Attention is given to activities that afford the pupil opportunities for self-expression and that tend to vitalize the Hebrew school program.

The congregational weekday religious schools resemble the modern orthodox school except that they lay more stress on correlation of the curriculum with formal synagogue activities. They hold sessions only three times weekly, although in many cases they devote no less time per week to Jewish studies than does the modern orthodox school. In addition to their Hebrew schools they conduct one-day-a-week schools for the teaching of history and Jewish customs and for carrying on extra-curricular activities.

The one-day-a-week orthodox type school is represented by the Hebrew Sunday School Society. In these schools the children are taught history, Biblical passages in English, religious precepts and customs, prayers and hymns. Assemblies and group activities supplement the program.

The Reform Congregational school is in the main a one-day-a-week school except that some classes meet for an additional day during the week. The sessions are from 2 to 2½ hours in length. Its curriculum consists of Jewish history, religion, Jewish holidays and Hebrew. Extra-curricular activities and assembly programs are conducted in addition to classroom work.

The secular Yiddishist schools emphasize the Yiddish language and literature, Jewish history, present-day Jewish life, and social ideals. The schools are under the supervision of the educational committee of the Workmen's Circle national organization, which publishes textbooks, prescribes curricula, and gives some financial support to the schools.

The Labor-Zionist schools give place in their curriculum to both the Yiddish and Hebrew languages, Jewish history, Bible in Hebrew and in Yiddish. They emphasize Labor-Zionism and current Jewish problems. They encourage pupil-participation in Zionist activities, particularly in those which are sponsored by the labor organization. These schools also are affiliated with a national organization (National Worker's Alliance - Poale Zion), which prescribes curricula and recommends texts and materials.

The independent, unaffiliated and private schools did not furnish any data about themselves. The private school is usually conducted for profit by a single teacher. The curriculum, as a rule, is limited to the reading of prayers to a little Humash and to the preparation for the Bar Mitzvah ceremony. The private schools are usually too small to permit proper grading, and the income from teaching is too limited to permit the provision of proper physical facili-

ties, educational materials, etc.

The surveyors have no report of the only institutional school in Philadelphia, the Foster Home, and are not in a position to describe it. This school has been working under the supervision of the Associated Talmud Torahs for many years. The Associated Talmud Torahs has also accepted responsibility for the Jewish education of the children who are living in foster homes.

II. PROPORTION OF JEWISH CHILDREN RECEIVING JEWISH EDUCATION

A. For the Community as a whole.

In September, 1942, a survey was made of the Jewish population in the public schools of the various school districts of Philadelphia. According to the survey the total number of Jewish children in the public schools from kindergarten to the fourth year of high school inclusive, was 42,782. The number of Jewish children within the age limits indicated (5 - 17 inclusive) is probably somewhat higher. This assumption is based on the following considerations: There are children of kindergarten age who do not attend the kindergarten; not all children in the age range of the higher two grades of high school are actually attending high school; and, some Jewish children attend private schools and are therefore not in the public school register. The surveyors therefore assume that 46,000 represents a truer estimate of all the Jewish children in Philadelphia between the ages of 5 and 17.

An attendance of 14,000 in the Jewish schools out of a possible total of 46,000 menas that the Jewish schools in Philadelphia give instruction to about 30%[1] of Jewish children of school age at <u>any one time</u>. The percentage would be higher if a shorter age-range were taken, e.g. between 7 and 14. The bulk of the Jewish school population is between those age limits. Hence it would appear that the situation in Philadelphia with respect to enrollment compares well with that in other communities. It is true that in a few communities the proportion of Jewish children in the Jewish schools is about 50%, but in many it is below 30%.

The above statement does not mean, of course, that only 30% of Jewish children in Philadelphia receive Jewish education. A much larger proportion than that finds its way into the Jewish school at some time or other, for a longer or shorter period of instruction.

Based on a mode of calculation[2] which seems valid to the surveyors, there is reason to believe that over 80% of Jewish children in Philadelphia receive some sort of Jewish education at some time or other during their school age period.

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[1]This percentage was computed on the reported figure of 14,000 as the total number of pupils attending Jewish schools. This figure may include some duplications inasmuch as some of the pupils of the Hebrew Sunday School Society may be attending weekday schools, causing them to be listed twice. According to the report of the Hebrew Sunday School Society this duplication might involve about 3½% of the total Jewish child population.

[2]This calculation has taken into account a possible 3½% duplication in the number of pupils attending Jewish schools in 1942-43.

One should be warned, however, not to take a too optimistic view of the situation. It may be true that over 80% of the Jewish children at some time or other attend a Jewish school, but it is also true that their length of stay in the school is often so short that it is difficult for the school to leave any impression on their minds and hearts.

This situation would suggest that efforts have to be directed not so much toward encouraging parents to send their children to a Jewish school (for this the great majority obviously do) but to emphasize the fact that Jewish education, in order to be effective, must be continued for a longer period than is the practice in most cases at the present time. Attention must also be centered on making the school and the processes of education more attractive and meaningful to the pupil so that he would want to stay there for a longer period.

B. By Districts.

Philadelphia is divided into eight public school districts[1]. As mentioned above, the total number of Jewish children in the public schools as given by the survey of 1942, is 42,782.

Table II shows the distribution of the total Jewish child population by districts and the distribution of the Jewish school population in the respective districts.

TABLE II

DISTRIBUTION OF TOTAL JEWISH CHILD POPULATION AND JEWISH SCHOOL POPULATION IN THE VARIOUS DISTRICTS

District	Total Jewish Child Population in Public Schools	Total Population in Jewish schools[2]	Percentage of Jewish Children in the Jewish Schools[4]
I	6,863	2,338	34%
II	1,481	156	10%
III	7,036	2,368	34%
IV	9,747	3,352	34%
V	3,203	2,444	75%
VI	6,390	1,807	27%
VII	6,801	1,429	21%
VIII	1,261	280	22%
Total	42,782[3]	14,174	

[1]See in the appendix

[2]As per November, 1942

[3]See Page 5 re need of enlarging this figure to 46,000 in order to arrive at a closer estimate of the total Jewish child population between the ages of 5 and 17 inclusive.

[4]Based on a total Jewish child population of 46,000, the percentages would be correspondingly lower.

The table indicates that the proportion of Jewish children attending Jewish schools differs considerably from district to district. One must use caution, however, in interpreting the table. Thus, 75% of the Jewish children in North Philadelphia (District V) seem to be attending Jewish schools. The fact is, however, that many children attending the schools in that district do not reside in the district. The schools were established at a time when the neighborhood was heavily populated with Jews, but when many of the families affiliated with the Congregations (Adath Jeshurun, Keneseth Israel, Rodeph Shalom)moved to a new neighborhood their loyalties were sufficiently strong to compel them to continue to send their children to the synagogue schools despite the distance from the district.

An examination of the map in the appendix and the table on page 6 reveals the following facts:

In District I there are 8 public schools plus two public high schools which have a Jewish population of 250 and over. There are 12 Jewish school units with a total registration of 2338(an average of 200 per school). This district is fairly well supplied with educational facilities provided we assume that an enrollment in the Jewish school of 30% of the total Jewish child population at any one time is to be considered satisfactory.

District II apparently has no public schools with a sizable Jewish population. Nevertheless, 1481 Jewish children are reported to be residing in this district. There is only one Jewish school in this district which serves only 10% of the Jewish children. It is possible that more children are reached through schools in District III. The combined Jewish school population of District II and III (2,524) constitutes about 30% of the combined total Jewish child population (8,517).

District III has 9 elementary and junior high schools and 3 senior high schools which have a considerable Jewish population. There are 13 Jewish school units with a population of 2,368. In the past, the neighborhood was more densely populated with Jews (there were over 11,700 children in 1930) and it was therefore supplied with some of the finest community building facilities in the city (the two educational centers and the Central Talmud Torah). At present, however, the Jewish schools have suffered a large drop in their population. The map shows that the Jewish schools are properly located in the proximity of the public schools which have a large Jewish population.

District IV is at present a densely populated Jewish section. It includes both Wynnefield and Strawberry Mansion. It has 6 elementary and junior high and 2 senior high schools with a Jewish population of 250 and over. There are 23 Jewish school units with a population of 3,352. The schools in Strawberry Mansion and in Wynnefield seem to be located in the proximity of public schools with large Jewish populations. In the southern section of the district there do not seem to be any public schools with a sizable Jewish population. The children in the Jewish schools in this section of the district obviously attend either public schools in this district with a smaller Jewish population than 250, or they come from the neighboring District I, south of Girard and Lancaster Avenue.

District V has only 3 public schools and one high school with a considerable Jewish population but has 15 Jewish school units. As has already

been pointed out, children come to these schools from other sections of the city.

District VI has a Jewish child population of 6,390 and a Jewish school population of 1,807 (27%). Most of the Jewish schools are situated immediately west of Broad Street, in the vicinity of the public schools marked on the map. The trend indicates that the district is going to become more Jewishly populated and there will be need for more Jewish schools in the western part of the district (Germantown).

District VII has 6 public schools and 2 high schools with a Jewish population of 6,801. The number of children in the 12 Jewish school units is only 1,429 or 21% of the total Jewish child population. Obviously, there is room for more Jewish schools in this district.

District VIII has two public schools with a sizable Jewish population, and has three Jewish schools with a registration of 280, or 22% of the total. This is another district in which there is need for more Jewish schools.

A closer analysis of the same situation in terms of the various types of Jewish schools and of their distribution in the various districts reveals the following facts as shown in Table III.

TABLE III

DISTRIBUTION OF JEWISH SCHOOL POPULATION IN THE VARIOUS DISTRICTS AMONG THE VARIOUS SCHOOL SYSTEMS

District	A.T.T.	Congr.[1]	Ref.	H.S.S.S.	Yesh.	W.C.	Inst.	Folk.	Unaffil.	Total
I	196	1200	-	764	76	37	-	65		2338
II	-	156	-	-	-	-	-	-		156
III	851	-	-	1248	187	37	-	45		2368
IV	133	1459	-	1174	209	109	-	168	100	3352
V	146	471	1100	395	-	182	-	-	150	2444
VI	-	1343	224	90	-	-	150	-	-	1807
VII	-	373		896		110			50	1429
VIII	49	231								280
Total	1375	5233	1324	4567	472	475	150	278	300	14174

This table indicates that the bulk of the pupils in the Associated Talmud Torahs reside in District III which is rapidly losing its Jewish population. It reaches very few pupils in District IV which is predominantly Jewish and none in Districts VI and VII, which are becoming more and more Jewishly populated.

The Conservative and Orthodox Congregational Schools seem to be more favorably located. This is due to the fact when Jews move into a new neighborhood the need arises for a synagogue and a school which is usually met by the

[1]Includes United Synagogue, Rabbinical Council and Independent Congregational Schools.

organization of the two institutions under joint auspices.

Two of the three Reform Congregational Schools are located in District V which has lost most of its Jewish population. Because of gas rationing and the consequent increasing difficulty in bringing children to the school, the Reform Congregations have established branch schools in the neighborhoods in which the children reside.

The bulk of the pupils of the Hebrew Sunday School Society reside in Districts III and IV, which districts are served by the other systems as well. It also reaches a large number of pupils in District VII which contains new Jewish neighborhoods. This would indicate that the Hebrew Sunday School Society is fulfilling one of its functions, namely, establishing schools where no other facilities for Jewish education exist. It appears that there is room for expansion of its work in Districts VI and VIII.

The Yeshivot are naturally located in the districts where the more traditionally minded Jewish population resides. Many of the pupils, however, have moved to other neighborhoods and must travel considerable distances in order to attend their classes.

The Workmen's Circle Schools and Folkshulen are probably located in districts where people interested in those schools reside.

C. In Terms of Pupil Hours:

As was previously indicated, the schools differ not only in respect to the kind of Jewish education they offer but also in terms of the intensiveness of instruction. Thus, some schools give only 2 or $2\frac{1}{2}$ hours of instruction per week and others as much as 17 hours per week. Most weekday schools offer a diversified schedule to their various classes. Some of these classes receive more and others less time per week. Table IV presents a comparative summary of pupil-hours given by the various types of schools to their students A pupil-hour is rather convenient unit for comparing both the instructional time given by each school and the number of pupils receiving it. Thus, a class of 20 pupils receiving 5 hours of instruction per week is given 100 (5x20) pupil-hours. Similarly, a class of 35 pupils receiving 2 hours per week is given 70 pupil-hours, etc.

TABLE IV

DISTRIBUTION OF PUPILS AND PUPIL-HOURS IN THE VARIOUS SCHOOL SYSTEMS

School System	No. of Pupils	% of the total no. of pupils	No. of pupil-hours	% of total no. of pupil-hours
Associated Talmud Torahs	1375	10.	7,896	15.5
Orthodox & Conservative Congr.	5233	37.	20,850	39.
Yeshivot	472	3.5	4,385	8.5
Workmen's Circle	475	3.3	1,700	3.3
Folkshulen	278	2.	1,360	3.
Reform Congregational	1324[1]	9.5	2,900	6.
Hebrew Sunday School Society	4567	32.	10,384	20.5
Institutional	150[2]	1.	750	1.5
Unaffiliated	300[3]	2.	1,200	2.5
Total	14174	100	51,422	100

[1]Estimated on basis of report for 1940.

[2]Taken from 1940 reports

[3]Estimate based on report by the executive director of the Associated Talmud Torahs.

The difference in the comparison of school systems on the basis of the number of pupils and on the number of pupil-hours is most marked in the case of the Hebrew Sunday School Society (32% vs. 21.8%), the Yeshivot (3.5% vs. 9.5%), the Associated Talmud Torahs (10% vs. 15.5%), and the Reform Congregational (9.5% vs. 6%). The relative standing of the other systems changes little, whichever unit of comparison is applied. The reason is obvious. The schools which give more hours of instruction per week reach a larger proportion of the whole when the unit is the pupil-hour and vice versa in the case of the schools which give less time per week. The pupil-hour, however, is a fairer basis of comparison since it takes into consideration the factors of both time and number of pupils. This unit is also more convenient for purposes of comparing achievement and educational cost.

III. ELIMINATION

The data supplied by the schools with respect to pupils who left the Jewish schools without completing the course of study are incomplete and do not warrant the drawing of definite conclusions for all schools involved. The Associated Talmud Torahs and the Yeshivot presented their data for the year 1942-43. Only 3 of the Congregational schools answered that part of the questionnaires which dealt with elimination. Only one of the Reform schools answered this part. The Hebrew Sunday School Society supplied data for 1941-42, which included partial information on elimination. The summary is therefore rather limited in its scope. Table V presents the distribution of the "lefts" in terms of the reasons given by the schools. The figures in the Table indicate the percentage of "lefts" due to each particular reason.

TABLE V

PERCENTAGE DISTRIBUTION OF PUPILS WHO LEFT SCHOOL, ACCORDING TO REASON

School System	Distance from schools and change of residence	Lack of Interest	Bar Mitzvah[1]	Overwork, Inconvenience of schedule	Poor Health	Lack of capacity; Discipline problems	Private Tutoring	Misc. or Unknown
Associated Talmud Torahs	14	24	6	17	9	5	6	18
Yeshivot	35	8	15	16	6	9	6	4
Three Orthodox & Conservative Congregational	22	21	26	6	6	1	2	16
One Reform Congregational	28	29	-	-	3	-	-	40
Hebrew Sunday School Society 1941-1942	23	27	7	16	10	1	11	5

[1]When "Bar Mitzvah" is given, as a reason for leaving, it means that from the point of view of the parent the motivation for sending the child to Jewish school is limited to preparation for the Bar Mitzvah ceremony. From the standpoint of the school, the preparation for this ceremony is incidental to the larger aims of Jewish education.

The three major reasons for elimination in the Associated Talmud Torahs are lack of interest, overwork and inconvenience of schedule, and distance from a school. It is interesting that the assumption that the Bar Mitzvah ceremony marks the end goal of Jewish education does not seem to play a very significant part as a reason for leaving school. It is very likely, however, that a number of pupils who left the school after their Bar Mitzvah on the alleged ground of lack of interest left because they were not interested in the higher goal of the school. Poor health accounts for 9% of those who leave school prematurely. Eighteen percent of "lefts" are either unaccounted for or their leaving is due to miscellaneous reasons.

In the Yeshivot the most important reason for elimination is distance and removal to other neighborhoods. This reason accounts for 35% of the "lefts". "Bar Mitzvah" and the inconvenience of schedule or preoccupation with other work account for another third of the "lefts". It seems that the demand for long hours of study, coupled with the fact that many children must devote time to travel (The Yeshivot draw upon other neighborhoods for pupils as well as from their own), are too much of a burden for many to assume. It is alleged that lack of interest accounts for only 8% of the "lefts".

In the Congregational schools "Bar Mitzvah" seems to account for more than one-fourth of the "lefts". This may not be true about all congregational schools in Philadelphia. In the Congregational weekday schools in other communities, however, "Bar Mitzvah" stands out as one of the major causes, if not the most important one, for elimination. Distance and removals seem to play an important part in the three congregational schools under consideration. This may not be typical of the Congregational schools generally in Philadelphia. The three schools happen to be situated in a district from which Jews have been migrating. Lack of interest also seems to be an important cause of elimination in the congregational schools.

The only Reform school from which data are available reports approximately 30% of its "lefts" as due to lack of interest or dissatisfaction with progress. The particular situation is too small to warrant any generalization. The interesting feature in both the Conservative and Reform Congreational schools is that they report a considerable number of their "lefts" as due to confirmation. The Table does not include confirmation as a reason for leaving school since confirmation might be considered equivalent to graduation and is therefore a legitimate reason for leaving school. However, if the pupils are expected to continue after confirmation, then like Bar Mitzvah, confirmation should be deemed an insufficient reason for leaving school, and should be included among the reasons given in the Table, alongside with Bar Mitzvah. Accordingly, the percentage for both the Conservative and Reform Congregational schools due to confirmation or Bar Mitzvah will rise to about 50% for the Conservative schools and to 65% for the Reform schools.

The Hebrew Sunday School Society gives "indifference or lack of interest" as the major reason for elimination with removals and distance a close second. "Too much work for the child" is given as a frequent reason, which in the case of a school with a minimum program, is probably another way of expressing indifference to Jewish education. "Transfers and private tutoring" is given as a reason for 11% of the "lefts", "Bar Mitzvah" accounts for 7%, and illness for 10%.

Thus, the three major reasons for premature dropping out of school are: (1) insufficient interest on the part of either pupil or parent or both; (2) distance and removals; (3) Bar Mitzvah and Confirmation. The first difficulty may be remedied in two ways: by improving the educational process so as to make it more meaningful and attractive to the child, and by educating the parents sufficiently ((a very slow but necessary process) to make them realize the value of a Jewish education for their children, so that they might become a positive and encouraging force that would help the child regard his work in the school more seriously and take a greater interest in it. Very frequently lack of interest is not derived from any intrinsic fault of the Jewish school but reflects the attitude of parents towards Jewish life in general and Jewish education in particular.

The second difficulty is characteristic for the American big city, but is no less serious because of it. People shift from one neighborhood to another too frequently. As a result, buildings and institutions into which much effort and capital have been invested lose the opportunity to serve their purpose. When erecting a school building or community center one must keep in mind the probable length of its usefulness. When making long-range plans for meeting educational needs funds should be set aside annually to meet growing needs in newer districts. Some of the older congregations in Philadelphia have been seriously thinking of establishing branches for their schools in newer districts.

The third major reason for dropping out - Bar Mitzvah and Confirmation[1] - should be treated as a subject for parent-education. Parents must be made to realize that Bar Mitzvah or Confirmation is merely a stage in the child's life, and not the end of his education. According to the Jewish conception, education does not end at this stage, but continues with even greater intentensity but on a different level owing to the physiological and psychological changes which take place at that age.

A distressing fact revealed by a study of elimination in schools throughout the country is that the rate of elimination seems to be as high in schools of the better type as it is in schools with lower standards. This is accounted for in part by the causes of elimination which are not subject to the control of the schools. In part, this is due to the differences in aims as conceived by some parents and the school authorities respectively.

According to the belief of the surveyors resulting from a long period of study of this problem, many children leave school not because they are dissatisfied, but, on the contrary, because of the all too quick realization of the aims for which they were sent to the school. There is a large discrepancy between the goals that many parents have in mind and the goals which the educators would like to see the children attain. The goals of the parents are frequently so minimal in character that they are reached during the first or second year of the children's schooling, and the more efficient the school, the earlier these goals are reached.

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[1]Where Confirmation takes place at an early age and where the entire school program is not predicated on confirmation as the desirable end of the child's career in the school, confirmation is a reason for elimination.

This prompts the question as to what advantage there is to be derived by a community in investing more funds in order to conduct a "better" school if the rate of elimination remains approximately the same. The answer is a very simple one. For, even if we leave out of account the fate of the pupils who remain to complete the course, it makes a decided difference whether the children who leave carry away with them pleasant or unpleasant memories of their Jewish school experience. Children whose memories of their experiences in the Jewish school are negative in character are more likely to develop negative attitudes towards Judaism and Jewish life than are children who have had no Jewish education whatsoever.

IV. TURNOVER

As is well known, the so-called "turnover" in the Jewish school is rather high. One derives the turnover by dividing the number of the "lefts" by the sum of the initial registration at the beginning of the year plus the number of pupils admitted during the year. The larger the number of "lefts" and/or the smaller the number enrolled, the higher is the turnover.

The surveyors regret that the data received by them are insufficient to enable them to draw conclusions for all schools involved. The Associated Talmud Torahs, which supplied the necessary data, seems to have had a rather high turnover in 1942-43. The registration at the beginning of the year was 1246, to which were added 1071 new pupils bringing the total to 2317. The number that left during the year was 1219. By dividing 1219 by 2317 we get 52.6% as the turnover. The reasons for the high figure are: the fact that the Associated Talmud Torahs lost more children this year than they admitted (1219 vs 1071) and because of the ratio of withdrawals to the initial number registered was exceptionally high. Almost as many children withdrew as were originally in the school (1219 vs. 1242).

The turnover in the two Yeshivot seems to be about 22% which is rather low for schools with such an intensive program. In the three Congregational schools for which data was available the turnover also seems to be 22%. In the one Reform school is was 19%. There are no complete data on this question from the other school systems.

V. THE TEACHING PERSONNEL

The surveyors have no complete data on the exact number of teachers in all the school systems in Philadelphia. Questionnaires were sent to all teachers, but not all replied. The answers that came in, however, represent a fairly good sampling of the group, and consequently, several typical characteristics of the teaching personnel in the various school systems may be described with some degree of accuracy. A more or less detailed discussion of the teachers will be presented in connection with the description of the particular school systems to which they belong.

The teachers differ in the following respects: (1) the amount of Jewish background they possess; (2) the extent of their secular education; (3) the extent of their professional training; (4) the amount of experience

they have had; (5) whether or not Jewish education is their sole profession; (6) whether they are employed in the Jewish school on a full or part time basis; and (7) the amount and rate of salary they receive.

Attempts have been made by some agencies in Philadelphia (Associated Talmud Torahs, Hebrew Sunday School Society, Board of Jewish Education of the Congregational Schools), each within the limits of their own conditions, to define the requirements that determine the teacher's status and to establish a definite scale of salaries for each category. This effort should be continued and expanded. In terms of raising the teacher's morale it is much superior to the method of setting salaries arbitrarily or in terms of the bargaining power of either side.

On the whole, the highest salary rates are paid by the Associated Talmud Torahs, although individual schools in other systems may pay some of their teachers greater amounts than are paid to some teachers in the Associated Talmud Torahs. It is difficult to arrive at a common denominator of all the factors which are pertinent to determine bases for salary schedules. It is not enough to consider the required number of hours of teaching and the amount of time the teacher is expected to devote to preparation. Other factors should also be considered. For purposes of rough comparison, however, the surveyors selected as a unit the weekly hour, meaning the amount of annual salary a teacher gets for every hour a week he teaches. The Associated Talmud Torahs pay an average rate of $100.00 per year for every weekly hour. This means that for ten hours teaching per week a teacher's annual salary would be $1,000. Similarly, if he teaches fifteen hours, his annual salary will be $1,500. The figure of $100.00 per weekly hour is, however, only an average. The salary range per weekly hour is rather wide, extending from $70.00 to $145.00. The Yeshivot pay an average of $74.00 per weekly hour. The range in this case is between $50.00 and $91.00.

The Congregational schools (based on reports of 23 teachers) pay an average rate of $73.00 per weekly hour, with a range between $27.00 and $167.00.

The salaries in Philadelphia do not seem to be as high as those paid in some communities in schools of similar type. Even the salary standards of the Associated Talmud Torahs, which rank highest, are not high enough. The Yeshivot certainly do not pay enough to their teachers. The Congregational schools do not remunerate their teachers adequately particularly if regard is given to the task as a whole rather than to the number of teaching hours per week. It is hardly a justification that the Congregational schools in the main avail themselves of part time people whose main salary comes from other sources. For there is little doubt that Jewish education is undoubtedly adversely affected if it employs teachers who devote only part of their interest to the Jewish school, instead of giving to it their major energy and attention. Certainly those schools which employ full time teachers should find ways and means of insuring an adequate wage-scale.

No school can function properly unless it is manned by teachers who are adequately prepared for the important responsibility vested in them, who have a professional attitude towards their work, a sincere, loyal and wholesome relationship to their pupils and a genuine interest in their daily tasks and in the goals for which the school has been established. The first step

in the direction of developing this type of personnel is to guarantee to them a fair and adequate compensation.

There is quite a discrepancy in the salary rates paid to teachers in the Sunday Schools. In the Reform Sunday School the salary rate ranges from $4.00 to $7.50 per session; in the Conservative Congregational Schools the range is from $3.00 to $5.00 per session, and in the Hebrew Sunday School Society between $1.00 and $3.00. A large portion of the teachers in this system are volunteers and receive no salaries.

Although it is difficult to set absolute standards for salaries in the Sunday Schools, which, in most cases, because of the nature of the Sunday School set-up, must employ personnel whose main occupation is not Jewish education, it is possible to establish governing principles for a fair and proper wage scale.

VI. BUILDINGS

The surveyors have not been furnished with complete data on all Jewish school buildings in the community. Only twenty-one schools supplied data concerning their buildings.[1] About half of these buildings are owned by the school or congregation or community, and the other half are rented. Sixteen of the twenty-one report that the location of their buildings is satisfactory. Only thirteen say that their buildings are satisfactory for school purposes and only nine report the presence of facilities for play and recreation.

It is the impression of the surveyors that in many cases the school buildings leave much to be desired. On the whole, one would be inclined to say that fully adequate buildings are the exception rather than the rule. Some schools, particularly those operated by the Hebrew Sunday School Society, meet in rented quarters which are quite inadequate for school purposes, either because of an insufficient number of rooms, or because the rooms are not suitable for classroom purposes, or because of lack of auditorium or other facilities. Some schools rent one or two rooms in private buildings. These rooms are usually totally inadequate; are not well maintained; and are rather unattractive in their appearance. Some of the better buildings do not seem to be used to capacity.

It is difficult to say without a more detailed study of the situation what might be done to improve school quarters. Some buildings could probably be improved by adding certain needed equipment and by giving more attention to physical attractiveness and conveniences. Other buildings may perhaps have to be abandoned, particularly in districts from which the Jews are moving away. In some cases it might be advisable to consolidate two schools, particularly where two schools are in close proximity to one another and where one of them has adequate building facilities and the other now carries on the educational process under unfavorable conditions. No community can afford to invest too much money in bricks and stone. Nevertheless, when one takes into account the concomitant learnings which come from pleasant or unpleasant associations with the environment in which instruction has been given, it is obvious that the

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[1] See chart on buildings in appendix.

problem of adequate quarters must be given more serious consideration than is the case in most Jewish communities in the United States. Of course, necessary safeguards against fire hazard and unsanitary conditions is a primary responsibility of the community as a whole. Inasmuch as full information is not available on this phase, the surveyors wish to refrain from any further comment.

VII. BUDGET ANALYSIS

A. Cost of Instruction

The surveyors have received information concerning the cost of instruction and the sources of income from the Associated Talmud Torahs, the Hebrew Sunday School Society, the Workmen's Circle Schools, the Yeshivot, the Folkshulen and Gratz College. The Board of Jewish Education of the Congregational Schools supplied a statistical report of the Finance Committee for 1941-42. The budgets for this group of schools do not include the expenses for the maintenance of the school building, and, in cases where the rabbi teaches a class or administers the school, do not provide for the allocation of any portion of his salary. The Reform Schools and the Foster Home did not send in any financial statements. Nor is there any definite information as to the expenditures in the unaffiliated schools. In cases where no information was available estimates were made on the basis of previous reports (Reform Schools and the Foster Home) or on the basis of experience elsewhere in corresponding schools (unaffiliated schools). The total expenditures for the year 1942-43 are as follows:

Associated Talmud Torahs	$68,464.13
Hebrew Sunday School Society	17,842.30
Yeshivot	32,150.91
Workmen's Circle Schools	22,765.11
Folkshulen	14,300.55
Orthodox and Conservative Congregational Schools	96,531.00[1]
Reform Congregational Schools	16,000.00[2]
Foster Home	4,250.00[3]
Unaffiliated	10,800.00
Gratz College	13,797.03
Total	$296,901.03

The following table (VI) indicates the break-down of the various budgets into four major categories: Purely educational expenditures (teacher's salaries, textbooks, etc.); administrative (director's salary, clerical help, office equipment and supplies, telephone and postage, etc.);

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[1]Estimated on basis of report by Board of Jewish Education for 1941-42.

[2]Estimated on basis of report of Committee in 1940

[3]Estimated

building maintenance (rent, janitorial service, heating repairs, light, etc.); and miscellaneous items.

TABLE VI

BREAKDOWN OF BUDGETS INTO CATEGORIES OF EXPENDITURES

School Systems	Total	Educational	Administrative	Maintenance	Miscellaneous
Associated T.T.	$68,464.13	$50,032.82	$10,919.43	$7,511.88	--
Hebrew Sun.S.S.	17,842.30	9,929.82	6,639.48	1,273.00	--
Yeshivot	32,150.91	18,206.92	4,429.29	5,419.67	$4,095.03[1]
Workmen's Schools	22,765.11	16,840.00	579.87	3,755.00	1,590.24[2]
Orthodox & Cons. Congregational Schools	96,531.00[3]	72,398.25[4]	?	?	?
Folkshulen	14,300.55	10,850.00	550.10	2,900.45	--
Reform Cong. School	16,000.00[5]	12,000.00	?	?	?
Foster Home	4,250.00[6]	?	?	?	?
Unaffiliated	10,800.00[6]	?	?	?	?
Gratz College	13,797.03	9,406.82	958.36	2,563.96	867.89
	$296,901.03	$210,952.13*	$43,213.68*	$33,630.44*	$9,104.78*

The Associated Talmud Torahs spend 73% of its total budget for purely educational purposes. This is rather close to the norm. The Hebrew Sunday School Society spends only 55% of its budget on these purposes because many of its teachers volunteer their services and the salaries of those who are paid are very low. The Yeshivot spent only 57% of their budget for educational purposes because they pay low salaries and because the budget included an abnormally large miscellaneous item, namely, the repayment of a loan. The Workmen's Circle Schools and the Folkshulen approximate the norm closely in the breakdown of their expenditures.

*Wherever information on the breakdown was not given the total expenditure for each agency was divided in the ratio of 75:15:8:2. This ratio is based on the general experience of the surveyors. The totals of the individual categories are therefore approximations.

[1]Includes $3,376.01 for repaid loan.

[2]Includes payment of deficit of last year

[3]This figure was obtained by adding 20% to the educational expenditures reported, for building maintenance, administration and miscellaneous items not given in the budgets of the Congregational Schools.

[4]Based on school reports and on the report of Board of Jewish Education of the United Synagogues for 1941-42.

[5]Estimated on the basis of a report from one school.

[6]Estimated

The total budget under which Gratz College operates is very low. Consequently, the proportion expended for building maintenance is greater than the norm. The percentage spent for purely educational purposes is considerably lower than the norm.

The total per capita amount which the various school systems expend varies considerably. Table VII indicates the relative amount spent by each system per pupil-hour.

TABLE VII

EXPENDITURES PER PUPIL-HOUR BY VARIOUS SCHOOL SYSTEMS

School Systems	No. of Pupil hrs	Total Budget	Expendit. per Pupil-hour	Total Expendit. for Educ. purposes	Educ. Expendit. per pupil-hour
Associated T.T.	7,896	$68,464	$8.66	$50,033	$6.34
Yeshivot	4,385	32,150	7.33	18,207	4.15
Hebrew S.S.	10,384	17,842	1.71	9,930	.96
Workmen's School Circle	1,700	22,765	13.40	16,840	10.00
Folkshulen	1,360	14,300	10.50	10,850	7.98
Orth. & Conserv. Congregational Schools	20,850	96,531	4.63	72,401	3.47
Reform Cong. School	2,900	16,000	5.52	12,000	4.10
Foster Home	750	4,250	5.65	3,187	4.25

The table shows a wide divergence in per pupil-hour expenditure from system to system, ranging from $1.71 to $13.40 in total expenditure and from $.96 to $10.00 for purely educational expenditures. A higher educational cost might be the result either of a smaller number of children per class, or a higher rate of salaries, or both causes combined.

Conversely a low cost might be the result of low salaries for teachers, or large numbers of pupils per class[1]. Low salaries may mean either that the teacher is poorly qualified or that he is not adequately compensated. In either case the economy involved is of the wrong kind. The first alternative entails the danger of defeat of the purposes for which the school was established. In the latter instance there is a danger of a lowering of teacher morale aside from the question of exploitation.

There are definite upper and lower limits in regard to the desirable size of a class. The upper limit is fixed by the number of pupils a teacher can handle effectively. The lower limit is determined by economic considerations. Moreover, when a group is too small it is difficult to develop a proper class morale and esprit de corps.

[1]In Philadelphia both factors are involved.

Not only do school systems differ from each other, but there are also very wide variations within each system. Thus, in the Congregational daily schools the range per pupil-hour is from $2.05 to $6.25. A similar situation applies to the Associated Talmud Torahs, the Yeshivot, etc. The surveyors are not in a position to indicate which school operates on a proper financial basis and which does not since they have not been furnished sufficient data to justify their doing so.

B. Sources of Income

The sources of income for Jewish education are: (1) Tuition fees paid by parents; (2) contributions by congregations which include the portion of membership fees paid by the constituents of the congregation in lieu of tuition; (3) the Central Community fund; (4) contributions from private individuals; (5) fund raising affairs run by individual schools; (6) miscellaneous sources. Table VIII represents the distribution of income from various sources in the various school systems.

TABLE VIII

SOURCES OF INCOME IN THE VARIOUS SCHOOL SYSTEMS

School System	Total Income	Tuition fees	Central Comm. Fund	Congreg. Contrib.	School Affairs P.T.A.	Private Contrib	Misc.
ssociated T.T.*	$68,960	$ 13,727	$50,800		$ 2,083[6]	$ 1,685	$ 665
eshivot*	32,850	2,340	7,500	$ 4,276		15,117	3,617[9]
ebrew S.S.S.*	17,772		15,500	200			2,022[10]
orkmen's Circle School	19,800	4,912	5,750		3,884	5,254[8]	
olkshulen*	16,700	3,950	8,500		4,250[7]		
rth. & Conserv. Congregational Schools	96,531	77,225[1]		19,306[5]			
eform Congregational Schools	16,000	12,800[2]		3,200			
oster Home	4,250		4,250[4]				
naffiliated	10,800	8,640[3]				2,160	
ratz College*	13,643	1,685	6,000	238		225	5,495[11]
Totals	$297,256	$125,279	$98,300	$27,220	$10,217	$24,441	$11,799
% Totals	100%	42%	33%	10%	3%	8%	4%

The total income does not correspond to the total expenditures.

80% of income estimated

Only total income was given. It was estimated that 80% was for tuition fees and 20% a direct contribution by the congregations; there may have been other sources of income, but none has been indicated.

20% - private donations, 80% tuition - estimated.

It is assumed that the institution is supported in its entirely by the Federation of Jewish Charities.

(Footnotes continued on bottom of next page)

Table VIII indicates that of the total budget for Jewish education in Philadelphia the parents contribute (in tuition fees) approximately 42%, the Central Community Agency 33%, the congregations 10%, private individuals 8%, and that the income from affairs and other sources is less than 10% of the total cost.

The three major sources of income are, therefore, the Central Community Agency, the individual congregations, and the parents of the children. Together they are responsible for 85% of the total budget.[1]

The situation in the Philadelphia schools with respect to the amount of money contributed to them by parents in the form of tuition fees is not much different from that in other communities, with the exception of Detroit, where a concentrated effort was made in recent years to increase the tuition rates. The budget analyst of the Federation made the recommendation to the Associated Talmud Torahs that they make an attempt similar to the one made in Detroit. If this recommendation is valid it would apply with equal force to the Yeshivot where the tuition income is even lower. While the surveyors have no definite knowledge as to how the economic status of the parents of the children in Detroit compares with that of the parents sending their children to the Associated Talmud Torahs or the Yeshivot and can therefore not predict the degree of success such an attempt would have, they do feel that in view of the fact that the income of many families rose considerably of late, it may be advisable for both the Associated Talmud Torahs and the Yeshivot to examine carefully the possibility of increasing the schools' income from tuition fees.

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[5]There may be other sources of income but no indication to that effect has been made in the data supplied.

[6]Exclusive of contributions made directly to individual schools.

[7]Includes subvention by national organization

[8]Includes subvention by national organization and local branch

[9]Includes loans of $2071

[10]Includes contributions by pupils and registration fees amounting to $1670

[11]Includes income from a trust fund amounting to $5440.

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[1]Income derived from school and P.T.A. affairs is an indirect additional tax on the parents of the pupils. Therefore, the contribution of the parents is somewhat in excess of 42% and the income from the 3 major sources is correspondingly higher than 85%.

PART TWO

THE INDIVIDUAL SCHOOL SYSTEMS

I

THE ASSOCIATED TALMUD TORAHS

I. THE ASSOCIATED TALMUD TORAHS[1]

A. History and General Information:

In 1919 the Talmud Torahs which were then receiving financial support from the Philadelphia Federation of Jewish Charities, were federated as the Associated Talmud Torahs and established as a constituent organization of the Federation of Jewish Charities. Its function was outlined in its by-laws as follows: "The purposes shall be to promote and foster Jewish education in the city of Philadelphia by federating and associating the various Talmud Torahs of the said city and by creating new Talmud Torahs whenever and wherever the same may be needed in the said city."

During the twenty odd years in which the Associated Talmud Torahs has been in existence, it seems to have striven faithfully to carry out its objectives, having interpreted these objectives rather broadly. Repairs and building improvements were made in order to make school quarters conform to adequate standards of safety and hygiene. Two modern, well equipped buildings were built, maintained and conducted as Jewish educational centers. It would appear that in addition, attention was given to making the school buildings safer, more sanitary, and more aesthetic and inviting to the pupils. From the data presented by the Associated Talmud Torahs it is apparent that there was also considerable improvement made in school administration, especially in reference to record-keeping, the following up of absences and discontinuance of Jewish studies, financial accounting and modes of collecting tuition fees. Serious attention apparently was given to the problem of retaining pupils in the schools for a longer period of time and to the function of increasing registration. This was accomplished through articles in the press, pamphlets, letters to the parents, radio programs, mass meetings, parent-teacher meetings and house to house canvassing. Furthermore, the reports indicate that efforts was made to attract pupils through making the educational process more interesting and meaningful and by introducing extra curricular activities such as holiday celebrations, sabbath services, pageantry, outings, self-government and other informal activities.

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[1]The Associated Talmud Torahs supplied extensive material concerning its activities for which the surveyors are grateful, and which made it possible for them to discuss the functions of this agency at greater length than those of the others.

It goes without saying that since the Associated Talmud Torahs has been in existence as an organized agency for a longer period than all other organizations except two, and since its scope, in terms of intensiveness of instruction, of community financial support, of professionalized attitude to the process of education, was wider than that of any other single agency in the community, that its list of activities would be longer and more detailed than that of any other group.

When the Associated Talmud Torahs was first organized, schools were affiliated with it which differed in their interpretations of Judaism. The data presented to the surveyors indicate that without attempting to interfere with the ideology of any particular group the Associated Talmud Torahs succeeded in working out uniform courses of study for schools of similar type, thus making it possible to provide for transfer from one school to another within any particular system. It also established a definite course for pupils to complete in order to graduate. The Associated Talmud Torahs tried to make clear to its constituent schools that a course of study must be articulated throughout the classes of a given school so as to make each succeeding step a result of growth and development, and that it must be sufficiently flexible to allow for the adaptation of program to meet differences in interest and capacity.

Education is a continuing process. It is therefore important that within every system provision be made for the prolongation of the course of studies beyond the elementary level. In the Philadelphia Associated Talmud Torah system this was accomplished by the organization of the Hebrew High Schools. (See discussion of Secondary Education pp. 35 to 37.) Provision for the continuation beyond the secondary level was made through Gratz College.

Progressive Jewish educators have stressed that not only is it important to continue the Jewish education process beyond the elementary level so as to subject young people to Jewish influence during the formative years of adolescence, but also that it is important to begin the Jewish educational process at as early an age as possible. In doing this they are motivated by the fact that the impressions of early childhood stamp themselves indelibly upon the personality of the individuals and are reflected in his habits and attitudes throughout life. From the standpoint of the goals which Jewish educators seek, it is important that the early associations with things Jewish should be rooted in pleasant and happy experiences. Unfortunately, present day home life does not afford the required opportunity for such joyous experience. In an effort to provide this opportunity, the Associated Talmud Torahs experimented during the last three years with a kindergarten program for children three to five years of age. There are at present about seventy-five children enrolled in the Associated Talmud Torahs Kindergartens. They are divided into five groups. The program (eight to ten hours weekly) is an accepted kindergarten program with a Hebraic emphasis, in which the usual kindergarten methods and techniques are employed. It is conducted by trained kindergarten teachers. It has been reported to the surveyors that on the basis of this experiment several of the congregational schools have been stimulated to conduct similar projects.

It is difficult for the average individual to comprehend the concept of a central agency vested with the responsibility for coordinating the work of schools reflecting differing philosophies, and for improving the work of each type of school without superimposing a point of view which does not harmonize with that of the particular school. Such an agency will gain acceptance only when all parties evince unquestioning faith in its policy and its program. Eary in the history of the Associated Talmud Torahs the Central Talmud Torah seceded and other schools of the traditional Orthodox type did not become affiliated. Similarly, with the growth of the Conservative Congregational Hebrew Schools, these schools became federated into a system of their own. The data indicate that these schools benefitted from the advice and

guidance of Associated Talmud Torahs personnel and from the central exhibits set up by the Associated Talmud Torahs and from the educational materials prepared by it; and that for a time these schools cooperated with the Associated Talmud Torahs in maintaining a high school for the graduates of both types of school. In the main, however, these schools remained independent and would not subject themselves to the jurisdiction of the Associated Talmud Torahs in order to obtain the benefit of the educational influence which this organization was trying to exert. As a result, the Associated Talmud Torahs seem to have become a system of schools of a given type rather than the central community agency for all types of schools. Nevertheless, there are indications that the Associated Talmud Torahs throughout its existence has functioned as a community agency in many respects. (The nature of the services rendered which may be regarded as of a community nature are discussed on pp. 29 to 32).

In the final analysis the success of an educational institution depends upon the caliber of its teaching personnel. The reports of the Associated Talmud Torahs point to the fact that from the very first it has placed emphasis upon the importance of building a qualified teaching personnel who would conform to accepted standards. For this purpose a Board of License was established. With the recognition that the raising of standards in regard to qualifications for teaching must go hand in hand with fair compensation to and protection of rights of teachers, the leaders of the Associated Talmud Torahs set up a scale of salaries calling for a fixed minimum for different categories of teachers with an annual increment up to a given maximum in each category.

The Associated Talmud Torahs at present conduct ten schools, eight elementary and two secondary. They are the following: (1) Ateret Israel; (2) Hebrew Education Society; (3) Jewish Education Center #1; (4) Jewish Education Center #2; (5) Kensington; (6) Parkside; (7) West Philadelphia; (8) Y.M.H.A.; (9) regular Hebrew High School (for graduates of the elementary Hebrew Schools) (10) Extension Hebrew High School.

Two of those schools are in District I (West Philadelphia); two in District III (South Philadelphia); two in District IV; one in District V; and one in District VIII. The two high schools are quartered in the various school buildings.[1]

B. Enrollment

In November, 1942, there were 1,375 pupils registered in the ten constituent and affiliated schools of the Associated Talmud Torahs. These pupils were distributed in 65 classes and taught by 30 teachers of whom 19 were on a full-time and 11 on a part-time basis. These pupils received a total of 7,896 pupil hours of instruction weekly. In number of pupils the Associated Talmud Torahs gave instruction to 10% of the total Jewish school population; in terms of pupil hours of instruction it gave over 15% of the total number given by all Jewish schools in Philadelphia.

The enrollment in May (1171) was slightly in excess of the number

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[1]On the map in the appendix the high schools have been plotted in District III

enrolled in the two previous years at the corresponding time but in November, 1939, and November, 1938, the enrollment amounted to 1489 and 1467 respectively. The executive director of the Associated Talmud Torahs explains the drop in enrollment from 1939 to 1942 as due to the following: the migration of a large number of Jews from the areas in which the schools are located; an increased rate of turnover; the rise in the age of admission; and economies effected for budgetary reasons. An unusually large drop in enrollment in one school during the current year and in another during the past two years was due to faulty local administration, a turnover in teaching personnel, and difficulties in replacing teachers due to wartime conditions.

C. Elimination

From November, 1942 to May, 1943, there was a 15% decline in enrollment. The decline is not an unusual one, for November is the peak month for registration. On the other hand, the registration figures for November, 1942, and May, 1943, as compared to those of November, 1939, and May, 1940, respectively, indicate a decline of 20% from May, 1940 to May 1943 as over against a decline of only 7% from November, 1939, to November, 1942. This points to the fact that more children left school between November and May in 1942-43 than during the same period in 1939-40.

During 1942-43 the A.T.T. suffered a large turnover in students - 52%. A 52% turnover is rather high because it implies that the number of pupils who left during the year was more than half of the school's initial population plus the numbers of pupils admitted during the year.

This large turnover is probably not typical of the past experience of the Associated Talmud Torahs.

An analysis of the "lefts" (students dropping out of school) in terms of their length of stay in school reveals that 54% left school during their first year, 24% during their second, 11% during their third, 7% during their fourth, and 4% during the fifth and sixth years. In other words, 78% of the children who dropped out left school with less than two years of schooling. Some of those who left will undoubtedly return again at some time before their Bar Mitzvah. The records indicate that about 25% of the children who are newly admitted each year were at some previous time students in a Jewish School, but the likelihood is that many of those who will return will not remain long enough for the school to make any real impression on them. This situation is not encouraging. It is further evidence of the fact that a problem exists not so much in getting children to enter the Jewish schools, but that they are not retained long enough for the school to properly exert its influences and disciplines.

An analysis of the reasons for children leaving school prematurely shows that 24% of the "lefts" dropped out because of lack of interest, either on the part of the parent or the child, 14% because of removals to other neighborhoods and distance from a school, 17% because of inconvenience of schedule or because of being overburdened with other work. The other reasons

poor health, Bar Mitzvah[1], lack of ability, transfers, and miscellaneous, account for one third of the causes for leaving.

D. The Course of Study

The course of study extends over a period of four years in the elementary school and an additional four years in the high school. The curriculum consists of Hebrew Language, Prayers, Bible, History, Current Events, and Jewish music. The time given to each class ranges between five and seven and one-half hours per week. The amount of time has been reduced as compared with 1936. There also seems to be a lowering in achievement, as compared with previous years. The factors considered responsible for the lowered standards are changes in teaching and administrative personnel that occurred during the last two years, and economies in budget that brought about reductions in teaching time.

In other communities the elementary course of the intensive type is usually a five or six year course. Graduation from the elementary intensive schools in other communities, therefore, represents a higher standard of achievement. Similarly, the high school, built on a lower base, must of necessity conduct its work on a lower level.

The lessening of the intensity of the instruction given in the Hebrew language may also be attributed in part to the desire, on the one hand, to adapt the curriculum to the more immediate needs of the Jewish child living in America, and on the other, to concessions made to parents who, as has been indicated above, frequently seek minimal goals. Many parents send their children to the Hebrew school primarily to learn the mechanics of reading so that they will be able to participate in a Hebrew service and would like to see the major part, if not all of the time, of the pupils devoted to this purpose. Preparation for participation in a Hebrew service is a legitimate aim; but exclusive concentration on this phase of Jewish education may actually kill the desire of children so prepared to participate in a service or, for that matter, in any other form of Jewish activity.

E. Records

The records of the Associated Talmud Torahs seem to be very well kept. Careful attention was given to devising the proper forms so that necessary information would be easily available. The data supplied by the schools and kept in the central office seem to have been subjected to close scrutiny. Frequent analyses of the data were made and remedial suggestions on the basis of these analyses were offered from time to time.

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[1]When "Bar Mitzvah" is given, as a reason for leaving, it means that from the point of view of the parent the motivations for sending the child to the Jewish School is limited to preparation for the Bar Mitzvah Ceremony. From the standpoint of the school, the preparation for this Ceremony is incidental to the larger aims of Jewish Education.

F. The Budget

The budget for the year 1942-43 amounted to $68,464. This represents a drop of $1156 compared as to the budget of the previous year. However, as compared with the budget of two years ago there is an increase of $3,122. An analysis of the budget indicates that $50,033, or 73% of the expenditures were for purely educational purposes and $10,919 or 16% were for administrative purposes. Administrative expenditures include the salaries of the executive director, secretaries, bookkeepers, and school clerks; office equipment and supplies; postage and telephone, auditing and sundries. $7,511, or about 11%, was spent on janitor service, repairs, fuel and light and insurance.

In terms of functions $54,119 was spent for elementary education, $6,741 for secondary education, $7,500 for central supervision, and $103 for extra curricular activities.[1] The budget for library and reference materials has not been indicated.

In terms of the number reached it may be said that the expense per capita amounted to $49.80, of which $34.94 was expended for the purposes designated as purely educational. Expressed in the more comparable unit of pupil-hours, $8.66 would be the cost per pupil hour and $6.34 the educational cost per pupil-hour.

The sources of income are (1) appropriation from the central community fund amounting to $50,800, or 74% of the total budget; (2) tuition fees which amounted to $13,727, or 20% of the total budget, (an increase of $2,096 over the preceding year and of $1,128 over the year 1940-1941); (3) private contributions amounting to $1,684 or 2.5% of the budget; (4) income from P.T.A. affairs, $2,083 or 3% of the budget;[2] (5) teachers' contribution toward the group health insurance program amounting to $635; and (6) sale of books amounting to $30.

The tuition fee per capita amounts to $10. This rate corresponds with that of other communities in schools located in neighborhoods of similar economic character.

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[1]This does not represent the total amount spent for this purpose. When the budget was curtailed by the Federation, the responsibility for the budget for extra curricular activities was taken over by the P.T.A.

[2]In addition to the sum contributed by the P.T.A. to the budget proper, the P.T.A. council expended in excess of three thousand dollars in the constituent schools for extra curricular activities, maintenance of school libraries, and other items formerly provided for in the budget. The total contribution of the P.T.A. would accordingly amount to about 7½% of the total budget (the budget of the Associated Talmud Torahs plus the amount expended by the P.T.A. council in the constituent schools.)

G. Central Service

The executive director of the Associated Talmud Torahs reports that supervision and guidance is given and professional growth encouraged through (a) periodic visits made by him to the schools, followed by conferences with the staff as a group or with individual members of the staff as the occasion warrants; (b) observation of lessons by the principals of the constituent schools, who are freed from teaching from one-third to full time for this purpose, followed by analytic discussions; (c) periodic meetings of the staff council held every two or three weeks (staff council is made up of the principal and one teacher from each school, the latter invited in rotation so as to involve the participation of all teachers in these meetings in the course of the year); (d) meetings of the entire staff held at periodic intervals, about a month apart, except during seminar periods when meetings are held on an average of twice in three weeks for six sessions; (e) monthly progress reports which are discussed at a meeting of the staff of each school; (f) analysis of the standard achievement tests administered twice a year by students of Gratz College under the supervision of a special member of the staff, Dr. Chomsky; (g) a self rating scale for teachers; (h) special committees working on definite aspects of the curriculum who prepare new materials and revisions under the guidance of the executive director; (i) special six-week institutes for teachers. Special attention seems to be given to the training of inexperienced teachers.

The executive director admits that due to the pressure of other duties he cannot give as much time to supervision as it merits. In order to give the teachers of the Associated Talmud Torahs adequate assistance and stimulation and to encourage growth and professional advancement through intimate frequent contacts the services of a full time supervisor are required

The reports indicate that extra curricular activities are conducted by regular members of the staff, and that there are no special teachers for singing, art-craft or dramatics. There are decided advantages to such an arrangement provided qualified individuals are available on the staff of every school to carry on work in the fine arts. The budget should allow, however, for special supervisors in these fields.

One of the strong points of the Associated Talmud Torahs is its reference library for teachers. The surveyors, having examined this library feel that the Associated Talmud Torahs has built up in the central office a rather complete educational reference file containing worth while materials issued by various bureaus and educational agencies throughout the country. It is indicated that this file is continually being replenished; that a set of selected textbooks, teachers guides, aids of pupils, etc., have been put into a permanent exhibit; and that periodically attention is called to new materials through the Education Bulletin Service issued by the central office from time to time (69 of these bulletins have been issued thus far.) The surveyors have been furnished evidence that this material is utilized extensively not only by the members of the staff of the Associated Talmud Torahs but by teachers in schools of various types in the community, and by other agencies such as A.Z.A., Hadassah, Z.O.A. and various youth organizations.

One of the functions of a central agency is to encourage inter-school activities. This has been done through Keren Ami conferences, mass

reception to new pupils and community graduation exercises[1] and other special functions. Last year all the schools participated in a common Day of Mourning and Intercession. At one time, the Associated Talmud Torahs conducted a Field Day during the summer months. When the central agency works with schools of different types reflecting different interpretations of Judaism such inter-school activities assume the form of inter-group activities. They have the advantage of inspiring in each group a sympathetic appreciation of the points of view of other groups.

They also tend to strengthen the bonds which unite all Jews into one community. Whereas it is natural that every group should be interested in building up a school program in accordance with its own aims and conception of Judaism and Jewish life, it should be the concern of the community to guard against the separatistic tendencies resulting from such separate efforts. It is in the interest of community welfare that there should be a central community agency which at certain times makes it possible for all groups to transcend group barriers and emphasize common aims and purposes. A recent example of an effort of this kind was a children's assembly in the spring of this year in which children of all Jewish schools of Philadelphia participated.

Other important central services rendered by the Associated Talmud Torahs are: the maintenance of a Board of License; a Teachers Exchange which handled 425 applications between 1923 and 1938 and 119 since 1938, or 544 since it was organized; the preparation of a uniform but flexible course of study; and the administering of uniform objective tests. All of these have been discussed or mentioned previously.

The surveyors wish to call attention to the fact that in accordance with Associated Talmud Torahs regulations all texts and educational materials used in the schools of the Associated Talmud Torahs are recommended by the central office. Teachers, however, seem to have a voice in their selection. The regulations state that when a change in text is to be made, the recommendation must first be presented for discussion at the staff council. Radical changes must be presented, before adoption, to the staff as a whole. It is only subsequent to the approval by the staff council that the proposal can be submitted for approval to the committee on education. The surveyors wish to commend the Associated Talmud Torahs on the fact that a large number of the texts and educational materials used in the schools of the Associated Talmud Torahs have been prepared by the teachers of these schools and seem to be based on experimentation and experience.[2]

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[1]Discontinued a number of years ago and replaced by local graduations in order to strengthen the neighborhood relationship to the constituent schools.

[2]The records of the Associated Talmud Torahs show that these publications are used not only in the schools of the Associated Talmud Torahs but by the congregational and unaffiliated schools of Philadelphia as well, and also by schools in other communities. The degree to which they are used is attested by the large quantity of publications of the Associated Talmud Torahs sold during the last ten years.

The listing of the central services of the Associated Talmud Torahs would not be complete without including these additional items, two of which have been mentioned previously: (a) centralized collection of tuition fees;[1] (b) steps taken to insure proper sanitary conditions in school buildings;[2] (c) the organization of the alumni.[3]

Moreover, the surveyors have gained the impression that the Associated Talmud Torahs has carried on an extensive and energetic program of public relations, directed not only to the interpretation of its own work, but also to the interpretation of Jewish education as a community problem. This work was done through (a) public celebrations of anniversaries held each year by the Jewish Educational Centers with particular reference to the Bar Mitzvah celebration on a city-wide scale, of the completion of the two Educational Centers; (b) the observance of Jewish Education Week and Month; (c) the publication of articles written by various members of the Board and the executive director, reprints of which were distributed far and wide in the community; (d) extensive publicity in the metropolitan dailies, Anglo-Jewish and Yiddish papers; (e) local radio broadcasts. Moreover, there evidently have been a number of special meetings of the Board devoted to the discussion of specific educational problems, such as the teaching of Hebrew in the Public schools,[4]

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[1]Instituted during the first year of the existence of the Associated Talmud Torahs. Modifications based on experience seem to have been made from time to time. In accordance with the report submitted a radical reorganization was instituted during the past year.

[2]The committee in charge seems to be interested also in the safety of the children. The surveyors have been informed that through the committee on Air Raid Service of the Council on Jewish Education, in cooperation with the Board of Public Education and the office of Civilian Defense, precautions have been taken to protect pupils in Jewish Schools in case of an air raid emergency.

[3]According to the Associated Talmud Torahs reports, the Hebrew High School has maintained an honor society for a period of over eighteen years. This organization, called Chayil, was divided into two groups some years ago - Junior and Senior Branches. Both branches were active, meeting monthly, until two years ago when the senior branch discontinued monthly meetings and substituted annual reunions. Occasional reunions are held of elementary school alumni, particularly those of the two Jewish Education Centers. The directors of the Associated Talmud Torahs take pride in the fact that the Chayil organization furnished leadership to a considerable number of educational, cultural and social organizations in the community.

[4]A very elaborate memorandum was prepared by the executive director of the Associated Talmud Torahs in the fall of 1939 on the teaching of Hebrew in public high schools. Through correspondence and conferences the executive director of the Associated Talmud Torahs tried to interest the leaders and influential members of the Philadelphia Jewish community to request the Board of Education to offer courses in Hebrew for credit in the public high schools. The project was dropped temporarily because of a feeling on the part of some of the leading men in Philadelphia Jewish community that although at some future time the teaching of Hebrew in the public high schools might be a desirable procedure, it was inadvisable at that time tp present such a request to the Board of Education.

The surveyors wish to express the hope that this proposal will be reconsidered at an early date.

the effect of the war upon Jewish Education, 'Released Time', etc. An attempt has also been made to make the Jewish community of Philadelphia aware of the problems and achievements of the Associated Talmud Torahs through educational exhibits arranged at the Annual Meetings, in conjunction with local school graduations, and in conjunction with Allied Jewish Appeal Day; extensive correspondence carried on with individual members of the community pertaining to specific aspects of Jewish Education; the publication of surveys of local educational problems, such as the 1936 Jewish Education Study, the Study of Turnover, the Study of the Distribution of Population, and the Relationship between Educational and Recreational Agencies.

Through the services of the executive director of the Associated Talmud Torahs and through its publications this organization has indirectly rendered service in relation to educational efforts in other communities and has exerted a wholesome influence on the development of Jewish Education throughout the country.

H. The Teaching Staff

That the Associated Talmud Torahs recognized early in its history that its progress was dependent upon building up a properly qualified, happy, loyal teaching staff has already been indicated. It has also been mentioned that one of the early important achievements was the establishment of a Board of License whose function it was to set up minimum requirements for teachers in regard to Jewish knowledge, secular and professional training, teaching ability or effectiveness and personality.[1] The Board of License was vested with the responsibility for examining all prospective teachers in order to make sure that only those who possessed at least minimum qualifications in each regard would be allowed to teach. The data indicate that during the course of the years the Associated Talmud Torahs has attempted to eliminate from its system all teachers not adequately qualified and to replace them with personnel who in the opinion of the Board of License possessed the necessary qualifications. It has also been pointed out that The Associated Talmud Torahs recognized that a community cannot expect to attract personnel who qualify in accordance with high standards who would be willing to devote themselves to their tasks wholeheartedly without offering them fair compensation. Therefore early in its career, the Associated Talmud Torahs worked out a scale of salaries commensurate with salaries paid to professional Jewish teachers in other communities. This scale called for a fixed minimum for each category of

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[1]The requirements set up by the Board of License of the Associated Talmud Torahs are in line with those set up by certification committees in other communities and the certificates granted by it are recognized by the National Board of License. The Associated Talmud Torahs requirements seem to reflect a somewhat clearer recognition that in order to qualify as a teacher an individual must qualify along four lines: Jewish knowledge, secular and professional training, teaching ability or effectiveness, and personality, and that certain types of deficiencies cannot be compensated for by plusses in other respects.

teachers with annual increments for service well done up to a fixed maximum. Unfortunately, during the depression years when the budget of the Associated Talmud Torahs was severely curtailed by the Federation these annual increments were temporarily suspended. The practice has as yet not been reinstated.[1]

Professional growth has been encouraged by providing inducements to teachers to move up in the category of certification by devoting time to study and to other work necessary in order to qualify for the higher category. In the same spirit, measures seem to have been taken to protect the dignity and rights of the teacher and to afford him opportunity for self expression and participation in the planning for the development and improvement of the system.

It is regrettable that the principle of tenure of position was not recognized in theory. The records indicate, however, that in actual practice no teacher has been dismissed without concrete demonstration of cause and without the teacher having been given full opportunity to defend his conduct. Teachers have also been given protection through the introduction of group insurance, the premiums for which are paid in part by the teachers and in part by the Associated Talmud Torahs. This insurance plan guarantees to the teacher the major part of his salary during sickness or any other disability for a period up to fifty-two weeks. Attempts have also been made to promote growth-in-service through teacher institutes, conferences and personal guidance by the superintendent or one of his associates, and by the principals of the constituent schools.

The typical Associated Talmud Torahs teacher is a man or a woman between thirty and forty years of age, married, foreign born (in Eastern Europe), acclimated to American life, having resided in the United States for more than twenty years. He has been educated in an American secular college and has graduated from an American Jewish teachers training institution[2] usually other than Gratz College. He has been trained professionally and has had five to twenty years of teaching experience either on the elementary or intermediate level. He is usually a full time teacher, devoting ten or more hours weekly to preparation of his work, extracurricular activities such as coaching plays, leading clubs, conducting children's services, etc., and to other special activities in addition to his required teaching schedule (fifteen to twenty hours per week). He receives a salary ranging between $1500 and $2,000 per year,[3] he has had some increases in his salary during the last five

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[1] In lieu of the automatic increases called for by the scale, there have been some adjustments in individual salaries and all teachers have received increases of five and ten per cent, the latter increase having gone into effect at the beginning of the current school year.

[2] The executive director of the Associated Talmud Torahs reports that it has been able to engage only a limited number of graduates from Gratz College, because in the main the graduates of Gratz College are unable to meet the qualification requirements of the Board of License.

[3] According to the reports received from the teachers during 1942-43 only two individuals received a salary considerably above $2,000. The surveyors have been informed that at the beginning of the current school year an increase of ten per cent was granted to the teachers and principals. Accordingly the salary schedule at the present time (November, 1943) is not as low as it was at the time when the data on which this report is based were assembled.

years; he cannot look forward to a pension but is protected against sickness or accident through a group insurance plan. He receives some supervision, mostly through visits of the executive director and the local principal. He benefits from this supervision but would like to have more frequent guidance and more opportunity for professional growth. He has been encouraged to engage in experimentation, research and the writings of educational articles; he has done some special educational work in curriculum method and the preparation of text books. This typical teacher seems to feel that certain changes in administrative procedure would improve his school and that a further professionalization of teaching, additional supervision and more adult education, would help the situation of Jewish Education in the community considerably. He seems to favor the organization of a central Bureau of Jewish Education.

I. Administrative Procedure

According to the report of the agency the Board of Directors consists of sixty-nine members who may be said to be representative of all community interests, except the specifically Yiddishist element. The officers of the Associated Talmud Torahs derive satisfaction from the fact that the Board has been able to attract a considerable number of young men who have a very positive attitude towards Jewish Education. The members of the Board have succeeded in interesting a large number of communally conscious Jews in the program of Jewish Education and in the problems confronting the Jewish educator who is interested in measuring achievement not in terms of ground covered but rather in terms of loyalties, habits and attitudes developed. The membership of the Board includes individuals interested in allied educational agencies. Under normal circumstances, this should be a wholesome arrangement. However, when a conflict between two agencies arises, this overlapping of interests may lead to a conflict of loyalties.

A board of directors of sixty-nine members is rather unwieldy. The data reveals, however, that the Board functions through a number of standing committees, each committee being vested with a specific responsibility. The affairs of the Associated Talmud Torahs are administered through an executive committee consisting of the chairmen of the standing committees and a number of members at large. The executive committee meets monthly. Only questions affecting basic policy are referred to the Board as a whole. The standing committees are: the executive committee, the Board of License, and the Building, Education, Extension Activities, Finance, Hebrew High School and Religious Services Committees. Special committees are appointed from time to time to deal with specific questions, problems and projects.

The Board has under consideration at present a plan of reorganization calculated to give the directors an opportunity to become more intimately acquainted with the work of the constituent schools. The plan calls for the abolition of all the standing committees except the Board of License; the setting up of a small administrative committee of five to seven people who would meet at frequent intervals to pass upon all matters heretofore dealt with by the standing committees; the appointment of special committees to deal with special problems as they arise, which committees would be dissolved upon completion of the assignment; the assignment of two or three members of the Board to each of the constituent schools to visit classes, to meet regularly with the professional staff of the school, to hear reports and to deal with

current problems; the reduction of the size of the board and meetings at more frequent intervals (possibly once in two months) which would be devoted for the most part to discussion of educational problems. The plan has many commendable features. There is danger, however, that the transfer of the work of all the standing committees to a small administrative committee might lead to a diminution of the interest of the directors.

J. The Parent Teachers' Associations

The data supplied to the surveyors reveal that the Associated Talmud Torahs has succeeded in eliciting the active cooperation of the parents of the pupils registered in its constituent schools. There is a Parent Teachers' Association in each school. These associations are coordinated through a council under the chairmanship of the chairman of the Committee on Extension Activities. According to the information submitted, each association is vested with the responsibility of aiding in the arrangement of the children's holiday celebrations; raising funds for specific school projects and the central organization in order to enable it to carry on activities for which no provision has been made in the budgets of recent years; and arranging cultural and educational meetings for the parents of the pupils and the neighborhood communities. The functions of the council, in addition to coordinating the work of the associations, are to arrange an annual city-wide cultural meeting, an annual donor affair and neighborhood adult courses in Jewish history and other subjects. The Council issues a paper which furnishes information to parents on what is taking place in each school, stresses the importance of Hebrew education and the need for employing modern methods in teaching it, interprets the work of the Associated Talmud Torahs, and acquaints the parents with the aims and program of the central organization and the basic problems of Jewish Education.

K. Secondary Education

The Associated Talmud Torahs conduct two high schools - the regular and the extension high school.

The registration in May, 1943, for the regular high school, was reported to be fifty-two. Three years ago on the same date the registration was one hundred sixteen. In 1941 and in 1942 the registration was ninety. During the present year (May, 1942 to May 1943), forty new pupils were admitted and seventy-eight left. Of the seventy-eight who left, thirty-one dropped out because their class was discontinued and twenty because they were graduated. Expressed in terms of percentages, the "lefts" are distributed as follows:

Class discontinued, 40%; graduated, 25%; over-occupied with other work, 18%; lack of interest, 8%; and miscellaneous, 9%.

The regular high school had four classes: two freshman classes, one sophomore, and one junior class. The freshman classes met four days per week for a total of eight hours. The sophomore and junior classes met three days per week for a total of six and one-half hours. In toto, the pupils in the regular high school received 378 pupil-hours per week.

The students were between 13 and 17 years of age; 58% were boys and 42% were girls.

The curriculum consisted of Bible (Pentateuch, Prophets, Hagiographa) Rashi, Hebrew Language and Literature, Jewish History, Customs and Ceremonies, and Mishnah. Since the Associated Talmud Torah high school is based on an elementary course of four years, its standard is, of course, lower than that of high schools in some other communities where the elementary school course is five or six years in length. Moreover, in some other communities, the number of hours allotted to high school classes ranges between eight and ten and one-half hours per week, increasing with every year of instruction. Thus, in one community, the freshman class gets $8\frac{1}{4}$ hours per week, the sophomore 9, the junior 9-3/4, and the senior $10\frac{1}{2}$ hours. The standard of achievement in that community is, therefore, correspondingly higher than in Philadelphia.

On the other hand, the standard of the high school of the Associated Talmud Torahs seems to be higher than that of high schools in some other communities which are based on a four year elementary course. This is due to the fact that the course in the elementary schools of the Associated Talmud Torahs is more intensive than in most four-year elementary Hebrew schools. Furthermore, the high school of the Associated Talmud Torahs gives more hours of instruction to its high school classes than is the case in the corresponding high schools in other communities.

During the last decade the regular high school admitted a total of 632 students, 445 of these students came from the Associated Talmud Torahs, and 187 from the congregational schools.[1]

During the same decade, the high school graduated 219 students, of whom 132 had originally come from the Associated Talmud Torahs, 81 from the congregational schools, and six from private schools.

It appears that the high school graduates approximately 30% of the number admitted. Considering the unfavorable conditions under which a Jewish high school operates, the children's preoccupation with other work, the need for some of them to work for a living, the general state of mind of the adolescent, etc., the completion of the course by 30% of the student body is a favorable record.

The Associated Talmud Torahs reports that about 80% of the graduates of its regular high school have registered at Gratz College.

The extension high school was created in 1923 for children of adolescent age who could devote only a few hours per week to their studies and who had little or no preliminary Jewish training.

In May, 1943, the extension high school consisted of 11 classes which met in seven places. The number of pupils enrolled in those classes was 231. In May, 1942, the enrollment was 221, in May, 1940 - 147, in May, 1939 - 185. The range in age of the students was from 13 to 17 years. Forty-

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[1]Since 1939-40 the congregational schools have ceased to send their graduates to the Associated Talmud Torah High School.

seven percent of the student body were boys and 53% were girls.

Between May, 1942 and May 1943, 334 new students were admitted and 327 students left the school. These figures imply a turnover of 59%, which is rather high. However, considering the extension character of the education offered in this branch of the high school and the age of the students, the expectancy for the length of stay of each student cannot be too great.

The students meet two days a week for a total of four hours of instruction. The course of studies leading to graduation is three years in length. The pupils receive 924 pupil hours per week.

Of the 327 students who left school during the year, 65% left during their first year and 35% during their second year of instruction. The reasons given for leaving the school were as follows: over-occupied with other work, 40%; lack of interest and related reasons, 30%; unknown, 17%; distance from the school, 7%; health, tuition fee, problems,etc., 6%.

The curriculum in the extension classes consists of Jewish History, Current Events, Customs and Ceremonies, Jewish Community Living, and Fundamentals of Hebrew language. The students also participate in extra-curricular activities such as inter-class debates, festival celebrations, school assemblies, outings, and publication of the school bulletin.

The type of curriculum offered is appropriate for extension high school classes. The surveyors believe that in spite of the large turnover in the classes the work has a definite value. The students attending the extension classes would undoubtedly have had no other opportunity for Jewish education.

The report of the extension high school indicates that in 1938, 40 students graduated from the three year course; in 1939 - 60, in 1940 - 25 and in 1942 - 4 students were graduated. In accordance with the report from 15% to 20% of the graduates continued their Jewish education by enrolling in the normal course at Gratz College.

The budget for the two high schools in 1942-43 was $6,803.17. Of this amount $6,367.07 was expended for teachers' salaries. Counting the two high schools as one unit, the cost per pupil-hour amounted to $5.23, of which $4.89 was the purely educational cost. This cost is rather low for a high school. This is doubtless due to the fact that a large part of the enrollment is in the extension division of the high school where the cost is considerably lower.[1]

L. Evaluation

The strong points of the Associated Talmud Torah system are:

(1) The active interest of the Board of Directors and the influence which it exerts in the community;

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[1]The teachers in the extension classes are mostly on a part time basis, and are not within the high-salaried group of teachers required for the type of work carried on in an intensive Hebrew high school.

(2) the standardization of Jewish education and the improvements which have been effected during the course of the twney-odd years of its existence;

(3) the modifications of the curriculum to meet the needs of American Jewish children and the extra-curricular activities;

(4) the central services rendered to the constituent schools, to other educational, cultural and recreational agencies in the community and indirectly to other communities;

(5) the interest of the parents expressed through the Parents-Teachers Associations and their participation in projects calculated to improve the work of the schools.

Its weaknesses are:

(1) the continuous decline in registration;

(2) the attenuation of the intensity of the program;

(3) the turnover in the teaching personnel;

(4) the lack of articulation between the Associated Talmud Torahs and the other Jewish educational agencies operating in the community;

(5) the fact that the schools are located mainly in the older neighborhoods from which people are moving out and that provision has not been made for relocation and for opening of new schools.[1]

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[1]Due to the lack of a policy agreed upon by the community in regard to (a) strengthening and expansion of existing schools; (b) the establishment of new schools in newly developed areas; and (c) the determination of the type of school to be established under a given set of circumstances, efforts along this line by the Associated Talmud Torahs have not been looked upon with favor by other educational agencies because of the fear that the Associated Talmud Torahs might be usurping a function which in their opinion properly belonged to the synagogue.

II

THE ORTHODOX AND CONSERVATIVE CONGREGATIONAL WEEKDAY AND SUNDAY SCHOOLS

II. THE ORTHODOX AND CONSERVATIVE CONGREGATIONAL WEEKDAY AND SUNDAY SCHOOLS:

A. General Information

The Orthodox and Conservative congregational schools may be divided into three groups. Some of them are affiliated with the United Synagogue of America, some with the Rabbinical Council, and the others are independent.

Only a few of the congregational schools replied to the questionnaire. Those which did may or may not be representative of the whole. The schools which sent in their replies are: Adath Jeshurun, Beth Sholom, Beth El, Mikveh Israel School of Observation and Practice Teaching, Temple Sholom and Beth Judah Hagodol.

From data presented it is evident that the congregational school population has grown in proportion to the total number of children attending Jewish schools. This fact is true in other communities also. The migration of Jews into new neighborhoods away from the old centers creates a need for both a synagogue and a school. The two institutions are usually established simultaneously. Accordingly, there is a tendency for the new schools to come into being under congregational auspices.

The surveyors regret that they could not visit all the schools or interview all the rabbis. The rabbis whom they did interview impressed them not only with their interest in Jewish education as rabbis, but also with their professional interest in various phases of the educational process. This interest extended to the writing of textbooks, the working out of pedagogic devices and the preparation of educational materials. These rabbis are recognized by their school staffs as genuine educational eaders and are duly appreciated by them.

The Conservative Congregational Schools have felt the need for coordination and unification of effort and have created The Board of Jewish Eucation which includes members of school boards and principals of schools. The purposes of this organization are to collect statistical information concerning enrollment, budget, schedules, and to introduce uniform standards of curriculum and achievement. Uniform tests have been prepared which are given at specific intervals in the various schools. This recognition of the value of cooperative effort and of the standardization of requirements is a natural development of an earnest attitude toward the problems which confront these schools. It should prove helpful as a step toward the unification of all community efforts in behalf of Jewish education. The individuals interested in the Board of Jewish Education with whom the surveyors came in contact impresse them with their sincere desire to improve education and their faith that only through a united effort can improvement be achieved.

The question may arise, when plans for coordination of the entire community effort for education will be discussed, whether the congregational schools should come in as individual units or as an organized entity, represented by the Board of Jewish Education. The surveyors wish to recommend the latter alternative. They believe that there are distinct advantages to be gained from organizing each element of the community and vesting in it the

responsibility to see to it that its educational program is maintained on the highest possible level. The function of a centralized community agency would be two-fold: (a) to exert influence upon each element to take whatever steps would be deemed advisable for the improvement of its work (the decision as to what advice to accept or reject being left in each instance to the group itself except in cases where the safety and health of children are involved); and (b) to bring the work of each group into relation with the work of all other groups in the community.

This plan implies that the schools at present affiliated with the Rabbinical Council should also join the community bureau as an entity. Similarly, the independent congregational schools should be encouraged to join one of the organized groups, or if their present state of independence implies a differing philosophy they might be encouraged to organize themselves into a special group of schools.

B. Enrollment and Elimination

According to the figures supplied by the agencies in charge, the number of pupils in schools under congregational auspices (exclusive of Reform Schools) is 5233, or about 37% of the total enrollment in the Jewish schools in Philadelphia.

The surveyors regret that they do not have sufficient data to pass judgment on the "holding power" of the congregational school. Only three schools supplied information on this score, and these did not differentiate between the students of the one-day-a-week and of the three-day-a-week departments. These three schools report a total number of "lefts" during the year amounting to 176, of which 50 or 28% were confirmed. Of the remaining number 7% left before the first year was over, 13% during their second year, 20% during their third year, etc. Since this situation is probably not typical, the surveyors can make no comment about elimination in congregational schools.

The congregational schools as a whole are rather favorably located in terms of proximity to main centers of Jewish population (see map in the appendix). This is particularly true in respect to the new congregations. The reason for this is obvious. New congregations are established in response to a demand either in neighborhoods where Jews reside in number, or into which Jews seem to be migrating. Some of the older congregational schools, on the other hand, are located in neighborhoods from which Jews have been gradually moving away. Thanks to the loyalty of the older, well-established congregations the schools affiliated with them are able to retain their pupils despite the distances they must travel.

C. The Course of Study

The instruction offered in the congregational schools is either of the three-day-a-week or the one-day-a-week type.

In the three-day-a-week schools the curriculum consists of Hebrew, Prayers, Bible, Jewish History, Customs and Ceremonies and Contemporary Jewish Life. In the one-day-a-week school the usual Sunday school curriculum is followed.

The time given to Jewish studies in the three-day-a-week school is from five to six hours per week. The curricular emphases may differ somewhat from school to school or from type to type (United Synagogue, Rabbinical Council, Independent). On the whole, approximately the same subject matter is taught, and in most instances even the same textbooks are used.

D. The Budget

The congregational schools are supported by their respective congregations. Some schools accept only children of members, others accept the children of non-members and charge them tuition fees.

Where there is no other school in a particular neighborhood available for children whose parents cannot afford to pay the congregational fee a communal school of the type of the Associated Talmud Torahs or the Hebrew Sunday School Society should be established. If the number of such pupils is too small to warrant the establishment of a new school, the congregation should be induced to grant them scholarships. In instances where the congregations cannot afford to do so the scholarships should be paid for from community funds or else through the medium of the Associated Talmud Torahs or the Hebrew Sunday School Society. It is part of the community's responsibility to see to it that no child should be deprived of a Jewish education because his parents cannot afford to pay for it.

The annual budget for 21 congregational schools (based on data supplied by the Board of Jewish Education) was $70,195. This amount includes only the so-called "educational" expenses, such as salaries to teachers and principals, textbooks, and materials, etc. The 21 schools report a May registration of 4,599 pupils.[1] This implies an average per capita figures of $15.25 per year.

Inasmuch as the amount of instruction received by the children varies (some attend only once a week while others receive as much as 6 hours of instruction weekly), the more comparable unit of pupil-hours is more serviceable. The total number of pupil-hours in the congregational schools is 20,850 The pupil-hour expenditure for educational purposes therefore is $3.47. This is an average amount. The range is rather wide extending from $2.05 to $6.25. The average for other systems in Philadelphia per pupil-hour is $6.34 for the Associated Talmud Torahs, $7.98 for the Folkshulen, $4.15 for the Yeshivot, etc. (See Table VII, Page 18).

It is not possible to evaluate each school in terms of its per capita expenditure alone because other factors enter into the situation. From the point of view of proper educational standards, other things being equal,

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[1]The total registration for the Orthodox and Conservative Congregational Schools is given in Table III, Page 8, as 5,233. This is the total for 28 schools, as per November, 1942. The total amount expended on Jewish education by the 28 congregational schools is given in Table VII on page 18 as $96,531, of which $742,401 are "educational" expenses.

a higher per capita expenditure for educational purposes indicates greater interest in Jewish education on the part of the congregation and a greater willingness to give to it the importance it deserves.

E. The Teaching Staff

The typical teacher in a congregational Hebrew school in Philadelphia is a man between 30 and 40 years of age, married, and a native of the United States. He has received a general education on a college level or higher, has attended a Jewish college or a Talmud Torah, and has had a fair amount of professional training. Most of the teachers have taught in Jewish schools ten years or more. In addition to teaching, they are called upon to give some extra-curricular services such as leading clubs, conducting Saturday services, etc. They receive a salary ranging from $350 to $1,000 per year. They are given some supervision by the rabbi or the principal. They benefit from it but they feel that further supervision is necessary and that the services of a full time principal would help considerably to improve the administrative efficiency and the educational work of the school. They would like to be afforded more opportunity for growth in service (systematic supervision, conferences between principal and faculty, demonstration lessons and discussions). They stress the need for the improvement of the physical condition of the school buildings. For the community as a whole they would welcome unification of the educational agencies and a coordinated program of Jewish education.

The above description of the typical congregational Hebrew school teacher indicates the following in his favor - his general education, his professional training, his interest in his work as evidenced in his desire to improve conditions. The chief drawbacks to his effectiveness are that his main interest is not in Jewish education and that in many instances his Jewish background is not up to the required standard.

Many congregations maintain that under the conditions prevalent in the congregational school, which meets only three times a week, in the early hours of the afternoon, there is no alternative but to man the schools with personnel whose main vocational interest is other than that of Jewish education. Some schools, however, particularly the one conducted by the Har Zion Congregation, has found it possible to organize its program in a manner that enables it to employ full time professional teachers at an adequate salary. That the advantages of one type of organization over the other are not theoretical is attested to by the record of the students admitted to Gratz College from the various congregations. It is true that in schools of smaller size than that of Har Zion it would be difficult to institute a similar type of organization. Two smaller schools could do so, however, if they would be ready to coordinate their programs. Two such schools could employ a full time teacher on alternate days for the first two hours and utilize his remaining teaching hours for the teaching of Junior High School classes or classes for adults. There can be no question but that where the situation is a large one the person in charge should be employed on a full time basis.

This recommendation is not intended to cast reflection on the part-time teachers now serving in the congregational schools. The teachers and principals whom the surveyors met made an excellent impression because of their attitude toward their work. Most of the present personnel, if not all,

should be encouraged to continue their services, particularly if they would display readiness to continue their Jewish studies. From the point of view of advancing the cause of Jewish education, however, it is necessary to depend largely upon people who have chosen Jewish teaching as their life work and who can give to it all their attention and energies.

F. Evaluation

There are some definite advantages to the congregational school type of organization. The fact that the parents are in most cases affiliated with the synagogue makes the institution a center for the whole family. The child's interest in the school is enhanced by his parents' interest in the synagogue and vice versa. As a result, the school is not only a place in which the child spends six hours per week in Jewish study but one in which he finds opportunities for Jewish self expression in various ways.

There are, however, some decided disadvantages from which the congregational school suffers. The school is often not large enough to permit proper classification of students. Because it functions only two hours per day (in most cases) the school is frequently unwilling to engage full time professional Jewish teachers and avails itself of teachers whose main work and interest is outside the field of Jewish education. Moreover, these teachers are frequently inadequately prepared for the particular task of the Jewish school. This could be remedied if the congregation would be prepared to make the necessary financial outlay to provide for the carrying on of the educational enterprise on a higher level.

Another weakness in the congregational school set-up is that the congregation in its desire to keep the child attached to the particular synagogue endeavors to retain its pupils after the local school can no longer serve them adequately. Because of the individualistic character of congregations it sometimes occurs that two schools located close to one another compete with each other for pupils and are disinclined to send their pupils away from their premises even where a combination might rebound to the greater advantage of the children.

III

THE REFORM CONGREGATIONAL SCHOOLS

III. THE REFORM CONGREGATIONAL SCHOOLS:

A. The Sunday Morning Religious School[1]

The Reform religious schools operate as individual units. They are affiliated in a tenuous manner with the Council of Reform Synagogues. This Council was organized during the school year 1941-1942 for the following purposes: To coordinate the activities of the three existing congregations; to establish Reform congregations or religious schools wherever it may be feasible to do so; to conduct an Institute of Jewish Studies for youth and adults; and to serve as the local agency for the Union of American Hebrew Congregations. The Council seems to have been vested with little authority. In fact it may be said to be still in the process of organization. It has functioned, however, as the sponsor of the Adult Institute of Jewish Studies and has assumed some responsibility for conducting a neighborhood branch school.[2] It is the hope of the surveyors that if a central community agency for Jewish education should be established, the Reform schools would become affiliated with it as a unit through a strengthened council of Reform temples and schools.

There are three Reform schools in the community: Rodeph Shalom, Keneseth Israel, and Temple Judea. Together they have a registration of approximately 1300 pupils. Two of these schools are in District V and one is in District VI. The two schools in District V are now located at a distance from the homes of many of their pupils. The children travel to school on Sunday morning. It is to the credit of the congregations that they have established sufficient loyalty to the Temple on the part of their memberships which serves to overcome the handicap of distance and stimulates the congregants to come regularly to the school and temple for study and worship. During recent years, however, particularly since gas rationing has been instituted, attendance at the temple schools has been seriously affected. Two of the temples have tried to meet the problem by conducting cooperative branch schools in the neighborhoods where a large part of their members reside. A third neighborhood branch school has been organized by and is conducted under the auspices of the Council of Reform Schools.

Reports from various parts of the country seem to indicate that Reform congregations have in a large measure succeeded in establishing a loyalty and attachment on the part of their members and their families which is reflected in their ability to hold their pupils for a longer time in the religious schools than is the case in schools maintained by other groups. The overwhelming majority of the students stay on at school until confirmation. The greater retention power of the Reform school cannot be credited entirely to Temple loyalty even in Philadelphia where the membership in many cases

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[1] Because of the brevity of this statement, the surveyors did not deem it advisable to break it into subdivisions so as to make it conform to the pattern followed in the treatment of the Associated Talmud Torahs and the Hebrew Sunday School Society.

[2] There are 3 branch schools. Two of them are operated jointly by Congregations Rodeph Shalom and Keneseth Israel and are not sponsored or supervised by the Council. The third branch is sponsored by the Council.

dates back two or more generations. A very important contributing factor is the comparatively light burden put upon the child inasmuch as attendance with few exceptions is limited to Sunday mornings only for 33 weeks per year.

Most, if not all, of the pupils are children of members, and the budget of the school is usually provided by the congregation.[1] The total budget for the three schools is approximately $16,000 per year. This also includes the prorated expense for building maintenance and administration.

The teachers in the Reform schools are about evenly divided as to sex, between 30 and 40 years of age, born in the United States, have had a general education on a college level or higher and have received their Jewish education in a Sunday school or in Gratz College (Normal Department). In most cases they hold no Sunday School teacher's certificate but they have had general professional training in education, and give as their main occupation teaching in a public school.

Some of the teachers are not called upon to perform any duties beyond their teaching while others are expected to conduct extra-curricular activities, such as coaching plays, editing the school paper, and leading clubs. They usually receive from $4.00 to $7.50 per session. They receive supervision from the rabbis. They feel that the religious school could be more successful if it were to receive greater cooperation from the parents. They do not seem to be satisfied with some of the textbooks now being used, some aspects of the curriculum, and of the planning of the school program. They feel the need for an adequate Jewish museum and library in the community that would be helpful to them and to their pupils.

The fact that a considerable portion of the Temple school pupils attend the religious school for a large number of years is indeed a very positive phenomenon. Nevertheless, the total amount of time spent in the religious school, evey by those who begin in the early primary grades and continue until confirmation is not sufficient for them to obtain a meaningful understanding and appreciation of Judaism. Many American rabbis feel that the realities of the situation do not permit of any other arrangement. They conceive their task to be to insure that the Sunday morning session will be utilized to maximum advantage. A large number of American rabbis, however, concede that the one-day-a-week religious school is inadequate to impart sufficient knowledge and to give an insight into Jewish religious life, culture, and history. They have, therefore, attempted to solve the problem by adding a week day session, if not for all classes, at least for the upper ones. They believe that the supplementary week day session furnishes the only hope for intensifying the religious education of their pupils. The surveyors have nothing but praise for such an attempt and heartily recommend that the ranks of pupils benefitting from the additional time be widened to include as many as possible.

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[1] In estimating the proportion of the cost of Jewish education borne by the parents (Table VIII, page 19) it was assumed that a portion of the membership fee was for tuition purposes and that the parents paid 80% of the total school budget.

B. The Adult Institute of Jewish Studies

During the year 1940-41, at the request of a group of graduates who were active members of the temple youth groups of two Reform congregations, these congregations organized two courses for young people. About 25 boys and girls registered for these courses. According to the report submitted, they attended regularly and twenty of them completed the course without having missed a single session. During the following year, with the organization of the Council of Reform Synagogues which accepted the responsibility for conducting an Institute of Jewish studies for youth and adults, it was hoped to continue the experiment on a larger scale. It seems, however, that the plans did not materialize until the following year. During 1942-43 six courses were given, three during the first semester and three during the second, each course ten weeks in length. The courses were taught by the rabbis of the Reform congregations. Eighty three students registered for the courses given that year. The students were mature men and women, the average age ranging from 40 to 50 years. About two thirds of those registered completed the courses for which they had enrolled. The sponsor considered the experiment a successful one except that the younger people did not evince any interest probably because they were reluctant to be combined with the older folks.

During the spring of this year when the data for this report were gathered the Council was planning to reopen the Institute during 1943-44. Because of the enthusiasm generated during the previous year the sponsors anticipated an even larger attendance during the current year. The plan called for the organization of similar courses with the addition of a number of popular courses with special lectures to be given by guest lecturers. In accordance with the plan students would be charged a registration fee of $1.00 per semester. The registration fee would be used to defray the cost of publicizing the Institute.

In response to a query by one of the surveyors, one of the rabbis interested in this project indicated an eagerness for the coordination of the program of this Institute with the contemplated expanded program of Gratz College. He expressed the fear, however, that if it should be decided to house the Institute at Gratz College, a large number of prospective students would not attend. It was his belief that a more propitious time for instituting such coordination with Gratz College would be after the Institute had been definitely established. He favored a plan for accrediting by Gratz College of courses satisfactorily completed as a first step in the coordinating process. The surveyors endorse this proposal.

C. The Training of Religious Teachers for the Reform Schools

The Reform rabbis recognize the need for the systematic training of religious teachers for their schools. They seem to feel, however, that Gratz College cannot meet the needs of the Reform group, because the spirit of that institution does not conform to the Reform point of view. The Reform congregations do make use of the graduates of Gratz College as teachers in their religious schools. They admit that these teachers have better Jewish background than do most of their other teachers but maintain that they do not posses the loyalty to the temple that their own trainees manifest and do not possess the mastery of classroom technique of the professional public school

teachers. In connection with the discussion on Gratz College the surveyors submitted a plan for training of post-confirmants of each temple at Gratz College. It would appear to them that the proposal would make it possible to supply teaching personnel to each temple school who would possess both Temple loyalty and Jewish background. To solve the problem of the professionally efficient teachers who are handicapped by lack of Jewish knowledge a special course might be organized for public school teachers who wish to devote themselves to teaching in the Jewish religious schools on Sunday mornings. The compensation for Sunday morning teaching would have to be sufficiently high to serve as an inducement for public school teachers to give up one or two evenings a week to Jewish study.

The surveyors feel that closer cooperation between the Reform temples and Gratz College would prove beneficial to both. By sending graduates of the Sunday schools for a few years' training at Gratz College, each temple would be able to have on its staff some of its own graduates who had received some supplementary Jewish training. The temples would thus be provided with teachers who possess both Jewish background and loyalty and attachment for the congregation under whose auspices the school is conducted. It is difficult for the rabbis to train their own teachers. It usually takes much of the rabbi's time which is needed for other purposes. Moreover, such training cannot be carried on for a sufficiently long period of time because the numbers of such students preparing themselves for teaching is usually small in any one congregation.[1] The surveyors feel certain that arrangements could be made whereby the particular point of view underlying Reform Judaism would not be violated or treated unsympathetically by the Gratz College faculty. In all probability, the Gratz College administration would welcome the rabbis themselves as teachers in the courses on the content and philosophy of Reformed Judaism. The other courses, such as Jewish history, Hebrew and Methods of Teaching, could be taught by the regular faculty of Gratz College.

D. Affiliation with a Central Community Agency for Jewish Education

The surveyors regret that they were unable to interview all of the Reform rabbis. The reaction of those whom they saw seems to be that a central system would have a number of advantages. They particularly stressed the aid which would be furnished by a community bureau towards standardizing requirements for grade promotion and graduation, qualifications for religious teachers and possibly, requirements for confirmation. They also expressed appreciation of the values which might be derived from inter-group cooperation. They indicated apprehension, however, that a centralized community program might endanger the specific objectives of the Reform Schools. When it was pointed out that the central community agency would not attempt to superimpose its point of view, but that its function would be to work with each element of the community and to indicate to it how it could carry on its work most effectively, and that it would be left to each group to determine what advice it wishes to accept or reject, the reaction was in every instance a favorable one. The rabbis stressed, however, that they foresaw many difficulties which would stand in the way of implementing the plan. The surveyors recognize these difficulties, but they believe that if all elements of the community indicate a readiness to try to overcome these difficulties through cooperative effort these difficulties can be successfully resolved.

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[1] As has been pointed out, during the year 1942-43, the school for adults conducted by the Council of Reform Congregations attracted very few of the younger people to its courses. The two purposes, providing adults with an opportunity for Jewish study and training prospective teachers cannot be dealt with simultaneously in an effective manner.

IV

THE HEBREW SUNDAY SCHOOL SOCIETY

IV. THE HEBREW SUNDAY SCHOOL SOCIETY:

A. History and General Information

The Hebrew Sunday School Society has a long history of one hundred and five years. As a result, a well established tradition is associated with its endeavors, which calls forth deep sentiments, strong loyalties and memories of the outstanding personalities of the 19th Century Philadelphia Jewish Community. Some of the leading elements of the present day Jewish community have attachments to the Hebrew Sunday School Society which are rather deeply rooted.

The history of the Hebrew Sunday School Society may be traced back to 1838, although the organization was not incorporated until 1858. During the interim (1838-1858) the society conducted its activities under the aegis of the Female Hebrew Benevolent Society. In 1838 the Female Hebrew Benevolent Society appointed a committee vested with the responsibility of establishing a Sunday School for the purpose of giving free instruction in Jewish history and related subjects to the Jewish children of Philadelphia. Within a month after the appointment of the committee such a Sunday School was organized. This school was the first of its kind, not only in Philadelphia but in America as well. The leading spirit in the organizing committee was Miss Rebecca Gratz who continued to function as the leader of this enterprise for more than a quarter of a century.[1] The impress of her scintillating personality has been felt throughout the history of the Hebrew Sunday School Society. This influence is particularly marked in the emphasis which the Society has placed on character development.[2]

When the first Sunday School was organized in 1838, it was the only school in Philadelphia in which religious instruction was given to Jewish children. The school met in a room which had been rented for the sum of $40.00 per year. There were no textbooks available. Christian Sunday School textbooks were adapted to the needs of Jewish children by Miss Gratz and her associates. At a later date special texts were prepared with the aid of Isaac Leeser and subsequently, with that of Sabato Morais. Special prayers were prepared by Miss Gratz for assembly purposes. One of these prayers is still in use today as the opening prayer at every assembly.

In spite of many handicaps, such as a minimal budget, inadequate facilities, lack of suitable texts and the absence of trained religious teachers, the society's work grew and expanded, and kept pace with the growth and expansion of the Jewish community of Philadelphia. The lack of trained teachers was met through the volunteer services of interested and devoted women. Dating back to the earliest period of its history and continuing to the present, needed teaching personnel was derived from among the graduates of the school who seem to have been glad to give service in return for the instruction which they had received.

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[1] Miss Rebecca Gratz served as the first president of the Hebrew Sunday School Society after its incorporation from 1858 to 1864.

[2] In her letters to friends and relatives Miss Gratz frequently stresses that character is more important than mental attainments.

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The following information was taken from the report rendered in connection with the ninetieth anniversary celebration of the Society and it indicates how the program of the Society has expanded. The first school opened with a registration of sixty pupils. Five years later there was an enrollment of one hundred forty children out of a total Jewish population of about 15,000. The total budget at that time amounted to $112 per year. After having twice changed its quarters because of the need for enlarged facilities to provide for its increased number of pupils and larger number of classes (these changes were made possible by the offer of the Mikveh Israel Congregation to defray the costs of rent), in 1854 the School was moved to the building of the Hebrew Education Society. To meet the need of the growing Jewish population and its spread into various sections of the city a number of additional schools were established. In 1876 a sewing school was organized. Further progress resulted in the following: (a) the development of a continuation program of religious study for boys and girls of high school age; (b) the institution of a normal course and a school of practice and observation for the training of teachers for the elementary schools; (c) organization of scout troops; (d) arranging for the religious instruction of Jewish children in institutions for the blind, the deaf and wayward youth; (e) establishment of vacation schools; (f) arranging for the religious instruction of children in summer camps. In 1928 there were, in accordance with the Society's reports 31 schools with a registration of 7620 pupils.

The expansion of the society's schools into a rather large system necessitated the establishment of a central office to coordinate and supervise the work of the various schools and encourage the preparation of needed texts and materials. The budget of the expanded program could not be met by the contributions of the pupils and incidental voluntary donations of interested individuals. The responsibility for supplying the Hebrew Sunday School Society with the minimum funds it required to operate its varied program was taken over by the Federation of Jewish Charities and in 1942 the Allied Jewish Appeal.

The Hebrew Sunday School Society reports that during the year 1942-43 its system consisted of twenty-seven[1] units, with a registration of 4615 children, served by 156 teachers. Two of the schools are located in District I, seven in District III, six in District IV, three in District V, two in District VI, four in District VII and three in outlying districts. Amongst these units are a high school, a practice school, and four special schools for handicapped children.

The Hebrew Sunday School Society conceives its present day task to be to provide one-day-a-week religious education to children who would otherwise not get any Jewish education either because their parents cannot afford to join a congregation and pay the membership fees, or because the neighborhood does not provide any other facilities for Jewish religious instruction.

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[1]Only 22 schools are spotted on the map in the appendix because only 22 schools were listed with names and addresses in the data supplied by the Society.

The schools of the Society do not charge any tuition fee. They do, however, encourage the children to contribute to a weekly collection which goes to defray part of the cost. The schools have no buildings of their own. They meet in the premises of synagogues or in Hebrew schools or community centers or wherever they can make arrangements to conduct classes. For the most part the teachers on the staffs of the schools are volunteers. Most of them have themselves been pupils of the Hebrew Sunday School Society and have been trained in the practice school maintained by the organization. During the last year or two, due to the shortage of manpower, the organization has found itself constantly confronted with the problem of getting teachers for its schools, inasmuch as many of their graduates prefer to teach in congregational Sunday Schools where the remuneration is higher than the Hebrew Sunday School Society can afford to pay.

B. The Budget

The total budget of the Hebrew Sunday School Society for 1942-43 was reported as being $17,842.30. Of this amount, $9,929.82 was expended for purely education purposes, $6,639.48 for administration, and $1,273.00 for rent. Considering that 4615[1] pupils were served, the per capita expense amounted to $3.86 per child, of which $2.15 was the purely educational expense. Expressed in the more comparable unit of "pupil-hours", the cost would be $1.71 per pupil hour[2] and $.96 the educational cost per pupil hour. This rate is very low as compared with the other Jewish schools of Philadelphia whose educational cost ranged from $3.47 to $10.00 per pupil-hour. The reasons for this low cost are that many of the teachers volunteer their services or are paid at a very nominal rate and that the schools are quartered in buildings which are obtained without any or at a very low rental charge.

The sources of income are (1) the central community fund which contributes $15,500, or about 87% of the total budget; (2) the contributions by the pupils and registration fees, $1,670, or about 9%; (3) donations, which amount to about 4% of the budget.

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[1]There is a considerable discrepancy between the registration figures presented by the executive director of the HSSS and those supplied by the individual principals of the schools. The latter report a much smaller enrollment in the schools than the figure given above. The surveyors used the data given by the executive director. The surveyors do not know of any justification for the discrepancy. In all likelihood there is some duplication in the reckoning. Accordingly, the school records would be more nearly correct than those of the central office.

[2]There are 10,384 pupil hours given ($2\frac{1}{2} \times 4615$).

C. The Teaching Staff

Women predominate as teachers in the Hebrew Sunday School Society schools. The typical teacher is below 30, single, born in the United States, and possesses a college education and a Jewish education and training given by the Society. This typical teacher is generally employed during the week as a clerical worker or she is still a student. Her experience in teaching varies, amounting in most cases to less than three years, although some of the teachers have had as much as twenty years of experience. The teachers who are paid receive from $1.00 to $3.00 per session. The teachers use a prescribed course of study and get occasional supervision from the superintendent. They want higher salaries, better physical conditions in the school, and a more flexible curriculum. They would like to have a complete Jewish library in the community teachers' meetings, and more adequate educational facilities for their classroom work.

The principals in the Hebrew Sunday School Society are about equally divided as to sex. The average principal is about 35 years old (the range is between 20 and 55), has a college education or more, has received his Jewish education in the Society Schools or in a Hebrew school, has had professional training, and has had experience as a principal for over five years and as a teacher for a longer period. His occupation during the week is either as a clerical worker or public school teacher. The principals do not teach classes on Sunday mornings. They devote about five hours a week or more to their Sunday School job. They receive a salary of about $5.00 per session. They would like to have their schools staffed with more experienced and better paid teachers. They feel the need for better textbooks for the higher classes and would like to have separate classrooms for each class and better equipped rooms. They would also like to have more visual and auditory aids and an educational program for the parent. They would welcome the institution of courses in pedagogy and Jewish background for the purpose of encouraging growth in service.

They entertain diverse opinions as to the desirability of unification of the educational agencies. Some think Jewish education would definitely gain from unification, others see decided disadvantages, and some feel that it would not make much difference. Those who are in favor of unification believe that the Society would benefit from the coordination which would bring about equalization in facilities, standards, and salaries. Those who are against unification are apprehensive that the leadership of the proposed Bureau might not be considerate of all points of view and might fail to take into account the values to be derived from a tradition more than a hundred years old.

D. The Course of Study

The schools hold sessions on Sunday mornings, each session lasting two and one-quarter hours. The curriculum includes History, Religion, and Literature. The course of study prescribes assignments for every lesson. The textbooks in Jewish History are of the older type, although for the younger classes the Bible stories are accompanied by pictorial sketches and exercise questions that are in line with more modern procedure. A considerable part of

the text material has been prepared by the superintendent and her staff. In Religion a brief text by Dr. Greenstone is used together with hymnals specially prepared for the Hebrew Sunday School Society. In literature the text is the Bible (Jewish Publication Society, Junior edition), and in the higher grades there are reading references to modern Jewish literature either originally written in English or translated from other languages.

E. Evaluation

The strong points of the Hebrew Sunday School Society seem to be the following:

1. It seems to serve a definite need, for otherwise the Hebrew Sunday School Society school population would have dwindled considerably. The fact that the schools do not charge a tuition fee is probably a factor in maintaining a large enrollment. On the other hand, there is a factor which militates against joining a tuition-free school since there is prestige attached to belonging to a congregation or sending children to a school which charges tuition. If parents are ready to forego this prestige and are willing to accept the type of education which is in a sense a charitable enterprise it is either because they really cannot afford to pay the membership dues or tuition fees, or else because they have sufficiently strong confidence in or attachment to the Society to overcome the negative considerations involved.

2. There are as many girls as boys in the Jewish schools of Philadelphia. This cannot be said of many American Jewish communities. Credit for the high percentage of girls receiving a Jewish education in Philadelphia is undoubtedly due in large measure to the Hebrew Sunday School Society. Many of the girls who attend the Society Schools would not have had any Jewish education were it not for the opportunity afforded them by the Hebrew Sunday School Society. The percentage of girls in the schools of the Society is 65%. The predominance of girls is not surprising for there seems to be a general pattern according to which the more intensive the type of Jewish education the smaller the proportion of girls, and conversely, the less intensive the course, the greater the proportion of girls. Thus, the proportion in the Yeshivot is 85% boys and 15% girls, in the Associated Talmud Torahs, 73% boys and 27% girls, in the Reform Sunday Schools, 40% boys and 60% girls.

More and more are Jews beginning to recognize that the Jewish education of girls is no less important than that of boys. The girls are the future mothers, and the influence which they will exert will determine whether the children of the following generations will live a Jewish life. Accordingly, the Society should be commended for attracting to the Jewish school a large number of girls whose Jewish education would otherwise have been neglected.

3. It apparently has been successful in implanting a loyalty in the hearts of many of its former students who come back to it to serve it as volunteer teachers. This loyalty seems to have been strong enough to have caused its former students to maintain a life-long interest in the growth and progress of the organization.

4. It has served as a source of supply for teaching personnel. Many of the temples recruit their teachers from among the graduates of the Society who were trained in its normal course and who received their early experience in the Society schools.

5. It enjoys the moral support of a number of influential people in the community who are loyal to it and in whose hearts the Hebrew Society School Society occupies a warm spot.

6. The fact that the Hebrew Sunday School Society has no buildings of its own is a disadvantage in many respects. In most cases the premises used by the Hebrew Sunday School Society are very inadequate for school purposes. There is, however, a favorable aspect. The Society is not tied to a neighborhood through large investment in buildings. Consequently, the Society is free to move as soon as the specific need which necessitated the establishment of the school no longer exists, to ba neighborhood where a need for a school of its type does exist.

Unfortunately, full advantage is not always taken of this potentiality for flexibility and the school may sometimes be continued because a tradition has been established and instead ofreaching Jewish children whose Jewish education would otherwise be neglected it becomes a competing organization. The surveyors are not in position to say whether this has actually been the case but such a contention has been made by several people. Through the Philadelphia Council on Jewish Education or the agency which may be set up by it for coordinating the educational efforts of the community such cases could be investigated by representatives of the two agencies and amicably resolved.

The weak points in the Hebrew Sunday School Society seem to be:

1. The schools are frequently housed in quarters where the facilities are most inadequate. Although it is true that the administration, and through it the teachers, take the children into their confidence and succeed in generating a spirit of "we must accomplish our purpose in spite of the handicaps under which we work", which is undoubtedly an important factor in the strong loyalties engendered by the Society, the fact remains that the educational process carried on in rooms which are overcrowded, or where the seats are not suitable for children, where there are no writing desks, or blackboards, must of necessity be haphazard. Because of the limitations of the physical conditions certain types of educational activities are precluded. Moreover, in every classroom situation, there are concomitant learnings which are very important contributing factors in the development of children's personalities. The concomitant learnings where conditions are unfavorable may be negative in character. Possibly with a more adequate budget the Hebrew Sunday School Society would be enabled to rent more suitable quarters and to equip them more adequately.

2. The Society may well be proud of the loyalty of its graduates who come back to give service to the organization where they received their training either gratis or for very nominal remuneration. Frequently these graduates remain on the staff, despite more remunerative offers from temples or synagogues for service of a similar character. It cannot be said, however, that the teachers have had adequate Jewish preparation which would enable them to guide the pupils under their charge so that they would find a source of joy

and strength in Judaism and Jewish values and ideals. This limitation could be met through a joint program by Gratz College and the Hebrew Sunday School Society for training teachers. The deficiencies in the teaching staff which are derived from a volunteer or semi-volunteer system could be met if the budget of the Society would be increased to enable it to pay salaries to its teachers comparable in rate to that paid in other Jewish religious schools in the city.

3. Some of the texts and text materials used do not conform to the more recent developments in education. This applies also to the method and educational procedure which is followed. This could be remedied through the employment of a supervisor to supplement the work of the executive director. This supervisor should be thoroughly in sympathy with the aims, objectives and traditions of the Hebrew Sunday School Society who would be thoroughly trained in the theory and practice of education, cognizant of experiments and recent developments in the field of Jewish religious education and who would at the same time be sufficiently educated Jewishly to enable him (or her) to guide the work of Jewish teachers whose Jewish background is inadequate.

THE YESHIVOT

THE YESHIVOT[1]

There are two Yeshivot in Philadelphia, the Ohel Moshe and the Mishkan Israel, the latter having a branch in West Philadelphia (District I). Both of these Yeshivot have Talmud Torahs connected with them which serve as preparatory departments for the Yeshivah. The Yeshivah Ohel Moshe is in District IV (Strawberry Mansion), and Mishkan Israel with its Central Talmud Torah is in District III (South Philadelphia). The schools are open during the summer months and have no vacation period.

Ohel Moshe reports a registration of 175 pupils in its Talmud Torah and preparatory class, and 34 pupils in its Yeshivah classes. Mishkan Israel reports an enrollment of 140 pupils in the Central Talmud Torah and 47 in the Yeshivah. The West Philadelphia Branch has 66 pupils in the Talmud Torah and 10 in the Yeshivah class. Thus, the total enrollment in the elementary classes in all these schools is 381, and in the Yeshivot 91, making a total of 472 pupils. These schools are served by 11 teachers.

The percentage of boys and girls in the schools is 85% and 15% respectively. The intensive type of Jewish education offered in an institution such as a Yeshivah would naturally attract fewer girls than the less intensive.

The distribution of pupils in the various classes of the elementary department is as follows: 33% in the first year; 33% in the second; 11% in the third; 13% in the fourth; 6% in the fifth, and 4% in the sixth year. Thus two-thirds of the entire enrollment in the elementary school are in the first two years of the school. This distribution is characteristic of daily supplementary schools in the entire country. The Yeshivot report that about 60% of the graduates of their elementary school, since 1938, have enrolled in the Yeshivah to continue theirJeJewish education. They report, also, that their alumni are identified with cultural, religious, and Zionist activities in the community.

The enrollment in the two Yeshivot is about 10% less than it was 3 years ago. The principal of one Yeshivah states that the drop is due to the fact that pupils must travel long distances to reach the school.

During the past year the two schools lost about as many students as they admitted. This is a rather common situation. The ratio of thosewho left to the total number enrolled (turnover) is 22%, which is better than average for a daily school.

Those who left school are reported to have left for the following reasons:[1] distance from schools and change of residence - 35%; overwork and inconvenience of schedule - 16%; "Bar Mitzvah" - 15%; lack of capacity, discipline problems - 9%; lack of interest - 8%; private tutoring - 6%; poor health - 6%; and miscellaneous - 4%.

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Of those who left, 15% left during their first year at school, 11% during the second, 21% during the third, 21% during the fourth, 17% during the fifth, and 15% during the sixth year. This situation is better than the average for a daily Hebrew school despite the greater demands made by the Yeshivah program. This may be accounted for by the fact that parents whose concern for the Jewish education of their children is so strong that they are willing to allow their children to devote 3 to 4 hours daily to their Jewish studies would be more likely to encourage their children to remain in the Jewish school for a longer period than would those parents to whom Jewish education is not of such vital significance.

The Talmud Torahs, or the elementary departments of the Yeshivot, have a four or five year course. The Yeshivot proper have a three or four year supplementary course. The time allotment in the various classes in Ohel Moshe is from 6¼ to 8 hours per week in the preparatory department and between 7 and 9½ hours in the Yeshivah. In the West Philadelphia Branch the time allotment in the Talmud Torah is 7½ hours per week and in the Yeshivah, 15 hours. In the Mishkan Israel the time is 10 hours per week for the elementary classes and 17½ hours in the Yeshivah classes.

The 472 pupils of the three Yeshivot receive a total of 4,385 pupil-hours per week.

In the elementary grades the curriculum of the schools consists of Prayers, Humash, Prophets, Hebrew, Yiddish and History. The curriculum of the Yeshivah proper includes Bible, Talmud, Code of Law, History, Hebrew and Yiddish. The orientation of the Yeshivah is traditionally Orthodox. As previously mentioned (Page 3) its aims is to produce the type of learned Jew in the traditional sense, the "lamdan". It also hopes to prepare some select few for the Orthodox rabbinate, and to inspire all of its students to be pious, observant Jews, devoted to traditional Judaism. The language of instruction is Yiddish, although some teachers and principals would be ready to adopt English as the language into which the Bible and Talmud should be translated.

Since a knowledge of the Humash and the Talmud as conceived by the Orthodox Jew implies a great deal of learning and study, it is understandable that more time would be required by the Yeshivah for class attendance than by other types of Jewish schools. Even an allotment of 17½ hours per week does not come up to the requirements of the Yeshivot in Lithuania or Poland some fifty years ago, when students devoted almost as many hours daily to their studies. The shorter period prevalent in American schools of this type is somewhat of a concession to conditions in this country, where the students must attend secular schools in addition to their Jewish school. It is questionable, however, whether the concession which has been made is at all sufficient to meet the needs of students devoting their main attention to their secular studies.

The teachers of the Yeshivot have had their Jewish training in Eastern Europe or Palestine, some of them being ordained Orthodox rabbis. Their secular training varies. Some report no formal secular training, while others report a college education. Their salaries range from $1,000.00 to $1,820.00 annually.

The extra-curricular activities of the schools are limited in the main to Sabbath services.

The buildings of Ohel Moshe and Mishkan Israel are reported to be favorably located, well suited for school purposes, and equipped with a sufficient number of rooms, and an auditorium. Mishkan Israel also has a swimming pool and a playground. Its auditorium seats 300 people. The West Philadelphia branch is housed in a poor building with only one room for teaching purposes and one smaller room. There are no special facilities for any extra-curricular activities.

The supervision of the work of the teachers is the responsibility of the principals and the lay committees.

The budget of the three institutions in 1942-1943 amounted to $32,151, of which $18,207 is listed as purely educational expenses, $4,429 as administrative expenses, $5,420 as expenses for building maintenance; $4,376 as repayment of an old loan, $522.00 as miscellaneous items, and $197.00 as payment for poor students' carfare. Of the current expenses for the year, the educational expenses including the travelling expenses of poor pupils, amounted to 57%, the administrative to 14%, maintenance expense to 17%, and miscellaneous to 12%, of the total budget.

The "educational" expenses are not large enough in proportion to the other items.[1] The salaries paid to the teachers are low. Salaries of $1,200 or even $1,500 a year for four hours of teaching daily twelve months a year are altogether inadequate.

The per capita expenditure for Ohel Moshe is $48.50 per year, of which $31.75 may be classified as purely educational expenses. The per capita in the two branches of Mishkan Israel is $83.35, of which $55.00 is educational expense. In terms of weekday pupil-hour cost the rate for Ohel Moshe is $6.72 and for Mishkan Israel, $7.62. The "educational" cost per pupil-hour is $4.35 for Ohel Moshe and $5.00 for Mishkan Israel.[2] (For comparison in cost with other systems refer to Table VII, Page 18).

The sources of income as reported by the Yeshivot are the following:

Tuition fees	$2,340.00	- 7%
Central Community Fund	7,500.00	- 23%
Private contributions	15,117.00	- 46%
Synagogue	4,276.00	- 13%
Miscellaneous	1,547.00	- 5%
Loans	2,070.00	- 6%
Totaling	$32,850.00	-100%

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[1]This is due in large measure to the inclusion under "Miscellaneous Items" the repayment of a loan. See Page 19.

[2]The number of pupil hours is 1,506 in Ohel Moshe and 2,879 in Mishkan Israel.

There is a difference of $700.00 between income and expenditures. The school report does not account for the surplus, so it is assumed that the $700.00 constitute an operating balance for the year.

The Tuition fee collections are handled by the school. The pupils bring their payments weekly for which they are given a receipt. There are two elements in the procedure which are not in accordance with recommended practice namely, the fact that the fee is collected weekly and that it is brought in by the pupils. Weekly collections involve excessive bookkeeping, particularly since the amounts involved are so small, and payment of tuition by pupils themselves is not a dignified procedure. A central fee-collection system would remedy the situation, inasmuch as the collector would visit the home of the parents once a month and the child would not be involved in the process. Moreover, the collector would bring to the parents the progress report of their child and thus serve as a link between the school and the home.

Ohel Moshe reports 90 free cases, 105 paying $1.00 per month or less, and only 14 paying between $1.00 and $3.00 per month. Mishkan Israel reports 33 cases paying $1.00 or less, 14 paying between $1.00 and $2.00, and 2 cases paying $3.00 per month, and the remainder (over 200) paying nothing.

The record system in Mishkan Israel is more complete than in Ohel Moshe. Both schools, however, lack a complete pupil cumulative record card, on which the entire history of the child at school should be recorded. This card is an essential element in the recording system. There are a number of other important forms which should be introduced to make it possible for the schools to possess all pertinent information in easily available form.

The strong points of the Yeshivot, in the opinion of the surveyors, are that they succeed in retaining their students somewhat longer than might be expected, considering the greater sacrifice in time and effort they demand of their pupils and that they evince a great deal of persistence and devotion to what they consider important in Jewish life, and are ready to make the sacrifices needed to achieve their goal.

The weak points of the system are the low salaries paid to the teachers, the mode of collecting tuition fees, the heavy burden which the student is expected to carry and the one-sidedness of the program.

VI

THE WORKMEN'S CIRCLE SCHOOLS

VI. THE WORKMEN'S CIRCLE SCHOOLS[1]

The Workmen's Circle organization reports that it maintains twelve schools of which one is a high school. The total registration in all these schools is 390, of which 328 are in the elementary grades and 62 in the high school. The registration for November 1942 was reported as having been 475. Compared to November 1940, the registration shows a drop of about 21%.

The surveyors regret that they have received no data which they could use as a basis for estimating the rate of elimination and the length of the children's stay in the Workmen's Circle schools.

The children in the elementary schools are taught by six teachers each of whom teaches in two schools. The high school has four teachers. The classes in the elementary schools meet for three hours weekly and in the high school for seven hours per week.

The courses in the elementary schools and the high school are each four years in length. The curriculum in the elementary school consists of the Yiddish language, Jewish History and Yiddish literature. The curriculum in the high school consists of Yiddish language and literature, Jewish History, Social Problems, Labor Movements, Current Jewish Life and Singing. Religion is not taught as a subject but the teachers assert that the schools manifest a sympathetic attitude towards religion and Jewish observances. They take cognizance of Jewish holidays by telling the younger children stories pertaining to them, reading stories related to the holidays with the older pupils, and by arranging holiday celebrations.

The texts and materials they use were produced by the teachers as a result of experience in the Workmen's Circle school system over a long period of years and are published by the National Office and the Workmen's Circle. The textbooks resemble the usual type of foreign language texts. Many are attractively colored and supplied with exercises and workbooks. The content of these books includes material both of a general nature and of specific Jewish interest with emphasis on Jewish folklore. In recent years the national committee of the Workmen's Circle has published a series of monographs on several Jewish historic personalities, such as Rashi, Maimonides, Judah Halevi, etc.

No Hebrew is taught in the Workmen's Circle schools in Philadelphia except those Hebrew words which have become part of the Yiddish language. These words are taught in their Hebraic spelling. The Workmen's Circle schools in some other communities give instruction in Hebrew to the higher classes of the elementary schools. In the high school they also teach excerpts from the Bible (particularly from the Prophets) in the original Hebrew.

The curriculum for the Workmen's Circle schools is prescribed by the National Educational Department in New York. The national educational director occasionally visits the schools and gives instructions to the teachers.

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[1]Because of the limited length of this section it has not been divided into subdivisions although the sequence follows the general pattern.

The teachers whom the surveyors met are European trained people, have a solid background in the subject-matter they teach, apparently love the Yiddish language and are devoted to the ideals of the movement their schools foster. The source of supply for the teaching staff is the Workmen's Circle Pedagogic Institute and the "Lehrer Seminar" in New York. The salary is the same for all teachers, regardless of experience or length of service.

The teachers also conduct classes for adults and generally participate in the cultural activities of the organization.

The buildings in which the schools are quartered, at least those visited by the surveyors, cannot be called adequate. In most cases the school premises are in houses built for residential purposes and do not have the space and other arrangements necessary for good classroom activities.

The Workmen's Circle schools report an expenditure of $22,765.11[1] for 1942-43. Of this sum $16,840, or 74%, are purely educational expenditures, $580.00, or 2.5%, administrative, $3,755.00, or 16%, maintenance of buildings, and $1,590.00 or 7.5%, was spent to cover the deficit of the previous year.

Considering the maximum registration in November 1942 (475) the per capita cost in the Workmen's Circle schools is about $48 a year. Since the number of pupil hours per week given by the schools is about 1700, the cost per pupil hour would be about $13.40 a year, and the purely-educational cost about $10.00. This is rather a high cost as compared to other schools.

The analysis of the budget in the terms of the source of income is as follows: Tuition fees - $4912.00 or 22%; central community fund - $5750.00 or 25%; contributions by national and social Workmen's Circle organizations - $5253.00, or 23%; affairs and income from the yearbook - $3884.00 or 17% and unaccounted for $2965.00 or 13% which probably are reflected as an operating deficit for the year.

The tuition fee income is slightly lower than it was the previous year. For 1942-43 the Community Fund added $750.00 or 15% above its previous subsidy. There was also a slight increase in the other sources of income. As is indicated above 13% of the budget apparently remained to be raised by special means.

The children attending the Workmen's Circle schools are mostly girls.[2] The pupils do not necessarily come from radical homes. One of the surveyors in a discussion with a group of high school children found that they

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[1]In the report the schools give the total as $30,339.32. However, of this amount the sum of $7,574.21 was spent on a yearbook and affairs which, in turn brought an income of $11,458.58. The surveyors, therefore, did not include the $7,574.21 in the expenditure list and put only the net profit ($11,458.58 minus $7,574.21 equals $3,884.37) into the income column.

[2]Complete data not available. In the schools for which reports came in the proportion of girls is 65%.

came from homes where the dietary laws and the Sabbath are observed and Jewish holidays celebrated in a traditional manner. The children attended the Workmen's Circle schools because their parents wanted them to know Yiddish in order that they might be able to converse and correspond with their grandparents, and in order to be conversant with what is going on in the Jewish world through reading the Yiddish newspapers. One girl commented that her brother studied in the Yeshivah and that she herself might at a later date enroll in a Talmud Torah because she would like to know Hebrew.

There has been a considerable change in the philosophy of the Workmen's Circle schools toward Jewish education during the last ten years. Former antagonism to religion and religious institutions has given way to a sympathetic attitude to the historic values of the Jewish people. The Workmen's Circle educational leaders have become convinced that more positive Jewish content has to be included in the curriculum in order to make Jewish education in America meaningful. The newer textbooks contain a great deal of such content. It is the opinion of the surveyors that if the Workmen's Circle schools wish to keep pace with the changing emphases of Jewish life in America they must continue to bring more and more Jewish content into their curriculum. The inclusion of the Hebrew language is a step in that direction. As previously stated Workmen's Circle schools in other communities have already made this step. The schools in Philadelphia should follow that example and come closer to those values which are emphasized in the overwhelming majority of Jewish schools in America.

In spite of the fact that the Jewish educational aims of the Workmen's Circle schools differ considerably from that of other groups, there are certain important common areas, where cooperation and common effort on the part of all those engaged in Jewish educational work is both possible and desirable. In respect to classroom procedure, the question of language teaching techniques is common to the Workmen's Circle schools, to the Folkshulen, and also to a number of Talmud Torahs, and the Yeshivot in which the Yiddish language is taught. The teaching of Jewish History and of contemporary Jewish life is common to all schools. The interest in Jewish welfare and the emphasis on the identification of the children with their people and its ethical values are similarly common to all. A proper record system and good procedure in arranging extra-curricular activities, school assemblies, the fine arts activities, are a matter of interest to all teachers. The closer the Workmen's Circle schools come to the other educational agencies, the more will its Jewish educational program benefit.

The philosophy underlying the relationship of the central community agency for Jewish education to its constituents, which has been described and referred to in this report a number of times, would naturally apply to the relationship which should exist between the proposed bureau and the Workmen's Circle schools as it would apply between the proposed Bureau and all other elements of the community.

VII

THE FOLKSHULEN

VII. FOLKSHULEN[1]

The Folkshulen report that their system consists of five elementary schools and one high school with a total registration of about 240 pupils. These schools are served by five teachers. Two of the schools (Bialik and Mittleshule) are located in District I, one (Syrkin) in District III, and three (Dinneson, Steinberg and Mendele) in District IV. One building is owned by the Jewish National Workers' Alliance, the rest are rented. In each school only one room is used for classroom purposes. In some schools there are auditoriums for meetings, assemblies and holiday programs. There are no play or recreational facilities for the children. It would appear that the location of the schools is favorable because of their proximity to centers of Jewish population.

The elementary schools offer a five-year course, the high school a four-year course. During the first, second, and third years the pupils meet for five hours per week. During the fourth year they are given six, and during the fifth, seven-and-one-half hours per week.

The curriculum in the elementary school consists of Yiddish language, Hebrew language, Jewish history, Palestine and Current Jewish Life. The curriculum in the high school consists of Yiddish literature (first from an anthology and later through study of original works), Hebrew language, and Bible in Hebrew and Yiddish. For extra-curricular activities students meet on Saturday mornings. The two major emphases of the Folkshulen are on labor ideology and Zionism. Attention is given to both Yiddish, the language of the masses, and to Hebrew, the language to which the Jewish people has adhered throughout the ages. Religion as a subject is not taught in the classroom, but religious customs are pointed to as a part of the folk life and are treated sympathetically. Institutions such as the Jewish National Fund, the Palestine Labor Campaign, the United Jewish Appeal, are given prominent recognition in the schools, and the children are encouraged to contribute and to recognize their responsibility to these funds.

The Folkshulen give more time to instruction than do the Workmen's Circle Schools. Their curriculum is richer because it includes the study of the Hebrew language and Palestine in addition to Yiddish, Social Ideals, History and Current Jewish Life, and they therefore require more time from their students. They, too, are supervised by their national organization, the national office in New York has an educational committee which publishes textbooks, syllabi, tests, and teaching aids. The committee publishes a magazine for children in Yiddish and Hebrew in which the teachers in Philadelphia participate.

The teachers in the Philadelphia Folkshulen are European trained and have a good Jewish background. The Jewish Teachers' Seminary in New York serves as a source of supply for new teachers to the Folkshulen. The prerequisite for entering the Seminary is the completion of secular and Jewish high

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[1]Because of the limited length of this section it has not been divided into sub-divisions although the sequence follows the general pattern.

school work. The course in the Seminary itself is four years in length. The teachers in the Folkshulen are devoted to the ideals of the institution and work with enthusiasm and zeal.[1] All teachers receive a uniform salary of $2100 per year.

There is a special person for singing instruction. The school agency reports that it would like to have more extra-curricular activities conducted by trained persons. A coordinated system would probably be able to provide such expert service at a reasonable rate.

The schools do not have a pension or insurance plan for its teachers. There is also no security of tenure. Larger school systems in several communities have adopted a plan both for teacher pension and insurance in case of sickness or death. This plan is not very costly if it is done on a large scale and helps to create a sense of security, which, in turn, is sure to show positive effects in their work, and to produce better teacher morale.

The present system of supervision is voluntary and is in the hands of laymen who have neither the time nor the professional preparation to perform the task properly. The organization feels the need of having professional supervisory service and would like to see something done to meet that need.

The president of the organization reports that the system of record keeping in the schools is unsatisfactory because they cannot afford to pay for the service of a secretary who could help keep systematic records. A unified and simplified record system which would contain the most crucial items of information would probably be helpful in enabling the teachers and the central office to obtain the information required for efficient administration.

The surveyors regret that the reports supplied by the schools did not contain sufficient information to enable them to pass judgment on the elimination and turnover in the Folkshulen.

The budget of the schools amounts to $14,300. As compared to that of the previous year ($12,900) it shows an increase of about 11%. The purely educational expenditures amounted to $10,850, or 76%. The administrative expenses were $550, or 4%, and $2,900, or 20%, was spent on rentals and building maintenance.

The expense per pupil in the Folkshulen is about $60.00 per year of which $45.00 is spent for purely educational purposes. The expense per weekly pupil-hour[2] is about $10.50 of which $8.00 is the educational expense. (For comparison with other agencies see Table VII, Page 18.

The sources of income reported by the Folkshulen are the following: Tuition Fees $3950 or 24%, central community fund $8500, or 51%, Fund Raising Affairs $4250 or 25% - Total $16,700. The difference between the amount raised and amount expended is not explained. It is assumed that the operating surplus was used to cover part of the deficit of previous years.

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[1]Statement of president of the Central Committee of the Jewish Folkshulen.

[2]The total number of weekly pupil-hours in the Folkshulen is 1360.

The tuition fee collection is done by the teachers in each school. This procedure seems to be common in the smaller school units that cannot afford the services of a secretary. From an educational point of view this is not a proper policy. The process takes away valuable teaching time and is undignified. Educators object to this mode of collecting tuition fees particularly because it may prove embarrassing to the child who cannot afford to pay the tuition fee. A central collection system that would handle collections for all the schools would probably cost no more than 10% of the total amount collected and would pay in terms of time saved and the introduction of dignity into the procedure.

The following recommendations for the improvement of their work were voiced by one of the leaders of the Folkshulen: the employment of a paid supervisor, the introduction of more extra-curricular activities, an increase in teaching hours, and the establishment of a kindergarten. For the community as a whole he would suggest: a unified campaign for Jewish education; a three-year course of Jewish education as a prerequisite for the Bar Mitzvah ceremony; the institution of the requirement that all members of Jewish organizations give their children a Jewish education.

The report of the agency includes a complaint that the sponsoring organizations of the schools, namely the Poale Zionists and the Jewish National Workers' Alliance do not give the school adequate moral and financial support. Similar complaints were recently expressed in a Labor-Zionist periodical by one of the teachers in a Labor-Zionist school in another community.

It is possible that the apathy of some of the leaders and members of the sponsoring organization may be due to the fact that the schools in their present condition do not sufficiently enthuse the adherents of the Labor-Zionist movement. To some these schools are not sufficiently Hebraic in emphasis. On the other hand, some aver that the attempt to include both Hebrew and Yiddis in the curriculum does not give the child a firm grounding in either language and does not adequately prepare him for the folk-life in the diaspora. There are some who do not see why the Labor Zionist group could not achieve its educational goals through the existing Hebrew schools, particularly in those where there would be a readiness to include Yiddish in the curriculum and to cope with the special needs of the Labor-Zionists. The main dissatisfaction seems to center on the contention that the schools do not serve to a sufficient degree as a preparation for affiliation with the Labor-Zionist group and that this function is better performed through the Labor-Zionist youth groups and summer camps.

The report of the agency contains an expression of confidence that the alumni of the schools have retained a warm feeling in their hearts toward Jewish life, even though they may not be active as a group. The report also indicates that attempts have been made to cope with the problem of articulating the work of the schools with the Labor-Zionist movement through the organization of an alumni association but that the efforts in this direction have been temporarily suspended due to wartime conditions. It is possible that the expressions of dissatisfaction with the schools do not grow out of the conditions in the schools but reflect rather the exaggerated hopes of the sponsors of the schools and the lack of unanimity within the group concerning the desired educational program for the Labor-Zionist schools.

VIII

THE GRATZ COLLEGE

VIII. THE GRATZ COLLEGE

A. History and General Information

Gratz College was established in 1893 by the Congregation Mikveh Israel acting as trustees under the Deed of Trust executed by Hyman Gratz in 1856 in which provision was made for assigning the trust estate to this Congregation for the purpose of establishing and supporting a college for the eucation of Jews residing in the city and county of Philadelphia. A board of trustees for administering the college was crated at the time when the college was established.

Since 1897 the college has directed its program of studies towards the training of teachers for Jewish religious schools, without confining it to this purpose exclusively, for young men and women who were not interested in professional training but who met the entrance requirements have been admitted as students and encouraged to pursue systematic Jewish study. Gratz College has the distinction of being the first institution of its kind in this country, the second, The Teachers Institute of Jewish Theological Seminary, not being established until 1909. Because of the early date at which Gratz College came into being the conception of its function and scope was limited and the budget provided for its maintenance was not adequate for the expansion required to keep pace with the growth of the community and the development of its educational programs. In 1928 an agreement was arranged between Gratz College and the Hebrew Educational Society with the hope that the merger of resources would make possible the creation of a religious teacher-training program suited to the needs of all the elements of the community. The Hebrew Education Society, an organization incorporated in 1849, was authorized by the terms of its charter "to establish a superior seminary within the limits of the Commonwealth of Pennsylvania, the faculty of which seminary would have the power to furnish the graduates and others the usual degrees of Bachelor of Arts, Master of Arts, Doctor of Law and Divinity." The combination, accordingly, implied not only the supplementing of the income from the Hyman Gratz Trust Fund with such income as The Hebrew Education Society could devote to the Jewish teacher training institution, but that the institution would be enabled to work out a course of study which would lead to a baccalaureate degree and accordingly raise its standards. (Thus far this possibility has not been exploited.)

The agreement called for the establishment of a committee of fifteen to be known as "The Board of Overseers of Gratz College and The Hebrew Education Society of Philadelphia", five members of the committee to be elected by the board of trustees of Gratz College, five to be elected by the Board of Overseers from among persons eligible for election to either board, these five to represent the community at large. The agreement also provided that the board of trustees of Gratz College would appropriate annually the entire income from the Hyman Gratz Trust Fund, that the board of officers of the Hebrew Education Society would appropriate annually all of its income except such portion as they may deem necessary for the conduct of their other activities, and that The Hebrew Education Society would request annually a supplementary appropriation from the Federation of Jewish Charities (during recent years from the Allied Jewish Appeal), the amount depending upon the needs of the institution. The agreement stipulated also that the seat of the college would

be in the College Building of Gratz College, and at such other places as may be designated by the Board of Overseers and that the conduct of the college would be subject to the joint approval of the board of trustees of Gratz College and the board of officers of The Hebrew Education Society.

Shortly after the agreement had been approved by the two groups involved, a new and more flexible curriculum was worked out. This curriculum provided for a more advanced course in Hebrew to be given in addition and parallel to the regular course in Hebrew, on a level designed to meet the needs of the graduates of the Hebrew High School and such others as may have had an equally intensive training in Hebrew. The new curriculum also made provision for the organization of a two year normal course calling for two sessions weekly of three periods each for the purpose of training teachers for the Sunday religious schools. Since these teachers would be trained for religious schools with varying ideologies it was to be understood that every subject of instruction would be approached by the instructor from the historic point of view and with academic objectivity.

Despite the expansion of program subsequent to the merger, Gratz College-Hebrew Education Society of Philadelphia has not been able to increase its scope and advance its standards sufficiently to bring it into line with institutions of similar character which have come into existence during the last three decades in various parts of the country.

In a memorandum prepared about a year ago the Registrar points out that during the fifty years of its existence the College has rendered significant service to the Philadelphia Jewish Community. Close to five hundred young men and women have graduated from its various departments and many times that number have received instruction at Gratz College for a shorter or longer period. The college has provided teachers for every religious school and Talmud Torah of the city. Approximately one third of the teachers in the Jewish schools of Philadelphia are graduates, former students or students of Gratz College. Ten of its alumni are now serving American Jewry as rabbis.

B. Enrollment

With minor fluctuations the enrollment has been more or less the same during the last four years, a little over one hundred ten at the beginning of the academic year and from fourteen to eighteen less at the end of it, about equally divided in regard to sex. During 1942-43 the enrollment in November was one hundred eighteen and in May eighty five. This means that the elimination was higher than in previous years.

Of the one hundred six students who were in attendance in May, 1942, twenty three graduated and of the eighty three remaining seventy two, or 86%, reregistered in the fall of 1942. (This represents a high per cent of return. Forty-six new students were admitted bringing the total registration for the year 1942-43 to one hundred eighteen. Twenty three, or 11%, left during the year, the greater proportion of these during the latter part of the year.[1]

[1]In view, however, of the high attendance rate in the fall and in the spring and the low attendance rate in the winter, it is possible that a number of students who had discontinued their studies were kept on the roll during the winter and marked absent.

The rate of elimination is low as compared with that prevailing in other schools of similar character. Because of the comparatively low rate of elimination the proportion of students graduating is larger than is the case in the parallel institutions. The reason for this favorably low rate of elimination may be the fact that the students are younger. Of the entire student body in 1942-43 there were only fifteen above eighteen; of these six in the Senior class and eight in the Junior. About two-thirds of the students are between sixteen and eighteen years of age, fifteen, or 18%, above eighteen and twelve, or 14%, below sixteen.

In last year's Freshman class there was one student younger than fifteen. It might have been advisable to refuse admission to so young a student even though his Jewish knowledge was more than adequate to meet entrance requirements. The Senior class too contained a student who was admitted to the college at too young an age and who therefore was admitted to the Senior class before he was seventeen. Since the class contained also a student who was over twenty one the age range was much too wide. In the Junior class the age range was from seventeen to twenty and in the Sophomore class from sixteen to nineteen. It would appear, therefore, that by refusing admission to students who are much younger than the norm the age range could be kept within a reasonable span. The differences in level of maturity in any particular class may perhaps be best judged by the distribution according to standing in the secular school. The student body in 1942-1943 contained two college graduates and two students who were in the first two years of high school. The great bulk of the students, however, were either upper classmen in high school (thirty two in number) or college undergraduates (twenty seven in number). If the completion of two years of secular high school requirement for admission would be adhered to strictly the range of distribution would be reduced considerably.

All students take all the courses prescribed for their respective classes. There are no part time students. This is not true in the parallel institutions. This too is undoubtedly due to the fact that the students of Gratz College are younger than in other institutions.

Seventeen students are engaged as teachers in Hebrew schools and twenty two in Sunday schools and twenty two are working in other occupations. Considering the large proportion of students who are below eighteen and who have not completed their studies in the secular high school the proportion of students working is very high. The large number of students teaching in Hebrew schools and Sunday schools would seem to point to rather low standards of age and secular training for qualification as teachers in Philadelphia Jewish religious schools.[1] The fact that there are three Hebrew teachers in

[1]The requirements of the Board of License of the United Synagogue which are not as high as those of the Board of License of the Associated Talmud Torahs call for the graduation from a secular high school as a qualification for a student teacher in a Sunday school and graduation from a secular high school and completion of the college course at Gratz as a qualification for a temporary license in a Hebrew school. Consequently,the larger number of young people who have not completed their course at Gratz or in the secular high school who are teaching would indicate either that they are teaching in schools not affiliated with the Associated Talmud Torahs, or the Board of Education of the United Synagogues, or else that some of the affiliated schools do not comply with the regulations of their respective organizations.

the Freshman class and three in the Sophomore class would indicate that in some Philadelphia schools the standards in regard to Jewish training are also very low.

C. The Budget

The budget for 1942-1943 amounted to a little under $14,000. This is totally inadequate. Because of the low amount allocated to salaries it is not possible for Gratz College to engage a full time administrator and one or more full time instructor. Although the salary rate per hour of instruction is a fair one, the fact that there is no member of the faculty who devotes full time to his work at Gratz College serves to retard the development of the institution. This development is further retarded by the lack of adequate secretarial and library service. The total amount expended for the salary of the secretary-librarian, stationery, postage, telephone and new equipment is $789.61 and the total amount expended for library expansion is $15.00. The impossibility of administering an academic institution on a proper level with a budget so absurdly low is apparent. The low budget is also reflected in the physical appearance of the building which is far from satisfactory. Immediate provision should be made for decorating and rehabilitating the building.

The students of Gratz College carry a larger share of the cost of conducting the institution than is the case in other Hebrew Teacher Training Schools because the per capita cost at Gratz College is so very much lower. It is also true, however, that there is a larger proportion of non-scholarship students who pay their fees in full.

D. Records and Follow-up of Absences and Elimination

The records kept are not adequate. This could not be otherwise in view of the insufficient amount of secretarial assistance available to the Registrar. Without adequate records it is not possible to make the curriculum analyses necessary for curriculum development, nor is it possible to give each student or graduate the personal advice or guidance which would prove most helpful to him.

Lack of secretarial facilities has resulted in a minimum follow-up of absentees. A greater degree of personal attention would, in all likelihood, result in a lowering of the rate of elimination.

E. Quarters

As has already been indicated the building gives the appearance of neglect. It should be redecorated and rehabilitated at an early date. It seems to have adequate facilities for classroom, assembly and recreation purposes. The library reading room is much too small. The library is only open during sessions. This means that only a minimum use can be made of its resources. The library should be open for at least an hour or two before sessions begin and students should be encouraged to come earlier in order to make use of the library. Naturally, this cannot be done unless the budget will provide a library clerk for these hours and unless provision will be made

in the budget for the purchase of all books included in the reading lists submitted by the instructors for all courses taught by them during any school year.

F. The Faculty

Considering that the teaching personnel consists exclusively of part time teachers whose main interest is in some other activity the loyalty and devotion to Gratz College of all the members of the faculty is noteworthy. Every one of the men on the faculty is a distinguished scholar with considerably more than adequate academic preparation for the teaching responsibility which has been placed upon him.[1] Four of the five instructors have been connected with the institution from thirteen to twenty years. The fifth instructor, who is also the principal, has been connected with the institution for forty years.

Inasmuch as the principal is over seventy years of age he should be relieved of the burden of administration. Due recognition, however, should be given to the forty years of faithful service which he has given to the institution. The surveyors recommend that he be elected Dean for life at a salary not less than his present salary. They further recommend that a full time properly qualified director[2] be elected to administer the school and to help develop and expand its program. As has already been intimated it is highly desirable that at least one of the instructors be engaged on a full time basis so that the director may have the cooperation of at least one man who will be devoting all of his working time to his duties at Gratz College.

G. The Curriculum

1. The College Course:

There are at present two standards of admission. Because of this, for certain subjects it is necessary to divide each class into two sections which carry on their work on different levels. For students who are candidates for a similar diploma this procedure is highly undesirable. Moreover,

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[1] Qualification for teaching in a college such as Gratz should not be judged in terms of academic preparation exclusively. Due regard should be given to teaching ability and the inspirational character of the teaching. Unfortunately, however, due to the limited number of visits the surveyors were able to make to Gratz College they are not in position to pass judgment in regard to the qualifications of the members of the present staff from the standpoint of effectiveness as teachers on a college level.

[2] If a Bureau is organized another possibility would be to invite a qualified individual to serve both as director of Gratz College and as executive director of the Bureau and that an associate to him be invited to assist in the administration of the two institutions. The decision as to which procedure is more advisable will depend to a large extent upon the personalities and capacities of the candidates available for the various positions to be filled.

inasmuch as the higher standard is lower than that of similar institutions of recognized standing, the lower standard should be eliminated at the earliest possible opportunity.

The curriculum is not sufficiently intensive for the purpose it is intended to serve. In terms of the length of the course of study and the preparation of the students prior to their being admitted to Gratz College it may be said that it seems to be well balanced except for the fact that there is not sufficient provision for pedagogic training. A minimum that may be expected of a professional course

is that due attention be given to the professional training required to insure adequate preparation for the tasks which the trainees will be called upon to perform upon completion of their course.

Considering the preparation of the students at the time of entrance, it may be said that maximum advantage is taken of the opportunity afforded within the time allotted for study at Gratz College to acquaint the students with the sources of Judaism. The requirements for graduation, however, are much lower than is required for a Hebrew teacher's diploma in recognized Hebrew teacher training institutions.[1]

The fact that the students are admitted at a very young age makes it possible to raise the standard without too radical a reorganization of the entire educational system of Philadelphia. The surveyors wish to recommend that the first two years of the present advanced course be converted into a preparatory course and that the college course begin with the present third year. If Gratz College is interested in having its collegiate work recognized by other academic institutions it is important that a sharp differentiation be made between the work which is carried on for high school and college students respectively. The work with high school students should be regarded as a preparatory course and the college course should be limited to that portion of the entire course of study for which graduation from a secular high school may be made a requirement for admission.

The college course should be lengthened from two to three years and if possible during the third year a full time course should be given in the mornings, twenty hours per week. In the course of time a fourth year might be added so as to make the course parallel to the Hebrew Teachers course now given in institutions such as the Teachers Institute of New York or the Boston Hebrew Teachers College. The students who are at present admitted to Gratz College on the lower standard may be helped to qualify for the contemplated college course by lengthening the preparatory course from two to three years. As has already been suggested, it is inadvisable to maintain two standards of work leading to the same goal. If it will be necessary to continue the two-fold program for a number of years then perhaps a more marked differentiation between the two groups could be brought about by taking advantage of the

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[1] At the present time Gratz College is not included among the Hebrew Teachers Training institutions whose graduates are automatically recognized by the National Board of License as qualified to meet its requirements for a Hebrew teacher's certificate.

fact that the Hebrew Education Society is authorized to grant degrees and by planning a course of study for the more advanced group which would lead to a degree. Naturally, the requirements for a baccalaureate degree should be commensurate with the requirements of parallel institutions for a corresponding degree. Moreover, attempts should be made to work out an arrangement with universities of recognized standing in the city of Philadelphia similar in character to the arrangement existing between Columbia University and the Teachers Institute of the Jewish Theological Seminary of New York whereby students pursuing academic studies simultaneously at both Gratz and a secular college could qualify within a period of five years for a degree from each institution.

The surveyors also wi h to throw out the following suggestions to the administration of Gratz College for further modification of the present college course -- (1) to make the course flexible so as to meet the needs of students who wish to pursue advanced Jewish studies without any professional interest, as well as the needs of those who wish to prepare themselves for the Rabbinate, Jewish group work or Jewish Social Service; (2) to take into account the trend of Hebrew education towards a lessening possibility of full time vocational service in the field of Hebrew teaching exclusively, and to include in the professional training of the Hebrew teacher professional training in group work, adult Jewish education and other related activities.

Gratz College would seem to be in a favorable position for the professional training of Hebrew teachers in that it has connected with it a school of Observation and Practice Teaching administered by a trained pedagogue. Possibly a more feasible and all round program of practice teaching may be worked out through utilizing facilities in schools all over the city and placing the trainees under the supervision of critique teachers who would be able to devote themselves exclusively or almost so to this important task. It is hardly likely that one school of the size of Gratz College of Observation and Practice could provide adequate opportunity for observation and practice teaching to all the students who are being prepared for teaching[1]. Moreover, inasmuch as many of the students are allowed to teach before they graduate it is important that they be given guidance by a supervisor or critic teacher who could visit them at the schools where they are teaching. Such guidance is necessary not only during the period of preparation for teaching but after graduation during the first two or three years of teaching experience. The plan for training teachers-in-training and graduate teachers during their early years of experience in schools located in various parts of the city has an advantage over the present plan which limits such training to the Mikveh Israel School of Observation in that it would help strengthen the conception of Gratz College as a community institution and dispel the notion prevalent in various quarters that the college is an appendage to Mikveh Israel.[2]

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[1]It would appear that for the reason given the Mikveh Israel school has not been functioning as a school of observation and practice teaching during the last few years.

[2]One of the reasons given by the reform rabbis for the refusal of their students to attend the normal course at Gratz College is that these students are under the impression that Gratz College is conducted by a conservative congregation, and that consequently its orientation is that of a conservative institution.

2. THE NORMAL COURSE

The course of study is a proper one for students preparing themselves to teach in a religious school except for the omission of professional training. The course is, however, too brief and given to students when they are too young. Because the pupils in the Sunday religious school meet only once weekly it is particularly important that the men and women who are entrusted with the responsibility of teaching them should be adequately prepared for the important task. Maturity is an important element in qualification for teaching. It is therefore recommended that the course be lengthened to three years and that admission be limited to high school seniors so that the students will have completed two years of secular college work prior to their graduation from the normal course.[1]

As has been suggested for the Hebrew teachers training course, clear differentiation must be made between the part of the course intended for high school students and the part which will be given to college students. Only through the careful maintenance of accepted college standards in its collegiate department will it be possible for Gratz College to obtain academic recognition for its college work.

It is important that Gratz College correlate its work with that of other agencies, both those doing parallel work and those whom the graduates of the course are to serve. There seems to be no apparent reason why the Hebrew Sunday School Society should maintain its own normal course for the training of teachers for its religious schools. Gratz College should take on this responsibility, but in doing so should give proper guarantees to the Hebrew Sunday School Society that full heed will be given to its specific needs and, moreover, that there will be correlation between the program of studies arranged for the trainees at Gratz College and the studies these young people will have completed in the elementary and high schools conducted by the Hebrew Sunday School Society. Similarly, some form of coordination should be worked out between the preparatory or high school department of the normal course and the extension high school maintained by the Associated Talmud Torahs.

In order to bring about a maximum degree of correlation between the training program of Gratz College and the specific personnel needs of the temples and synagogues, it would be advisable to institute an arrangement with these temples and synagogues whereby each rabbi will choose from amongst the young people who had been confirmed by him and who are seniors in the secular high school, those whom he would like to invite at some later date to serve on the teaching staff of his religious school, and recommend them for training at Gratz College. Such young people should have their tution fees paid by their respective congregations with the understanding that in return for the scholarships which they will be receiving they obligate themselves to a period of service as teachers in the religious schools in which they themselves had received their elementary religious training. This plan would enable the rabbis to procure as teachers trained men and women who have

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[1] Ultimately, the entrance requirements should be graduation from a secular high school.

the necessary temple loyalty and whos religious philosophy corresponds to that of their schools. To insure the desired result the young men and women would be encouraged to supplement their training at Gratz College with personal periodic conferences with their respective rabbis. Moreover, Gratz College should see to it that in the courses on Religion every religious philosophy prevailing in the Jewish community of Philadelphia would be reflect reflected and that the various views be presented by their respective proponents. Only through a measure of this kind will it be possible for Gratz College to become recognized as a community institution.

3. GENERAL JEWISH STUDIES

Gratz College should strive to become a center of adult education. It should expand its program to include in addition to the courses leading to professional diplomas courses on Jewish subject matters of a general academic nature. These courses should be open to all men and women over eighteen years of age who have completed a secular high school and who are interested in pursuing Jewish study in a sustained systematic fashion. This adult program should not be limited to courses offered at Gratz College but by cooperative arrangements with the Jewish community centers or synagogues in various parts of the city should include all courses in which a proper academic standard is maintained and for which Gratz College could with propriety give academic credit. It may also include briefer unit courses on subjects of special interest arranged for and in cooperation with Jewish youth and adult organizations.

At the time when Gratz College and The Hebrew Education Society combined, through their decision that one third of the Board of Overseers should represent the Jewish community at large, it was indicated that it was desired to convert Gratz College into a community institution serving the entire community. The program which is herein suggested by the surveyors would be a means of implementing this desire and of making the institution a community institution in the full sense of the word.

PART THREE

INTERGROUP RELATIONSHIPS

PART III - INTERGROUP RELATIONSHIPS

I. ATTEMPTS AT COORDINATION - THE JEWISH EDUCATION GROUP - THE PHILADELPHIA COUNCIL ON JEWISH EDUCATION

The absence of a central over-all body representing all groups and vested by them with authority to determine community policy has led to a lack of cooperation, overlapping, and competitive action which might have been avoided. It has also resulted in gaps in the Jewish educational program of the community which are not adequately met by any existing agency.

The Philadelphia Jewish community has been aware of the need for such a central body for many years. In fact, such a body was in existence as early as 1919. It was known as The Education Group. Its chairman was the late Dr. Cyrus Adler. The Education Group represented the major Jewish educational agencies operating in the community at that time. In 1921 it invited Mr. Ben Rosen to become its educational director.

The first task which confronted the educational director was the reorganization of the Talmud Torahs which, at that time, were in a chaotic state as the result of a long drawn out conflict between the teachers and the lay leaders of those schools. The Education Group may be credited with bringing the Associated Talmud Torahs into existence. After having performed this important community service and having delegated to its educational director the task of superintending the Associated Talmud Torahs, the Educational Group as such seems to have ceased to function.[1]

As has been pointed out in the description of the Associated Talmud Torahs, this organization has taken over functions which ordinarily would have been discharged by a central community agency. Whereas other educational agencies have benefited from the broad interpretation by this organization of its functions, there has, nevertheless, been resentment in several quarters at what was regarded as a usurpation of authority. Particularly serious was the reaction of other groups to the negotiations of the Associated Talmud Torahs for the opening of new schools either as constituents or as affiliates of the Associated Talmud Torahs, which would work with it on a cooperative basis. The controversy centered around the interpretation of the phrase in the by-laws of the Associated Talmud Torahs which reads "by creating new Talmud Torahs whenever and wherever the same may be needed". The directors of the Associated Talmud Torahs have interpreted the term "Talmud Torah" broadly to imply a daily Hebrew School. Certain elements of the community contended, however, that the word "Talmud Torah" implied a certain type of Hebrew school and that this designation was deliberately used and intended by the framers of the by-laws as a limitation. Accordingly, the congregational Hebrew school came within the province of the congregations to be supervised by them either individually or collectively.

In the thirties a number of abortive efforts were made to unify the various agencies carrying on Jewish educational activities. Finally in 1938, the Philadelphia Council on Jewish Education was organized for the purpose of

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[1]The last minutes of record were of a meeting held in 1924 which would seem to indicate that the group ceased to function in that year.

studying, extending the scope and improving the content of Jewish education in Philadelphia. This Council consists of representatives of all groups in the city engaged in Jewish education, as well as of the Federation of Jewish Charities and the Allied Jewish Appeal. It was organized with the hope that it would ultimately establish an administrative arm which would be in a position to implement its decisions. Thus far this hope has not been realized. In the main the Council has served as a clearing house by providing the means for discussion and exchange of experiences and the gathering of data. For a number of years the Council was entirely quiescent. During recent years the Council has again become active.

It is the considered judgment of the surveyors that the time is now ripe for the Council to carry out its original intention to establish an administrative arm which would be vested with the responsibility of implementing any decisions it might make. Conversations with leaders of all elements in the community point to the favorable reception which would be accorded such an administrative arm in the form of a Bureau of Jewish Education.

II. AREAS OF CONFLICT

A. Between the Hebrew Sunday School Society and the daily Hebrew Schools (both Associated Talmud Torahs and Congregational)

It is the function of the Hebrew Sunday School Society to try to reach the otherwise Jewishly unschooled. It therefore performed a useful function when it penetrated neglected areas. In addition to giving a minimum Jewish education to children who otherwise would receive no Jewish education, it also created in those neighborhoods a receptivity for Jewish education. It is the contention of the advocates of more intensive Jewish education, however, that the Hebrew Sunday School Society has served to make many Jewish parents satisfied with a minimum program, when they might have sought a more intensive one. These advocates would like to regard the functions of the Hebrew Sunday School Society as a spearhead for Jewish education. According to this view, its aim should be to create a sentiment for more intensive Jewish education and try to facilitate, in cooperation with other organizations, the establishment of opportunities for such a more intensive program. This end having been accomplished, they would expect the Hebrew Sunday School Society to move into a new area. They would justify the Hebrew Sunday School Society's continuing to function in a neighborhood after facilities for more intensive education had been established there, only if reasonable assurance were given that they were limiting their work to children who would under no circumstances subject themselves to an intensive form of Jewish education and who would therefore, in the absence of the facilities provided by the Hebrew Sunday School Society, be left with absolutely no Jewish education whatsoever.

Without entering into the merits of the contentions set forth by either side to this controversy, it can be said unequivocally that it is not conducive to community welfare for its agencies in any particular field of endeavor to regard themselves as a competitive with, rather than supplementary to each other.

This competitive relationship has been particularly marked between the Jewish Education centers of the Associated Talmud Torahs and the Hebrew

Sunday School Society schools operated in these centers.[1] It must have been very confusing to the people in the neighborhood to find two schools which operated with community funds (Federation or Allied Jewish Appeal) and apparently with community approval, competing for pupils, each claiming that its curriculum and methods were most conducive toward preparing Jewish children to live intelligently as Jews in America, as loyal Jews and as loyal Americans.

The only way in which such controversies can be resolved is to take away from any particular agency the right to make the decision as to whether a school of the type it is fostering is needed in a particular neighborhood. This decision should be left to the Council speaking for the entire community and should be based on an objective appraisal of the wishes of the parents. In the case of the illustration cited, the solution would seem to lie in combining the two schools under one management,[2] which would be responsible to a joint committee representing the two agencies. It is obvious that an agreement of this sort can be effective only if the two agencies manifest a predisposition for amicable and cooperative relationship. The surveyors have faith that such a predisposition can be developed. They believe that the cooperation of a community agency, operating under the aegis of a Council representing all the elements of the community engaged in Jewish education, as well as the Federation and the Allied Jewish Appeal, which would approach the problems involved objectively and with community welfare as its prime concern, would considerably facilitate the development of the predispositions required for the peaceful and amicable adjudication of all problems and difficulties.

B. Between the Congregational Hebrew Schools and the Associated Talmud Torahs:

Reference has already been made to the fact that there was objection to efforts of the Associated Talmud Torahs to expand its work by establishing schools in new neighborhoods because this attempt was regarded as an encroachment on the functions of the Synagogue. This contention is based on the fear that the establishment of a school in a given neighborhood by the Associated Talmud Torahs might preclude the possibility of organizing a new synagogue or that it might detract from the membership of existing synagogues in nearby neighborhoods. This contention is not to be dismissed lightly because it is rooted in an earnest desire to have as large a proportion of Jews become affiliated with the Synagogue. This is a very laudable aim, for the greater the proportion of Jews who will become identified with the Synagogue, the greater the hope for American Israel.

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[1] Not only did the schools compete for pupils but also for the use of the premises on Sunday morning. The shifting of the classes of one school to Sunday afternoon which was not an opportune time for the children, cannot be considered a satisfactory solution.

[2] This would mean that the work of the pupils of the Talmud Torah would be integrated with that of the pupils of the Hebrew Sunday School Society school on Sunday mornings, that the staff of the Talmud Torah would work together with the regular teachers of the Hebrew Sunday School Society on this combined Sunday school program. In all likelihood, it would be advisable that the management of the school be left in the hands of the principal of the center. The budget of the combined schools would be allocated on a basis deemed fair by the joint committee of the two agencies. The main point of the plan is that as far as the people in the neighborhood are concerned, the two schools would operate as one unit and not as two competing units.

A conflict of a slightly different character but in which similar problems were involved was reported to the surveyors. The Associated Talmud Torahs was interested in cooperating with a congregation in jointly conducting a school in a particular neighborhood where such a project was considered feasible. The Associated Talmud Torahs felt that the philosophy underlying the curricula of that school and the Associated Talmud Torahs' was fundamentally the same, and that a joint effort would lead to the raising of standards of that school and the saving of community resources. One of the reasons the plan was not consummated was the fear that such a joint enterprise might discourage parents interested in giving their children an intensive Jewish education from identifying themselves with the Synagogue. If such a joint enterprise were to enable parents to escape a financial responsibility through taking advantage of communally supported resources, then, despite the apparent logic to the claim of the Associated Talmud Torahs, there was a justifiable basis to this objection. On the other hand, if the aim was to utilize parents interest to give their children Jewish schooling as a means of coercing them to join a synagogue with which they had no desire to identify themselves, then, despite the praiseworthy aim of bringing as many Jews as possible under the influence of the Synagogue, the objections to the plan cannot be sustained.

The solution to problems of this character would seem to lie along the lines discussed above. Through the Council or the Bureau which it would organize, a committee representing the Synagogue group and the Associated Talmud Torahs could be vested with the responsibility of making an objective study of all the facts involved in each instance and on the basis of their findings make a recommendation for an amicable adjudication of the differences in point of view between the two groups. Community welfare should be predicated on the assumption that each decision, whether the school is to be of the congregational or communal type or one to be conducted under joint auspices, should be based on the facts of the situation and not on the extent of the pressure which a particular organization can exert.

The surveyors have not investigated the wisdom of the decision of the United Synagogue or the Rabbinical Council to refuse to allow their schools to be affiliated with the Associated Talmud Torahs and thus deprive themselves of the possible benefits which affiliation with the Associated Talmud Torahs might entail. Whether this decision has led to the strengthening of the children's loyalty to the Synagogue, as the advocates of the one view maintain or to the lowering of standards of instruction, as is the contention of the advocates of the other view, is not germane to the issue, because in accordance with the view of the surveyors, each group is entitled to the right to decide whether or not to take advantage of whatever services are available. The plan which the surveyors wish to recommend calls for the affiliation of every group with the proposed Bureau, but it is the kind of affiliation whereby each group will maintain complete autonomy with no surrender of any of its rights to make decisions in regard to policy affecting curriculum or method in the schools which it conducts. It would be the function of the proposed Bureau (a) to set standards for each group as high as can possibly be attained in the light of present day realities; (b) to exert influence on each group to try to reach these standards; (c) to furnish educational service to each group which would facilitate the improvement of its work so as to enable it to reach these standards. Once standards had been accepted by a group, each constituent of that group would be expected to conform with them, but in every instance any action to be taken by the group would be by voluntary choice of the group

itself and not by any superimposition from above. The same policy would apply to the Yeshibot, the Hebrew Sunday School Society, the Yiddishist schools, the Reform Sunday Schools - to all the constituents of the Philadelphia Council on Jewish Education. Intervention by the Bureau would be limited to the resolution of disputes along the lines suggested above[1] and to the enforcement of such measures as are clearly beyond the jurisdiction of any single group, but are definitely the concern of the entire community, e.g. measures calculated to safeguard the safety and health of pupils attending Jewish schools.

C. Between the Associated Talmud Torahs and the United Synagogue Schools in Regard to Secondary Education

During a period of nine years the Associated Talmud Torahs cooperated with the Conservative Congregational Schools in conducting a joint high school. The Associated Talmud Torahs contends that the organization of its high school and the inclusion of the graduates of the elementary Conservative Congregational day schools served as a stimulus to these schools to encourage their graduates to continue their Jewish studies beyond the elementary level, something which had not been done previously by most of the schools of this type. They believe that the joint enterprise also served to help the congregational schools raise their standards of work because of their desire to prepare their graduates to qualify for admission to this high school. They further claim that the organization of the high school made it possible for Gratz College to raise its standards by increasing its admission requirements to conform with the graduation requirements of the high school. Finally, they point to the advantage accruing to the community from the unifying influence of any joint cooperative effort.

When a large number of the congregations belonging to the United Synagogue federated their schools into one system under the supervision of a Board of Education of the local branch of the United Synagogue, they began to express dissatisfaction with the plan since it called for sending their graduates out of their own organization and subjecting them to the educational influence of another system. In 1940 the secession took place. Justification for the secession was based on the following grounds: (1) Inasmuch as the Associated Talmud Torahs was receiving its budget for the high school from community funds, there was a charitable aspect to it, whereas the pupils of the congregational schools were children of parents who could afford to pay the full cost of the tuition. Accordingly, they felt that it was not fair for these pupils to become part of a community-supported institution; (2) the congregational schools had an ideology and interpretation of Judaism which were distinct from those of the Associated Talmud Torahs, and an interest in maintaining the loyalty of the pupils to their respective synagogues. The same

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[1] It will be noted that in each instance the recommendation calls for a joint committee representing all parties to a dispute, thus again throwing the ultimate responsibility upon the agencies themselves, the Bureau functioning as the agent which would create the framework for the amicable settlement of points at issue. In instances where this plan will not work, then and then only would the Council be called upon to arbitrate or adjudicate a dispute.

motivation which prompted their maintaining their elementary pupils as a distinct entity operated in the case of the secondary schools; (3) because of the differences in the curricula of the elementary schools in their system from those in the Associated Talmud Torahs, particularly in regard to the stress on linguistic preparation, their graduates frequently were unable to make the grade when they were combined with the graduates of the Associated Talmud Torahs; and (4) they were confident that their organization had a greater retention power for their pupils than did the Associated Talmud Torahs, and that if the graduates would continue their Jewish studies under Congregational auspices, they would do so for a longer period of time.

To the above arguments the Associated Talmud Torahs responded: (1) not only the graduates of the congregational schools were in a position to pay the cost of tuition, but so were many of their own students and that there was nothing objectionable in the combination of such pupils with those receiving full or partial scholarships from community funds; (2) the dissimilarities in points of view as reflected in the curricula were not of such a nature as to make it impossible for them to be ironed out; (3) it was possible to develop a transition curriculum for graduates of congregational elementary schools whose preparation was not equal to that of the graduates of the Associated Talmud Torahs, and (4) the question of retention power could only be determined on the basis of experience and could not be judged a priori. The Associated Talmud Torahs also insisted that the breaking up of the joint high school into two separate schools would have the following disadvantages: (1) it would tend to lower standards in the congregational school; (2) it would tend to disorganize the work of Gratz College if it would accept into its Freshman class graduates from two schools operating with different standards; (3) many of the branches conducted as separate units would be too small to permit proper grading;[1] and (4) the new plan would involve considerable duplication of effort and would therefore throw upon the community an increased financial burden which could be avoided.

The pros and cons have been carefully considered by both groups, analyzed and discussed by each board and at joint committee meetings. Despite a seeming willingness on the part of both groups to arrive at a meeting of minds, no way has been found to meet the impasse. Each group feels, after a thorough examination of the entire situation, that its position is the correct one. The congregational schools can see no justification for disbanding its own high school as long as they are able to maintain one in conformance with their distinctive point of view and which articulates properly with their elementary schools. To the Associated Talmud Torahs, on the other hand, the maintenance of such a separate high school seems to be not only a disruptive force in the community but a threat to their ability to continue their own high school on a satisfactory basis. This contention is not related to the question of increased per capita cost and less satisfactory grading rising out of the lessening of the number of pupils. It centers on the fact that as long as Gratz College conducts its Hebrew teachers' training course on two

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[1]This argument is countered by the Congregational Schools with the rejoinder that combining classes usually necessitates travelling on the part of the children. This, in turn, discourages many children from continuing their Jewish studies.

levels, there is no inducement to their graduates to maintain the higher level.[1] This cause for dissatisfaction was mitigated in part by the decision of the authorities of Gratz College to award distinct types of diplomas to the two groups into which its student body was divided. To the Associated Talmud Torahs this step taken by Gratz College is only a partial solution of the problem inasmuch as each type of diploma certifies to the right of the recipient to serve as a teacher in a Hebrew school.

The surveyors believe that the most feasible solution of the problem would be to vest in Gratz College the responsibility for conducting a program of secondary education for both types of schools. It would devolve upon Gratz College to give full heed to the ideological demands of both groups, that the values inherent in the two types of education should be preserved and that the standard of the more advanced group should be raised and not lowered.[2] In the discussion on Gratz College it was pointed out that the College should attempt to eliminate at the earliest possible time the conducting of a Hebrew teachers course on two separate levels, and that until such time as this is done, the course of study for the more advanced group should be so worked out as to lead to a baccalaureate degree. This does not mean that the classes of the two high schools should be transferred to Gratz College. Separate branches should be maintained in the synagogues and the Talmud Torahs as long as the number of pupils is sufficiently large to warrant doing so both from the standpoint of cost and proper classification of the pupils. In all branches where the number of pupils is too small for efficient operation, groups should be combined, but when such combinations are made, care should be taken not to combine pupils where differences such as those which precipitated the secession of the congregational pupils from the joint high school exist. In order to insure the amicable implementation of this proposal, it would be advisable for Gratz College to appoint a special committee of overseers for its preparatory department and that the Associated Talmud Torahs and the Board of Education of the United Synagogue should be represented on this committee.

It would also be the function of this committee of overseers to encourage congregations which do not conduct secondary schools to do so wherever there are no facilities for secondary Jewish education in a particular neighborhood. These branch schools should be open to properly qualified children of unaffiliated Jews as well as to the qualified children of their members.

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[1] As has already been pointed out, this higher level is low as compared with that other Hebrew teachers' training institutions in the United States.

[2] Care should be taken that Gratz College should not conceive the objectives of the secondary school exclusively in terms of preparation for the college course but due regard should be given to the objectives of secondary education per se.

III. CONSIDERATIONS ON THE POSSIBILITIES OF ESTABLISHING A CENTRAL COMMUNITY AGENCY FOR JEWISH EDUCATION

In light of the foregoing conflicts and the descriptions of the various Jewish school systems, it is obvious that there are pronounced differences in the emphases and character of the various types of schools and in their underlying philosophies. It is impossible to brush aside these differences or even to minimize their importance.

The question then logically presents itself as to whether or not it is advisable or feasible to engage in an attempt to integrate a community program of Jewish education and to develop cooperative intergroup relationships. It is the conviction of the surveyors that this question can be answered in the affirmative provided the goal sought is unity and not uniformity. The proper aim of a community program should be "unity in diversity". This means that full recognition is given to the advantages which may be derived from diversified approaches and points of view to a common problem, but that such diversities should not prevent the various groups from working together towards a common end.

The surveyors have given a realistic appraisal of the divergencies in the Philadelphia community. In spite of the divergencies, they find that there are more areas of agreement than is sometimes recognized because differences are more striking and consequently the focus is placed upon them.

The surveyors have noted the following points of agreement common to all groups:

1. The profession of a positive attitude towards Jewish values and interest in the welfare and survival of the Jewish group.

2. The recognition that the Jewish community is an integral part of the larger American community; that there is no conflict between their loyalties as Jews and their loyalties as Americans.

3. The manifest attachment to the American concepts of liberty and democracy. Because of the Hebraic roots of these concepts, it is natural that American Jews should identify themselves most heartily with the ideals which have found expression in the American form of government and in the American way of life.

4. The earnest promotion of Jewish education in one form or another.

Moreover, a study of the curricula of the various schools indicate a general acceptance of the need to impart to their pupils: (a) some knowledge of the Hebrew language;[1] (b) an appreciation of Jewish religious and ethical

[1]Hebrew in one form or another is given place in the curricula of all schools. Some devote a great deal of time to its study while others are satisfied with a rudimentary knowledge of a few prayers. Still others emphasize an understanding of the few hundred words that have become part of the Yiddish language, but all give some place to it in their curricula.

teachings;[1] (c) knowledge of the Bible and appreciation of the significance of its contribution to mankind;[2] (d) concern with the present welfare of the Jewish people.[3]

All groups have also unanimously recognized the necessity of a united effort on the part of the community as a whole for many purposes, such as: social welfare, overseas relief, and federated fund raising, which, incidentally, included support of Jewish education of all types.

From their conversations with representative individuals from amongst the rabbis, social workers, teachers, and lay communal leaders the surveyors gained the impression that Philadelphia is ready for an organization that would render educational service to the entire community. The general concensus was that such an organization would not only furnish needed educational service but would also help to foster and strengthen community unity and morale.

There was fear expressed in some quarters regarding infringement upon group sovereignty and that the head of the new organization might not manifest sufficient sympathetic understanding of the points of view of some of the constituent bodies. The proposal which the surveyors have in mind should assuage these fears for no superimposed control is contemplated. The director to be chosen would of necessity have to be one who would enjoy the confidence of all of the groups in the community. This does not mean that he has to agree with all points of view or that he is to have no point of his own. It does mean that he should not allow his own point of view to interfere with his treating sympathetically the educational efforts of each group and that he would be able to find the positive elements in each point of view. It should be his responsibility to encourage each group to carry on its educational work on the highest possible level and to help bring about intergroup cooperation.

It would probably be impossible for any one person, no matter what his qualifications might be, to perform the task singlehanded. His assistants should be chosen in terms of their acceptability to the specific groups with which they will be expected to work. Thus, it would be desirable that a person working with Yeshivot or other orthodox schools should represent the orthodox point of view.

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[1]Even the schools which call themselves secular insist that they have no negative attitude towards religion and that they present Jewish holiday observance to their pupils sympathetically.

[2]All daily Hebrew schools, regardless of affiliation, insist upon the teaching of the Bible in the original Hebrew.

[3]There are, to be sure, differences in the conceptions as to what would be most conducive to Jewish welfare. All schools, however, emphasize the need to strive for the improvement of Jewish well being.

IV. THE PROPOSAL OF THE SURVEYORS

After having carefully weighed all the arguments pro and con and after having carefully examined all the facts pertaining to the Jewish educational situation in Philadelphia which have been brought to their attention, the surveyors have come to the conclusion that the establishment of a central bureau of Jewish education to work with all elements of the community is desirable and feasible. They believe that such a bureau should be established under the aegis of the Philadelphia Council on Jewish Education and that all of the present educational groups should enter as constituent units.

The budgets of the constituent agencies receiving support from the Allied Jewish Appeal should be submitted to the Council for review prior to their being submitted to the Allied Jewish Appeal. Community support to the agencies should be given for the payment of full and partial scholarships and for grants-in-aid for specific purposes to enable the schools to carry on their work on a proper level.

The functions of this Bureau would be:

1. To study the problems confronting each unit, to give advice and guidance on the basis of such a study, but in each instance to leave the decisions to each element unless the safety or health of children is involved.[1]

2. To stimulate each element to improve its work and to try to maintain the highest possible standards. Once a group has of its own accord, or under the stimulus of the Bureau but nevertheless of its own volition, adopted a standard of performance, guiding principle or program, it would be within the province of this Bureau to see to it that the group in question implement its own decisions.

3. To encourage intergroup activity and intergroup cooperation and to explore areas of cooperation.

4. To maintain a permanent exhibit, an educational library and information service calculated to be of help to the rabbis, superintendents, of the constituent systems, principals, lay leaders in Jewish education and students.[2]

5. To encourage necessary research, experimentation and the preparation of needed texts and educational materials, and

6. To interpret the problems of Jewish education to the community.

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[1]A description of principles and functions of a central agency for Jewish education prepared by the staff of the Board of Jewish Education of Chicago may be found in the appendix. The underlying philosophy is very similar to the one proposed for the Philadelphia Jewish community.

[2]Toward this end the Bureau would take over the responsibility for the central service now being offered by the Associated Talmud Torahs with the exception of those which apply particularly to the work and program of its own constituent schools.

Moreover, the Bureau would be on the lookout for ways and means to meet growing needs and for new approaches to the problems of educating the Jewish child to live intelligently as a Jew in America, without any dichotomy but with a thorough integration of the Jewish and American elements of his experience and a thorough integration of his loyalty to his country to which he owes undivided civic allegiance and loyalty to the Jewish people with which he is identified through a long history and an aspiration for a creative future.

Since the goals of Jewish education need to be conceived in terms of total personality development, there can be no marked delimitations of the area 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. For that matter, the programs of all community agencies which have a bearing on Jewish personality development should be so integrated. It should therefore be the function of the Bureau of Jewish Education together with the Jewish recreation and other Jewish 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.

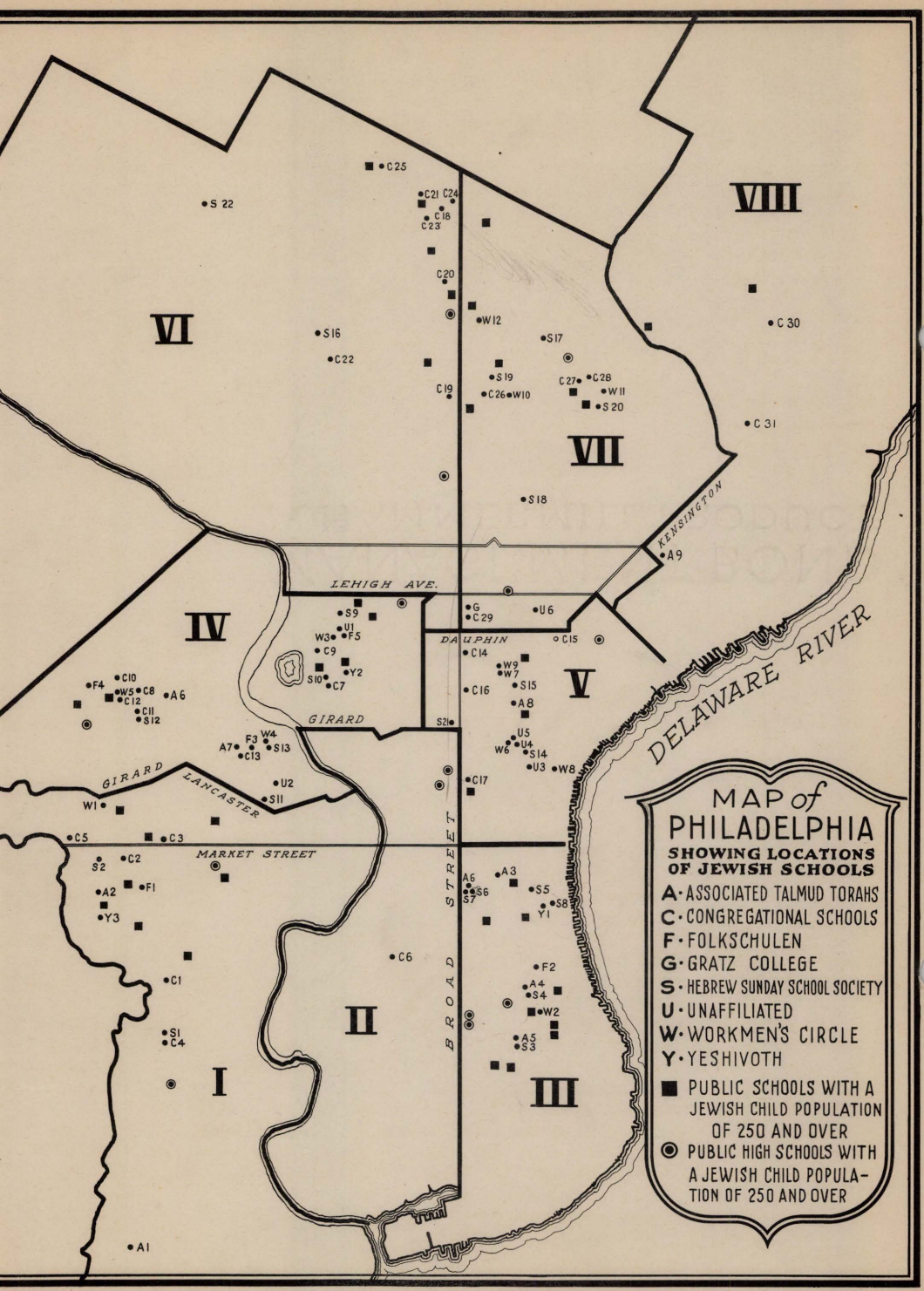
To accomplish these purposes the Bureau would need the services of an executive director[1] and five supervisors - one for the Yeshivot and Associated Talmud Torahs, one for the congregational three-day-a-week schools, two for the one-day-a-week schools - Conservative and Reform, and Orthodox and one for the Yiddishist schools. In addition there should be three fine-arts supervisors, for music, artcraft, and dramatics. These supervisors must in every instance be acceptable to the groups with whom they will be expected to work, sympathy with their educational aims and objectives and at the same time concerned with the welfare of the Jewish community as a whole. They should be appointed by the Council on Jewish Education with the approval of the executive director to be appointed, subject to his guidance and responsible to him for the effective execution of their tasks. Ample budget should be provided by the central community agency to make it possible to invite for these posts the kind of men who would be equal to their responsibility.

The success of the proposed program is predicated on the assumption that all of these individuals will possess a rich Jewish background, thorough training in educational theory and practice, full knowledge of the progress and developments in American Jewish Education and an appreciation of the problems which challenge the American Jewish educator. They will not succeed in their task unless they are, in addition, men or women of inspiring personality who have faith in the future of American Israel. They must also believe in the possibilities of American Israel's working out its Jewish educational problem in a manner which would insure Jewish living in America on the highest possible plane. They must have confidence in the possibility of developing individuals who will be thoroughly integrated into the American community, but fully conscious of the privilege which is theirs and the responsibility which they carry as Jews.

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[1] As has been indicated elsewhere it may be found advisable to ask this individual to serve also as the director of Gratz College, in which case it would be necessary to add to the staff an associate director who would assist him in the administration of the Bureau and of Gratz College.

APPENDIX



MAP of PHILADELPHIA

SHOWING LOCATIONS OF JEWISH SCHOOLS

- **A** · ASSOCIATED TALMUD TORAHS
- **C** · CONGREGATIONAL SCHOOLS
- **F** · FOLKSCHULEN
- **G** · GRATZ COLLEGE
- **S** · HEBREW SUNDAY SCHOOL SOCIETY
- **U** · UNAFFILIATED
- **W** · WORKMEN'S CIRCLE
- **Y** · YESHIVOTH

■ PUBLIC SCHOOLS WITH A JEWISH CHILD POPULATION OF 250 AND OVER

◉ PUBLIC HIGH SCHOOLS WITH A JEWISH CHILD POPULATION OF 250 AND OVER

SCHOOLS FOR JEWISH EDUCATION BY DISTRICTS, GROUPED ACCORDING TO CODE[1]

de[1]	Name of School	Address of School
	I	
1	Atereth Israel	84th & Harley
2	W. Phila. Hebrew	6003 Larchwood
1	Beth Am Israel	58th & Warrington
2	Beth El	58th & Walnut
3	Beth Judah	5426 Sansom
4	Brith Sholom	63rd & Greenway
5	W. Phila. Jewish Comm. Center	63rd & Ludlow
1	Muttel	428 S. 56th St.
1	Brith Sholom	63rd & Cemetery Lane
2	Ephraim Lederer	219 S. 60th
1	#11	405 N. 60th St.
3	W. Phila. Br. of Mishkan Israel	530 S. Salford
	II	
6	Shaare Shomayim	23rd & Wharton
	III	
3	Extension High	330 S. 9th
4	Jewish Ed. Cen.#1	508 Moore
5	" " " #2	Marshall & Porter
10	Regular High Sch.	Broad & Pine
2	Nachman Syrkin	432 Dickinson St.
3	Grace Aguilar	Marshall & Porter
4	Hillel	508 Moore
5	Isaac Leeser	506 Pine
6	Minnie Mayer High	Broad & Pine
7	Minnie Mayer Practice	Broad & Pine
8	William Morris	771 S. 2nd
2	Shule #7	423 Snyder
1	Yeshiva Mishkan Israel & Central Talmud Torah	316 Catherine
	IV	
1	Parkside Hebrew	41st & Viola
6	YMHA	5152 Parkside
7	Beth Israel	32nd & Montgomery

Code	Name of School	Address of School
C 8	B'nai Aaron	53rd & Euclid
C 9	B'nai Jeshurun	33rd & Diamond
C 10	Har Zion	2258 Georges Lane
C 11	Shaare Zedek	52nd & Columbia
C 12	Temple Israel	1981 Upland Way
C 13	Tikvas Israel	41st & Parkside
F 3	Jacob Dineson	4033 W. Girard
F 4	Y. Steinberg	5721 Wyndale
F 5	Mendele Sephorim	2343 N. 30th
S 9	I. H. Rosenbach	3012 W. Cumberland
S 10	Kerem Israel	NWc 32nd & Morse
S 11	Morais	4106 Lancaster
S 12	Shaari Zedek	SWc 52nd & Columbia
S 13	Tifereth Israel	3938 W. Girard
U 1	Beth Keneseth TT	2340 N. 30th St.
U 2	Western Frauen TT	39th & Brown
W 3	Shule #3	3103 Dauphin
W 4	Shule #4	3920 W. Girard
W 5	Shule #8	5471 Arlington
Y 2	Yeshiva Ohel Moshe & Talmud Torah	3001 W. Berks
	V	
A 8	Hebrew Ed. Society	1529 N. 7th St.
C 14	Adath Jeshurun	2109 N. Broad
C 15	Ahaveth Israel	2302 N. Mascher
C 16	Keneseth Israel	1717 N. Broad
C 17	Rodeph Shalom	615 N. Broad
S 14	Maimonides	980 N. Marshall
S 15	Rebecca Gratz	1705 N. 7th
S 21	School for Hard of Hearing	1516 W. Girard
U 3	Eastern Frauen TT	829 N. 5th
U 4	Sons & Daughters of Israel Hebrew	990 N. 7th
U 5	Uptown Ladies Hebrew	1003 N. 7th
W 6	Shule #1	943 N. Franklin
W 7	Shule #6	1945 N. 8th
W 8	Shule #13	233 Brown
W 9	High School	1945 N. 8th

ese letters conform with the letters used on the map to identify schools of Jewish ucation.

SCHOOLS FOR JEWISH EDUCATION BY DISTRICT, GROUPED ACCORDING TO CODE

Code	Name of School	Address of School
	VI	
18	Ahaveth Israel	16th & 68th Ave,
19	Beth Sholom	Broad & Courtland
20	Emanu-El	16th & Champlost
21	Ezrath Israel	69th & Ogontz
22	Germantown Jewish Center	6815 Emlen
23	Temple Israel	6722 Ogontz
24	Temple Judea	6929 N. Broad
25	Temple Sinai	75th & Ogontz
16	Germantown	29 W. Rittenhouse
22	Mt. Airy School for Deaf	7500 Germantown Ave.
	VII	
26	Beth Judah	4820 N. 11th
27	B'nai Yitzchok	258 E. Roosevelt Blvd.
28	Brith Israel	314 E. Roosevelt Blvd.
29	Mikveh Israel	Broad & York
17	Bnai Israel	307 W. Tabor Road
18	Ellen Philips	540 E. Erie
19	Grace N. Lederer	SEc 10th & Ruscomb
20	Wyoming Avenue	441 E. Wyoming
6	Etz Chaim & Zichron Jacob Talmud Torah	2557 N. 3rd
10	Shule #2	4851 N. 7th
11	Shule #12	D & Rockland
12	Shule #14	5634 N. 12th
	VIII	
9	Kensington Syn. & Comm. Center	2027 E. Allegheny
30	Temple Sholom	Large & Roosevelt
31	Adath Zion	4530 Paul St.

PRINCIPLES GOVERNING THE POLICY OF A CENTRAL COMMUNITY AGENCY FOR JEWISH EDUCATION

Prepared by the Staff of the Board of
Jewish Education of Chicago, Nov. 1943

The Board of Jewish Education as a central community agency for Jewish education in Chicago is vested with the responsibility of working with all elements of the community whose ideology reflects a positive attitude towards Jewish values and an active interest in the welfare of the Jewish group. The Board of Jewish Education shall foster the development and expansion of Jewish education for all age groups, leave to each element to expand its program in the light of its particular ideology; shall help each element raise the standard of its educational work and improve its methods and techniques; and shall help develop cooperative efforts between groups. The Board would 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. In so doing, it would set standards for the housing of schools, the qualifications of teachers, and the methods employed in the instruction program. The Board of Jewish Education while working with each group separately, shall at all times strive to bring various elements together by sponsoring inter-group activities and cooperation.

AN OUTLINE OF FUNCTIONS OF A CENTRAL COMMUNITY AGENCY
FOR JEWISH EDUCATION

1. Insistence upon standards of safety and sanitation

2. Insistence upon standards pertaining to personnel

   a. Teacher qualification and certification
   b. Remuneration to teachers
   c. Tenure and professional status of the teachers

3. Rendering centralized services

   a. Training of teachers
   b. Providing opportunity to teachers for growth in service (Supervision, institutes, etc.)
   c. Maintaining teacher morale
   d. Conducting a Teachers' Placement Bureau
   e. Housing a permanent exhibit

      Texts and collateral readings
      Visual and auditory aids
      Experiments
      Courses of study
      Plays
      Keren Ami material
      Record Forms

   f. Providing library service and information
   g. Advising in regard to record keeping and proper financial accounting
   h. Making statistical diagnostic analyses upon which prognostic recommendations can be based
   i. Promotion of Jewish education and interpretation of the means and ends
   j. Testing achievement
   k. Encouraging the continuance of Jewish study beyond the elementary level
   l. Reaching the unschooled - youth education
   m. Promoting and providing facilities for adult education

4. Facilitating the improvement of the education work of its affiliates

   a. Providing consultative supervisory service (Administration - school plant and equipment - curriculum method)
   b. Stimulating a wider perspective and greater effectiveness through conferences of teachers, principals, and school committees

c. Organizing lay councils where such councils do not exist to facilitate the improvement of the work of each group through analysis, discussion, and counselling with the central agency
d. Fostering Jewish education through the medium of the fine arts (Supervising and guiding fine arts programs upon request)
e. Helping each group to build up a uniform course of study and thus make possible the setting up of uniform graduation requirements and the transferring of pupils from school to school of the same type (Course of study to be sufficiently flexible to make it possible to adapt it to individual needs or to needs of special groups)

5. Encouraging experimentation, research, and evaluation

6. Giving financial aid

a. Scholarships
b. Grants-in-aid for specific purposes (Building improvements and decorations, personnel improvements, provision for recreation, visual and auditory aids, the arts)
c. Insurance program for teachers' illness, disability and old age pensions

7. Co-ordinating the educational programs of all groups

a. Inter-group activities on a community-wide basis
b. Community graduation and awarding of diplomas

8. Initiation of new approaches to problems of education

STATEMENT ON THE RELATIONSHIP OF THE PROPOSED BUREAU
TO OTHER JEWISH COMMUNITY AGENCIES
(taken from Page 92)

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. For that matter, the programs of all community agencies which have a bearing on Jewish personality development should be so integrated. It should therefore be the function of the Bureau of Jewish Education together with the Jewish recreation and other Jewish 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.

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ANALYSIS SCHOOL BUILDINGS (as Reported by Principals)

Schl	No. of Pupils	Agency	Dist	Is location favorable	Is Bldg owned	Is bldg. satisfactory for schl purposes	Total No. of rooms	No. used for teachng	Locaon of Classooms	Aver. Seat. Cap.	Is there an Auditorium	Seat. Cap.	Purpose used for	Play and recreation facilities	Any special features
A	14	ATT	I	Yes	No	Yes	8	2	Upperloor of Syg.	18	Yes	60	meetings assemblies	None	None
B	130	ATT	V	Yes	No	Not too much	8	3	Thirdloor	18	Yes	85	celebrations	allowed to use some facilities	
C	166	ATT	III		Yes	very much	13	6	[illegible]	36	Yes	420	assemblies serv.on high	no open yrd. playrm. rf.grdn	Kindergarten
D	258	ATT	III	Yes	Yes	Yes	10	7		35	Yes	500	holidays. Forums. lect.	Playroom. games Ping Pong tables	Library,Kitchen Kindergarten
E	49	ATT	VIII	Yes	No	Yes	7	2	secon'l.	30	Yes	150	Assemblies	Recr. room; grounds	
F	97	ATT	IV	Yes	No			3	firstl. Synag	20-35	Yes	200	Assemblies gatherings	Stage	Hall Synag.
G	156	ATT	I	Yes	Yes	Too old	8	4		26	Yes	175	Assmbl. concerts. Meet.	School yd. two rms on 3rd fl.	
H	20	ATT	IV	Yes	No	Yes		1		20	Yes	450	Assmbl.Entertainment	Swimming. Ping-Pong. Arts-Crafts	All activities of center
I	187	Yesh	III		Yes	Yes		8		40	Yes	300	Services Assemblies	Swimming Pool, Playroom	Large room
J	76	Yesh	I												
K	219	Yesh	IV	Yes	Yes	Yes	7	4		24	Yes	70	Meetings. Serv. Plays		
L	43	Folk	V												
M	38	Folk	I		No	Yes. Would be better if bldg. separated from houses	6	1	secon'l.	22	Yes	75	Meetings. Lectures. Assemblies.		Library
N	45	Folk	III	Yes	No	No, it lacks a regular classroom	3	1		40	Yes	150	Assemblies Plays	None	Auditorium
O	41	Folk	IV	Yes	Yes	fairly so	1	1		35-40	No			None	None
P	55	W.C.	V	Yes	No	In general-yes	5	4	secon'l. [illegible]	20-30	Yes	75	Sp. programs Meet. Sing.	None	None
Q	268	Cong	VII	Yes	No	Not enough for Su. No rm. for Arts & Crafts	6	All on Sunday	[illegible] Synag	25	Yes	300	Sp. programs Holy day serv. Parties	Ping Pong, chess Checkers	Stage. Movies. Public address System
R	258	Cong	I	Yes	Yes	Yes	11	5 11 Sun.		30	Yes	400	Celeb. Assmbl. soc. activit.	Yard	Library
S	388	Cong	V	Yes	Yes	Yes	16	16		28	Yes	400	Assmbl. serv.	None	
T	117	Cong	V	No, not a Jew.neighborhood	Yes	Yes	10	6		25	Yes	250	Assmb. holiday programs	Playroom	Library
U	156	Cong	VIII	Yes	Yes	Yes			Vestr		Yes	600	Teaching	Lot in back of building	
V	448	Ref. Cong	V	Yes	Yes	Yes	25	19		30	Yes	700	Assmbl. Serv. Hol. celebra.	Playroom. Boy Scout room	Modern school building elevator