



# THE JEWISH DAY SCHOOL IN AMERICA



Alvin Irwin Schiff

CHAIRMAN, DEPARTMENT OF RELIGIOUS EDUCATION,  
FERKAUF GRADUATE SCHOOL OF HUMANITIES  
AND SOCIAL SCIENCES, YESHIVA UNIVERSITY;  
FORMERLY, CONSULTANT FOR JEWISH DAY SCHOOLS,  
JEWISH EDUCATION COMMITTEE OF NEW YORK



JEWISH EDUCATION COMMITTEE PRESS

*Copyright © January 1966*  
*Copyrighted by THE JEWISH EDUCATION COMMITTEE OF NEW YORK, INC.*  
*Library of Congress Catalog Card Number: 66-19790*  
*Printed in the U.S. of America*

*Second Printing, 1968*

*Dedicated*  
*in affection and in gratitude*  
*to my dear parents*  
*Jacob and Miriam Schiff*  
*whose philosophy of life*  
*embodies the lofty ideals of*  
*the Jewish Day School idea.*

Grateful acknowledgment is made to Samuel C. Feuerstein Family Foundation and to Morris M. Satin former president, Jewish Education Committee of New York, for their generous assistance towards the publication of this volume.

וכל בניך למודי ה' ורב שלום בניך .  
אל תקרא בניך, אלא בוניך ...

## Preface

The purpose of this volume is to present to layman and educator, alike, the factual story of the Jewish Day School movement. In less than two decades the Jewish Day Schools have helped change the face and future of Jewish education in America, and have added a new dimension to the creative survival of American Jewry. Much has been written about the day school movement. There are numerous essays regarding the importance of yeshivah training and many articles concerning specific features of all-day Jewish education. Some research has been done on various segments and phases of this development. However, to date, there is no definitive study of the growth and role of the Jewish Day School in America. In a small measure, this volume has been prepared to fill this gap.

The problems, needs and budgetary difficulties of the Jewish Day School, as well as its value and place in American Jewish life, are being discussed with increasing frequency—often not without much heat and emotion—by religious and lay groups. This book, hopefully, will shed some light on the many day school issues where basic facts are necessary for intelligent consideration.

While the bias of the author is apparent, every effort has been made to present the data objectively, and to discuss the problems of the Jewish Day School with utter frankness.

In presenting the panorama of the yeshivah movement, **THE JEWISH DAY SCHOOL IN AMERICA** treats some phases of its development in greater depth than others. This is largely a result of authorial discretion (which I hope is sound and warranted) and, in some cases, derives from a lack of available information. The length of the treatment of the various aspects of day school growth is not an absolute measure of their importance. All errors of judgment in this regard are solely mine.

In the preparation of this volume I am indebted to many people for their assistance and encouragement. Rabbi Leonard Rosenfeld, director of the Department of Yeshivoth, Jewish Education Committee has been helpful critic at every stage of the preparation of this book. It was Rabbi Rosenfeld who suggested that I write an essay on the Jewish Day School for the Jewish Library Series edited by Dr. Leo Jung. This volume is an outgrowth of that manuscript written in 1958. Dr. Azriel Eisenberg, executive vice-president, Jewish Education Committee, made a detailed review of the first draft of the manuscript; Dr. William Brickman, professor of history of education and comparative education, University of Pennsylvania, carefully read this volume and made many sound recommendations. Dr. Uriah Z. Engelman, former director of the Department of Research of American Association of Jewish Education, Dr. Joseph Kaminetsky, director, Torah Umesorah (National Society for Hebrew Day Schools), Dr. Regina Weinreich, statistician, Jewish Education Committee, and Dr. Elias Schulman, librarian, Jewish Education Committee, graciously provided vital data.

Many other educators and lay people helped furnish valuable information. I am grateful to the many day school principals, bureau directors and Federation executives, too numerous to mention here, for their cooperation. Thanks also go to Rabbi Hyman Chanover, director, Department of Community Service, American Association of Jewish Education; Dr. Walter Ackerman, former director, United Synagogue Commission on Jewish Education; Dr. Isidore Margolis, director, National Council of Torah Education; and Dr. Samuel Grand, former director, Department of Audio Visual Education of the Union of American Hebrew Congregations Commission of Education.

The following read the manuscript and made valuable suggestions. Dr. Herman C. Axelrod, former principal Manhattan Day School; Zvi Herbert Berger, associate director, Bureau of Jewish Education, Miami; Rabbi Harold Greenberg, associate director, Department of Education and Culture of the Jewish Agency; Benjamin Miller, supervisor, Ramaz School and executive secretary of the Yeshiva English Principals Association; Irwin Robbins, member of the Board, Jewish Education Committee; Rabbi Alexander Schindler, director of the Commission of Education, Union of American Hebrew Congregations; and Dr. Ernest Schwarcz, assistant professor of education, Queens College, New York. Dr. Hyman B. Grinstein, director, Teachers Institute for Men, and professor of American Jewish History, Yeshiva University, and Dr. Joseph Gittler, dean of faculty and professor of sociology, Queensboro Community College, New York, read sections of the manuscript and made many worthwhile comments. To all of them I am genuinely thankful.

Finally, I hope that the satisfaction of seeing this volume in print will in small measure repay my dear wife, Mimi, and my daughters, Debra Karen and Linda Susan, for the many hours—rightfully theirs—consumed in its preparation. To Mimi, I'm grateful beyond words for her patience, inspiration and invaluable help.



## Contents

<i>Preface</i>	xi
<i>List of Tables</i>	xxiii
<i>Sources of Data</i>	xxv
<i>"And These Are the Names"</i>	xxvii

### PART I. Growth

1. THE AMERICAN SETTING	3
The Drama of Adjustment	3
<i>Democracy's Dual Effect on Jewish Living</i>	4
<i>A Growing Force in the Jewish Community</i>	5
The Changing Scene	5
<i>Economic Prosperity</i>	5
<i>Americans by Birth</i>	6
Conditions Motivating Interest in Jewish Life	8
<i>External Forces</i>	8
<i>Socio-Cultural Influences</i>	9
<i>Jewish Communal Developments</i>	10
Developments in General Education	15
Summary	19

2. IN EARLY AMERICA	20
Five Periods of Development	20
Colonial Times: 1654-1785	21
Century of Growth and Decline: 1786-1879	22
<i>New York City</i>	22
<i>The Country at Large</i>	25
<i>The New York Talmud Torah and Hebrew Institute</i>	26
<i>Implication of Decline</i>	27
3. THE PIONEER YESHIVOT: 1880-1916	28
Tradition of Yeshivah Education	28
Beginnings of the First Modern Yeshivot	30
Yeshivah Pattern for the Twentieth Century	32
Lack of Full-Scale Support for Early Yeshivot	34
Jewish Day Schools in Canada	35
4. EMERGENCE OF THE MODERN AMERICAN YESHIVAH	37
Two Decades of Development: 1917-1939	37
Auspices and Orientation	39
Apathy of Communal Leaders	41
Pupils and Programs	42
Progressive Jewish Day Schools	43
Expanding Frontiers	44
Growth of the Pioneer Yeshivot	44
Background for New Growth	46
5. ERA OF GREAT EXPANSION: 1940-1964	48
Rapid Increase	48
Comparative Enrollment Growth	50
Physical Growth	50
Suburban School Growth	50
Secondary Education	54

## CONTENTS

xvii

Development of the Pioneer Yeshivot	56
<i>Yeshiva University</i>	57
<i>Rabbi Jacob Joseph School</i>	58
Day School Groups	59
<i>United Lubavitcher Yeshivoth</i>	59
<i>National-Secular Day Schools</i>	60
<i>Beth Jacob Schools</i>	61
<i>Solomon Schechter Schools</i>	62
Significance of Great Expansion	64
 6. GROWTH IN RETROSPECT	 66
Three Dimensional Growth	66
Geographics of Day School Growth	67
Comparative Enrollment Growth	70
Minor Interruptions in Growth	72
Jewish Day School Statistics	73
Reasons for Growth	74
<i>Pioneer Efforts</i>	75
<i>Inspired Orthodox Leaders</i>	76
<i>Changing International Jewish Scene</i>	76
<i>Changing American Jewish Scene</i>	77
<i>Changes in the General Community</i>	78
<i>Special Features</i>	79
<i>Organized Promotion</i>	80
<i>Encouragement from Jewish Leaders</i>	81
<i>Good Timing and Motivation</i>	83

## PART II. Essence

7. SCHOOL PROFILE	87
Types of Schools	87
<i>Hasidic Yeshivot</i>	89
<i>Yeshivot Ketanot</i>	89
<i>Schools with an Integrated Program</i>	90

<i>Schools with National-Cultural Interests</i>	90
<i>The Liberal Day School</i>	90
<i>Foundation Schools</i>	91
<i>Kindergartens</i>	91
<b>Salient Features</b>	91
<i>Size of Schools</i>	93
<i>Vertical Organization</i>	95
<i>Horizontal Organization</i>	97
<i>Enrollment Policy</i>	97
<i>Composition of Pupil Enrollment</i>	98
<i>Auspices</i>	100
<i>Affiliation</i>	100
<i>Day School Parents</i>	102
 <b>8. EDUCATIONAL PROGRAM</b>	 106
Objectives	106
Curricular Emphases in the Religious Studies Departments	107
<i>Learning Through Experience</i>	108
Language of Instruction in the Religious Studies	
Departments	109
<i>Advantages of the Ivrit B'Ivrit Method</i>	110
<i>Opposition to the Ivrit B'Ivrit Approach</i>	111
Outlines of Religious Studies Programs	111
<i>The Hebraic Day School Curriculum</i>	111
<i>The Curriculum of a Talmudic Yeshivah</i>	115
<i>The Curriculum of a Liberal Day School</i>	118
The General Studies Curriculum	120
Organization of Study Program	121
<i>Advantages of Parallel Programming</i>	122
<i>Disadvantages of Parallel Programming</i>	122
 <b>9. IN THE AMERICAN TRADITION</b>	 124
On Religious Training and American Education	124
The Jewish Day School—A Unique American Institution	127
<i>A Non-public School</i>	127
<i>Not a Parochial School</i>	128

## CONTENTS

xix

Rationale for the American Setting	130
The Jewish Day School and the American Public School	132
Effects of the Jewish Day School on American Education	135
<i>Potential Effects</i>	135
<i>Actual Effects</i>	138

## PART III. Impact

10. EDUCATIONAL APPRAISAL	143
Achievement in Jewish Studies	143
Achievement in General Studies	145
Pupil Attitudes Towards Jewish Values	149
Impact on the Home	150
Long-Range Effectiveness	151
Challenge of the Dual Program	154
11. COMMUNAL EFFECT	158
Day School Growth and the Jewish Education Profession	158
Stimulus Towards Intensification of Jewish Education	163
Devotion of Lay Leaders and Educators	165

## PART IV. Challenge

12. FISCAL FACTS	169
Budgetary Problems	169
Federal Aid to Jewish Day Schools	173
<i>Federal Aid to Church-Related Schools</i>	173
<i>A Jewish Problem</i>	176
<i>A Positive View</i>	177
<i>A Negative View</i>	179
<i>Two Basic Questions and Answers</i>	181
<i>Focal Issue in the Federal Aid Debate</i>	182
13. EDUCATIONAL HURDLES	184
Teacher Personnel	184
Supervisory Personnel	187

Inter-School Coordination	189
Competing Schools	192
Home and School	194
Program Articulation	196
Talmud Instruction	198
Exceptional Pupils	199
Early Admissions	200
The Small School	201
 14. STRUGGLE FOR ACCEPTANCE	 203
Early Jewish Opposition	203
Extremist Opposition	204
Initial Opposition of Jewish Education Professionals	205
Current Criticism	208
The Reform Movement: Support and Opposition	210
<i>Support</i>	212
<i>Opposition</i>	216
 15. COMMUNAL RESPONSIBILITY	 219
Communal Support for Jewish Education	219
Jewish Federation Aid	222
Conclusion	226
 16. BEHIND THE SCENES	 227
New York Board of Regents and the Yeshivot	227
The Jewish Education Committee and New York City Municipal Agencies	228
Torah Umesorah's Aid to Schools	230
National Council for Torah Education	232
Other Groups	233
 17. IN PROSPECT	 235
Larger Schools	235
Branch Schools	236

## CONTENTS

xxi

Secondary Schools and Schools for Higher Jewish Learning	237
Junior High School for Gifted Children	239
Intensification and Broadening of School Programs	239
Centralization of School Administration	240
Professional Financial Administrators	241
Psychological Services	242
Home-School Relations	242

## 18. SUMMARY 244

History	244
Current Status	246
Reasons for Growth	246
Rationale	247
Profile	247
Problems	248
Effectiveness	248
Trends	249
Challenge	249
Conclusion	249

## APPENDICES

251

1. Resolution on Community Support for Day School Education Adopted by the Executive Board of the National Council for Jewish Education	253
2. Conclusions and Resolutions, World Conference on Jewish Education	254
3. Resolutions Adopted by the National Planning Conference, Torah Umesorah	256
4. Day School Resolution Adopted by the National Council for Torah Education	258
5. Resolution Adopted by the National Conference on Day School Education, United Synagogue Commission on Jewish Education	259

6. LZO A Statement on Day Schools	260
7. Focus on the Value of a Jewish Day School Education	264
8. Some Significant Dates in the History of Church-State Relations in American Education	265

## BIBLIOGRAPHY

271

Studies and Surveys

273

Articles

276

Selected Recent References on Church-State-School

Relations

282

Miscellaneous Documents and Periodicals

283

## INDEX

285



## *List of Tables*

		<i>Page</i>
TABLE I	Day School Growth in the United States and Canada, 1940-64	49
TABLE II	Increase in Elementary Day School Enrollment in Greater New York, 1951-64	54
TABLE III	High School Enrollment As a Percentage of the Total Day School Enrollment in Greater New York, 1956-64	55
TABLE IV	Growth of Elementary and Secondary School Enrollment in New York City, 1959-64	56
TABLE V	Day School Growth in the United States and Canada by Number of States, Communities, Schools and Enrollment, 1901-64	67
TABLE VI	Comparative Growth of Schools and Departments in Greater New York, United States and Canada, 1901-64	69
TABLE VII	Number of Elementary Schools, High Schools and High School Departments by States and Provinces, 1963-64	71
TABLE VIII	Day School Enrollment as a Percentage of Total Jewish School Enrollment in the United States, 1908-64	72

TABLE IX	Day School Enrollment as a Percentage of Total Jewish School Enrollment in Greater New York, 1910-64	72
TABLE X	Number of Separate Jewish Day Schools in the United States and Canada, 1963-64	75
TABLE XI	Types of Jewish Day Schools in the United States and Canada	92
TABLE XII	Day Schools and Departments, by Grade Level	96
TABLE XIII	Number of Separate Jewish Day Schools According to Vertical Organization, Spring 1964	96
TABLE XIV	Number of Jewish Day Schools in the United States and Canada According to Sex of Pupils	99
TABLE XV	Number of New York City Day School Graduates Receiving Scholarships and Awards, 1962-64, by School	147
TABLE XVI	Percent of New York City High School Graduates Receiving New York State Regents Scholarships, 1948-64	148
TABLE XVII	Distribution of Enrollment Among the Grades of Day Schools in Greater New York, by Percentages, 1958-64	165
TABLE XVIII	Increase in Jewish Day School Tuition Fees in Greater New York, 1954-64	171
TABLE XIX	Day Schools Receiving Larger Jewish Federation Subventions, 1958-64	224

## *Diagram*

Organization of a Jewish Day School	101
-------------------------------------	-----

## *Sources of Data*

Statistical information presented in this volume has been compiled from data furnished by the following sources: Department of Research and Statistics of the Jewish Education Committee of New York; Department of Yeshivoth, Jewish Education Committee of New York; Torah Umesorah, National Society for Hebrew Day Schools; the Department of Research and Information, American Association for Jewish Education; United Synagogue Commission on Jewish Education; the Canadian Jewish Congress; and short questionnaires sent to all Jewish Day Schools in Canada and to 35 representative schools in the United States. The following sources were also used:

- American Jewish Yearbook*, American Jewish Committee and Jewish Publication Society, Vol. 1, 1900, through Vol. 65, 1964.
- Day Schools in the United States and Canada*, Torah Umesorah, all directories issued between 1950 and 1964.
- Dushkin, Alexander, "Survey of Jewish Religious Education in New York City" doctoral dissertation, Columbia University, 1918.
- Dushkin, Alexander and Engelman, Uriah, *Jewish Education in the United States*, American Association for Jewish Education, 1959.
- Engelman, Uriah Z., *All-Day Schools in the United States 1948-49*, American Association for Jewish Education, March 1949.

- , "Jewish Education in Facts and Figures," *Jewish Education Register and Directory 1951*, American Association for Jewish Education, 1951, pp. 27-39.
- , *Jewish All-Day Schools in the United States*, American Association for Jewish Education, Spring 1953.
- Jewish Communal Register of New York City 1917-18*, Kehillah of New York City, 1918.
- Jewish Education Register 1959*, American Association for Jewish Education, 1959.
- Kaminetsky, Joseph, ed., *Monthly Report*, Torah Umesorah, 1952-64.
- Nardi, Noah, "Growth of Jewish Day Schools in America," *Jewish Education*, 20:1, November 1948, pp. 23-33.
- Ruffman, Louis, "Facts and Figures," *Bulletin*, Jewish Education Committee, Spring, 1960-64.
- Summary and Interpretation of the Study on Financing Jewish Day Schools and Related Factors*, American Association for Jewish Education, November 1962.
- Survey of Jewish Education in New York: Quantitative Studies*, Jewish Education Committee, 1957.
- Survey of Jewish Education in New York: Qualitative Studies*, Jewish Education Committee, 1958.

\* \* \*

NOTE: Some of the statistical information presented in this volume is necessarily incomplete because of the lack of available primary data and inadequacy of information provided by some schools and agencies. When necessary, where exact figures were not provided, estimates were made based on available information.

## “And These Are the Names”

Many names are used to identify schools offering Jewish and secular courses of study under a single auspices. They are: Jewish Day School, Hebrew Day School, Hebrew All-Day School, Hebrew Academy, Jewish Academy, Bi-Cultural Day School, Hebrew Institute, Yeshivah School, Yeshivah Ketanah, Mesivta, Jewish Parochial School.

To eliminate confusion, the most popular ones: *Jewish Day School* and *yeshivah* (plural, *yeshivot*) are used in this book.

The term *mesivta* (plural, *mesivotot*) is usually used to identify a Yeshivah High School.

When the full name *Jewish Day School* appears in print the first letter in each of the words is capitalized. All other times, the words *day school*, *all-day school*, *yeshivah* and *mesivta*, when not part of a specific school name, are written entirely in the lower case. When the word *yeshivah* is used, it is spelled with a final *h*, except when it is part of an official school name spelled without it, for example: Yeshiva University.

In this volume the English spelling of Hebrew names is based on the *Sephardic* pronunciation, and conforms to the current, accepted practices of transliteration. However, the spelling of the names of individual schools and school groups is that used by the respective institutions; for example, United Lubavitcher Yeshivoth. In quoting from other sources, the spelling used by the original author is retained in the quotation.

## PART I

# Growth

## CHAPTER 1



# THE AMERICAN SETTING

### THE DRAMA OF ADJUSTMENT

The setting is America. All the characters in the play are Jews: assimilated Jews, marginal Jews, apathetic Jews, 'Jews at heart,' religious Jews, philanthropic Jews, immigrant Jews, first, second and third generation American Jews, learned Jews, uneducated Jews, rich Jews, middle-class Jews, poor Jews.

Act I has just ended. The critics are divided in their judgment of the act. It is praised as "fast-moving and wonderfully human." It is called "a remarkable and brilliant treatment of adjustment to modernity" . . . "a suspense-builder that leaves you breathless, anxious, and with that hardly-can-wait-for-more feeling."

It is criticized for its "grinding, rather unimaginative narrative of the disintegration of an ancient culture," for its "violent abuse of ethical values," and for its "bad taste." "As a comedy" the critics claim, "the act is tragic; as a drama it is a farce."

Finally, the plot is viewed as a "skillful rendition of an intricate theme of mixed human emotions." The consensus of opinion seems to be that "most audiences will rave about it. Some may find the action difficult to follow; a small minority might regard the emphasis on material success objectionable; an even smaller group might lament the indifference to tradition."

Act I concerned itself with sixty years of acculturation, Americanization, and adjustment to a new environment. It pictured

waves of immigrants in search of golden opportunities. It showed sons and daughters rebelling against their father's "green" European ways. It presented the rise and decline of the Siddur-peddler, moving from house to house and peddling his wares: *Ivri*, *Kiddush*, *Kaddish*, and *Maftir*. It unveiled the construction of huge synagogue edifices and heralded the spread of big, barren Bar Mitzvah celebrations. It depicted the gradual fragmentation of the Jewish community into highly organized and well-armed competing ideological groups, and demonstrated the growth of huge fund-raising machines. It portrayed, also, some feeble attempts at centralizing and coordinating Jewish life, and revealed several successful efforts to enrich the religio-cultural life of American Jewry.

The events of Act I serve as a necessary background to the second act which began in the mid-twentieth century. When Act II will be written in the years to come, its theme, undoubtedly, will reflect American Jewish reaction, both subtle and overt, to the events of Act I—The Drama of Adjustment.

### *Democracy's Dual Effect on Jewish Living*

America, the spiritual home of cultural pluralism and the physical abode of the largest Jewish community in the world, plays a unique role in Jewish history. The democratic setting, peculiar to an emancipated Western country, is a determining factor in the direction of the American Jewish community's maturation processes. Cultural pluralism has had a double effect on Jewish life in America. It has enabled the Jew to live freely as a Jew, with all that his Jewishness might imply. At the same time, it has enabled him to lose, without pain or difficulty, all signs of his Jewishness, and to disappear into the growing, mingling crowds.

The emerging cultural patterns in American Jewish life vividly reflect these influences. The majority pattern for American Jews has clearly been one of acculturation, on the one hand, and deculturation on the other. (1) An outcome or, more accu-

1. Abraham Duker, *Emerging Cultural Patterns*, Jewish Education Committee of New York, 1948, p. 7.



rately, a by-product of this prevailing trend, has been the gradual lessening of the quantity and quality of religious schooling for Jewish children.

### *A Growing Force in the Jewish Community*

Gradually gaining momentum in an opposite direction and growing against the tide of indifference and antagonism to Jewish tradition, has been the institution now universally known as the Jewish Day School. The beginnings of the modern day school which is presently a major force in withstanding the continuing onslaught of deculturization on American Jewish life were meager indeed.

It is this growing force—its background and beginnings, its growth and profile, its accomplishments and its failures, its potential and its problems, its support and non-support—that constitutes the subject of this volume.

## THE CHANGING SCENE

The American Jewish community woven, for the most part, into the fabric of American life, is affected by the same stimuli which affect the non-Jewish majority, and often responds to them in much the same manner as does the majority group.

### *Economic Prosperity*

Economic prosperity has affected Jew and non-Jew alike. The gradual disintegration of densely populated urban Jewish sectors, the shift of Jewish population from one urban area to another, and the rise of suburbia with growing concentrations of Jewish population are significant not only demographically, but also for their telling effect on Jewish life and Jewish education. Suddenly finding themselves in a new and often strange environment, shorn of the protective surroundings of city crowds and the anonymity of urban living, the new suburbanites experience a strong need for identification and belonging. The desire of

Jewish suburbanites to be amongst other Jewish suburbanites is noted in a recent study.

"In a suburban city, part of the New York Metropolitan area, where only 15 percent of the population is Jewish, half of the group would like to live in neighborhoods that are at least 50 percent Jewish; one-quarter would like to live in neighborhoods that are 75 percent Jewish." (2)

Besides the influence it has had on individuals and groups of Jews, American prosperity also has brought about the improvement of the financial status of the organized American Jewish community which holds the key to the continuing sustenance of Jewish education.

With economic advancement came also the rise of the female leisure class. As far as Jewish education is concerned, this has been a mixed blessing. Freed from the shackles of household chores, women do not necessarily apply themselves to the better rearing of their children. On the contrary, their new found interests often conflict with the needs of their children, not the least of which is a sound Jewish schooling. On the other hand, there has been a notable increase in the number of women actively engaged in Jewish communal and educational affairs.

Not unrelated to American prosperity is the combination of the steadily rising cost of living and the drive for higher standards of living which resulted in a new socio-economic phenomenon of the American middle class—the working mother. This development, too, is a mixed blessing to Jewish education. For while it insures the financial security of the home, it removes the mother from many vital child-rearing and child-guidance functions.

### *Americans by Birth*

Some American developments affect Jews more than their Gentile neighbors. Among these are immigration limitations. The ever-increasing restrictiveness of United States immigration

2. John Slawson, *Integration and Identity*, New York, The American Jewish Committee, March 1960, p. 11.

legislation which began with the Quota Law of 1921 and was followed by the Act of May 26, 1942 shut off a potential source of growth for the Jewish community, and, particularly, for Jewish education. Jews in the United States could no longer look to the European continent for a continuous supply of rabbis, teachers and learned *baale-batim*.

World War II and its aftermath resulted in some relaxation of the immigration restrictions in the form of the Displaced Persons Act of 1948. This humanitarian program, which ultimately brought four hundred thousand refugees to our shores in three and one-half years, was the last major source of Jewish immigration to this country.

The prospect for any further substantial immigration to the United States seems rather dim since these refugees were admitted "under a system which mortgaged the quotas for their countries far into the future." (3) Moreover, the passing of the Immigration and Nationality Act (the McCarran-Walter Act) in 1952 by both Houses over President Truman's veto, is indicative of this country's strong attitude against the liberalization of immigration. The new interest in immigration demonstrated in the U.S., particularly by some aspiring office seekers during the 1964 election campaign, does not seem adequate enough to stimulate any noticeable changes in the government's position. Whether or not President Johnson's message to the 89th Congress, in which he called for revision of American immigration laws, will be heeded remains to be seen. Even then, the probability of large-scale Jewish immigration to this country is exceedingly remote.

Today, the overwhelming majority (about eighty percent) of the adult American Jewish population is native born. The National Study of Jewish Education, completed in 1957, reveals that the large proportion of parents of children in Jewish schools are American born. Sixty-three and six tenths percent of the mothers and 56.1 percent of the fathers of children in the "more modern" day schools, 84.4 percent of the mothers and 64.6 percent of the fathers of Sunday school pupils, and 71.6 percent of

3. Charles Gordon and Harry Rosenfeld, *Immigration Law and Procedure*, Albany, Bank and Co., 1959, p. 10.

the mothers and 64.4 percent of the fathers of supplementary week-day school pupils are native Americans. (4)

Notwithstanding any unforeseen large scale immigration from the Iron Curtain countries, the percentage of native American Jews will, by the end of the twentieth century, approach the 100 percent mark. This fact is significant because the degree and extent of the acculturation-deculturization process is related positively to the nativity of American Jews. "A Jew today is an American," states a proponent of acculturation, "not only by the citizenship but also by upbringing, outlook, tastes, and even memories." (5)

#### CONDITIONS MOTIVATING INTEREST IN JEWISH LIFE

In contrast to the tendency towards deculturation, a number of factors militating for the intensification of Jewish life have appeared on the American Jewish scene. Two of these forces though geographically distant from American soil had a telling affect on American Jewry.

##### *External Forces*

*The European Tragedy.* To begin with, the Nazi holocaust caused many of our people to think more seriously about their Jewish antecedents. It helped to restore, in many instances, the concern of American Jewry for Jewish tradition, and this feeling, in turn, generated interest in Jewish education.

*The Jewish State.* The establishment of Israel has effected American Jewry in various ways. Among other things, it has brought about a greater appreciation and love for the Hebrew language and a desire to learn to speak and read Hebrew. It has encouraged greater interest in Hebrew culture and literature and has stimulated the promotion of intensive Hebraic education. An example of this interest, motivated largely by leading Zionists, is

4. Alexander Dushkin and Uriah Z. Engelman, *Jewish Education in the United States*, Volume 1, New York, American Association for Jewish Education, 1959, p. 86, 87. This report is referred to as the *National Study*.

5. John Slawson, *op. cit.*, p. 5.

the establishment, in 1962, of the Tarbut Foundation—an organization dedicated to the promotion of Hebrew culture via the strengthening of language and cultural bonds with Israel.

Visiting Israel has become fashionable. It has become a reality for many students and teachers in the form of Israeli summer seminars. Many Jews now desire to make a pilgrimage to the Holy Land at least once during their lifetime. This interest in Israel has resulted in a greater appreciation for the place of the Hebrew language in the education of our children and subsequently for the role of the Hebraic day school in the American Jewish educational system.

### *Socio-Cultural Influences*

*The Return to Religion.* The spirit of religious revival, reinforced by the influence of anti-communism, has infiltrated the periphery (if not the core) of the Jewish community. Although unrelated to religious convictions or to personal commitment, it has helped to establish the popularity of the modern Jewish congregation. The Jewish community has shown a desire to acquire more knowledge about Jewish life, and as such, the advice of Hillel: "Go out and learn" has been implemented in many centers and synagogues.

One of the more positive results of the stylishness of family membership in the synagogue has been the increase in supplementary school enrollment. The National Study reveals that in 1957, between forty to forty-five percent of Jewish children of school age were in Jewish schools as compared to twenty-eight percent in 1930. (6) This has been accompanied, in many quarters, by a lessening of resistance to more intensive forms of Jewish education which, in turn, enhances the acceptability of the Jewish Day School. (Parenthetically, it might be noted that increased school enrollment has a positive effect on synagogue affiliation.)

*Displacement of the Melting-Pot Theory.* As the "melting-pot" view is being gradually replaced by the concept of plural-

6. A. Dushkin and U. Engelman, *op. cit.*, p. 49.

ism, or acceptance of diversity, especially in the religious sense, emphasis on religious identification becomes even more pronounced.

As the pressures accompanying the drive for Americanization in the early 1900's began to lessen, Jews, who might have shied away from their traditional roots, came to the realization that fostering Judaism and Jewish education did not "turn the clock back" for American Jewry. Indeed, some even found that the American pluralistic setting encouraged ethnic and religious expression for groups as well as for individuals. Their newfound belief in the values of cultural diversity caused some Jewish leaders, who initially opposed the day school, to modify their position regarding the alleged separatist nature of Jewish Day School education. Generally, a more hospitable setting for the acceptance of the day school idea was provided in the larger community by the displacement of the old melting-pot approach to Americanization with the theory of religio-cultural pluralism.

### *Jewish Communal Developments*

*Concern for Jewish Education.* Evincing interest in Jewish education is becoming fashionable among the leaders of many national Jewish organizations whose major focus of interest had traditionally been directed to other aspects of Jewish life. The affluence of the Jewish community and the consequent lessening of the need for assistance to the underprivileged have been major factors contributing to this change of attitude. The growing interest of government on the federal, state and municipal levels in the areas of social and physical welfare as well as in medical care has helped also to decrease the demands of the Jewish community on Jewish communal agencies for funds for these purposes. The concern for Jewish education cannot be dissociated from the Jewish community's greater desire for more positive Jewish identification which, too, is influenced by the results of its growing affluence.

One instance of this "new" concern for Jewish child education is a pronouncement about Jewish education by the president of B'nai B'rith, Label Katz. In a news conference following a four-month tour of the United States, after he was elected to the

presidency in 1959, Mr. Katz dramatically emphasized the importance of Jewish education and charged the American Jewish community to help raise standards of Jewish education and "to take a long, hard look at the quality of its All Day Schools." (7) The prominence given to the series of articles on Jewish education in B'nai B'rith's *National Jewish Monthly* magazine, 1964-65, indicates increased awareness of its importance.

Similar demonstrations of interest in Jewish schooling were the publication by the American Jewish Committee of "The Organization and control of Jewish Education," (8) and the favorable consideration Jewish education has received in the addresses of John Slawson, executive vice-president, to the annual meetings of the Committee, 1956-1960. Indeed, it was only a passing concern—the AJC has since put all its effort into the political and interfaith arenas—but significant nevertheless.

The topic of discussion of the 1963 Annual Dinner of the Jewish Affairs Committee of the American Jewish Congress (January 10, 1963), "The American Jewish Community and the Jewish Day School," is another sign of greater organizational interest in Jewish education.

In reality, the new attitude brought about by the dynamics of the Jewish community is a "blessing begetting blessing." Although neither dramatic nor decisive in their effect upon the American Jewish community, the above developments are significant in that the pronouncements and activity of these non-educational agencies help mould American Jewish opinion. The image of the Jewish educational enterprise, in general, and the Jewish Day School, in particular, are subtly and overtly influenced by these organizations.

*Local Jewish Community Councils and Federations.* Jewish community councils, federations and welfare funds are gradually assuming greater responsibility for Jewish education. There is a growing awareness among these groups that Jewish education is a primary need for American Jews.

The following quotation, part of a longer statement on the

7. *New York Times*, October 25, 1959, p. 124.

8. "The Organization and Control of Jewish Education, Report No. 4," *Trends—Reports on Jewish Communal Developments*, New York, Library of the American Jewish Committee, 1959.

"Current Situation in the Los Angeles Jewish Community," characterizes and qualifies this feeling in the organized Jewish community.

As Jews continue to live in America they are progressively integrating themselves more fully into its culture and life. As this satisfying process continues a more intensive and better coordinated effort is required for the Jew also to preserve his Jewish distinctiveness. Otherwise loss of identity and assimilation will become the order of the day. History teaches that a continuing community of Jews is essential if Jewishness is to survive.

The goal, then, of a distinctive Jewish survival on the American scene is a legitimate and vital concern of a Jewish Federation-Council whose function it is to serve a Jewish community. Education and the promotion of cultural programs are indispensable to realization of this goal. . . .

There is . . . one area in which all Jews of all shades of philosophy and opinion do agree. He (the Jew) must know something of his past, of his Jewish philosophy of life, of his religion, of his literature, of his culture, of all the elements that his people have produced in the past and which have served to bring him to this day. The Jew should be aware of the current aspects of Jewish life which can help to make his Jewishness more positive. Numerous elements now have a share in this responsibility. However, there is a growing demand for broader and more adequate programs of education and culture. There is still a large segment of the population not reached by available educational and cultural facilities. (9)

*Council of Jewish Federations and Welfare Funds.* An example of the growing communal concern for Jewish education and for the welfare of Jewish Day Schools is the resolution adopted at the 1961 Annual General Assembly of the Council of Jewish Federations and Welfare Funds held in Dallas, Texas to make a survey of Jewish Day Schools and their finances. The subsequent report was made during the session devoted to "Fed-

9. *Proposed Department of Education and Cultural Programs*, (A Statement of Philosophy and Proposed Program), Jewish Federation Council (Los Angeles), 1962.



eration's Role in Jewish Education" at the Annual General Assembly of the CJFWF in Philadelphia in 1962. (10) The interest of the CJFWF in Jewish education is not self motivated. It was brought about by the consistent demands of individuals and organizations that responsibility for Jewish education become one of its major concerns. Nevertheless, the response to a primary educational need, even though it is only in the nature of a resolution to make a survey, or the presentation of the survey report, is a new departure for the Council and a significant Jewish communal development.

*Jewish Service Agencies.* Although having no direct bearing on Jewish education or on Jewish Day Schools, the position of Jewish Service Agencies vis-à-vis Jewish life affects the Jewish community as well as reflects the religious-cultural trends of the community. Jewish communal service agencies are beginning to recognize the importance of Jewish values and practices. More and more they are concerning themselves with the Jewish component of their programs. To this end Jewish orientation workshops for communal, social and group workers have been instituted by various agencies. The Jewish Orientation Training Seminar sponsored by the Jewish Education Committee of New York is an outstanding illustration of such a workshop.

Studies relating to Jewish content in Jewish communal service are becoming more numerous. National and local conferences of communal, social and group workers now include sessions on Jewish cultural topics. A good example of this were the number and variety of Jewish-oriented sessions at the annual meeting of the National Conference of Jewish Communal Service held in Atlantic City in 1960. Participating in the meeting were the NCJCS divisions: Community Organization, Family and Children's Services, Health Services, and Vocational Services. Present also, were the NCJCS affiliates: National Association of Jewish Center Workers, Association of Jewish Community Relations Workers and the National Council for Jewish Education. Also

10. Two papers were presented at the meeting held on November 15, 1962. *Philadelphia's Planning for Jewish Education* by Morris W. Satinsky; and a presentation of the findings of the study on *Financing the Jewish Day School and Related Factors* by Isaac Toubin.

holding its annual meeting in conjunction with the Conference was the American Jewish Public Relations Society.

The "most popular subjects in Jewish groups," according to Judah Shapiro, then acting president of the National Conference of Jewish Communal Service, "are Jewish values and the future of the Jewish community in America." (11)

*World Conference on Jewish Education.* A recent development of international scope in which the organized American Jewish community is involved is the World Conference on Jewish Education which convened in Jerusalem on August 12-17, 1962 under the auspices of the World Conference on Jewish Organization (COJO). Participating in the Conference were professional educators and communal and lay leaders representing almost all Jewish communities of the free world.

Among other things, the Conference appealed to Jewish parents "to give priority to the Jewish education of their children; to make the education . . . as rich and as intensive as possible; and to encourage their children to continue their Jewish education beyond the elementary level." The Conference called upon lay communal leaders "to devote themselves in an ever-increasing measure to the needs and to the problems of Jewish education in their communities." (12)

It urged all communities to "foster and support Jewish all-day schools as effective instruments of intensive education." (13) Similar pronouncements were made in the subsequent World Conference in Geneva in the summer of 1964.

*Zionist Organizations.* "Old-time" Zionism is a waning force in Jewish life. In search of a *raison d'être*—now that Israel is a reality and their mission mostly accomplished—American Zionists, through the Zionist Organization of America, Hadassah, and the American Zionist Council, and the Labor Zionists have adopted programs and platforms for Jewish education. The Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) have

11. Statement at the annual meeting, May 21, 1960.

12. *Appeal and Resolutions*, adopted by the World Conference on Jewish Education, August 1962.

13. *Ibid.* See *Resolutions of Workshop on the Jewish Day School*, Appendix 2, p. 254.

intensified their educational efforts through the National Council for Torah Education. These organizations have proclaimed their advocacy and support of the Jewish Day School as the most effective means of educating Jewish youth and insuring Jewish continuity. The 1956 Convention of the Zionist Organization of America issued a stirring appeal for the founding of Jewish Day Schools. To back up its position, the Jewish Agency, through its Departments of Education and Culture, and Torah Education and Culture, made nominal grants to encourage Jewish communities to establish new day schools. (14)

The various Zionist programs are motivated by a particular interest in the Hebraic, Israel-centered schools. Although their support of this type of day school has been limited, especially in light of their repeated expressions of the significance of the Jewish Day School, their public advocacy and identification with the day school movement is noteworthy.

#### DEVELOPMENTS IN GENERAL EDUCATION

Jewish educational endeavors reflect developments in general education. Because of the dual nature of its program (general and religious studies under one auspices) the Jewish Day School is particularly affected by changes in American education.

These developments involve a number of basic areas. In the post-sputnik era, Americans, as a whole, have become increasingly conscious of the importance of education. American educators have recently shown concern for greater intensification of learning and for higher standards. The school year has been lengthened to approximately 180 days (compared to 162 days in 1920). A greater emphasis on the sciences, mathematics and foreign languages has been evidenced. Concern has been demonstrated for special training of talented youth and for programs to meet the needs of retarded and handicapped learners. New teaching materials and teaching aids have been developed. Concerted efforts have been made to improve classroom methodology. Emphasis on individual initiative, self-study and group learning is

14. *The Hebrew Day School*, Department of Education and Culture, Jewish Agency, n.d.

apparent in many schools. The need for better teacher training and more creative supervision is being stressed. Developments like these in general education place greater responsibility—both educational and financial—upon the Jewish Day School.

The principle of equality for public and non-public students has been strengthened in numerous ways. The National School Lunch Act of 1946 provides lunch grants and surplus food to all school children. The United States Supreme Court decision of 1947 in the case of *Everson v. Board of Education* establishes the constitutionality of the provision of public bus transportation facilities to private religious school pupils by the states. The majority opinion made it clear that such transportation did not make "the slightest breach" of the wall of separation between church and state. In 1961 the Supreme Court upheld its 1947 decision.

Indeed, the past decades have witnessed greater federal, state and local aid for private schools in the form of free transportation, lunch subsidies and milk grants. This is particularly true in the State of New York. The Jewish Education Committee of New York maintains for the Greater New York day schools a special Yeshiva Services Department (organized in 1941) which channels government subsidies to the schools. In 1963-64, ninety-two Jewish Day Schools, 92 yeshivah day camps and 59 yeshivah residence camps participated in the School Lunch Program. Seventy schools and 72 yeshivah camps benefited from milk programs. Over one million dollars of cash value was received by the participating institutions in the form of actual cash for lunches, cash for milk and surplus commodities—an average of 28 dollars per pupil per year. In addition, the monetary saving in the cost of pupil transportation totaled more than one million dollars for the 1963-64 academic year. (15) In 1964, The Department of Yeshivoth of the Jewish Education Committee entered into an agreement with the federal government whereby kosher cheese is prepared and distributed to New York day schools participating in the School Lunch Program.

15. Information furnished by Carrie Lipsig, Director of Yeshiva Special Services Department, and Supervisor of School Lunch Program, Jewish Education Committee of New York.

The National Defense Education Act of 1958 (Section 305) provides government loans from a few hundred dollars to \$50,000 to non-profit private, elementary and secondary schools for the purchase of laboratory and other special equipment needed in teaching science, mathematics and modern foreign language. (16) Thirty-two Jewish Day Schools received \$395,199 in loans between 1958 and 1963. During the first three years of the program, twenty-eight yeshivot received a total of \$323,043 out of \$2,701,672 allocated to one hundred and eighty-seven private schools. (17) During the subsequent year, four Jewish Day Schools received a total of \$72,156 out of \$615,977 loaned to forty-four schools. (18) The second largest loan, \$40,000, granted between July 1, 1962 and June 30, 1963 was awarded to a Jewish Day School, the Yeshiva of Flatbush. The average loan granted to a Jewish Day School was \$11,975.

The Hebrew Academy of Greater Miami is an example of a school taking full advantage of the loan program. The NDEA loan has enabled the Academy to equip a separate section of its new building for science study, and to provide special experimental facilities for gifted children, and general laboratory facilities for elementary and junior high school departments. (19)

Parenthetically, it might be noted that the major reasons that more Jewish Day Schools, like other private schools, did not come into the NDEA program are: additional space for new or expanded facilities are not available; new construction or major renovation frequently required for the installation of new equipment is increasingly expensive; operating funds for new or additional programs are hard to raise; and some schools are still not familiar with the terms of the program. (20)

16. Five schools were the recipients of loans larger than \$50,000. The largest loan was granted to Cathedral High School in Springfield, Massachusetts, which received \$224,000 in 1959.

17. *Loan Applications Approved July 1, 1959 to June 30, 1962, Loans to Private Schools Programs*, Section 305, NDEA of 1958, Washington, D.C., Department of Health, Education and Welfare. (mimeographed)

18. *Loan Applications Approved July 1, 1962 to June 30, 1963, Loans to Private Schools Program*, Section 305, NDEA of 1958, Washington, D.C., Department of Health, Education and Welfare. (mimeographed)

19. Decker, George C., "NDEA Loans to Private Schools," *School Life*, Office of Education, Washington, D.C., April 1963, p. 21.

20. *Ibid.*

Recently a new dimension was added to the practice of governmental aid to non-public schools. On February 3, 1964 the U.S. Department of Health, Education and Welfare approved the acquisition of five acres of Mitchel Field property in Long Island by the Hebrew Academy of Nassau County at a seventy percent discount. (21) This is the first land grant ever awarded to a Jewish institution by the federal government.

The outstanding example of governmental readiness to render financial assistance to non-profit private and church-related schools was the signing into law of the Elementary and Secondary Education Act of 1965. This new law authorizes more than \$1,300,000,000 in federal funds to be channeled into educational enterprises. The titles of the Act that will be most helpful to the Jewish Day Schools are those that aim to:

- a) strengthen elementary and secondary school programs for educationally deprived children in low income areas;
- b) provide additional school library resources, textbooks, and other instructional materials, and
- c) finance supplementary educational centers and services.

Another governmental action—on the state level—favorable to Jewish Day Schools was the signing into law, in the Spring of 1965, of a bill requiring public school districts in the State of New York to lend textbooks to private and parochial school students in grades seven to twelve. The program which is scheduled to take effect September 1, 1966, requires that local school districts buy and lend textbooks to pupils who live in the districts, and who attend any school that complies with the state's compulsory education law. According to this bill, pupils attending private and parochial schools will be able to order any text approved for use in any school district in the state. Details of administering the loan system are left to the State Board of Regents and the local school districts up to ten dollars per pupil for the cost of the books. If this law stands up in the courts and is exploited fully it can mean as much as \$80,000 worth of texts per year for junior and senior high school pupils in Jewish Day Schools in New York.

21. "Hebrew Academy Calls Land Grant a 'Landmark' in American History," *Long Island Press*, February 4, 1964.

## SUMMARY

During the post-World War II years the American Jewish community demonstrated a tendency towards more positive Jewish identification. Though this new development did not reverse the trend of deculturation of the first half of the twentieth century, it is noteworthy indeed. Economic prosperity in the United States has helped set the stage for the changes while the sharp increase in the percentage of native born American Jews (due largely to immigration legislation) and its resulting acculturation underscore the significance of this trend.

A number of conditions, in and out of the American community, have a direct bearing on the revival of interest in Jewish life. Basically, these motivating factors are: The Nazi holocaust, the establishment of the State of Israel, the spirit of religious revival in the United States, the displacement of the melting-pot theory with the concept of cultural pluralism and a greater acceptance of religious and ethnic differences.

The renewed interest in Jewish life has been accompanied by growing Jewish communal and organizational concern for Jewish education. This has been evidenced on the local level in the activity of the community councils and federations and, on the national scene, in the programs and pronouncements of the Council of Jewish Federations and Welfare Funds, Israel-centered organizations, and Jewish service agencies.

All these developments in the Jewish community affect the development of the Jewish Day School. Aside from these Jewish factors a number of significant changes in the general American education scene have influenced the pattern of growth of this educational institution.

## CHAPTER 2



### IN EARLY AMERICA

#### FIVE PERIODS OF DEVELOPMENT

The Jewish Day School in America has exhibited five distinct stages of development. These are:

1654-1785: Colonial Times

1786-1879: Century of Growth and Decline

1880-1916: The Pioneer Yeshivot

1917-1939: Emergence of the Modern American Yeshivah

1940-1964: Era of Great Expansion.

The first two periods which have no direct bearing on the current day school movement are treated in this chapter.

Although there were Jewish Day Schools in the United States in the eighteenth and nineteenth centuries, the present Jewish Day School is not an offshoot of any earlier type of Jewish all-day school in this country. It bears little resemblance to the school founded in New York City in the eighteenth century by the Spanish and Portuguese Congregation, Shearith Israel (1), or to the all-day school conducted by this synagogue from 1755 to 1775, or to the day schools that flourished in the mid

1. Generally referred to erroneously as the *Yeshibat Minbat Areb* which was not a yeshivah. *Yeshibat Minbat Areb* was the name given to the meeting place for the congregation, and to the group of officials who met there regularly to consider synagogue and communal affairs.



1800's under the sponsorship of German and Polish congregations, or to the "mission" school of the Hebrew Free School Association established in 1865. For the most part, the Hebraic curriculum of these schools was limited to rote Hebrew reading, translation of a few portions of the Pentateuch and Prayer Book, a little catechism and the cantillation of the Torah and prophets. The major areas of study of the present yeshivot—Hebrew language, Jewish history, Bible and Talmud with commentaries—were nowhere in evidence in these institutions.

#### COLONIAL TIMES: 1654-1785

The development of the Jewish Day School in the United States, before the beginning of the modern Jewish Day School movement, was sporadic and uneven. Prior to the War of Independence Jewish children invariably studied under private tutors or attended small Jewish schools, since all non-Jewish schools were denominational. Although the Hebrew studies received primary attention, particularly before 1755 when they were taught to the exclusion of any other subjects, the level of instruction was not high in terms of current day school standards. *Siddur* reading and translation and synagogue rituals were often the extent of a child's education. (2) From approximately 1755 on, the Jewish schools began to include secular studies in their curricula because they wanted to avoid secular training under non-Jewish sectarian auspices. (3)

Little is recorded about the sponsorship, organization and leadership of the schools prior to the Revolutionary War. From available knowledge one might surmise that there were no all-day schools of note. Whatever schools were established followed the existing pattern of individual tutelage or small private or congregational units which placed increasing emphasis on secular studies towards the end of the Colonial Times period.

2. Edwin Wolf 2nd and Maxwell Whiteman, *The History of the Jews of Philadelphia From Colonial Times to the Age of Jackson*, Philadelphia, Jewish Publication Society, 1957, p. 41.

3. Hyman B. Grinstein, *The Rise of the Jewish Community of New York 1654-1860*, Philadelphia, Jewish Publication Society, 1945, p. 228.

## CENTURY OF GROWTH AND DECLINE: 1786-1879

*New York City* (4)

Between the end of the Revolutionary War and 1879, a period of ninety-three years, many day schools existed under various congregational and private auspices. Most of the day schools established during this time lasted only a few years. Some ventures were relatively more durable. The Shearith Israel synagogue conducted an all-day school from 1808 to 1821, with some interruptions. In 1842, the Rev. Samuel M. Isaacs, minister of the B'nai Jeshurun Congregation, converted its afternoon school into an all-day school called the New York Talmud Torah and Hebrew Institute. In 1843, eighty boys were enrolled in this school. Although it achieved relatively good results the New York Talmud Torah and Hebrew Institute was forced to close its doors after five years of operation.

Congregation Anshe Chesed sponsored an all-day school for twelve years, from 1845 to 1857. In 1847, under the guidance of its rabbi Max Lilienthal, who also served as spiritual leader of two other German synagogues, the Anshe Chesed school merged with the schools of the other two German congregations to form the Union School. This combined day school thus became the largest Jewish school of the nineteenth century, with a registration of two hundred and fifty pupils. However, it was not destined to become an important educational institution. The Union School was closed after only one year of operation when the union of the three synagogues was dissolved in 1848.

The height of day school growth in the nineteenth century in New York was reached in 1854 when 857 pupils were taught by thirty-five teachers in seven Jewish schools. Dr. Hyman Grinstein, a recognized authority in American Jewish history, estimates that the peak enrollment might have been in 1855 when "the total number of students in both the congregational and

4. The information presented in this section is based largely on: Hyman B. Grinstein, *The Rise of the Jewish Community of New York 1654-1860*, The Jewish Publication Society of America, 1947, Chapter V, p. 81-99, and Chapter XII, p. 225-259.

private schools reached over 1,000, with 800 in the congregational schools." (5)

During the period of heightened growth, two day schools were established by leading congregations in New York. Although they showed promise for continued development both schools were extremely short-lived. Within a year of its founding, in 1853, the B'nai Jeshurun Educational Institute had an enrollment of 177 pupils. However, by November 1855, it closed because of the rapidly growing trend towards the public school. The Shaarey Zedek Hebrew National School, founded by Congregation Shaarey Zedek in 1853, met with a similar fate in 1856.

In 1856 the Hebrew Free School was organized by the Hebrew Free School Association. This group was formed by representatives of the various Congregations in New York City to counteract the Christian missionary schools in the poor Jewish neighborhoods and, at the same time, to "exert a refining influence" upon the Jewish children of these districts. The Hebrew Free School was eventually converted into a supplementary educational institution.

The growth of the Jewish Day School in the early and mid 1800's was due, in large measure, to the attitude of Jews towards public education. The newly arrived immigrants as well as some of the native American Jews refused to send their children to secular schools permeated with Christian influences. The "monitorial system" employed in the public school was unsatisfactory to many Jews. Under this system scores of children were instructed by one teacher assisted by "monitors," generally older pupils, whose knowledge and teaching ability, by the sheer limitation of their age and experience, was far from satisfactory. Most Jewish leaders, among them Reverends Isaac Leeser, Max Lilienthal, Robert Lyon, J. J. Lyons and Dr. Morris Raphall, strongly advocated the founding and support of day schools as the only solution for the necessary dual training of Jewish children.

The Hebraic achievements in the day schools of this period left much to be desired. There are a number of factors con-

5. H. Grinstein, *op. cit.*, p. 564, footnote 27.

tributing to the meager educational results in these schools. In the first instance, "the overwhelming majority of immigrants were not of learned stock; they were common folk who had mastered only a minimum of Jewish education and were satisfied with less than that minimum for their children." (6)

Secondly, the Jewish community placed increasing importance upon secular education. By the end of the War of Independence, all Jewish schools included secular subjects in their programs. Gradually, after that, they reduced the time allotted to Hebrew studies.

The constant interruption of schooling and the frequent changes in the course of study also contributed significantly to the poor achievement. Finally, the shortage of qualified professional teachers made good educational attainment almost an impossibility.

The closing of schools during this period and the gradual disappearance of the Jewish all-day school shortly after the Civil War were due to a variety of reasons. "American conditions were such," states Grinstein, "that Jewish education had to become secondary to secular training." (7) The secularization of the public schools, the prohibition of the use of sectarian books in these institutions, their better management and supervision, added to their free tuition helped bring about the collapse of the Jewish Day School. The financial structure and "slender resources of the Jewish community" contributed to the downfall of this nineteenth century institution. Many parents who preferred to send their children to a Jewish Day School found the high tuition costs prohibitive. There was no Jewish communal agency or Jewish Welfare Fund to help maintain these synagogue-sponsored schools and to help curtail the rising tuition fees.

It is interesting to note that in this period there was opposition from the Jewish community to the day school. Many German-born members of B'nai B'rith were against day schools. At least one Jewish leader opposed them on the grounds that they led

6. *Ibid.*, p. 226.

7. *Ibid.*, p. 230.

toward separatism. Isaac Mayer Wise, leading Reform rabbi of the period, at first favored the establishment of Jewish Day Schools; but later he opposed this movement.

### *The Country at Large*

Besides the schools in New York, Jewish Day Schools existed for short periods of time in the mid-nineteenth century in a number of other cities.

In Philadelphia the Hebrew Education Society organized an elementary day school in 1851. The high scholastic level of this school was recognized by a special act of the state legislature which ruled that its graduates were to be admitted to the local high school without having to take the customary entrance examinations. The Hebrew Education Society School continued as an all-day school for nearly thirty years. (8)

Also in 1851, a school providing a dual religious and secular program was founded in Baltimore. This school was discontinued after a number of years.

The Orthodox Kehillath Ansche Maariv Congregation of Chicago established a day school in 1853. Organized by German Jews, it was patterned after the parochial-type school in Germany where attention was given to the common branches of learning with supplementary instruction in Jewish religion, Hebrew prayers and Bible reading in the German translation. In the Kehillath Ansche Maariv school "ten hours of weekly instruction were given to German and grammar, eight hours weekly to English; prayers and readings from the Pentateuch were given five hours weekly, and catechism in the Jewish religion and history were discussed two hours weekly. Arithmetic, geometry, drawing, singing and geography were also taught. The common school branches were presided over by non-Jewish teachers while Hebrew was taught by the congregation's cantor, shoket or rabbi." (9) This school continued to function for twenty years.

8. Julius Greenstone, "Jewish Education in the United States 1914-15," *American Jewish Yearbook*, Jewish Publication Society, 1915, p. 94-95.

9. Richard C. Hertz, "Reform Jewish Education in Chicago," *Jewish Education*, 20:2, Spring 1949, p. 34.

When a small but highly articulate group of people seceded from Kehillath Ansche Maariv in 1861 to form Chicago's first Reform temple—Chicago Sinai Congregation—it established a parochial school similar to the K.A.M. school. The Jewish subjects were taught by the rabbi, Dr. Bernard Felsenthal, who resigned in 1864 and organized the Zion Congregation. In that year he formed a new parochial school as part of his new congregation and taught there. By 1871 both schools had closed. (10)

Three day schools similar to the Kehillath Ansche Maariv School in Chicago were organized in 1854 in other cities—in Boston, by Congregation Anshe Shalom; in Albany, by Congregation Anshe Emeth; and the Talmud Yeladim Institute by a synagogue in Cincinnati. By 1870 these schools had ceased to operate. (11)

### *The New York Talmud Torah and Hebrew Institute*

Of the various day schools that were founded in the United States prior to the immigration of Jewish masses from Eastern Europe, the New York Talmud Torah and Hebrew Institute, organized by Samuel M. Isaacs, most closely approximated the modern yeshivah. Generally, in the day schools during this period, only one teacher was employed to instruct all subject matter, both Hebrew and secular. He was usually the *hazzan* (sexton, cantor or reader) of the congregation. The *hazzan* was a layman with no special training, neither for his position of leader of services, nor for his work as a pedagog. His claim to office was a good voice and knowledge of the melodies of the service. However meager his Judaic background, he probably was more learned than most of his fellow Jews. And, for lack of an ordained rabbi, he was frequently considered minister of the congregation. More often than not, the *hazzan* was a volunteer, rather than a salaried official.

In contrast to this *hazzan*-teacher arrangement, the pupils in the New York Talmud Torah and Hebrew Institute were instructed by two professional pedagogs, a secular studies teacher

10. *Ibid.*

11. Julius Greenstone, *op. cit.*

and a Hebrew teacher. Rev. Isaacs, who was initially engaged to serve both as *hazzan* and minister (he also preached) of Bnai Jeshurun, because of his Jewish knowledge, acted as head of the school, but did not teach.

The Jewish academic achievement in the New York Talmud Torah and Hebrew Institute surpassed that of the other day schools. Grinstein underscores this fact. "At an examination in this year (1843), the highest class proved that it could translate nearly all of Genesis. In 1845, this class could translate most of the Pentateuch, and two of its members were able to read and translate *Rashi* (major commentary of the Bible), an accomplishment that was almost unheard of in the city at that time." (12)

There was yet another difference between the New York Talmud Torah and Hebrew Institute and the other day schools of the eighteenth and nineteenth centuries. All the schools were congregational schools. (13) Although the New York Talmud Torah and Hebrew Institute was sponsored by B'nai Jeshurun, Rev. Isaacs attempted to conduct the school as communal enterprise. He did not succeed, however, in converting it into a community project. His plan for a meeting at which delegates of the various synagogues would discuss communal support for the school was voted down by the other congregations. Without the communal support he sought, the school could not continue its operation.

### *Implication of Decline*

The fact that none of the day schools organized during the Century of Growth and Decline continued through the 1870's makes it quite clear that the modern Jewish Day School is not a result of the gradual maturation of the American Jewish education system. The birth and growth of the modern American yeshivah was brought about by developments in Jewish life and in Jewish education in the United States during the end of the nineteenth century and during the first half of the twentieth century.

12. Hyman B. Grinstein, *op. cit.*, p. 232.

13. The *Union School* (1847-48), supervised by Max Lilienthal, was an inter-congregational effort of the three congregations to which he ministered.

## CHAPTER 3



# THE PIONEER YESHIVOT

1880-1916

### THE TRADITION OF YESHIVAH EDUCATION

The American yeshivah of today has its roots in the European setting of yesterday. One writer states it simply. "Immigration (at the end of the nineteenth century) brought talmudically-trained Jews to the United States. These were dissatisfied with the Jewish education they found in America, especially with the total absence of provision for the study of Talmud. They opened Talmudical Yeshivoth." (1) But this does not tell the whole story of the European Jewish setting which was rooted in the rabbinic traditions of Judaism. To understand the religious motivation and the educational philosophy of the European Yeshivah one must grasp the meaning of the long tradition of Jewish education from ancient times onward, and its impact upon the European Jewish community.

Jewish education occupies a unique position in Jewish life. The study of *Torah* (which includes the Pentateuch, Prophets, Sacred Writings, Talmud, the Rabbinic commentaries and other religious writings) is a cardinal principle of the Jewish faith. (2) Knowledge and study are not only a means to religious

1. Uriah Z. Engelman, *All Day Schools in the United States, 1948-1949*, New York, American Association for Jewish Education, 1949, p. 4.

2. *Talmud*, Tractate Peah 1a.



and ethical behavior but are in themselves a mode of worship. Indeed, the Jewish liturgy reflects the fact that worship finds expression on the intellectual as well as the esthetic and the emotional planes as it combines the moment of prayer with study.

In the Talmud there is a proliferation of statements emphasizing the cruciality and significance of educating the young. For example, "it is prohibited to live in a city in which there is no *melamed tinokot*" (teacher of the young). (3) Nothing, save matters of life and death, are important enough to postpone the learning of Torah. (4) So crucial was Torah study deemed for the survival of the Jewish people, that one of the causes enumerated in the Talmud for the destruction of Jerusalem was "the neglect of the education of children." (5) Schooling was not to be interrupted, even for the rebuilding of the Temple. (6) During the post Bar-Kokhba years, in face of the interdiction of Torah study by the Romans, the highest rabbinic authority of the times ruled that Torah learning must go on regardless of the consequence, including the threat of capital punishment. (7) The esteem and power ascribed to Torah study by the Talmud is underscored by the episode in which Rabbi Yohanan ben Zakkai attempted to remove the curse of premature deaths that afflicted a family in Jerusalem by recommending, "go and study the Torah and you will live." (8)

In Eastern European Jewish communities a *yeshivah bohur* (a young man trained in a yeshivah) was expected to be a life-long student of the Torah. There were no excuses for not studying the Torah as much as possible. Neither poverty, nor the pursuit of a livelihood, nor the raising of a family could free a Jew from the obligation of *Talmud Torah* (the study of Torah).

Many of the East European immigrants during the last decades of the nineteenth century and the beginning of the twentieth century brought with them this ideal of "learning for learning's

3. *Talmud*, Tractate Sotah 22a.

4. *Talmud*, Tractate Yomah 35b.

5. *Talmud*, Tractate Sabbath 119a.

6. *Talmud*, Tractate Sabbath 119b.

7. *Talmud*, Tractate Kiddushin 40b.

8. *Talmud*, Tractate Rosh Hashannah 18a.

sake" and the zeal for establishing the primacy of Torah study in Jewish life.

#### BEGINNINGS OF THE FIRST MODERN YESHIVOT

The founding of yeshivot in this country seemed inevitable with the arrival of immigrants fired with spirit of traditional Jewish learning. The first yeshivot—Yeshibath Etz Chaim (1886), the Yeshibath Rabbi Yitzchak Elchanan (1897), and those established in the first decade of the twentieth century—were schools of learning patterned after the parent institution in Eastern Europe.

In addition, however, the first yeshivah in America was organized as a dual program school. According to the Constitution of the Society of the Machzike Jeshibath Etz Chaim, "The purpose of this Academy shall be to give free instruction to poor Hebrew children in the Hebrew language and the Jewish religion—Talmud, Bible and *Shulhan Aruk*—during the whole day from nine in the morning until four in the afternoon.

"Also from four in the afternoon, two hours shall be devoted to teach the native language, English, and one hour to teach Hebrew—*Loshon Hakodesh*—and Jargon (Yiddish) to read and write.

"The Academy shall be guided according to the strict Orthodox and Talmudic Law and the custom of Poland and Russia." (9)

The general studies, which included grammar, arithmetic, reading and spelling, were incorporated into the curriculum because of the apprehension of the older generation regarding the atmosphere and influence of the public school on religious youths. The addition of secular subjects was "little more than a concession to the demands of the day. Nevertheless, the new educational formula was to pave the way for the integration of the two streams of cultural values that the immigrant Jews in America were being called upon to preserve." (10)

9. Alexander M. Dushkin, *Jewish Education in New York City*, New York, The Bureau of Jewish Education, 1918, p. 480.

10. Gilbert Klaperman, "The Beginnings of Yeshiva University," doctoral dissertation, Yeshiva University, 1955.

Gradually, the scope of the general studies curriculum widened. "As time went on the English Department [of Yeshibath Etz Chaim] was frequently examined by the City's Board of Education and many of the highest classes were reported to have successfully passed the tests for admission to City College. Several parents of graduates of Etz Chaim published a glowing testimonial to the efficiency of the school thanking the directors . . . from the depths of their hearts . . . for the excellent education that the Yeshiva gave their children in Jewish and other subjects. In a short period of four years, these children of less than 12 years of age completed a course ranging from beginner's *Humash* through *Gemara* and *Tosafot*. Besides, they completed the public school curriculum in a short time and entered City College." (11)

The Jewish Communal Register, published by the *Kehillah* (Jewish Community) of New York City in 1918, sheds light on the early development of the first American yeshivah.

*Yeshibath Etz Chaim* (The Rabbinical College of America). In the same year that the Seminary was organized (1887) (12) there was incorporated in this city the first American Yeshibah, under the name of *Yeshibath Etz Chaim*. On the one hand, it differed from the usual American Talmud Torah in that it laid greater stress on the study of the Talmud, and also in the fact that it offered secular studies together with the Jewish curriculum. On the other hand, it differed from its European prototype in that its pupils were young boys rather than advanced students, the school being an intermediate Talmud Cheder rather than a Talmudical academy. But the year 1897 saw the origin of the first higher American Yeshibath, the *Yeshibath Yitzchak Elchannan*, or the Rabbi Isaac Elchannan Theological Seminary. It arose as the result of the desire on the part of a number of immigrant young men to continue their Talmudic studies in this

11. Gilbert Klaperman, *op. cit.*, p. 52. Quotation from *Yiddish Tageblatt*, October 12, 1910. Vol. 26, No. 228, p. 10B.

12. Actual date of founding is March 15, 1886. See: Klaperman, Gilbert, "Yeshiva University: Seventy-five Years in Retrospect," *American Jewish Historical Quarterly*, 54:1, 2, p. 5. It was incorporated on September 15, 1886. *Ibid.*, p. 42.

country. After a separate existence for almost twenty years, these two Yeshibaths combined in 1915 into the *Rabbinical College of America*, with Dr. Bernard Revel as its president.

The Rabbinical College, situated at 9-11 Montgomery Street, is a Jewish parochial school, with elementary, high school and collegiate courses. In its elementary and high schools, both Jewish and secular studies are taught. In its more advanced grades, only Jewish studies are offered, the students being given the opportunity to attend at the same time one of the colleges of the city. It has a total enrollment of 170 pupils, of whom 90 are in the elementary grades, 40 in the high school, and 50 are pursuing more advanced studies for the rabbinate. The course of study for the advanced, or senior class, which includes the reading of all the important Jewish medieval and modern commentaries on the Bible; the Targumim; Halachic and Hagadic Midrashim; the Babylonian and Palestinian Talmuds; and the Codes. Courses in Jewish History, Homiletics, and Public Speaking are also offered. Ordination (*S'micha*) is conferred by the college upon its graduates individually, after written and oral examinations. Several of its graduates are now holding positions as Rabbonim of Orthodox Congregations in different parts of the country. (13)

#### YESHIVAH PATTERN FOR THE TWENTIETH CENTURY

The yeshivot that were organized in the first four decades of the twentieth century generally followed the dual pattern established by Yeshibath Etz Chaim. Actually, the introduction of secular studies as part of the yeshivah program is not without precedence in the European setting. The position of Rabbi Naphtali Zevi Judah Berlin (known as the Netziv), the renowned head of the equally famous Volozhiner Yeshivah in Russian Lithuania, on the question of secular study is quite clear: "Even if Torah must be taught in combination with secular studies, we should gladly do so, rather than drive away our youth from our midst. It is preferable that secular studies be con-

13. *Jewish Communal Register 1915-18*, Kehillah (Jewish Community of New York City), New York 1918, p. 1201.

ducted under religious auspices and in a religious atmosphere than have our youth leave our fold completely.” (14)

It is interesting to note that an attempt, in 1882, by Rabbi Yitzchak Yaakov Reines, founder of the Mizrachi movement, to introduce secular studies within the framework of his yeshivah in Lida, Poland, failed because of widespread Jewish opposition to this idea. However, he succeeded in 1905 to include secular studies in the yeshivah curriculum. (15)

In Western Europe, the combination of secular and Jewish studies under the roof of a traditional Jewish school was not a foreign notion. Rabbi Samson Raphael Hirsch, the revered leader of the Jewish community in Frankfort, Germany, was known to have urged “harmony” between the religious and secular disciplines. It was under his leadership that the first Jewish all-day school, the Bürger-und Realschule, whose motto was *Torah Im Derech Eretz* (Torah with worldly knowledge), (16) was founded in Frankfort, in 1853. In essence, this philosophy of the union of secular learning with Judaic learning and Jewish traditional observance was advanced as early as the 1820's by Rabbi Jacob Ettlinger, Rabbi Hirsch's teacher in Mannheim, Germany. In 1915 these views gained for Dr. Bernard Revel, president of the Rabbi Isaac Elchanan Theological Seminary, the first yeshivah high school in America offering a dual program of studies. The yeshivah high schools which followed were essentially patterned after the Talmudical Academy—the name given to the first yeshivah high school to symbolize the two disciplines it integrated.

During the first decade of the twentieth century three yeshivot were established in New York City, the Rabbi Jacob Joseph

14. Quoted in Howard Levine, “The Non-observant Orthodox,” *Tradition*, New York, Rabbinical Council of America, Vol. 2, No. 1 (Fall 1959) p. 5. To this Rabbi Levine adds his own parenthetical remark: “A prophetic statement of the effectiveness of the Yeshiva movement in America.”

15. “Rabbi Yitzchak Yaakov Reines,” in *Rabbi Shmuel Shapiro and His Generation* (Hebrew), New York 1964, p. 142–143. Quoted in Klaperman, *Yeshiva University: Seventy-five Years in Retrospect*, footnote, p. 4.

16. This motto may be translated in a number of ways: Torah together with a worldly occupation; Torah and work; Torah and the way of the land. Essentially, the term implies the combination of Judaism and modern (Western) culture.

Yeshivah (1900), the Yeshivah Rabbi Chaim Berlin (1906), and the Talmudical Institute of Harlem (1908). By 1916, these schools together with the Rabbi Isaac Elchanan Theological Seminary (combined with Yeshibath Etz Chaim in 1915) had an enrollment of almost 1000 students. The Jewish Communal Register reports about the status of these schools in 1916:

There are four Jewish parochial schools in America, all of which are situated in New York City. Whereas the weekday school supplements the public school, the Jewish parochial school *substitutes* it, teaching both Jewish and secular subjects. The Jewish studies are taught from 9 A.M. to 3 P.M., and the secular subjects are taught from 3 to 7 P.M. All of the 985 pupils of these schools are boys.

The secular curriculum in these schools, consisting of 4,800 hours of instruction, provides for fewer hours than does the minimum public school curriculum of New York, which calls for 7,190 hours for the seven year course. But this difference is chiefly due to the fact that the parochial schools do not teach certain of the subjects, such as elementary science, manual training, music, etc. In the fundamentals (English, mathematics, geography, penmanship, etc.), the parochial school provides for practically as many hours as does the minimum public school curriculum.

The Jewish curriculum, giving over 10,000 hours of instruction during the seven years of the course, is much more intensive than the curriculum of the weekday schools, in which about 2,600 hours of instruction are given. The central subject of the curriculum, especially beyond the fourth year of study, is the Talmud, to which 20 percent of the total time is devoted. The Jewish teaching staff consists of 54 teachers, whose language of instruction is Yiddish. The annual cost of instruction is \$70.00 per child, so that Jewish parochial education costs approximately \$70,000.00 annually. (17)

#### LACK OF FULL-SCALE SUPPORT FOR EARLY YESHIVOT

A number of conditions hampered the full-scale Jewish support of Yeshibath Etz Chaim and also seriously impeded the

17. *Jewish Communal Register*, 1917-18, p. 394.

development of an all-day school system in the end of the nineteenth century and in the early part of the twentieth century. Three major reasons for the reluctance of many early Jewish immigrants to accept the day school idea may be advanced: (18)

(1) The recent immigrants faced serious problems of adjustment to America, and, in view of their compact Jewish environment which was reinforced by their traditional home life and by the synagogue, they did not consider Jewish education a serious problem. (19)

(2) Although the majority of the Eastern European immigrants had strong religious orientation they preferred public schooling for their children.

Thus the Russian Jew who for years had been excluded from the educational instructions of his native land found himself free to send his child to public school—an opportunity that he eagerly seized and widely used. (20)

(3) The early immigrant was so overwhelmed by economic difficulties that he could not entertain the thought of financing an all-day school system of education. (21)

When these conditions no longer prevailed for the majority of Jews in the United States, the Jewish Day School movement began to demonstrate remarkable growth.

#### JEWSH DAY SCHOOLS IN CANADA

In 1959 Canadian Jewry celebrated its two hundredth anniversary. From its modest beginnings in Quebec City until 1896, when its numbers were considerably augmented by mass immigration to the Province of Quebec, the Canadian Jewish community remained a small settlement concentrated chiefly in two cities, Montreal and Quebec City.

18. Louis Nulman, *The Parent and the Jewish Day School*, Scranton, Pennsylvania, Parent Study Press, 1956, p. 3.

19. Noah Nardi, "The Growth of Jewish Day Schools in America," *Jewish Education*, 20:1, Fall 1948, p. 31-32.

20. Emanuel Gamoran, *Changing Conceptions in Jewish Education*, New York, The Macmillan Co., 1942, 11, p. 61.

21. Alexander M. Dushkin, *Jewish Education in New York City*, New York, The Bureau of Jewish Education, 1918, p. 73, 213-14.

Some form of Jewish education for children probably took place in the first Jewish settlements in Canada. The earliest record of a day school is the year 1875. In that year "the Protestant School Board in Montreal supported two small schools for Jewish children conducted by the two synagogues which were at that time in existence in Montreal." (22) Another day school, the Baron de Hirsch Hebrew Day School established in 1890 existed until 1907. (23).

22. *Brief submitted by the Canadian Jewish Congress to the Royal Commission of Inquiry on Education*, Montreal, Canada, March 1962, p. 4.

23. *Ibid.*



## CHAPTER 4



# EMERGENCE OF THE MODERN AMERICAN YESHIVAH

### TWO DECADES OF DEVELOPMENT: 1917-1939

The fourth period in the history of the Jewish Day School in America is significant because the beginnings of an American Jewish Day School movement gradually became discernable during this time. Twenty-eight yeshivot were founded between 1917 and 1939, an imposing record following in the wake of two decades of pioneer activity.

The fourth period may be divided into two sub-periods: the pre-depression or post-World War I decade, 1917-1928; and the post-depression or pre-World War II decade, 1929-1939. In the first decade (1917-1928) twelve schools were established in New York City, one school in Baltimore, Maryland and one in Montreal, Quebec. By 1928, there were seventeen Jewish Day Schools in America with an enrollment of 4,290 pupils.

During the second decade (1929-1939) eleven yeshivot were founded in New York, and one each in Dorchester, Massachusetts; Union City, New Jersey; and Toronto, Ontario. Only two schools were organized between 1929 and 1935, and there was but a slight increase in pupil enrollment during this time. The temporary halt in the founding of new schools was caused apparently by the economic crisis. Between 1935 and 1939

thirteen yeshivot were founded and enrollment increased more than 160 percent, from 4487 to about 7000 pupils. By 1939 there were thirty-two Jewish Day Schools in six communities (1) located in four states and two Canadian provinces.

The patterns of growth of almost all yeshivot established in the fourth period were similar. Generally, the schools opened with a handful of children—often as few as four pupils—in a kindergarten or first grade class. In some instances, two classes—kindergarten and first grade—were opened initially. The yeshivot were housed during the first few years of their existence in a variety of modest facilities, such as the vestry rooms or basement of a local synagogue, an old Talmud Torah building, or a converted store or house.

The schools added grades annually despite mounting budgetary difficulties. Occasionally, the regular yearly addition of a new class was interrupted for financial reasons or other pressing problems. Yet, with typical stubbornness, the schools managed to survive and to grow.

One school, the Jewish People's School of Montreal, which was formed in 1928 with a relatively large registration of twenty-six pupils in the kindergarten, exhibited an interesting, atypical process of growth. New classes were opened only every second year until 1941 for the following reasons:

"The slowness of its growth during the first few years is explained by the fact that the governing board wished to test the success of the undertaking at each step before proceeding to the next. It felt that sending out an entire class into the public school would prove conclusively how well the children were prepared for public school work, and would consequently raise the prestige of the all-day school. Secondly, the all-day school was a costly undertaking, and its financial position was at times extremely precarious. But the most important factor was the physical condition of our school: the rooms were small and the accommodations on the whole unsatisfactory. Its popularity, however, encouraged us to appeal to the Montreal Jewish community for funds to erect a large school building. The money was forthcom-

1. New York is considered one community.

ing, and the new building was opened in June 1941. The following year it was already too small for our needs." (2)

The school enrollments during the fourth period were modest, ranging from 10 to 1000 pupils. At the end of this period the largest day school in the country was the Yeshivath and Mesivta Torah Vodaath with approximately 1000 pupils enrolled in its elementary, junior high and senior high schools and in the seminary department organized shortly after its founding.

#### AUSPICES AND ORIENTATION

The new schools of this period were all founded in densely populated Jewish areas of New York, particularly Boro Park, Crown Heights, Flatbush, Williamsburg, Brownsville, East New York and the East Bronx. Once established in their respective neighborhoods, the yeshivot attracted students from outlying areas. Many parents, desiring a Jewish all-day education, not available to their offspring in their immediate communities, moved into the various day school neighborhoods.

The yeshivot organized between 1917 and 1939 were sponsored and maintained by the local Jewish communities in which they were located. Exceptions to this mode of support were the Yeshivath and Mesivta Torah Vodaath in Brooklyn, and the Mesivta Tifereth Jerusalem in Lower Manhattan. These yeshivot drew upon Jewish communities outside of their respective locales for financial assistance. This was accomplished by *meshuklakim* (solicitors) who visited synagogues and homes of individuals, by synagogue appeals, by advertisements in the Yiddish Press, by *pushkas* (charity boxes) in homes, stores and synagogues, and by appeals via the Yiddish radio programs of the larger Jewish communities.

In their early development, the yeshivot initially reflected the ideological orientation of the founders. Gradually, however, they mirrored the needs of their respective communities and the influence of their lay boards and parent groups. Examples of school programs which changed with the particular require-

2. Shlomo Wiseman, "The Jewish People's School of Montreal," *Jewish Education*, 20:1, Fall 1948, p. 60.

ments of the lay communities are the Hebrew Institute of Boro Park (Yeshiva Etz Chaim) and the Yeshivath and Mesivta Torah Vodaath.

The Hebrew Institute of Boro Park, the first yeshivah to introduce Hebrew as the sole language of instruction in the religious studies department, underwent two basic curricular changes during its early growth as a result of changing communal needs. "At the time of its founding (1917), a question arose as to the methods to be used in teaching Hebrew and the subjects involving the use of Hebrew. Some advocated the translation method, either into Yiddish or English, while others favored the so-called natural method, or *ivriyth b'ivriyth*, then a comparatively recent innovation. This difference of opinion was reflected in the early history of the yeshivah. Most of the classes were instructed in English, while some of the older groups were taught in Yiddish. In the course of time, however, the *ivriyth b'ivriyth* method won out. A Hebrew kindergarten was established, and an eight year curriculum adopted. This more or less determined the character of the school." (3)

During the first decade and a half of its existence, the program of the school reflected a Hebraic national philosophy. In the early 1930's, under the influence of new Orthodox immigrants, the religious studies program was reorganized. The study of *Humash* (Pentateuch), *Rashi* and *Shulhan Aruch* (Code of Jewish Law) was greatly intensified, and Talmud was taught in Yiddish to prepare students to continue in yeshivah high schools where Yiddish was used. In time, however, Talmud instruction was resumed in Hebrew.

Yeshivath and Mesivta Torah Vodaath, founded in 1918 in Williamsburg, by a group of religious Zionists, also underwent changes during the first years of its existence. During the 1930's the study of Bible and Talmud was intensified, and Hebrew language and literature eliminated from the school curriculum. Beginning with the fifth grade Talmud was the major subject in the curriculum. Under the leadership of Rabbi Shraga Faivel

3. Moses I. Shulman, "The Yeshiva Etz Hayim Hebrew Institute of Boro Park," *Jewish Education*, 20:1, Fall 1948, p. 47.

Mendlowitz, who directed the school from 1923 until his death in 1948, the Yeshivath and Mesivta Torah Vodaath grew rapidly and became the leading exponent of the Talmud-centered yeshivah.

The yeshivot were generally founded as independent institutions with no official or binding association with any congregations. These communally based schools became the prototypes for future day schools. Atypical to this non-congregational pattern was the Yeshivah of Crown Heights which is the earliest example of the successful combination of a Jewish Day School and a synagogue under one auspices. In this particular instance, the yeshivah houses the synagogue which provides substantial financial revenue (\$50,000 in 1964) to the school. The management of both the school and synagogue are under one administration. In fact, until his retirement from active leadership of the day-to-day operation of the yeshivah, Rabbi Joseph Baumol served as both principal of the school and spiritual head of the synagogue. Notwithstanding its congregational affiliation, the Yeshivah of Crown Heights was a communal school open to all Jewish children in the neighborhood.

#### APATHY OF COMMUNAL LEADERS

Many of the newly organized schools met with indifference of parents and communal leaders. Two examples will suffice. The Shulamith School for Girls, which opened in 1929 in the Boro Park section of Brooklyn with four pupils, almost closed after a few years of operation because of lack of sufficient enrollment.

The establishment, in 1917, of the Hebrew Parochial School of Baltimore (renamed, in 1933, Yeshivat Hofetz Hayim, in memory of the famed scholar Rabbi Israel Meir Hakohen of Radin, Lithuania, and now more popularly known by its anglicized name Talmudical Academy) met with particular apathy and even opposition of local lay leaders and Jewish educators. Despite the evident superiority of the curriculum and achievements of the Hebrew Parochial School over the various afternoon Hebrew schools in Baltimore, the indifference continued for many years. In 1925 one observer noted: "The school has the

potential of becoming a major educational institution. Yet, only 80 children are enrolled in it." He complains, "Besides the negative attitude of some communal leaders and professional educators, it is the fault of parents who prefer public school education for their children," and also of "the few lay leaders interested in the school who are complacent and satisfied with its accomplishments." (4) The zeal of some of its founders and the dedication of its principal, Rabbi Eliezer Samson, helped to overcome the apathy of the Jewish community. In 1938, the Yeshivat Hofetz Hayim—with a pupil enrollment of 300—moved to new quarters in uptown Baltimore.

#### PUPILS AND PROGRAMS

For the most part, the day schools founded in the fourth period were all-boy institutions. Only eight of the twenty-eight schools were co-educational, and one was an all-girl school.

The all-boy yeshivot were generally Humash-centered in the lower grades and Talmud-oriented from grade five and up. The co-educational schools were Hebraic institutions offering a program of Jewish studies which included Hebrew language, composition and grammar, *Humash* and *Rashi*, Early and Later Prophets, Talmud, Codes and Jewish history. In these schools, too, the curricular emphasis was on Bible in the lower grades and on Talmud in the upper classes.

A number of schools, namely, the Yeshiva of Flatbush (founded in 1927 by Mr. Joel Braverman who retired in 1964 from active principalship), the Shulamith School for Girls and the Ramaz School (founded in 1937 in the Yorkville section of Manhattan by Rabbi Joseph Lookstein who is still its principal) placed particular stress on the Hebraic and Israel-centered elements of the program.

The Hebrew programs of the schools were scheduled in the morning, and the English or general studies during the afternoon hours. Generally, the lunch period separated the Hebrew and English schedules.

4. Y. S. Soker, "On Hebrew Education in Baltimore," *Sheviley Habinuch*, 1:5, February 1926.

The exception to this rule was the Ramaz School which alternated the Hebrew and secular study periods throughout the school day in order to help "integrate American and Hebraic cultures, or to achieve a blending of Judaism and Americanism." (5)

#### PROGRESSIVE JEWISH DAY SCHOOLS

The 1917-39 period saw the organization of four progressive Jewish Day Schools. These co-educational institutions which attempted to "achieve a synthesis between progressive education and Jewish education" (6) differed in a number of ways from the other all-day Jewish schools of the period. The Hebrew studies program received minor attention. Limited time within the relatively short school day (8:45 A.M.-3:15 P.M.) was provided for the Hebrew subjects. One significant departure of this "academy" from existing schools was that "the academic year was patterned after other progressive schools with a long summer vacation from the middle of June to the end of September." (7) The winter and spring vacation periods were also extensive. They usually coincided with the private school "breaks" during these seasons.

Three of these schools—The Center School of the Jewish Center of the West Side, opened in 1918 under the leadership of Dr. Mordecai M. Kaplan, The Center Academy of the Brooklyn Jewish Center, organized in 1928, and the Beth Hayeled School in Manhattan (later renamed the Israel Chipkin School) founded by the Ivriah Women's Organization of New York in 1939, were forced to close their doors after relatively short periods of operation because of the lack of pupils and financial support. The sponsorship of the Center Academy of the Brooklyn Jewish Center was transferred to the East Midwood Jewish Center in 1950.

5. Joseph Lookstein, "The Modern American Yeshivah," *Jewish Education*, 16:3 May 1945, p. 13.

6. Irene Bush Steinback, "The Progressive Center Academy," *Jewish Education*, 16:3, May 1945, p. 9.

7. Noah Nardi, "The Growth of Jewish Day Schools in America," *Jewish Education*, 20:1, Fall 1948, p. 26.

The fourth progressive school, The Brandeis School, opened in Woodmere, New York, in 1931 as a "bi-cultural" school. In 1962 it affiliated with the Conservative movement and subsequently the Hebraic studies program was intensified. The following year it moved into luxurious new quarters in nearby Lawrence, New York.

#### EXPANDING FRONTIERS

The dates 1937 and 1938 are particularly significant for the Jewish Day School movement. It was in these years that a breakthrough was made in the founding of schools outside Brooklyn, Bronx and Manhattan.

In 1937, the Yeshiva D'Long Island, more popularly known as HILI (The Hebrew Institute of Long Island), opened its doors with six students in a synagogue in Arverne, Queens. This was, in reality, the first suburban yeshivah. In the same year, under the leadership of the newly arrived Rabbi Joseph B. Soloveichik, the Maimonides School was organized in Roxbury, Massachusetts. And, in 1938 the Yeshiva of Hudson County in Union City, New Jersey opened its doors.

#### GROWTH OF THE PIONEER YESHIVOT

The early yeshivot established prior to 1917 grew in various ways between 1917 and 1939. Particularly noteworthy was the progress and expansion of the first American yeshivah—the combined *Yeshibath Etz Chaim* and *Rabbi Isaac Elchanan Theological Seminary*, now known as Yeshiva University. The growth of this institution was due to the dynamic leadership of its first president, Dr. Bernard Revel. In 1921, the Mizrahi Teachers Institute, founded by the Mizrahi organization of America in 1917, to train teachers and supervisors for Hebrew schools in the United States and Canada, was incorporated as part of the school. In 1928, Yeshiva College, a liberal arts college for men, was organized for students studying in the Yeshiva and Teachers Institute departments. A year later, under the name Rabbi Isaac Elchanan Theological Seminary and Yeshiva College, the expanding school



moved from its quarters on the Lower East Side to the present Main Center in the Washington Heights section of Manhattan. In 1935 a graduate program in semitics was introduced, and in 1937 it was expanded into the Bernard Revel Graduate School. By 1939, about 800 students were enrolled in the various schools and departments of the Rabbi Isaac Elchanan Theological Seminary and Yeshiva College.

The development of the *Rabbi Jacob Joseph School* was quite different from that of the Rabbi Isaac Elchanan Seminary. Founded at the very end of the 19th century, by Samuel Isaac Andron under the name of *Yeshivah Beth Sefer Tiffereth Jerusalem*, the school was renamed a year later to perpetuate the memory of Rabbi Jacob Joseph, then the chief rabbi of New York City, who died in 1902. By 1917, five hundred and forty-eight boys were enrolled in the yeshivah.

During the 1920's the religious studies program was separated into two departments, the Hebrew division, in which the language of instruction was Hebrew, and the Yiddish division where teaching took place in Yiddish. The introduction of this double track program seems to be the result of parental demands and the influence of Zionism.

The Rabbi Jacob Joseph High School was founded in 1929. For ten years, until the organization of the Joseph Goldin High School, a full four year secondary school chartered by the Board of Regents, it operated on a two-year basis. After their sophomore year most students transferred to the Talmudical Academy (of the Rabbi Isaac Elchanan Theological Seminary) to complete their high school education.

The Rabbi Jacob Joseph School was the first Jewish Day School to sponsor a summer camp program. Camp Deal, a non-profit camp chartered by the State of New York, was opened in 1924 for underprivileged children attending the institution. It operated under the auspices of the Rabbi Jacob Joseph School for nine years.

The growth of *Yeshivah Rabbi Chaim Berlin* reflected the particular needs and traits of the community in which it was established. Founded in 1906 in the densely Jewish section of Brownsville (Brooklyn) as an afternoon school called *Tiffereth*

*Baburim*, the school was reorganized and renamed in 1912 in memory of Rabbi Chaim Berlin, a leading Jewish scholar, who had passed away that year in Israel. During the early years of its existence, the yeshivah moved from one rented store to another to accommodate the rapidly growing numbers of pupils, until, in the mid 1920's, a large residential building was purchased and converted for school use.

The yeshivah was affected by the rapid demographic changes in the neighborhood. After reaching a peak enrollment of 400 pupils in 1933, the registration began to drop as Jews started moving out of the immediate area. The decrease in enrollment was further aggravated by the growth of a "competing school," the *Yeshiva Toras Chaim*, established in the late 1930's in the neighboring East New York section. The problem of pupil resources was overcome by providing transportation via New York City Board of Education busses for children in outlying areas.

In 1935 a high school, the *Mesivta Chaim Berlin*, was established. Under the leadership of Rabbi Isaac Hutner, its energetic principal, a new building was purchased for the high school, and in 1936 a rabbinical department was added.

#### BACKGROUND FOR NEW GROWTH

This period saw the development of the intensive Talmud-centered yeshivot, and the establishment of the first Hebraic day schools, the first national-secular day schools, the first all-girl day school, the first traditional, integrated-program school, the first congregational day schools and the first progressive day schools. With the exception of the latter, liberal-type school which de-emphasized the Hebraic program, all the institutions that were organized during this period flourished.

The founding of these schools provided a variegated foundation upon which the Jewish Day Schools of the following period—Era of Great Expansion 1940–1964—were developed. The organizational structure and programs of the schools organized during the last two and one half decades were patterned largely

after the yeshivot established in the period of the Emergence of the Modern American Yeshivah.

The yeshivot which were founded prior to 1917 experienced considerable development during the fourth period. A major feature of their growth was the addition of departments of higher Jewish learning.

## CHAPTER 5



### ERA OF GREAT EXPANSION

1940-1964

#### RAPID INCREASE

The year 1940 marks the beginning of the period of phenomenal growth for the Jewish Day School movement. Two hundred and seventy-one yeshivot, 91 percent of all existing day schools, were established after this date. In 1940, at the beginning of the Era of Great Expansion, there were thirty-five yeshivot with an approximate enrollment of 7,700 pupils. In 1950, 23,100 children studied in 139 day schools and day school departments in the United States and Canada. By 1960 there were 55,000 pupils in 265 schools and departments, and by 1964 the enrollment grew to approximately 65,000 students in 306 schools and departments.

An average of eleven schools and 2,000 pupils were added each year of this period. The range of annual growth was six to twenty-three new schools, and 450 to 4,000 additional pupils. The most active years of development were 1946 and 1959 when 23 and 22 yeshivot were established respectively. The largest increase in pupil population occurred during the 1956-1957 school year when approximately 4,000 new students were enrolled. Table I shows the annual increases in enrollment and number of schools and departments during the fifth period.

Particularly noteworthy has been the geographic spread of the day school movement. At the onset of the fifth period there were

TABLE I

DAY SCHOOL GROWTH IN THE UNITED STATES AND CANADA 1940-64

Year	Number of Schools and Departments	Enrollment (a)	Number of States and Provinces (b)	Number of Communities (c)
1940-41	35	7,700	7	7
1941-42	*	*	*	*
1942-43	*	*	*	*
1943-44	*	*	*	*
1944-45	70	9,000	16	21
1945-46	78	11,000	17	31
1946-47	101	14,400	17	33
1947-48	115	15,500	21	39
1948-49	127	18,400	22	44
1949-50	132	*	23	48
1950-51	139	23,100	23	52
1951-52	*	*	26	56
1952-53	160	28,000	28	60
1953-54	179	30,000	28	63
1954-55	*	*	*	*
1955-56	203	38,000	28	68
1956-57	216	41,500	29	78
1957-58	224	45,500	30	81
1958-59	232	48,700	30	83
1959-60	254	52,500	30	87
1960-61	265	55,800	31	95
1961-62	290	59,500	32	108
1962-63	296	62,000	33	115
1963-64	306	65,400	34	117

\* No available data

a) Figures to the nearest 100

b) Includes District of Columbia

c) New York reported as one community

yeshivot in six communities (including New York City as one community) located in four states and two provinces. By 1950 there were fifty-two communities, in twenty states (including the District of Columbia) and four provinces in which day schools were situated. Ten years later, ninety-one communities in thirty-one states and provinces had Jewish Day Schools. By 1964 the day school movement had spread to one hundred and seventeen communities in twenty-nine states (including the District of Columbia) and five Canadian provinces.

Table I shows the geographic expansion of the Jewish Day School in terms of annual increase in number of states and communities in which day schools have been established.

## COMPARATIVE ENROLLMENT GROWTH

The enrollment growth of the day school in the United States, between 1940 and 1964, was four times as great as the enrollment increase of the supplementary Jewish schools during the same period. A closer look at the increases in both types of schools reveals that there was a 178 percent increase in supplementary school enrollment in Greater New York between 1940 and 1964 as compared with an increase of 577 percent in Jewish Day School enrollment in that metropolis. In the country at large, excluding New York, the comparison is also striking. Between 1940 and 1964 the number of students in all other types of Jewish schools in the United States increased about 440 percent (from 135,000 to 600,000) while the pupil population of the day schools soared approximately 740 percent (from 7,700 to 65,000).

The growth of Jewish Day School enrollment is particularly impressive when compared to the growth of public and Catholic parochial schools. Between 1940 and 1963 the number of pupils in the yeshivot rose 700 percent as compared with rises of 129 percent and 53 percent in the parochial schools and public schools, respectively.

## PHYSICAL GROWTH

The rapid growth of the day schools and the subsequent expanding enrollments were the cause of an interesting phenomenon: the changing physical structure of the yeshivot. Like the earlier yeshivot, the schools founded in the Era of Great Expansion were housed, during their first few years, in a variety of modest, educationally unsuitable premises. Among these were stores, frame houses, brownstones, old estates, apartment houses, basements, abandoned churches, nunneries and orphan homes, and old public school buildings. Added to these quarters were the rented facilities of Jewish centers and synagogues.

Many of the day schools occupied a number of homes before obtaining a permanent residence. During their rapid growth, schools often used two or more facilities simultaneously. In many instances the continuous pace of development forced them to

acquire annexes soon after their permanent homes were constructed. A number of typical cases will help describe the nature of the physical changes that accompanied the growth of the day school movement.

The Hebrew Academy of Cleveland opened in 1943 in the basement of a synagogue. In 1944, it occupied a one-family house. The following year it moved back to the synagogue, this time occupying ten rooms on the main floor. A year later, in 1946, the Academy's newly constructed home was completed. By 1953, the facilities were inadequate. A new floor was added in 1954. However, the growing student body soon outgrew the two-floor building. Since 1956, added classroom space has been rented each year in nearby centers to accommodate the growing student body which numbered almost 600 in 1963.

The Maimonides School began in 1937 in a frame house in the Roxbury section of Boston. A few years later, it occupied the former mansion of John Quincy Adams, in Dorchester, and, subsequently, an old synagogue school building in rapidly changing Roxbury. In 1962 the high school division moved into a new spacious campus in Brookline, a well-established suburb of Boston. Designed by a leading architect, the complex of school buildings won an architectural award and was described in *Progressive Architecture*, February 1962.

The Hebrew Academy of Greater Miami started in a Miami Beach YMHA building in 1947. Within a year a Methodist church was purchased and renovated for school use. For fourteen years the Academy met in this "temporary" facility. Finally, after much planning and fund raising, it moved into its million and a quarter dollar "Fontainebleau of Day Schools" campus in Miami Beach.

The growth of the Yeshivah Chasan Sofer of New York was accompanied by various changes of residence. With his arrival in this country in 1939 from Hungary, Rabbi Samuel Ehrenfeld, the Matisdorfer Rav, set himself the task of establishing a Yeshivah. Within a few months the Yeshivah Chasan Sofer opened in a synagogue in the Lower East Side. Although not a Hasidic school, it bears many similarities to the institutions organized by Hungarian Hasidic immigrants and draws children from Hasidic-

oriented homes. In 1943 the school moved to larger quarters in another East Side synagogue. Two years later the high school department was opened. In 1951 the yeshivah purchased and converted an abandoned nunnery for school and dormitory use.

In 1959, it took over the new Lower East Side structure of the Yeshivah Rabbi Solomon Kluger which was on the verge of closing due to population changes in the neighborhood. The Chasan Sofer school transferred its primary classes to this building. Many of the pupils were transported daily from the Williamsburg section of Brooklyn and other parts of New York.

When it became evident that the adherents of the Matisdorfer Rav were gradually leaving the Lower East Side and Williamsburg, the yeshivah acquired another branch in the Boro Park section of Brooklyn in 1961. The school now plans to construct a new main campus in this area.

The Manhattan Day School (Yeshivah Or Torah) was organized in 1943 by four major orthodox synagogues in the West Side of Manhattan—the Jewish Center, The West Side Institutional Synagogue, Congregation Ohab Zedek, and the Spanish and Portuguese Synagogue (Congregation Sheareth Israel). After six years in a converted brownstone house, it acquired its present quarters, a Protestant orphanage upon which extensive alterations were made.

With the rapidly changing West Side community the school registration took a rapid drop in 1963. Plans are now under way to relocate in another West Side section of Manhattan. The relocation is taking place by an arrangement with the City of New York whereby the school will exchange its property for a parcel of land in a more desirable area of Manhattan. The city proposes to build a low rent housing project on the present site of the yeshivah. The Manhattan Day School, on the other hand, will construct, with the aid of the City, a multi-million dollar, middle-income rent-producing apartment house as part of the new day school complex.

Some yeshivot have been fortunate to occupy new, well-equipped facilities soon after they were founded. For example, the Hillel School in Lawrence, New York, opened in 1957 in the rented quarters of Congregation Beth Sholom in Lawrence.



From 1961 to 1964 the school also used the classroom space of Congregation Shaaray Tefilah in nearby Far Rockaway, Queens. In the Spring of 1964 it moved into a luxurious, spacious building which was cited in *Progressive Architecture*, September 1965, for its beauty of design and unique architectural expression of the school philosophy. Subsequently, in October 1965, the landscapers of the Hillel School were honored by the American Society of Landscape Architects for dramatically "creating a series of small gardens outside the classrooms." (1)

#### SUBURBAN SCHOOL GROWTH

Like the synagogue and the congregational school, the Jewish Day School reflects the mobility of the Jewish population. As Jews began to move in increasingly larger numbers to the suburbs of the metropolitan areas, the Jewish religious and educational enterprises followed suit. In many of the larger cities, the newer suburban schools developed much more rapidly than the older urban yeshivot. This is especially evident in New York, Montreal, Chicago and Boston. Table II shows the contrast between the annual growth of urban and suburban day schools in Greater New York.

City schools doubled their enrollment, while suburban school enrollment multiplied seven-fold between 1951 and 1964. Many of the urban schools seem to have reached the peak of their potential enrollment while schools in the newer urban areas continue to flourish.

The yeshivot in some of the long-established urban sections are plagued by gradually diminishing enrollments. Rabbi Jacob Joseph School in New York's East Side, the Yeshiva Rabbi Israel Salanter in the East Bronx, the Mesivta Chaim Berlin in Brownsville, the Talmudical Academy of Baltimore and the Jewish People's School in Montreal are cases in point. The latter two schools have provided a solution to this problem by establishing branches in growing Jewish neighborhoods, while the Mesivta Chaim Berlin moved to Far Rockaway, Queens, a flourishing Jewish community.

1. The *New York Times*, Sunday, October 31, 1965, p. 16R.

TABLE II

INCREASE IN ELEMENTARY DAY SCHOOL ENROLLMENT IN GREATER  
NEW YORK 1951-64

Year	Enrollment in City Schools	Percent Increase	Enrollment in Suburban Schools	Percent Increase
1951-52	14,715		339	
1952-53	17,410	+18.3	388	+14.5
1953-54	18,260	+ 4.9	448	+15.5
1954-55	19,161	+ 4.9	522	+16.5
1955-56	20,956	+ 9.4	647	+23.9
1956-57	23,028	+ 9.9	1,012	+36.1
1957-58	25,269	+ 9.7	1,059	+ 4.6
1958-59	26,449	+ 4.7	1,447	+36.6
1959-60	30,259	+14.4	1,567	+ 8.3
1960-61	29,090	- 3.9	2,142	+36.7
1961-62	28,987	- 0.4	2,168	+ 1.2
1962-63	29,579	+ 2.0	2,360	+ 8.9
1963-64	30,391*	+ 2.7	2,427*	+ 2.8

\* For the purposes of this table, the Torah Academy for Girls is considered a suburban school. Until 1963 it was located in Woodmere, Long Island. In September 1963 it moved to nearby Far Rockaway which is part of the borough of Queens. The 1964 enrollment of this school was 112 pupils.

Another aspect of the growth of the Jewish Day School is the geographic expansion of individual yeshivot in suburban and small urban communities. An outstanding example of the territorial coverage of these schools is the wide service of the Hebrew Academy of Nassau County. Founded in West Hempstead in 1952, with eleven children in the first grade and seventeen children in the kindergarten, it now draws pupils from almost every congregation in Greater Nassau and Western Suffolk Counties. In 1963-64, thirty-eight vehicles were used daily to transport 535 children to and from forty different communities spread over 150 square miles.

#### SECONDARY EDUCATION

A major feature of the fifth period has been the growth of the yeshivah high school. Especially noteworthy has been the birth of the Jewish day high school for girls. Between 1948 and 1963 six all-girl high schools were founded in New York; eight were established outside New York and two in Canada.

The co-ed yeshivah high school is also a product of the Era of

Great Expansion. Until 1945 all yeshivah high schools were all-boy institutions. Between 1945 and 1963, five co-educational secondary schools and one co-ed junior high school were founded in New York. Eleven co-ed high schools were opened in other U.S. communities, and five co-ed secondary units and one co-ed junior high school were established in Canada.

The rapid rise of the yeshivah high school can be underscored by a comparison with the development of the elementary Jewish Day School. In New York, for example, elementary day school enrollment increased 506 percent (from 6,417 to 32,591 pupils) between 1940 and 1964, while the yeshivah high school population grew ten fold or 1035 percent (from 900 to 9,303 pupils). In 1940-41 the high school enrollment comprised about eleven percent of the total New York day school population. By the onset of the 1963-64 academic year the high school enrollment was 22.2 percent of the total yeshivah pupil population of Greater New York.

Especially striking is the sharp, steady increase of high school enrollment during the past eight years. Table III compares the growth of the high school enrollment with the total day school population in Greater New York and demonstrates how the percentage of secondary school pupils increased rapidly between 1956 and 1964.

TABLE III

HIGH SCHOOL ENROLLMENT AS A PERCENTAGE OF THE TOTAL DAY SCHOOL  
ENROLLMENT IN GREATER NEW YORK 1956-64

Year	Total Enrollment	High School Enrollment	Percent of Total Enrollment
1956-57	28,063	4,023	14.3
1957-58	30,934	4,606	14.9
1958-59	32,831	4,935	15.0
1959-60	34,012	5,186	15.3
1960-61	37,281	6,144	16.5
1961-62	37,808	6,821	18.0
1962-63	39,884	8,127	20.4
1963-64	42,121	9,303	22.2

A comparison between the enrollment of the elementary schools in New York City with the high school enrollment dur-

ing the last five years underscores the sharp contrast in growth between these two levels of schooling in the urban sections.

TABLE IV  
GROWTH OF ELEMENTARY AND SECONDARY SCHOOL ENROLLMENT  
IN NEW YORK CITY 1959-64

Year	Enrollment in Elementary Schools	Percent of Change	Enrollment in High Schools	Percent of Change
1959-60	30,259		5,186	
1960-61	29,090	-3.9	6,049	+16.6
1961-62	28,987	-0.4	6,653	+10.0
1962-63	29,579	+2.0	7,945	+19.4
1963-64	30,503	+3.1	9,076	+14.2
	no. pupils	percent of change	no. pupils	percent of change
Increase from 1959-64	244	+0.8	3,890	+75.0

Table IV shows that while enrollment in New York City elementary yeshivot remained static between 1959 and 1964 (there were actual decreases between 1960 and 1961, and 1961 and 1962) there was almost a doubling of enrollment on the secondary level.

The growth pattern of the high school is a sound indication that increasingly larger percentages of elementary day school graduates are continuing their Jewish education in yeshivah high schools.

The contrast substantiates yet another fact about the Jewish Day School in the fifth period noted in this chapter. Many city schools have reached their peak years of enrollment. The major contributing factor for this situation is the changing neighborhood. The losses in elementary school enrollment have been more than compensated for by the increases in the suburban elementary schools. However, since there are not as yet any suburban high schools, suburban elementary school graduates must commute to the New York City schools to continue their yeshivah education.

#### DEVELOPMENT OF THE PIONEER YESHIVOT

During the fifth period, the older yeshivot—the Rabbi Isaac Elchanan Theological Seminary (Yeshiva University), the Rabbi

Jacob Joseph School and Mesivta, the Yeshiva and Mesivta Chaim Berlin, and the Yeshivath and Mesivta Torah Vodaath—placed increasingly greater emphasis on their secondary departments and rabbinical seminaries.

The two earliest American yeshivot deserve special attention—Yeshiva University, because of its storybook growth, and the Rabbi Jacob Joseph School, because of its role as “mother of elementary yeshivot.”

### *Yeshiva University*

Although Yeshiva University is no longer a Jewish Day School in the accepted sense of the term, its high schools and undergraduate colleges where the bulk of its students attend are Jewish all-day educational institutions. Under the leadership of its forward-looking president, Dr. Samuel Belkin, elected in 1943, Yeshiva University literally entered a phenomenal period of growth, expanding its horizons of higher learning in both the Jewish and secular levels. In 1945 it was granted University status by the New York State Board of Regents. That year three schools were founded—the Harry Fischel School for Higher Jewish Studies, the Institute of Mathematics, and the Talmudical Academy in Brooklyn (later renamed the Yeshiva University High School for Boys). Also founded in 1945 was the Community Service Division, an auxiliary unit extending the University’s religious programing and placement resources to communities throughout the United States and Canada. In 1948, the University added the Graduate School of Education and Community Administration, the Yeshiva University High School for Girls in Brooklyn, the Audio-Visual Center, and the Psychological Center. The Teachers Institute for Women was organized in 1952. Two years later, two additional institutes—the Cantorial Training Institute and the Israel Institute, and Stern College, a liberal arts college for women, were established. The year 1955 witnessed the culmination of a monumental undertaking in modern Jewish life—the opening of Albert Einstein College of Medicine, America’s first medical school under Jewish auspices.

Yeshiva University reorganized its graduate programs in 1957, dividing the School of Education and Community Administra-

tion into two units—the Graduate School of Education (now named the Ferkauf Graduate School of Education), established with the aid of a major grant by the Ford Foundation's Fund for the Advancement of Education, and the Wurzweiler School of Social Work, the first university-based program to train personnel for both Jewish and general social work agencies. That year the Sue Golding Graduate Division of Medical Sciences was organized. In 1958 the Institute of Mathematics was expanded and renamed the Graduate School of Mathematical Sciences. A new secondary division, the High School for Girls in Manhattan, was founded in the following year.

The latest additions to the University complex are the West Coast Institute of Jewish Studies and the Yeshiva University High School organized in Los Angeles in 1962.

Today, Yeshiva University's multi-million dollar plant comprises eight separate campuses housing numerous classroom buildings, six major libraries, various science laboratories, and four dormitories for non-resident students. Its enrollment is approximately 6000 students, about 3000 of whom study in the various Hebrew divisions. (Only the enrollment of Yeshiva University's high school departments [1600] is included in the pupil population figures used in this study.)

### *Rabbi Jacob Joseph School*

The development of the Rabbi Jacob Joseph School was considerably more modest than the growth of Yeshiva University. In 1940 the Joseph Goldin High School was organized and in 1951 a rabbinical department was opened.

The peak year of enrollment was 1960 when 1068 students were registered on the three levels: elementary, secondary and rabbinical. In that year the School of Religious Functionaries was opened to train *Shohatim* (ritual slaughterers) and *Mohalim* (ritual circumcisers). This is the only time in the history of the American Jewish community that a formal school program was organized to provide combined specialized training in these two religious functions.

During the six decades of its continuous operation the Rabbi Jacob Joseph School has withstood the various socio-economic,

ethnic and cultural changes that have taken place in the Lower East Side. At first a neighborhood school, it gradually drew more and more students from other areas in Manhattan, from the Bronx and Brooklyn. As the Jewish population in the borough of Queens grew, substantial numbers of pupils enrolled from the various sections of this borough. In recent years, with the New York City slum clearance program and the subsequent construction of housing projects, many Jews are returning to the Lower East Side. This development provides a larger potential neighborhood source of pupils. However, young married couples are not settling in the East Side. Consequently, since 1960 there has been a considerable drop in enrollment. According to the school census, 901 pupils attended in 1961 and 780 in 1963.

The major decrease occurred in the elementary school. The high school population diminished slightly while the enrollment of the rabbinical school actually increased. In the face of the continued problem of decreasing enrollment, the Rabbi Jacob Joseph School and Mesivta is seriously considering one of two alternate plans: a) the expansion and modernization of the present East Side building for high school and rabbinical school use only and the organization of one or more elementary branches in other New York areas; or b) the moving of the entire institution to a new neighborhood.

#### DAY SCHOOL GROUPS

##### *United Lubavitcher Yeshivoth*

The first yeshivah organized during the period of rapid expansion was the Central Lubavitcher Yeshivah established in Brooklyn in March 1940 with the coming of the Lubavitcher Rebbe, Rabbi Joseph L. Schneerson. (1) This school, known as *Yeshivah Tomchei Tmnim*, was the beginning of a network of elementary schools. In 1963 there were twenty-one Yeshivot for boys and one Beth Rivka School for girls under the Lubavitcher sponsorship.

1. S. Gourary, "The Story of the Lubavitcher Yeshivoth," *Jewish Education*, 20:1 Fall 1948, p. 43.

The United Lubavitcher Yeshivoth, as the system of schools is called, introduced the philosophy of *habad*—intellectual *Hasidism*—into its schools. An interesting aspect of the growth of this movement was the missionary zeal of the Lubavitch leaders. The spirit of “making souls” and the *habad* philosophy which are an extension of the Lubavitcher movement in Europe took firm roots in New York.

Within a year of its founding, the Central Lubavitcher Yeshivah was granted a charter by the Board of Regents of the State Education Department. The Lubavitcher Chabad High School was organized in 1943. In the same year the Rabbinic Seminary department was officially launched. Actually, this senior division was organized upon the arrival of the rebbe in 1940. A number of former American students, who had previously studied at the Central Yeshivah Tomchei Tmimim Lubavitch in Otwock, Poland, and who had returned to the United States at the outbreak of the war, formed the nucleus of the first Lubavitcher Yeshivah in the Western Hemisphere.

About a year and a half after the Lubavitcher Yeshivah was organized in New York, a branch school, the Rabbinical College and Yeshivah Tomchei Tmimim of Montreal, was established. The events leading to the establishment of this school are worth noting. After his arrival in the United States, the Lubavitcher Rebbe established the *Pidyon Shevuim Fund* which was instrumental in rescuing hundreds of European yeshivah students during the war years. Among those rescued was a group of students who arrived in Montreal in the fall of 1941 after a long arduous journey through Siberia, Japan and China. These young refugees formed the nucleus of the Canadian branch of the United Lubavitcher Yeshivoth. Both the New York and Montreal Schools have dormitory facilities for non-resident students. Besides New York and Montreal there are Lubavitcher day schools in Boston, Worcester, New Haven, Bridgeport, Springfield, Buffalo and Toronto.

### *National-Secular Day Schools*

The fifth period saw the attempt to establish in the United States networks of national-secular day schools. In 1947 the



Jewish National Workers Alliance established the Kinnereth Day School in Brooklyn. A few years later the Kinnereth Beth was organized in the Bronx. In 1948 the Sholom Aleichem Day School was founded in the Bensonhurst section of Brooklyn by the Sholom Aleichem Folk Institute.

Both the Kinnereth school in Brooklyn and the Sholom Aleichem Day School closed their doors within a few years of their founding. The major reasons given for their failure are the lack of Jewish communal interest in this type of day school and the shortage of personnel. In both cases the sponsoring agencies could not find a suitable person to head the schools and help build up community support for them.

In Canada, however, the national-secular day school flourishes. In Montreal, for example, in 1942, the year after the new building of the Jewish People's School (founded in 1928) was erected, it already was too small for its needs. In fact, for a decade the school had to refuse admission to many applicants because of lack of space. By 1948, four hundred and twenty pupils were enrolled in this school, (3) and in 1964 the enrollment was 560. Besides the Jewish People's School there are the Jewish Peretz Schools in Montreal and the Jewish Folk Schools in Toronto and Winnipeg.

### *Beth Jacob Schools*

The arrival of many immigrants from Eastern Europe prior to World War II and immediately following it stimulated the growth of all-girls schools. These were patterned after the Beth Jacob Schools which flourished in Poland between 1917 and 1938, and also took on the name of these European institutions.

The first Beth Jacob Schools in the United States were founded in the Williamsburg section of Brooklyn in 1937. Because of objections from a neighborhood Talmud Torah which happened to be named Beth Jacob Hebrew School (although bearing no similarity to the Beth Jacob girls' institutions), the first two Beth Jacob schools were named Beth Sarah (after Sarah Schenires, founder of Beth Jacob in Poland) and Beth Rachel. These schools

3. Shlomo Wiseman, "The Jewish People's School of Montreal," *Jewish Education*, 20:1, Fall 1948, p. 61.

merged in 1941 under the name Beth Jacob of Williamsburg. (4)

Within a short time other Beth Jacob Schools were organized in New York. The existence of a number of schools was short-lived. Six Beth Jacob Schools established between 1943 and 1953 closed shortly after opening. Four of these schools lasted only for one year.

Despite these setbacks, due generally to lack of financial support, the Beth Jacob schools showed growth consistent with the development of the day school movement.

By 1947, there were eight Beth Jacob schools with an enrollment of 1200 pupils. Since that year five Beth Jacob high school departments were established, two Beth Jacob Teachers Seminars, and four more elementary schools. In 1963, there were ten Beth Jacob Schools, four high school departments, and two Beth Jacob Teachers Institutes in New York, and two schools outside of New York. The total enrollment of all Beth Jacob Schools is approximately five thousand girls.

In 1943 the National Council of Beth Jacob Schools was created to assist in administrative and financial matters. However, this group no longer functions actively.

### *Solomon Schechter Schools*

In 1957 a new organizational force was added to those already encouraging the establishment of new Jewish Day Schools. Sparked by the "success of the day school pioneers, particularly devoted Orthodox leaders," and desiring better Jewish training for its constituents than the congregational schools could provide, the Conservative movement began actively to demonstrate its interest in this type of education by founding Solomon Schechter schools. (5)

A year later, in the "Objectives and Standards for Congregational Schools," issued by the United Synagogue Commission on

4. Zevi Harris, "Recent Trends in Jewish Education for Girls in New York City," Unpublished doctoral dissertation, Yeshiva University, 1956.

5. Jack Cohen, "American Education and the Jewish Day School," *Synagogue School*, September 1957, p. 30. A National Conference on Day School Education was convened by the United Synagogue Commission on Education on April 30-May 1, 1957.

Jewish Education, the position of that body vis-à-vis the Jewish Day School was stated clearly: "The growth of the day school will help the Conservative movement to create a reservoir of intensely educated and deeply dedicated men and women from whom the American Jewish community can draw professional and lay leadership. It is, therefore, of utmost importance that Conservative Congregations, singly or cooperatively, seek to establish day schools, in addition to afternoon religious schools." (6)

The rabbinic leadership of the Conservative movement reaffirmed the position of the United Synagogue regarding the founding of day schools during the 1962 Rabbinical Assembly Conference.

The Rabbinical Assembly . . . in recognition of the invaluable contribution that the Day School can make to our movement and to American Jewry, . . . urges the establishment of Day Schools in our congregations and communities wherever possible, and towards the implementation of this goal calls upon the Joint Commission on Jewish Education to add the necessary personnel to the staff, in order to assist in the creation of education materials and curricula of the Day Schools, and to serve as a consultant to existing Day Schools and interested communities. (7)

The establishment of Jewish Day Schools in affiliation with the United Synagogue of America is a significant development, particularly since many of its leaders were known to be opposed unalterably to the idea of non-public education in any form. The Conservative movement's support of Jewish Day Schools helped to create a more favorable climate for the fostering of intensive Jewish education and underscored the universal need for day school education.

Between 1958 and 1962 eight Solomon Schechter Day Schools and foundation schools (schools with five grades only: nursery, kindergarten, 1, 2 and 3) were established. Six of these are in the United States, and two are located in Canada. Ten other day

6. United Synagogue Commission on Jewish Education, *Objectives and Standards*, Revised Edition, New York, 1958, p. 22.

7. *Proceedings of the Rabbinical Assembly Conference, 1962.*

schools (8 in the United States and 2 in Canada), organized prior to 1958, affiliated with the United Synagogue during this period. (8)

#### SIGNIFICANCE OF GREAT EXPANSION

The Era of Great Expansion was indeed the most remarkable period in the history of the Jewish Day School in America. It saw the continuing growth of the early yeshivot established at the beginning of the century and the flourishing of the day schools founded between the two World Wars. Moreover, it was witness to the founding and rapid development of 271 schools, to sharp enrollment increases and to the beginning of a number of school movements. The Hasidic schools, the Beth Jacob Schools, the Hebraic schools and the liberal-conservative schools all took root during this period. The all-girl high school and the co-ed yeshivah high school were born during the fifth period.

Until 1940 the day schools were concentrated almost entirely in New York City. After this date, Jewish Day Schools began to flourish in many other cities. Similarly, the period after 1940 saw the birth of the day school in the suburbs of New York and in the outskirts of the other large American cities.

The rapid growth since 1940 necessitated many changes in the physical structures of the yeshivot. In most cases the process of the individual school development began with rented quarters in a renovated house or synagogue basement and ended with either the erection of a new school edifice, the occupancy of a former public school, or the renovation of a large institutional building for school use.

The Era of Great Expansion has demonstrated the ability of the Jewish community in America (or of segments of the Jewish community) to respond to the growing need for intensive Jewish education in light of the ineffectiveness of supplementary Jewish schooling. The diversity of the Jewish community is re-

8. Walter Ackerman, United Synagogue Commission in Jewish Education, in a Communication October 26, 1962.

flected in the variety of the day schools and in the kinds of yeshivah facilities that were established in this era.

Ample evidence of the lasting nature of these schools is found in their sustained growth over a period of two and one half decades. The steady expansion of the various school plants, the progressive development of secondary yeshivah education, the continuous founding of day schools in suburbia and the formation of national agencies to establish new yeshivot and to cater to the special interests of the different schools are further proof of the endurance quality of the Jewish Day Schools.

In sum, the yeshivot have become quickly a major educational force in American Jewish life. The characteristics of the growth of this form of education underscore its potential longevity. Jewish Day School leaders, supporters and professionals are determined to prove that, while the schools sprang up almost overnight, unlike Jonah's gourd, they are here to stay.

## CHAPTER 6



# GROWTH IN RETROSPECT

### THREE DIMENSIONAL GROWTH

The progress of the Jewish Day School movement may be described both quantitatively and qualitatively. In the main, the preceding chapters deal with the more tangible phases of its expansion. The quantitative growth of the Jewish Day School is characterized by its three dimensional development. As growth took place, increases were noted in the number of pupils, in the number of schools and departments, and in the number of states and communities with Jewish Day Schools.

Until 1917 there was no apparent tendency towards expansion. Five schools had been established in the third period 1880-1917. Between 1917 and 1940, thirty new schools were founded, an increase of 600 percent. There was a corresponding enrollment increase of almost 700 percent, from 1000 to 7700 pupils. With the exception of four yeshivot, all the new schools were founded in New York.

In the ensuing 24 years (1940-64), the growth was phenomenal. Two hundred and seventy-one schools and departments were organized in 110 new communities and 27 different states. This represents an increase of 780 percent in the number of schools, and a 1600 percent growth in the number of new day school communities. The enrollment grew from 7700 to 65,000 pupils, an increase of 860 percent.

Table V shows the marked rate of development and the consistency of the Jewish Day School growth pattern.

TABLE V

DAY SCHOOL GROWTH IN THE UNITED STATES AND CANADA BY NUMBER OF STATES, COMMUNITIES, SCHOOLS AND ENROLLMENT 1901-64

Year	Schools	Enrollment	States & Provinces*	Communities
1901	2	—	1	1
1917	5	1,000	2	2
1935	19	4,700	3	3
1940	35	7,700	7	7
1945	78	11,000	17	31
1950	139	23,100	23	52
1955	203	38,000	28	68
1960	265	55,800	31	95
1964	306	65,400	34	117

\* Includes the District of Columbia

#### GEOGRAPHICS OF DAY SCHOOL GROWTH

Until the Era of Great Expansion, the yeshivah movement was concentrated almost entirely in New York City. In 1917 eighty percent of the yeshivot and ninety-nine percent of the enrollment was in this metropolis. This concentration did not change significantly until the 1940's.

During the first five years of the Era of Great Expansion the rate of growth of schools was substantially more accelerated outside of New York. By 1945, the proportion of New York schools was 51 percent of the total as compared with 37 percent for other United States communities, and 11.5 percent for Canada.

The rapid growth of the schools outside New York between 1940 and 1945 yielded a corresponding spurt in the enrollment increase during the following five years. From 1945 to 1950 the percentage of United States enrollment, excluding Greater New York, grew from four and one half percent to twenty-five percent of the total day school pupil population.

Although there was a substantial increase in Canadian schools, it is not reflected in an increase in the proportion of Canadian enrollment to the total enrollment because of the extent of the

increase of schools in the United States. In fact, despite an increase of 600 students (1000 to 1600) during this period, Table VI shows an actual decrease in percentage from 9 percent to 6.9 percent of the total pupil population.

By 1960 there were more schools outside New York and Canada than in New York which claimed 47.1 percent of the total number of schools. About 55 percent of the Jewish Day Schools of America are currently located outside Greater New York. Almost 45 percent are in other communities in the United States and ten percent are in Canada. Although the rate of increase in enrollment outside of New York (both in the United States and Canada) was more rapid than the increased growth of New York yeshivot, Metropolitan New York still claims the large majority of pupils—64.1 percent of the total enrollment, as compared with 27.5 percent in other United States yeshivot and 8.4 percent in Canadian all-day institutions. Table VI indicates the proportionate growth of day schools and enrollment in Greater New York, in other U.S. communities and in Canada.

The remarkable spread of the day school movement throughout the United States and Canada deserves particular consideration. It is natural to assume that the concentration of growth would be in the more Jewishly populous areas, particularly in the large urban Jewish communities: New York (2,018,000), Los Angeles (400,000), Philadelphia (331,000), Chicago (282,000), Boston (150,000), Montreal (110,000), Essex County including Newark (100,000), Detroit (89,000), Toronto (88,600), Cleveland (88,000), Baltimore (80,000) and Miami (80,000). Approximately 70 percent of the Jewish Day Schools and 85 percent of the day school enrollment is found in the yeshivot of these cities.

The senior yeshivah high school is singularly a big city venture. With the exception of two high schools in the Spring Valley section of Rockland County, New York (which may be considered an extension of Greater New York), two high schools in Winnipeg, Manitoba, two in Elizabeth, New Jersey, and one secondary school in Vancouver, British Columbia, all high schools and high school departments are located in the aforesaid



TABLE VI

COMPARATIVE GROWTH OF SCHOOLS AND DEPARTMENTS IN GREATER NEW YORK, UNITED STATES AND CANADA 1901-64

Year	<i>Number of Schools and Departments</i>					<i>Enrollment</i>				
	Total	New York	United States	Canada		Total	New York	United States	Canada	
1901	2	2 (100%)	—	—	—	—	—	—	—	—
1917	5	4 (80%)	1 (20%)	—	—	1000	985 (98.5%)	115 (11.5%)	—	—
1935	19	17 (89.4%)	1 (5.3%)	1 (5.3%)	—	4700	4500 (95.7%)	100 (2.1%)	100 (2.1%)	—
1940	35	29 (82.9%)	4 (11.4%)	2 (5.7%)	—	7700	7300 (94.8%)	200 (2.5%)	200 (2.5%)	—
1945	78	40 (51.3%)	29 (37.2%)	9 (11.5%)	—	11100	9600 (86.4%)	500 (4.5%)	1000 (9.0%)	—
1950	139	72 (51.8%)	50 (35.9%)	17 (12.3%)	—	23100	15800 (68.3%)	5700 (24.6%)	1600 (6.9%)	—
1955	203	111 (54.7%)	69 (33.3%)	23 (11.6%)	—	38000	25900 (68.1%)	9600 (25.2%)	2500 (6.6%)	—
1960	265	125 (47.1%)	112 (41.5%)	28 (10.6%)	—	55800	37300 (66.8%)	14700 (26.3%)	3800 (6.8%)	—
1964	306	138 (45.2%)	137 (44.8%)	31 (10.0%)	—	65400	41900 (64.1%)	18000 (27.5%)	5500 (8.4%)	—

urban centers. It should be noted that this concentration of facilities for secondary Jewish schooling creates a serious problem regarding continuation for the graduates of the elementary schools in the smaller Jewish communities.

Geographically, the heaviest concentration of Jewish Day Schools is in the Eastern Seaboard where almost 75 percent of the schools are located in ten states (Connecticut, Florida, Georgia, Maine, Maryland, Massachusetts, New Jersey, New York, Pennsylvania and Rhode Island), the District of Columbia and the Province of Quebec. As noted earlier, almost half of the schools (145) and two-thirds of the pupils (approximately 42,000 pupils) are in Greater New York. Besides the schools in the Eastern Seaboard states, yeshivot have been established in 18 states in the South, Midwest and Pacific Coast, and in the five Canadian provinces. Table VII presents a graphic picture of the geographic spread of the Jewish Day Schools.

#### COMPARATIVE ENROLLMENT GROWTH

The growth of the Jewish Day School can be observed by the percent of day school enrollment of the total Jewish pupil population in the United States. In 1908, the pupils in the yeshivot comprised less than one percent of the total United States Jewish school enrollment which included children attending *hadorim* (private classes) and taught by *melamdin* (private tutors). Today the Jewish Day School registration forms more than 9 percent of the total Jewish school enrollment in the United States. The most noticeable changes in the relative growth of the day schools and afternoon schools took place between 1935 and 1950. Table VIII depicts the growth of both types of schools from the beginning of the twentieth century to the present.

The most striking difference between the overall rates of growth of the supplementary Jewish school and the yeshivah is observable in Greater New York. Between 1910 and 1964 the total Jewish school population of New York increased about three and one-half times, compared with a seventy-fold growth for the Jewish Day Schools. Percentage-wise the day school reg-

TABLE VII

NUMBER OF ELEMENTARY SCHOOLS, HIGH SCHOOLS AND HIGH SCHOOL  
DEPARTMENTS BY STATES AND PROVINCES 1963-64

State	Elementary Schools	Junior High Schools	Senior High Schools	Senior High School Depts.*	Total
California	8	1	3	2	14
Colorado	1				1
Connecticut	7			1	8
District of Columbia	1				1
Florida	2			1	3
Georgia	3				3
Illinois	7		2	1	10
Kentucky	1				1
Louisiana	1				1
Maine	2				2
Maryland	3		1	2	6
Massachusetts	9		1	2	12
Michigan	4		1		5
Minnesota	1				1
Missouri	2		1		3
Nebraska	1				1
New Jersey	14		1	3	18
New York State outside NYC	114 (11)	1	20 (3)	17	152 (14)
Greater NYC	(103)	(1)	(17)	(17)	(138)
Ohio	4		3	1	8
Oregon	1				1
Pennsylvania	10		1	2	13
Rhode Island	1			*	1
South Carolina	1				1
Tennessee	2			1	3
Texas	1				1
Virginia	2				2
Washington	2				2
Wisconsin	1				1
Sub Total	206	2	34	33	275
Canada					
Alberta	1				1
British Columbia	1				1
Manitoba	4			1	5
Quebec	9	1	1	5	16
Ontario	5		2	1	8
Sub Total	20	1	3	7	31
TOTAL	226	3	37	40	306

\* Schools with high school departments with one grade only not included.

istration grew from 1.5 percent of the total pupil population to 28.8 percent of the total. Table IX shows the relative growth between 1910 and 1964.

TABLE VIII

DAY SCHOOL ENROLLMENT AS A PERCENTAGE OF TOTAL JEWISH SCHOOL  
ENROLLMENT IN THE UNITED STATES 1908-64

Year	Total	Day Schools	Percentage
1908	100,000*	600	.06
1935	200,000*	4,700	2.3
1942	200,000	9,200	4.1
1950	268,250	21,500	8.1
1958	553,600	42,650	7.7
1964	660,000	59,900	9.1

\* Includes the number of children attending *hadarim* and taught by *melamdin*.

#### MINOR INTERRUPTIONS IN GROWTH

Expansion of the Jewish Day School movement between 1940 and 1964 has been so remarkable that little attention has been paid to the minor interruptions in the quantitative growth of the movement. Not all day schools founded during this period managed to survive. Six schools (all in the Northeast area) established in the mid 1940's were no longer in existence in 1952. (1) Five other schools organized between 1948 and 1953 ceased to operate within a few years of their establishment. (2) Between

TABLE IX

DAY SCHOOL ENROLLMENT AS A PERCENTAGE OF TOTAL JEWISH SCHOOL  
ENROLLMENT IN GREATER NEW YORK 1910-64

Year	Total	Day Schools	Percentage
1910	41,000*	600	1.5
1918	41,000	1,000	2.4
1935	62,492	4,487	7.2
1941	66,000	7,317	11.1
1952	98,025	18,327	18.7
1960	142,206	37,012	26.0
1964	145,517	41,894	28.8

\* Includes enrollment in *hadarim* and taught by *melamdin*.

1. Uriah Z. Engelman, *All Day Schools in the United States, 1948-49*, Department of Research, Information and Publications. American Association for Jewish Education, p. 29-36; and *Jewish All Day Schools in the United States*, Department of Research, Information and Publications. American Association for Jewish Education, 1953, p. 11.

2. Information supplied to author on May 25, 1960 by Dr. Engelman. In two cities (Buffalo and Atlantic City) where day schools did not endure, new attempts were made and new day schools founded in 1959.

1959 and 1964 nine more day schools closed, while two that had closed previously reopened. Two schools in the Greater New York area merged with neighboring yeshivot in 1962.

All told, eighteen Jewish Day Schools out of a total of 271 schools and school departments founded between 1940 and 1964 did not survive. Stated affirmatively, the day school movement achieved more than 93.7 percent permanence during the years of its most rapid growth.

The reasons for the closing of the eighteen schools vary with the conditions in each locality. For the most part, the schools which did not survive were established in communities with relatively small Jewish populations. Generally, the founding of the schools was premature; the community was not prepared to accept the day school idea, to encourage its growth, or to give it financial support. The lack of readiness on the part of the community was reflected in the poor enrollments in the schools. Without pupil resources the stability of a school is jeopardized. Without sufficient registration and the income derived from it, the cost of maintaining a day school proved to be prohibitive. A school with a very low teacher-pupil ratio is a luxury most Jewish communities can ill afford.

#### JEWISH DAY SCHOOL STATISTICS

The number of day schools, as listed and reported by the various education agencies, differs because the criteria for reporting separate schools are not uniform. This study uses the figures reported by Torah Umesorah, the American Association for Jewish Education, the United Synagogue of America and the Jewish Education Committee of New York since these data are commonly employed in articles and reports about the Jewish Day School movement. The total number of day schools reported is larger than the actual number of *separate* day schools. For example, according to the statistical data presented by Torah Umesorah, exclusive of 11 United Synagogue Schools, there were 302 Jewish Day Schools in the United States during the 1963-64 school year. Of this number 257 schools are *separate* day schools.

The reported Torah Umesorah data includes a double listing of some schools, something which appears also in the Jewish Education Committee statistics. Seven junior high school departments of yeshivot with nine grades, as well as thirty-eight senior high school departments are listed as separate units when, in effect, they are extensions of the elementary school. According to the above calculations, the total number of day schools and day school departments in the United States and Canada is 313. This volume does not include the seven junior high school departments. Thus, 306 is the total number of day schools and departments used.

Larger figures have also been reported for the day school movement because of two other factors. The more inclusive totals list school branches and school annexes as separate schools and also some all-day pre-school units.

This writer prefers to use the lower figure (268) as the total number of Jewish Day Schools in America. In the first instance, a school which maintains kindergarten through grade nine or grade twelve, under one auspices, in one building with the same supervisors should be listed as one school rather than as two school units. Secondly, a branch annex of a school which is opened to house surplus pupil enrollment, and which is operated by the same lay board, and is supervised by the same principal and administrator should be listed as part of the main school and not as a separate school. Thirdly, a pre-school department which is operated by a synagogue, a Jewish center or a communal group as a pre-school unit only should not be classified as a day school. Although such pre-school units are in session during the day—morning or afternoon, or morning and afternoon—they are not full-fledged day schools for they do not provide regular program of general and Hebrew studies through a number of grades.

#### REASONS FOR GROWTH

There are many reasons for the rapid spread of the Jewish Day Schools in America. Not all of them contributed equally to this expansion. Yet they are all worth noting and examining for the

TABLE X

NUMBER OF SEPARATE JEWISH DAY SCHOOLS IN THE UNITED STATES  
AND CANADA, 1963-64

	United States Excluding New York	Greater New York	Canada	Total
Elementary schools	92	86	13	191
Elementary schools with jr. and/or sr. high departments	14	17	7	38
Separate junior high schools, grades 7-9	1	1	1	3
Separate senior high schools, grades 9-12	16	17	3	36
Total number of separate schools	123	121	24	268

role they played in establishing new schools and in swelling the ranks of pupil enrollment.

### *Pioneer Efforts*

The prime cause that motivated the religious, talmudically-trained immigrants to establish the first yeshivah was their desire to continue the type of education to which they were accustomed in Eastern Europe. Added to their eagerness for self-perpetuation through intensive Torah study was their dissatisfaction with the kind and level of Jewish education which they found in the United States.

Besides these immigrants, there were some Jews who found in the yeshivah-type school the answer to their hopes for intensive Hebraic education which would include study of the Hebrew language and literature, the Prophets and Jewish history in addition to concentration on the Pentateuch and Talmud. Among the pioneering Hebraic Yeshivot founded by such people are the Hebrew Institute (Yeshiva Etz Chaim) of Boro Park (1916), the Yeshiva D'Bronx, now known as Yeshiva Rabbi Israel Salanter (1923), the Yeshivah of Crown Heights (1923), and the Yeshiva of Flatbush (1927), all in New York City. These yeshivot were called *ivrit b'ivrit* (literally, Hebrew-into-Hebrew)

schools because both the subject matter and the language of instruction was in Hebrew. The success of the *ivrit b'ivrit* schools encouraged educators and lay leaders desiring traditional Jewish schooling in an Hebraic, Israel-oriented atmosphere to emulate the example set by these early institutions.

### *Inspired Orthodox Leaders*

The initial spurt in the growth of the day school movement during the 1940's was the result of the vision and selfless efforts of a few Jewish leaders dedicated to the ideals of intensive Jewish education as a means of insuring the continuity of Jewish traditional life in America. Men like Rabbi Zev Gold, a Mizrachi leader and a founder of Yeshivath Torah Vodaath, and Rabbi Shraga Feivel Mendlowitz, founder of Torah Umesorah, and their disciples carried on their zealous work for the spread of Torah and *Yiddishkeit* without much support from the Jewish community. Groups of parents soon demonstrated concern for the Jewish Day School and showed their readiness to vitalize the day school movement by contributing of their time and money to help establish and maintain new schools.

### *Changing International Jewish Scene*

*Destruction of the European Jewish Community.* The European holocaust motivated greater interest in Jewish activities, among them the support of intensive Jewish education. In the wake of the tragic annihilation of European Jewry came the realization that the American Jewish community could no longer depend upon Eastern Europe as a source of Jewish creativity, scholarship and religious leadership. The Jewish Day School, as a result, loomed large as the best training ground for future Jewish leadership. It came to be regarded by many American Jewish lay leaders and educators as the only American Jewish institution that could provide the future Jewish leaders with a sound Jewish educational and cultural background, and a firm commitment to Judaism and to the American Jewish community. As a result of the rise of Nazism, many *Roshei Yeshivah* (Tal-



mudic scholars and teachers), among them heads of higher Jewish schools of learning in Europe, migrated to this country. Their presence was keenly felt by the day school movement. Many of these rabbinic scholars assumed posts in existing schools. Some opened their own yeshivot.

*State of Israel.* The establishment of the modern Jewish state had a direct bearing on the interest of many people in intensive Hebraic education. To these persons, the founding of Hebrew day schools was essential in order to vitalize the use of Hebrew in this country, and was basic, too, for the forging of closer cultural ties with Israel.

### *Changing American Jewish Scene*

*Post-World War II Immigration.* The relatively large influx of Hungarian Jewish immigrants immediately following World War II resulted in the founding of several yeshivot, particularly in New York City.

Until this period of immigration the Lubavitch was the only major Hasidic group in the United States, and the only one to sponsor a yeshivah. At the end of the 1940's members of various Hungarian Hasidic sects arrived in this country. Each of these sects, deriving largely from the community in which its *rebbe* (religious leader) lived, formed a *kehillah* (community) whose focal point of activity was the *rebbe's shtibel* (house of prayer). In the various *shtibels*, schools were formed for the children of the *rebbe's* adherents. These schools grew rapidly. Residing, in the main, in the Williamsburg section of Brooklyn, the Hasidim bought old community centers, old public school buildings, business establishments and brownstone houses which they converted into yeshivot.

*Native American Yeshivah Exponents.* For the most part, the graduates of the early twentieth century yeshivot insist on day school education for their offspring. This is evident since a large proportion of the ardent proponents of the Jewish Day School are themselves products of this type of training. The dedication of these alumni—young professionals and businessmen who fare at least as well as their Jewish peers who were educated in public

schools and secular, private institutions—to the yeshivah idea has had a salutary effect upon friends and neighbors who would not otherwise consider the day school for their children.

The role of the young American-trained rabbis in furthering the growth of the Jewish Day School must not be underestimated. For one thing, almost all Orthodox rabbis, and many Conservative and Reform rabbis send their own children to Jewish Day Schools. Many of these rabbis take an active part in their local schools, particularly as members of their respective boards of education. They voice their support publicly and in private about the advantages and benefits of Jewish all-day education.

*Deterioration of Supplementary Jewish Education.* The disappearance of the communal Talmud Torah, the rise of the three-day-a-week congregational school, and the subsequent lowering of educational standards accelerated the founding of new day schools. Dissatisfaction with the accomplishments in existing supplementary Jewish schools led many parents, not fully committed to the day school idea, to send their children to this type of school. This is underscored by the fact that so many rabbis of congregations that sponsor afternoon Hebrew schools send their own children to yeshivot and encourage their members to follow suit. Thus, for example, one Reform rabbi, in a sermon encouraging his congregation's support of the Jewish Day School, stressed, "it [the Jewish Day School] would aid us in overcoming the abysmal ignorance among Jewish children regarding Jewish history, archeology, literature and life which we seek to overcome by the inadequate Sunday or Mid-week School." (3)

### *Changes in the General Community*

*Religion and Prosperity.* Developments in the general American community also stimulated the growth of the Jewish Day School.

It is safe to assume that the wartime and post-war upsurge in religious sentiment in the United States helped stimulate greater Jewish communal interest in Jewish education. This concern, in

3. Louis I. Newman, *The Jewish Day School, Why I Favor It*, sermon delivered at Temple Rodeph Sholom, New York City, January 14, 1961.

all likelihood, paved the way for greater acceptance of the day school idea in some circles where it was considered un-American or "ultra-religious."

The sudden prosperity of the post-war years made possible the establishment of many new schools and increased the probability of their support and maintenance.

*Conditions in the Public Schools.* Juvenile delinquency, crowded conditions and double sessions, as well as the highly publicized "blackboard jungle" conditions in many public schools, all have been sources of worry and anxiety to parents. Reluctant to send their children to the neighborhood public school, some of them turn to the day school as the solution to their dilemma. This fact can be well-documented by the principals of yeshivot in the large urban communities, particularly in some of the rapidly changing neighborhoods.

Dissatisfaction with the level of instruction in some of the public schools in a number of the older urban neighborhoods, and the rather consistent demonstration of good achievement in the general studies departments of the day schools have led some parents to enroll their children in the latter institution.

### *Special Features*

Among the other reasons parents choose the Jewish Day School are preference for small classes and individual attention to pupils, and, in a few instances, the prestige value of a private school. Concern about the dualism created by attendance at two schools, maladjustment of some children attending public school, compensation for parents' lack of Jewish training and knowledge, and the location of the day school also affect the choice of some parents.

Some non-yeshivah minded parents send their children to a Jewish Day School because they want a Jewish education for their offspring, and are not inclined to have their youngsters attend a supplementary afternoon Hebrew school after a full day in public school. Working mothers often prefer to send their children to day school because of the longer hours of instruction and the lunch and snack programs offered in these schools.

Many parents, who, for various considerations (particularly for its more flexible admission policy), initially intended to send their children to the day school kindergarten only, or to kindergarten and grade 1 and 2 only, continue them in the day school because of their satisfaction with their children's adjustment and progress. Thus, for example, in a poll taken at the beginning of the 1961-62 school year in a day school on Long Island seventy-five percent of the parents of kindergarten and first grade children polled admitted readily to being in this category. (4)

There are more complex reasons that motivate some people to send their children to a Jewish Day School. A study on parents' attitudes towards the day school shows that for many parents "the decision to enroll a child in a Hebrew day school . . . is a complicated process which . . . involves a dynamic interaction of such factors as direct and indirect influences on parents' perceptions, reactions, attitudes, predispositions and goals for Jewish education." (5)

### *Organized Promotion*

While many grass roots stimuli have contributed to the rapid growth of the day school, national educational organizations have helped channel these interests.

Torah Umesorah (The National Society of Hebrew Day Schools founded in 1944) and the Vaad Hachinuch Hacharedi, renamed the National Council for Torah Education (the educational department of the Religious Zionists of America, established in 1939) have played leading roles in establishing new schools and in promoting greater enrollment. Occasionally, the founding of a new school was due to the efforts and combined influence of both groups.

The work of dedicated groups like the United Lubavitcher Yeshivoth have stimulated day school growth. Within a few short years after the establishment of the Lubavitch movement

4. Poll taken by this writer at a Parent-Teacher meeting of the Mid-Island Hebrew Day School, Bethpage, Long Island, October 18, 1961.

5. Louis Nulman, "The Parent and the Jewish Day School," *The Jewish Parent*, September 1955.

in America, its effect was clearly felt in the American Jewish community. As one authority has said: "The concreteness of their [the Lubavitcher Yeshivah] approach and the missionary zeal behind it have enabled the Lubavitcher organization to wield a greater influence than was thought possible in America." (6)

The Labor Zionist movement is responsible for the founding of a small number of day schools, particularly in Canada. Finally, the Conservative movement began contributing to the rapid development of the day school movement in 1957.

The Inter-Yeshiva Student Council, a volunteer inter-rabbinical school student organization, founded in 1945 and currently active in Greater New York, has promoted the idea of continuation in yeshivah high schools among elementary school pupils and their parents. Members of this group, inspired by the importance of Torah learning, visit homes of seventh and eighth grade pupils to convince them and their parents of the necessity of continuing Jewish schooling on the secondary level.

Of all the organized promotion of the day school idea, the work of Torah Umesorah has been the most widespread, the most publicized and the most effective.

### *Encouragement from Jewish Leaders*

The sustained growth of the Jewish Day School has been greatly aided by the recognition given to this type of education by leaders of the American Jewish community. A sampling of statements made by prominent Jews demonstrates adequately the potential effect of their remarks on various segments of the American Jewish community.

Dr. Joseph J. Schwartz, Executive Director of the Israel Bond Office:

The development of day schools with their programs of intensive Jewish study is of the utmost importance in maintaining and developing Jewish scholarship, and of raising a generation that will have, at least, knowledge and culture. This type of

6. Alexander M. Dushkin, "The Role of the Day School in American Jewish Education," *Jewish Education*, 20:1, Fall 1948, p. 11.

leadership cannot possibly come from a system of education which offers a superficial smattering of Jewish knowledge . . . I believe that the Jewish Day School should be encouraged, at least for that substantial body of young Jews who show an aptitude for and deep interest in Jewish learning.

Senator Jacob Javits, New York:

The Hebrew Day School offers the opportunity to educate the child for the role he will play in both the secular community and the community of his faith. The increasing number of children taking advantage of the programs offered bespeaks the contribution of the day schools to the spiritual and moral up-building of our youth.

Ludwig Lewisohn, author, novelist, critic:

The truest advance in recent Jewish history in the United States, the one altogether hopeful phenomenon, has been the initiation and the slow gradual spread of the day school movement. It arose, necessarily, from classical Jewish sources, whether traditional or nationalist or, as in many cases both . . .

Fundamentals must be side by side with the acquisition of an exacting, and elegant grasp of English and its literature. The usual subjects of instruction must be augmented by Jewish history, symbol, ceremony, liturgy with special attention in the grades to the development of the Yishuv, the community in Eretz Yisrael and the re-established Commonwealth. All this can be accomplished in the grades where a Jewish high school is not practical. The public grade schools take from six to seven years to teach so pitifully little that advanced educators see in these half-wasted years the chief symptom of the ills that afflict American education. They point authoritatively to the fact that in Europe boys and girls of seventeen to eighteen are ready for what we call graduate or professional studies.

Coming from such schools Jewish children will be reasonably well educated for their age. The possession of one additional language, Hebrew, will make the acquisition of others in high school and college easier. Above all, these children will be, from the beginning, integrated Jews, that is to say, since they are Jews, integrated human beings. As such, as whole human beings, knowing their place in society and in the world, in the realms

of man and God, they will be able to meet the non-Jewish world with ease, assurance, dignity. They will neither defensively overemphasize nor fearfully underemphasize their Jewishness and their Judaism. They and they alone will be the equals in temper, poise, directness of all social approaches of the Catholics and Protestants with whom they will have to mingle and compete in the daily involvement of American life.

Dr. Joachim Prinz, President, The American Jewish Congress:

We must commend those parents who see fit to send their children to these schools. Here in these Jewish Day Schools is being formed and trained that elite group who will lead American Jewry in years to come, bringing to their positions of responsibility the background, the knowledge and the conviction that will fill Jewish life with vitality, with purpose and with direction. The day schools are playing a vital role in combatting Jewish indifference, Jewish ignorance, and Jewish illiteracy.

#### GOOD TIMING AND MOTIVATION

This summary chapter presented an overview of day school growth and the forces motivating it. The development of the Jewish Day School movement has been colorful and extensive. While initiating in New York it has spread throughout the United States and Canada. The speed of the growth coupled with the variance in this development and the founding of school branches and annexes resulted in differences in recording and reporting the fast-changing yeshivah statistics.

The variety of reasons given for the rapid growth do not all apply to the different areas where day schools have been established. Underlying the individual factors that encouraged the expansion is the unique combination of the right circumstances: the need for intensive Jewish schools, the readiness of many sectors of the Jewish community to accept and support the day school idea, the proper timing of the pioneer efforts, the continuing external forces catalyzing the development, and the stubborn zealousness of Jewish Day School leaders.

## PART II

# Essence



## CHAPTER 7



# SCHOOL PROFILE

### TYPES OF SCHOOLS

Although the Jewish Day Schools are generally regarded as communal schools with a traditional program, it is not good practice to consider them as *one* group of schools or *one form* of education. Even the majority-type Orthodox-oriented day school (over 90 percent of the day schools are in this group) (1) is divided into a number of categories. When we speak of the Jewish Day School we are, in effect, speaking of any one of many kinds of all-day educational units, namely: the Hasidic yeshivah, the traditional Talmudic Yiddish-language yeshivah, the Hebraic yeshivah, the Beth Jacob school, the all-girl Hebraic day school, the co-ed Hebrew day school, the nationalist-secular day school, the bi-cultural day school, the Conservative day school and the Foundation School.

There are no hard-and-fast rules to categorize the various types of Jewish Day Schools. A variety of classifications have been suggested. In a study on day school parents, Dr. Louis Nulman uses the following grouping: (2)

1. In greater New York 96.3 percent of Jewish Schools are under orthodox auspices. (Louis L. Ruffman, "Facts and Figures," *Jewish Education Committee Bulletin*, New York, October 1962, p. 8. Table 2B.)

2. Louis Nulman, *The Parent and the Jewish Day School*, Scranton, Pennsylvania, Parent Study Press, 1956.

- a) The European All Day School (Yeshivah)
- b) The Modern All Day School
- c) The Progressive All Day School
- d) The National Secular All Day School
- e) The Foundation School.

Dr. Samuel Segal, in a thesis on New York yeshivot, classifies them according to the language media of instruction in the Jewish studies departments. (3)

- a) The Yiddish Traditional School
- b) The Hebraic Traditional Yeshiva
- c) The Modified Hebraic Yeshiva
- d) Non-Yeshiva Schools.

A research study by this writer divides the Jewish Day Schools on the basis of religious orientation, and provides sub-groups for the Orthodox schools according to the language of instruction in the Jewish studies departments, and the sex of the pupils. (4)

- a) Orthodox—Hebraic Boys, Hebraic Girls, Hebraic Co-ed  
Yiddish Boys, Yiddish Girls, Yiddish Co-ed  
English Boys, English Girls, English Co-ed
- b) Hasidic—Boys, Girls
- c) Conservative
- d) Bi-cultural
- e) Nationalist-Secular.

The Hasidic yeshivot employ Yiddish as the language of instruction. The Conservative, bi-cultural and nationalist-secular schools are singularly Hebraic, co-educational institutions.

A comprehensive categorization, formulated in 1956, by a committee of principals representing the various school philosophies, is presented below with an appropriate description of each type of school. (5)

3. Samuel M. Segal, "Jewish Elementary Day Schools in New York City Through 1948," unpublished doctoral dissertation, New York University, 1952.

4. Alvin I. Schiff, "A Critical Study of the Policies and Practices of Administration and Supervision of Teacher Personnel in Selected Jewish Elementary Day Schools," unpublished doctoral thesis, Yeshiva University, 1957.

5. Joseph Kaminetsky, "Evaluating the Program and Effectiveness of the All-Day Jewish School," *Jewish Education*, 27:2, Winter 1956-57, p. 41-44. (For the sake of brevity some of the descriptions have been shortened.)

### *Hasidic Yeshivot*

These schools are found mostly in well-populated areas of New York City—notably Williamsburg, Crown Heights and Boro Park—now predominantly inhabited by followers of the leading Hasidic *Rebbeyim* (rabbis) who migrated to this country because of the European holocaust.

The major emphasis in these schools is upon preserving the distinct philosophy and way of living of the Hasidic group to which the pupils belong. Personal piety, with the particular and unique manner of observance of the Hasidic sect, is stressed. The ideas of *ahavat Hashem* (love of God), *devaikut* (achieving closeness to the Almighty) and a strict performance of the *mitzvot ma-assiot* (religious practices; literally, practical commandments) receive first consideration in the schools. Striving for *lomdut* (Torah erudition) is intertwined with a desire to teach the children to live Hasidic lives.

Hasidic Jews attach a minimal importance to general studies. They emphasize early training in Humash and Talmud by rote translation. Pupils in the Hasidic schools generally begin the study of Bible (in the original) at the age of four. Exposure to general studies is deferred usually to age seven after children have had three years of intensive full-day instruction in *Humash*, prayer, and *Hasidut*. Talmud is introduced at age seven or eight. After orientation in this subject matter it becomes the major area of study occupying three to eight hours a day.

### *Yeshivot Ketanot*

This grouping of schools includes the *ivrit b'ivrit* schools (where Hebrew is the language of instruction in the Hebrew department), the *ivrit b'idit* schools (where Yiddish is the language of instruction), schools which have both *ivrit b'ivrit* and *ivrit b'idit* departments, and the *ivrit b'anglit* schools (where English is the language of instruction). These schools share essentially the same goals. These are:

- a) Learning—educating pupils to become *bnei Torah* (literally, sons of the Torah) or *talmidei hahamim* (scholars).
- b) Observance of the *mitzvot*—inspiring pupils to observe

Jewish law according to the precepts of the *Shulhan Arukh*; endeavoring to produce *yirai shomaim*, God fearing individuals.

- c) Preparation for the *Mesivta*. (Higher school of Jewish learning)
- d) Preparation for leadership in Jewish life.
- e) Love of Israel—with emphasis on the centrality of *Eretz Yisrael* in Jewish life and letters.
- f) Harmonization of Judaism and Americanism.

### *Schools with an Integrated Program*

In essence, these schools are committed to the point-of-view that an attempt to harmonize the best of Jewish and American culture must give *equal* weight to the religious and secular programs. Jewish and general classes are scheduled alternately throughout the school day. The term “integration” is commonly applied to this type of scheduling. Actually, many schools in this category have not implemented the philosophic aspect of integration: meaningful, ongoing correlation of the content of the Jewish and secular coursework. It is often difficult to determine whether some schools should be included here or under Category 5 as Liberal schools.

### *Schools with National-Cultural Interests*

In these schools religion is studied for its “folk-ways” value, without attention to ritual observance. The teaching of Yiddish and/or Hebrew and Israel receive major emphasis in the program.

### *The Liberal Day Schools*

Most of the day schools conducted under the auspices of the Conservative movement fall into this category.

The basic aims of this type of day school are

- a) to help their students positive emotional identification with the values of Judaism and the democratic way of life;

- b) to acquaint their students with the "total picture" of Jewish life, teaching what Judaism has meant through the ages, while leaving the matter of degree of observance to the pupil; and
- c) to teach their students respect for all points-of-view in Jewish life and Judaism, as well as for non-Jews, emphasizing the skills of "working with people."

### *Foundation Schools*

This type of school was organized in 1954 to serve as a preparatory school to the Jewish Day School, or as a stepping-stone to better, more intensive supplementary Hebrew education. Generally, the Foundation School provides schooling from the nursery level through grade three.

### *Kindergartens*

There are a number of intensive Hebrew kindergartens which follow the regular pre-school program of the day school, and whose leadership is committed to expanding these groups into full-fledged day schools or Foundation Schools.

Table XI presents a graphic picture of the types of Jewish Day Schools.

Two hundred and eighty two day schools (93 percent of the total number of schools and departments) are Orthodox-oriented. Of these, 173 schools (57 percent of the total number of day schools) are Hebraic, 78 schools (25 percent of the total) are traditional, non-Hebraic yeshivot, and 31 schools (10 percent of the total) are Hasidic yeshivot. Nineteen schools (6 percent of the total) are liberal-conservative and 5 schools (1.5 percent of the total) are national-secular institutions.

### SALIENT FEATURES

The differences between some day schools are often greater than the similarities. This is true because the specific purposes for

**TABLE XI**  
**TYPES OF JEWISH DAY SCHOOLS IN THE UNITED STATES AND CANADA**

Type of School	Greater New York		United States (Excluding N.Y.)		Canada		Total	Percent
	Elementary Schools	High Schools and H.S. Departments	Elementary Schools	High Schools and H.S. Departments	Elementary Schools	High Schools and H.S. Departments		
<i>Hasidic</i>								
Boys	18	4	0	0	2	1	25	8.1
Girls	6	0	0	0	0	0	6	1.9
<i>Yeshivot Ketanot</i>								
Hebraic Boys	4	3	3	7	0	0	17	5.5
Hebraic Girls	7	4	2	6	1	1	21	6.9
Hebraic Co-ed	27	3 <sup>a</sup>	76	8	9	3 <sup>a</sup>	126	41.2
Yiddish Boys	24	16	4	10	2	2	58	19.0
Yiddish Girls	5	3	0	1	1	1	11	3.5
Yiddish Co-ed	2	0	4	0	0	0	6	1.9
English B & G	2	1	0	0	0	0	3	0.9
<i>Integrated</i>	2	1	2	2	1	1	9	2.9
<i>National-Cultural</i>	1	0	0	0	3	1	5	1.6
<i>Liberal-Conservative</i>	5	0	12	0	1	1	19 <sup>b</sup>	6.2
<b>TOTAL</b>	<b>103</b>	<b>35</b>	<b>103</b>	<b>34</b>	<b>20</b>	<b>11</b>	<b>306</b>	<b>100</b>

<sup>a</sup> Includes one Junior high school.

<sup>b</sup> This figure includes the Foundation Schools.

which the different types of day schools were founded and the reasons parents send their children to them vary significantly. In the unlike schools, the educational program and the school environment are dissimilar; the instructional personnel, and the pupils and their home backgrounds have little or nothing in common; the organization and management of these schools also differ substantially. In the extreme cases, the only similarities between two day schools is that they offer general and religious studies under one Jewish auspices. By and large, however, most of the day schools share much in common.

There are basic aspects—some more common, some less common—relating to all Jewish Day Schools. These are presented below in terms of the average or typical day school.

### *Size of Schools*

The average Jewish Day School is, by present American urban school standards, a small school. The pupil population of individual schools varies from a few children to more than 1,300 pupils. The mean enrollment is 244 pupils, about two and one-half times greater than the average supplementary school enrollment. (6) In New York City the average pupil enrollment is 346 as compared with 142 in the weekday afternoon schools. (7) In other U.S. communities the average school is considerably smaller and has 146 pupils. The mean enrollment for Canadian yeshivot is 229 pupils.

The larger Jewish Day Schools are situated in the Greater New York area where there are 4 schools with enrollments over 1,000. These are: Yeshiva of Flatbush—1,373 pupils (941 in elementary school and 432 in high school), Yeshivath and Mesivta Torah Vodaath—1,317 pupils (914 in elementary school and 403 in high school), Beth Jacob School of East Side—1,200 pupils (475 in elementary school and 725 in the Esther Schonfeld High School), and the Beth Jacob School of Williamsburg—844 pupils.

6. Alexander Dushkin and Uriah Z. Engelman, *Jewish Education in the United States*, Vol. 1, New York, American Association for Jewish Education, 1959, p. 95.

7. Louis Ruffman, *op. cit.*, p. 84, Table 5.

The United Talmudical Academy Torah V'yirah, sponsored by the Satmar Hasidim of Williamsburg, conducts a number of neighborhood schools with a combined enrollment of over 2000 pupils.

Twenty-six schools, or about 10 percent of the 268 separate schools in the United States and Canada, have registers of 500-1000 pupils. Twenty-one of these are in Greater New York.

The size of many schools, particularly those in the small urban and suburban communities, is limited by the size of the Jewish population. In some cases other factors play an important role in limiting enrollment. The case of the Beth El Day School, a liberal school founded in 1950 in Belle Harbor, Queens, reveals four causes for its relatively small student body. At first glance, the school seemed to possess all the necessary ingredients for rapid growth. The Belle Harbor community was a natural location for a progressive Jewish Day School. The vast majority of the population was Jewish and a good percentage of the residents send their children to private schools. The Jewish community was affluent and finances were not a problem. A school building was available at the outset and the influential rabbi of the sponsoring congregation was a founder and staunch advocate of the day school. Yet, its development has been at a slower pace than most of the newer day schools in the New York area. This is due to the following reasons:

- 1) It is situated in an upper-middle income area. Not many young parents with children of elementary school age can afford to buy homes in Belle Harbor.

- 2) In this well-established suburban community there is relatively little construction of new dwelling units and a corresponding small increase in population.

- 3) Most Jewish parents are satisfied with the local public schools and the supplementary Hebrew schools in Belle Harbor.

- 4) Parents desiring a more traditional and intensive Jewish education for their offspring send them to the Hebrew Institute of Long Island in nearby Far Rockaway, or to the Yeshiva of Flatbush, in Brooklyn.

There are day schools with limited enrollments in some communities with relatively large Jewish populations. Several factors



contribute to this condition. The newness of some all-day ventures and the inadequate and often unattractive facilities of the new schools are important causes. Many schools experience an upsurge in enrollment as soon as construction of a new school building begins. Lack of sufficient interest and support on part of the Jewish leadership, as well as ineffective school-communal relations have hindered the projection of a positive day school image in some populated Jewish areas. And, there are instances where the school program did not develop sufficiently to arouse wider communal encouragement and participation.

The small size of schools and classes provide the day school with definite educational advantages in terms of facilitating management, supervision and intensive programming. However, very small enrollments handicap school progress. The problems of the small school are discussed in Chapter 13.

### *Vertical Organization*

The day schools are divided into two major groupings—elementary schools and high schools. Two hundred and twenty-six yeshivot, or 73.8 percent of the 306 school units, are elementary schools. Eighty schools, or 26.2 percent of the total, are secondary school units. Of this latter group, 39 units are separate high schools and 38 units are high school departments of elementary schools. Three of the separate secondary units are junior high schools—grades 7–9. The percentage of high school units is higher in Canada, where more than one-third of all schools and departments are on the secondary level.

Table XII shows the number and percentage of yeshivot according to grade level.

Not all day schools have completed their vertical organization. About one quarter of the total number of separate elementary schools and secondary yeshivot are in various stages of vertical growth. In the 1963–64 school year, about seventeen percent of the existing day schools had not yet reached the sixth grade. The grade levels generally depend upon the founding date of the schools.

When new day schools are established, they are usually or-

TABLE XII

## DAY SCHOOLS AND DEPARTMENTS, BY GRADE LEVEL

	Total No. of Schools	Elementary		Secondary	
		No.	% of Total	No.	% of Total
United States (excluding N.Y.)	137	103	75.2	34	24.8
Greater New York	138	103	74.6	35	25.4
Canada	31	20	64.5	11	35.4
Total	306	226	73.8	80	26.2

ganized as one-grade or two-grade schools. As the schools grow, they add a grade with each new school year. Very often, the rapid growth of the day school creates parallel classes before the vertical organization is completed. Frequently, three classes are formed on each level, particularly in the lower grades.

TABLE XIII

NUMBER OF SEPARATE JEWISH DAY SCHOOLS ACCORDING TO  
VERTICAL ORGANIZATION, SPRING 1964<sup>(a)</sup>

Highest Grade	Greater New York	United States (excluding N.Y.)	Canada	Total
K	1	2	0	3
1	2	9	1	12
2	3	5	1	9
3	2	6	0	8
4	4	7	0	11
5	4	4	0	8
6	6	15	4	25
7	7	5	5	17
8	45	28	2	75
9	12	11	1	24
10	3	2	1	6
11	1	1	5 <sup>(b)</sup>	7
12	13	8	0	21
Total	103	103	20	226
Jr. High Schools (7-9)	1	1	1	3
Sr. High Schools (9-12)	17	19	3	39
TOTAL	121	123	24	268

<sup>a)</sup> Data was available for 220 schools. Estimates for other schools were made on basis of year of founding and estimated annual vertical growth.

<sup>b)</sup> Last year of high school.

Kindergarten or grade one through grade eight is the most common pattern of vertical organization for the elementary yeshivot. There are 75 eight-grade schools as compared with 25 six-grade schools and 24 nine-grade yeshivot. About seventeen percent of the elementary schools have high school departments.

Table XIII gives a grade-by-grade breakdown of the number of yeshivot in New York, in other United States communities and in Canada.

### *Horizontal Organization*

The typical Jewish elementary day school employs a self-contained classroom organization as opposed to a departmentalized system in which teachers are assigned according to subject areas. Some schools use this latter procedure for the general studies programs in the upper grades to facilitate recruitment of part-time elementary, junior high and senior high school teachers who are available after public school hours. Hebrew studies are sometimes departmentalized in the upper grades in the Hebraic yeshivot in order to take advantage of the specialized skills of some teachers, to reduce the number of teachers needed and to provide full-time employment for a number of instructors. The shortage of Talmud teachers for the Hebraic yeshivot makes the maximum utilization of the skills of qualified Talmud instructors an absolute necessity for these schools.

In the secondary school, the secular studies are departmentalized, while each of the Hebrew classes usually has one instructor or *rebbe*.

### *Enrollment Policy*

A basic feature common to all Jewish Day Schools, with the exception of the hasidic yeshivot, is their open enrollment policy. The predominantly Orthodox yeshivot welcome pupils from all types of Jewish backgrounds. In fact, a good percentage of yeshivah pupils are not from Orthodox homes. (8) The newly

8. Zalman F. Ury, "The Development of the Day School in Los Angeles," *Jewish Education*, 33:3, Spring 1963, p. 159.

established Solomon Schechter Day Schools have also adopted an open-door registration policy. A United Synagogue statement in this regard reads, "Such congregational all-day schools should welcome all children in the community whose parents wish to have them benefit from this form of intensive education, regardless of the congregational affiliation of their parents." (9)

### *Composition of Pupil Enrollment*

Although, initially, the yeshivot were all-boy institutions, most of the day schools are now co-educational units. About 60 percent are either co-educational, or provide instruction for boys and girls under a single auspices. Thirty percent are boys' schools, and ten percent are girls' schools. (10) The Hasidic schools and the older yeshivot where the language of instruction in the religious studies department is Yiddish, are singularly non-co-educational institutions. On the other hand, the Hebraic yeshivot are almost all co-educational institutions. About 45 percent of the day schools in New York are boys' yeshivot; 38 percent are co-educational units and 17 percent are girls' schools. The vast majority (83 percent) of day schools outside New York are co-educational; 12 percent are boys' schools and 5 percent are girls' institutions. Table XIV presents a comprehensive picture of the day schools according to pupil composition.

Fifty-nine percent of the total day school pupil population are boys. (11) The percentage of girls studying in the day schools is considerably more than the proportion of female pupils in weekday afternoon schools where the boy-girl ratio is seven to three. In Greater New York the difference is even more striking. While over 40 percent of the enrollment of day schools are girls, only 25 percent of the weekday afternoon Hebrew school pupil population are girls. (12) This perhaps is an indication that par-

9. Jack J. Cohen and others, *Statement on Day School Education*, United Synagogue of America, May 1958, p. 1.

10. *Day Schools in the United States 1957-1959* (updated 1962-63), *op. cit.*, and *Census Reports*, Jewish Education Committee of New York, 1963-64.

11. *Jewish Education Register and Directory* Vol. II, American Association for Jewish Education, 1959, p. 9, and U. Z. Engelman, *Jewish All-Day Schools in the United States*, 1953.

12. L. Ruffman, *op. cit.*, p. 10, Table 2A.

TABLE XIV

NUMBER OF JEWISH DAY SCHOOLS IN THE UNITED STATES AND CANADA  
ACCORDING TO SEX OF PUPILS

	Greater New York	United States (excluding N.Y.)	Canada	Total	Percent of All Schools
<b>ELEMENTARY SCHOOLS</b>					
Boys	38	7	4	49	21
Girls	17	2	2	21	9
Co-ed	48	94	14	156	70
Total	103	103	20	226	100
<b>HIGH SCHOOLS and DEPARTMENTS</b>					
Boys	23	17 <sup>(b)</sup>	3	43	54
Girls	7	7	2	16	20
Co-ed	5 <sup>(a)</sup>	10	6 <sup>(b)</sup>	21	26
Total	35	34	11	80	100
<b>GRAND TOTAL</b>	138	137	31	306	100

<sup>a)</sup> Includes one school which maintains parallel programs for boys and girls, and one separate Junior High School.

<sup>b)</sup> Includes one separate Junior High School.

ents who are committed to an intensive education for their children seek to provide it for both their sons and daughters.

### *Auspices*

The typical Jewish Day School is conducted under non-congregational auspices. In 1962, 86.3 percent of schools outside New York were non-congregational; 11.7 percent were congregational, and 2.0 percent were inter-congregational. (13) In Greater New York about 85 percent of the schools are non-congregational. (14)

The day schools demonstrate a variety of organizational structures. In most cases, the burden of responsibility is shared by the board members. The diagram on page 101 depicts the organizational setup of a typical yeshivah.

### *Affiliation*

The Jewish Day School is generally an autonomous, communally-sponsored or locally-sponsored institution with no official or binding ties with any educational or philanthropic agency. Its policies are determined by members of its own lay Board.

Although some schools belong to loosely organized national and local networks, such as United Lubavitcher Yeshivoth, the National Council of Beth Jacob Schools and the Federation of European Yeshivoth (the Hasidic schools), the affiliated schools reflect not so much the ideology of the "parent" organization as the philosophy and religious orientation of the principal (and the interests of the lay officials of the schools). The affiliation of schools with the United Synagogue is more formalized. In 1964 there were 18 day and foundation schools affiliated with the United Synagogue Commission on Education. (15)

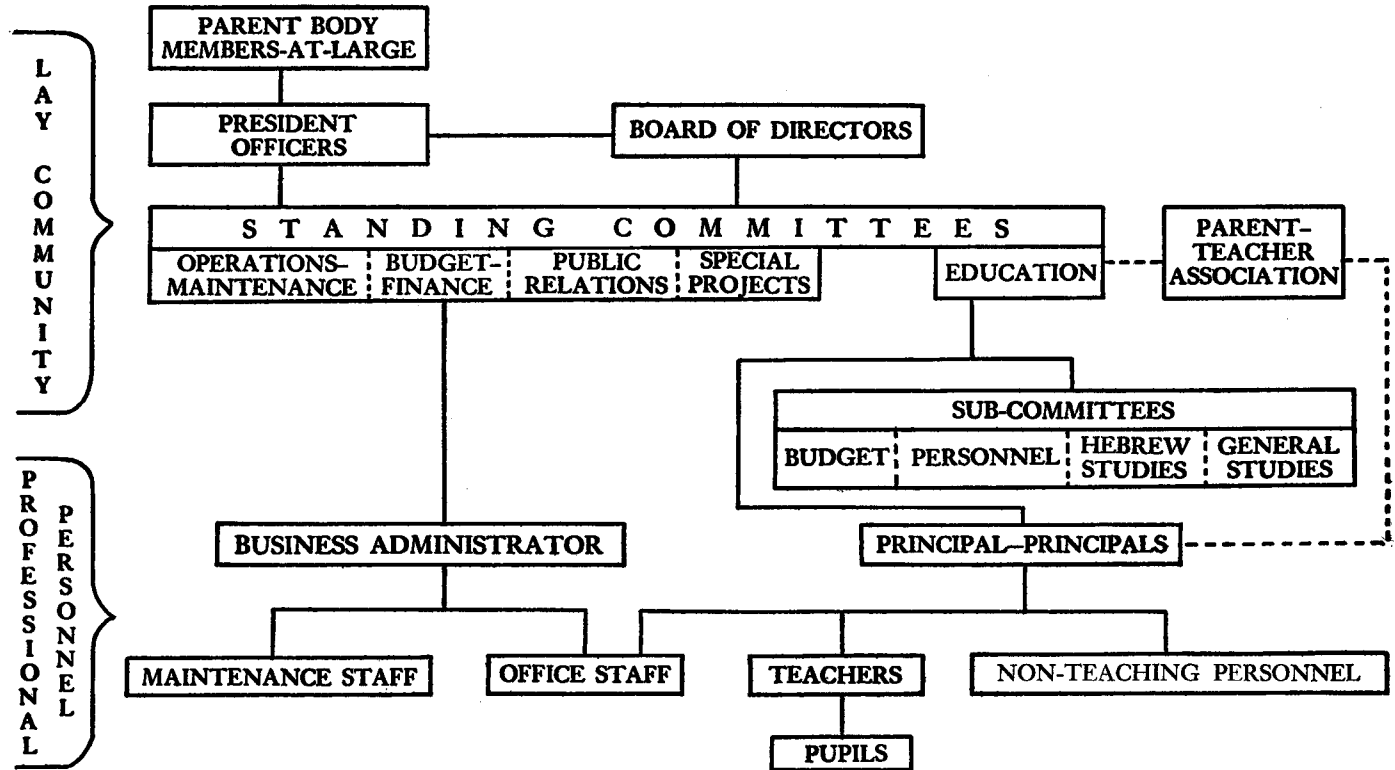
The two most active and most widely publicized national day school agencies are Torah Umesorah (the National Society for Hebrew Day Schools) and the National Council for Torah Edu-

13. U. Z. Engelman, *Financing Jewish Day Schools and Related Factors*, American Association for Jewish Education, November 1962.

14. *Census Reports, 1962-63*, Jewish Education Committee of New York.

15. *Communication*: Walter Ackerman, United Synagogue, October 29, 1962.

# DIAGRAM: ORGANIZATION OF A JEWISH DAY SCHOOL



cation (sponsored by the Religious Zionists of America). (16) This writer's interviews with seventy-four day school administrators during a research study conducted in 1955-56, revealed that more than one-third of their respective schools claimed some sort of relationship with Torah Umesorah, while one-sixth of the yeshivot noted that an association exists with the latter agency. (17) In all instances, the relationship or association of the school and agency was defined loosely and variously as "co-operation," "mutual understanding," "exchange of information," and "occasional consultation." Frequently, the sole association mentioned was a "personal relationship" between one or more members of the school staff and a member or official of the agency. Some schools were "associated" with both Torah Umesorah and the National Council for Torah Education. Since the time of the writer's study the number of schools affiliating, in one way or another with Torah Umesorah, has increased considerably.

In 1959 Torah Umesorah became a membership organization. By 1962 there were 144 "active affiliates" (including schools and departments). (18) Of these, 80 schools were "dues-paying members" which obligated themselves to pay one dollar a year per pupil.

Many Jewish Day Schools are affiliated in some way with a local bureau and one or more national agencies. This is particularly true in Greater New York as a result of the activity of the Department of Yeshivoth of the Jewish Education Committee.

### *Day School Parents*

The parents of the day school pupils vary from school to school. The National Study showed that 63.6 percent of the mothers and 56.1 percent of the fathers of children in the "more modern" day schools are American born. (19) In synagogue

16. Of these two agencies, Torah Umesorah's program is substantially more encompassing.

17. Alvin I. Schiff, *op. cit.*, p. 56.

18. *Communication*: Joseph Kaminetsky, Torah Umesorah, October 29, 1962.

19. Dushkin and Engelman, *op. cit.*, p. 86, 87.



affiliation as well as in membership in Jewish organizations, they display a large variety of practices. Although there is no definitive research available, it would seem safe to assume that:

- (1) the parents of pupils in the Hasidic schools are Hasidim;
- (2) most parents of students in the Talmud-centered yeshivot are likely to be Orthodox in belief and observance;
- (3) the parents of pupils in the Hebraic-centered schools (including the vast majority of out-of-town schools) exhibit great diversity in religious practice.

A 1960 study of six day schools affiliated with the Bureau of Jewish Education of the Jewish Federation Council of Greater Los Angeles reveals the following concerning the religious affiliation and commitment of parents of pupils in these yeshivot. Sixty percent of the parents observed the Sabbath; *kashrut* was observed in 86.5 percent of the homes, while "strict *kashrut* observance in and out of home" was practiced by 51 percent of the parents. Ideologically, 77 percent of the parents were affiliated with Orthodox synagogues, 19 percent were members of Conservative congregations, and 4 percent specified Reform or other affiliation. (20)

This information does not tell the full story of the variation of religious observance of the parents in these schools since the parents used subjective criteria by which to measure their own religious adherence. While 60 percent of the parents considered themselves Sabbath observers, the degree of their observance probably varies considerably.

Despite the fact that there is no research evidence to substantiate his contention, the author of the Los Angeles study feels that the situation in this California metropolis is typical of the Jewish Day School communities throughout the country. In his words, "There seems to be no discernible distinction between the parents of pupils in Los Angeles day schools and those of other communities. This may be largely due to the fact that many of the parents came to Los Angeles from communities in the East." (21)

20. Zalman F. Ury, "Report on Bureau-Affiliated Day Schools," Los Angeles: May 5, 1960.

21. *Ibid.*

Another study, involving parents in a mid-western Orthodox-oriented day school, reveals some interesting characteristics of the parents studied.

It shows that many parents of children in this yeshivah did not have a complete understanding of the program of the school. They were also confused as to their own positions regarding Jewish belief and practice. Although they demonstrated a marked interest in the type of education their children were receiving, very few of the parents had ever attended an all-day school. (22)

This dissertation notes at least five distinguishable types of parents of the school studied:

1. Parents who are observant and deeply interested in things Jewish enroll their children in the school because they are certain that its program is in basic agreement with their own way of life.
2. Parents who know little or nothing about Judaism, but feel a personal "lack" or "yearning," have taken the school seriously and have encouraged their children to accept its teachings. In turn, they themselves have become more closely tied to Jewish observance.
3. Parents who are primarily interested in the cultural aspect of Judaism are pleased with intensive Jewish education, but have not fully accepted the day school's emphasis on the teaching of ritual observance.
4. Parents from Eastern Europe, who have had ample opportunity to see and learn Jewish life in its richest form, have drifted away from the Jewish life they once knew. These find that, through their children who attend the school, they are reminded of their early experiences. They are pleased that their children halt their declining interest and observance of Judaism.
5. Parents who do not usually exhibit strong Jewish identification and activity, yet have chosen to send their children to the school for the same reasons as parents in the other groups, seem to be completely unaffected by the school. Although they do not object to the school's teachings, they endeavor to transmit

22. Louis Nulman, "The Reactions of Parents to a Jewish All Day School," doctoral dissertation, U. of Pittsburgh, 1955, Chapter 8.

to their children the idea that the home and school operate in two unrelated spheres.

It is impossible to generalize from the results of a study of one school. The larger American community of day school parents probably demonstrates a wider variety of characteristics and interests.

## CHAPTER 8



# EDUCATIONAL PROGRAM

The autonomy of the Jewish Day Schools is reflected in the variety of the educational programs and patterns of program scheduling. While there are many obvious differences, there are also many similarities in these important phases of day school operation. This chapter discusses the educational objectives, the curricular emphases including the language of instruction of the Jewish studies departments and the organization of the various study programs. To complete the educational picture of the yeshivot, sample Jewish study programs of the Hebraic, Talmudic and liberal-conservative day schools are presented at the end of the chapter.

### OBJECTIVES (1)

The general aims and objectives of Jewish Day Schools (not including the Hasidic yeshivot) (2) might be classified into three basic categories: preparation for Jewish living, personality building and preparation for American living.

1. The wording for many of the objectives is drawn from George Hallowitz, "Jewish Day Schools in the United States," unpublished doctoral dissertation, University of California, 1959, p. 73-86.

2. The fixed objectives of the hasidic schools are noted in Chapter 7 in *Types of Jewish Day Schools: Hasidic Yeshivot*.

### 1. *Preparation for Jewish Living*

To provide Jewish children with a Jewish environment during their formative years.

To train Jewish youth to believe in and help insure Jewish survival.

To develop religiously observant Jews.

To provide Jewish youth with rich and varied opportunities for pleasurable experiences in Jewish living.

To develop, in Jewish children, feelings of kinship to, and responsibility for the State of Israel. (Promotion of the concept of Israel as the Jewish homeland.)

To train *talmidei hakhamim*—Jewish scholars.

To train Jewish youth who will be able to assume professional and lay leadership in the American Jewish community.

To instill in Jewish youth the love of Torah learning and the desire to continue the study of Judaism during their adult lives. (Promotion of the *mitzvah* of *Torah lishmah*—Torah learning for its own sake.)

### 2. *Personality Building*

To help Jewish children to develop mentally, physically, emotionally and socially. (To foster the development of the whole personality of Jewish children.)

### 3. *Preparation for American Living*

To prepare Jewish children for living in a democracy. This includes preparation for good citizenship, and the earning of a livelihood in the vocations and professions.

To equip Jewish youth to promote the democratic way of life.

To give Jewish children the opportunity to receive an enriched education.

## CURRICULAR EMPHASES IN THE RELIGIOUS STUDIES DEPARTMENTS

Each Jewish Day School employs a course of study to meet its own particular needs. Nevertheless, there exists a distinct

similarity amongst the curricula of the various groups of yeshivot.

Although there are no curricular guides for each group of kindred yeshivot the curricula of these like schools are similar because of three reasons: 1) their common purposes and similar educational philosophies, 2) the frequent educational exchanges between the school principals, and 3) the emulation by many yeshivot of certain programs and practices of the more established schools.

The co-ed schools, the all-girl schools and some of the all-boy yeshivot teach a variety of subjects including prayer, *Humash*, *Rashi*, Prophets, Hebrew Language Arts, Laws and Customs, History, *Mishnah*, *Gemara*, Ethics and Israel.

All yeshivot (with the exception of the Conservative and bi-cultural schools) stress the learning of *Humash* in the lower grades, and *Talmud* from grade 5 or 6. In some schools the study of *Talmud* begins as early as the fourth grade.

The Hasidic yeshivot devote their time wholly to the teaching of *Humash* during the first three or four years, after the rudiments of phonic reading are learned and drilled. Thereafter, *Talmud* which is initiated at about age eight (hasidic pupils begin their formal all-day religious education at age 4) is the major subject, and *Humash* is relegated to a secondary role.

### *Learning Through Experience*

One of the basic features of the day school program is pupil participation in religious activities. The "doing" phase of the day school curriculum provides important incidental educational experiences. Foremost among these are the daily religious services (conducted in each class according to the reading level of the pupils), the regular daily *minyan* for older students, and grace after meals.

The concept of *tzedakah* (charity) is implemented by charity drives for the Jewish National Fund, the United Jewish Appeal, local Jewish Federations, Community Chests and other American and Israeli organizations.

Holiday experiences are regularly planned. These include:

decorating the *succah*, reciting the blessing over the *lulav* and *etrog*, lighting *Hanukkah* candles, tree planting on *Tu B'shevat*, *Purim* carnivals, model *seder* programs, and *Shabbat Kiddush* ceremonies (in the lower grades).

In most day schools the arts are incorporated into both the Hebrew and general studies programs. These usually include: drawing, painting, arts and crafts, music and dramatics. Dancing is programmed in a small number of schools.

#### LANGUAGE OF INSTRUCTION IN THE RELIGIOUS STUDIES DEPARTMENTS

The language medium in the Hebrew department is not uniform. Hebrew is generally the language of instruction in the Hebrew classes of the co-ed schools. Yiddish and English are used in most of the all-boy schools. A few yeshivot employ Hebrew in the lower grades and transfer to Yiddish or English in the upper elementary level in preparation for Talmud study in higher schools of Jewish learning where Yiddish and a combination of Yiddish and English are employed.

Over 90 percent of the schools outside of New York employ Hebrew or a combination of Hebrew and English in their classes. In Greater New York about 50 percent of the yeshivot use Yiddish or a combination of Yiddish and English; forty percent employ Hebrew; about ten percent conduct classes in English. In many of the older yeshivot, where Yiddish was the sole language of instruction, English is used increasingly because of the inability of pupils to speak or understand Yiddish.

The Askenazic pronunciation of Hebrew is used in the large majority of the traditional Humash-Talmud oriented yeshivot. Sephardit is employed almost exclusively in the day schools that utilize the *ivrit b'ivrit* method, particularly the liberal schools.

Although there is little written about the subject, the language of instruction in the religious studies departments of the Jewish Day Schools has received considerable attention during the last two decades. There are three schools of thought regarding this matter. One is unalterably committed to the use of Hebrew in the religious studies classroom. Another is strongly opposed to

the use of the Holy Tongue as a medium of instruction. A third group of educators recognizes the value of Hebrew as a language of instruction, but sees many difficulties in implementing it successfully, and feels that there are some benefits in employing the child's native tongue as the language of conversation in the classroom.

### *Advantages of the Ivrit B'Ivrit Method*

Favoring the use of Hebrew are the following arguments:

The *ivrit b'ivrit* method (the term used to describe instruction via the Hebrew language medium) is more natural than the *translation method* (the term used to describe instruction via English and Yiddish), and hence less taxing on the child.

It facilitates the instruction of phonic and siddur (prayer) reading and meaningful Hebrew reading.

It tends to eliminate the boredom that accompanies the early phases of rote phonic drill.

It helps motivate a positive Hebraic atmosphere.

It provides greater exposure to the language of the subject matter of the religious studies curriculum. It provides better preparation for the meaningful study of Torah and its commentaries, the Prophets and Writings, and post-Biblical Hebrew literature.

The use of Hebrew in the lower grades strengthens the bonds between pupils and other Hebrew learning.

The use of Hebrew provides an enriching language experience. The *ivrit b'ivrit* method helps pupils develop a new skill: the ability to speak another language.

The use of Hebrew facilitates the acquisition of Hebrew writing, grammar and composition skills.

The *ivrit b'ivrit* method helps create closer bonds between pupils and the State of Israel.

The *ivrit b'ivrit* method is actually a time-saving approach. In the translation method only a fraction of the daily time is spent in listening to and using Hebrew words, phrases and sentences. In the *ivrit b'ivrit* method, however, the child is exposed to Hebrew during the entire classroom time.



The advocates of the *ivrit b'ivrit* approach stress the fact that, if properly instructed via this natural method during the formative years, the child will develop the ability to converse readily in Hebrew. This conversational ability will help him achieve more, in less time, during the middle and upper grades.

### *Opposition to the Ivrit B'ivrit Approach*

Those who oppose the use of Hebrew as a language of instruction base their position on one or more of the following reasons:

Hebrew is the Holy Tongue and should not be employed as a language of conversation, particularly in the Diaspora.

Teaching Hebrew conversation and Hebrew reading (with the exception of the Prayer Book, the Bible and other purely religious writings) is not an objective of yeshivah education.

The use of the *ivrit b'ivrit* method tends to place too great an emphasis on Hebrew as a subject.

Using Hebrew as a medium of instruction is a time-wasting approach. It is far easier, and less time consuming to communicate with children in their native tongue or in a language which they readily understand.

The use of the children's native language makes it easier for them to communicate ideas in school, at home, and in the synagogue.

During the formative years the development of positive attitudes to Jewish living is of paramount importance. In the early grades Jewish values can be taught more readily in the vernacular.

The advocates of the translation method point out that there is a severe shortage of qualified teachers who can use the *ivrit b'ivrit* approach.

## OUTLINES OF RELIGIOUS STUDIES PROGRAMS

### *The Hebraic Day School Curriculum (3)*

#### *Grade 1*

In the first grade pupils acquire the basic Hebrew language skills. They learn to

3. Based on the curricula of a number of Hebraic Day Schools, particularly, The Hebrew Academy of Washington, D.C., and the Yeshiva Dov Revel of Forest Hills, N.Y.

- read and comprehend simple Hebrew words and sentences;
- follow a simple Hebrew conversation about daily routines;
- express simple thoughts in short Hebrew phrases and sentences;
- print Hebrew letters (in many schools they learn to use cursive writing);
- recite selected weekday and Sabbath prayers and blessings;
- appreciate Jewish values such as charity, honesty, Jewish learning;
- learn simple Sabbath, holiday and Israeli songs.

In this grade pupils acquire basic knowledge about the Sabbath, Jewish holidays and Israel. They learn the importance of Jewish religious observances.

### *Grade 2*

In the second grade pupils use the basic Hebrew language skills they acquired in the first grade. They learn to

- read simple Hebrew stories;
- use and read the Prayer Book with relative facility;
- worship as a group (to recite daily and Sabbath prayers);
- follow a fluent Hebrew conversation;
- speak in simple Hebrew sentences with a measure of fluency;
- understand and use words and phrases found frequently in the *Humash* (Pentateuch);
- spell simple Hebrew words;
- write Hebrew script;
- compose simple compositions.

They gain more knowledge of the Sabbath and the holidays, and the customs and rituals pertaining to these days. They learn more prayers and blessings for these occasions. They are introduced to the study of Jewish history via Bible stories. (They cover the Biblical period, from Abraham to the destruction of the First Temple.) Their attitude towards Jewish religious and ethical values and towards Israel is reinforced. In many schools pupils are introduced to the study of *Humash* in this grade.

### Grade 3

In the third grade pupils increase their fluency of Hebrew reading and prayer reading, develop their Hebrew conversational ability and their Hebrew writing and composition skills, gain mastery of Jewish liturgy, and study simple Hebrew literature. In Jewish history they study about the period of the First Temple.

*Humash*, in the original, is continued (or begun) with intensity. Usually, from four to seven *sidrot* of *B'reshit* (Genesis) are studied. In some schools the book of Genesis is completed in this grade. The study of *Rashi* (the major commentary on the Bible) is initiated.

The study of Jewish values and observances is intensified. Although not a regular subject, Israel is taught via other subjects.

### Grade 4

In the fourth grade children gain further mastery in the Hebrew language arts. They study Hebrew literature, Jewish history (the period of the Second Temple) and Jewish living. They complete the Book of Genesis and learn from five to eight *sidrot* in the Book of *Sh'mot* (Exodus). The study of *Rashi* is intensified. The Book of Joshua (the first book of the Early Prophets) is added to the curriculum. In this grade pupils learn more about Israel and deepen their knowledge of Jewish values and practices.

### Grade 5

In the fifth grade pupils continue to intensify their knowledge of Hebrew language and literature. In Jewish history they study about the time between the Second Commonwealth and the Golden Era in Spain. They study the Book of Exodus, with liberal sections from the *Rashi* commentary and the Book of Judges. In this grade, students are introduced to the *Talmud* (via the study of *Mishnah*, the first body of post-biblical teachings of the Oral Law) and to the *Shulhan Arukh* (Code of Jewish Law). The study of Israel is correlated with other subjects.

### Grade 6

In the sixth grade pupils acquire more intensive ability in the subjects studied in earlier grades. In Jewish history they cover the Spanish period. They study *Bamidbar* (Numbers) with *Rashi*. Other commentaries are introduced from time to time. In some schools, selections from *Vayikra* (Leviticus) are studied; pupils begin to study *Gemara* (the vast body of commentaries and teachings based on the *Mishnah*, and recorded in Aramaic). Samuel I, Hebrew literature, Hebrew composition and grammar, and *Shulhan Arukh* are also part of the program. The study of Israel is integrated throughout the subject matter of this grade.

### Grade 7

In many schools pupils complete the study of the Bible with the Book of Leviticus or the Book of Deuteronomy, and begin to review the Torah in depth. In a number of schools this review takes place via a weekly cycle covering the highlights of each *sidrah*. The pupils acquire more intensive ability in the study of the Talmud. They study Samuel II, and learn Jewish history from the end of the Spanish period until the *Haskalah* period. In some schools, girls study *Aggaddah*, Hebrew literature—and in some programs, Jewish home economics—in lieu of Talmud). The study of Hebrew language, Israel and Jewish life is continued. Jewish current events are introduced into the program.

### Grade 8

The Torah is completed or reviewed. Pupils study Kings I and II. The study of Talmud is further intensified, taking up about 50 percent of the school day. In Jewish history the modern Jewish era is covered. In some schools, a brief survey of Jewish history is made. *Shulhan Arukh* is continued. Creative Hebrew writing is stressed in many schools.

### Grades 9-12

The following subjects are usually included in the high school curriculum.

Talmud (with commentaries)	Hebrew Literature
Torah (with commentaries)	Grammar
<i>Shulhan Arukh</i>	Jewish History
Later Prophets	Jewish Ethics
Liturgy	

## THE CURRICULUM OF A TALMUDIC YESHIVAH (4)

*Grade 1*

Phonetics

Hebrew reading: simple stories

Simple Hebrew grammar (declensions)

Cursive writing

Jewish life: Stories about the Sabbath and holidays in simple Hebrew; Basic laws of Sabbath, prayer, holidays and personal behavior

Selected morning prayers

Blessings and religious songs.

*Grade 2*

Daily prayers

Torah: Genesis and Noah (studied orally)

Four *sidrot* in the unabridged Humash text—*Lekh-Lekha*,  
*Vayera*, *Haye Sarah*, *Toldot*

Hebrew reading: simple stories

Grammar: nouns, verbs (simple conjugations of regular verbs)

Penmanship

Jewish life: Laws and customs of Sabbath and holidays.

*Grade 3*

Daily and Sabbath prayers

Torah: The last six *sidrot* in the Book of Genesis

Selections from the Rashi commentary on the Bible

Prophets: Joshua (unabridged)

4. Based on the Curriculum of the Rabbi Jacob Joseph School and Mesivta.

Hebrew readings: stories about Jewish life

Grammar: verbs

Penmanship

Jewish Life: Laws and customs re: Sabbath, holidays, daily routines.

#### *Grade 4*

Daily, Sabbath and Holiday prayers

Torah: Exodus (emphasis on *Mishpatim*)

The first three *sidrot* in Leviticus

*Rashi* commentary for most verses

Prophets: Judges; Samuel I, Chapters 1-14

Talmud: Introduction

Grammar: Vocalization, verbs

Composition work

Jewish life: The *Kitzur Shulhan Arukh* (abridged Code of Law)

Cantillation of Torah and Prophets.

#### *Grade 5*

Torah: Leviticus—last 7 chapters; Numbers

The *sidrah* of the Week

Prophets: Samuel I, Chapters 15-31; Samuel II

Talmud: 10-15 folios with *Rashi* commentary

Grammar: Review of verbs

Composition work

Jewish life. The *Kitzur Shulhan Arukh*

Cantillation of Torah and Prophets.

#### *Grade 6*

Torah: Deuteronomy with *Rashi* commentary

The *sidrah* of the week with *Rashi*

Prophets: Kings I and II

Talmud: 20-25 folios with *Rashi* and selected *Tosafot*

Grammar: Irregular verb forms

Jewish life: The *Kitzur Shulhan Arukh*  
Cantillation of Torah and Prophets  
Ethics of Judaism.

### Grade 7

Torah: *sidrah* of the week with *Rashi* commentary  
Prophets: Review of the Early Prophets  
Talmud: 30–35 folios with *Rashi* and *Tosafot*  
Jewish life: *Haye Adam* (Abridged text of the section of the *Shulhan Arukh* dealing with daily, Sabbath and holiday religious observance.)  
Ethics of Judaism.

### High School Department

#### Level 1

Torah: the *sidrah* of the week with *Rashi* commentary  
Prophets: Isaiah  
Talmud: 30–40 folios with *Rashi* and *Tosafot*  
Jewish life: Intensive study of Laws and Customs  
Jewish history: from the Babylonian Exile to the destruction of the Second Temple  
Ethics of Judaism.

#### Level 2

Torah: The *sidrah* of the week with *Rashi* and other commentaries  
Prophets: Jeremiah  
Talmud: 40 folios with *Rashi* and *Tosafot*  
Jewish life: Intensive study of Laws and Customs—(*Mishnah B'rurah*)  
Jewish history: from the end of the second Commonwealth to the Crusades  
Ethics of Judaism.

*Level 3*

Torah: The *sidrah* of the week with *Rashi* and other commentaries

Prophets: The Minor Prophets

Talmud: 40–50 folios with *Rashi*, *Tosafot* and other commentaries

Jewish life: Codes

Jewish history: From the Crusades to the end of the Spanish era

Jewish ethics.

## THE CURRICULUM OF A LIBERAL DAY SCHOOL

While the religious study programs of the liberal-conservative schools are still, by and large, in the developmental stages (in 1963 only three of the seventeen schools affiliated with the United Synagogue Commission on Education had reached the level of a full eight-year elementary school, and three are foundation schools), according to one authority, "there seems to be a rather general pattern emerging" in the curricular growth of these schools. (5) "This may be due," he says, "to the fact that personal contacts between the principals of the various schools have produced a commonality of practice. It may also result from a certain logic inherent in the nature of the materials in the area of Jewish studies." (6)

A survey of the curricula of the Conservative day schools, conducted in 1963 reveals the following curricular pattern. (7)

*Hebrew Language Arts*

Pupils are instructed in Hebrew by the natural method. Phonetic reading is introduced generally in the middle of the first year. Children begin to use manuscript writing in the first grade. Cursive writing is usually taught in the second year.

5. Walter Ackerman, *A Report on a Modest Survey of Conservative Day Schools*, United Synagogue Commission on Education, April 1963.

6. *Ibid.*

7. The outline of studies presented above includes information drawn also from the curriculum of the Beth El Day School, Belle Harbor, New York.



Hebrew language and literature receive major attention throughout the school program.

### *History*

The formal study of history is generally introduced in the fifth year. In some schools it is taught in English. Within the eight year program of the school pupils study the major periods and personalities of Jewish history.

### *Humash*

In two of the fourteen schools reported in the survey the study of *Humash* begins in the first grade. Some introduce *Humash* in the second grade and some in the third grade. Usually, until the fourth year an abridged edition of the Pentateuch is used. By the end of eight years of school, the Book of Genesis is completed and most of Exodus, Numbers and Deuteronomy with occasional study of the *Rashi* commentary in the upper grades.

Early Prophets, in an abridged edition, are introduced into the course of study at grade four. In most schools this section of the Bible is covered in its entirety by the end of grade eight. Two schools introduce selections from the *Later prophets* in this grade.

### *Talmud*

In only five schools of the 14 reporting is Mishnah a subject in the curriculum. "Three schools introduce Mishnah in the fifth grade; one school follows this with Talmud in grade six through eight; while the only other school teaching Talmud postpones its introduction until grade seven." (8)

### *Prayers*

After phonetic reading has been mastered, generally at the end of grade 1, the *Siddur* is introduced and thereafter taught in all the grades. Daily, Sabbath and holiday blessings and prayers are mastered.

8. Walter Ackerman, *op. cit.*

*Israel*

"No school seems to have Israel as a separate subject in the curriculum; it appears rather to be an integral part of all areas of study." (9)

*Jewish Life*

Jewish Holidays, customs and ceremonies are given a prominent place in the program. The formal study of *Dinim* (Jewish Law) is introduced after the fifth grade in a few schools.

## THE GENERAL STUDIES CURRICULUM

The course of study of the local or state board of education is generally followed in the Jewish Day Schools. The same texts and materials used in the public schools are employed. An average of sixteen hours a week in the primary grades, eighteen hours in the elementary grades and about twenty hours a week in the junior and senior high schools are devoted to general studies. Teachers and principals of the general studies departments are engaged on basis of their competence in general education, often without any consideration to their religious views. In some cases, particularly in yeshivot outside New York, there are non-Jews serving as teachers and principals in the secular departments.

In Canada, particularly in the Province of Quebec (which operates church-related schools only), governmental supervisory agencies oversee the curriculum and provide evaluation for the Jewish Day Schools. The following statement from a brief prepared by the Canadian Jewish Congress for the Canadian government pithily sums up the status of the general studies curriculum in the Jewish Day Schools in the Province of Quebec. "All these schools follow to the letter the curriculum of the Protestant schools, and there is an easy transition from these schools into the Protestant schools and also easy acceptance from elementary

grades into the Protestant High Schools and subsequently universities." (10)

Generally the yeshivah high schools offer college preparatory liberal arts programs. Two schools provide special course offerings: The Esther Schonfeld (Beth Jacob) High School of New York sponsors a commercial program in addition to an academic course of study and the Talmudical Academy of Baltimore conducts a Technical and Science Department besides the regular college preparatory program.

#### ORGANIZATION OF STUDY PROGRAM

Most Jewish Day Schools, particularly in Greater New York, operate as two distinct departments administered respectively by "Hebrew" and "English" principals. The religious orientation, educational and professional training of these supervisors usually differ significantly. In most schools, the Hebrew program is scheduled for the morning hours and the general studies after the lunch hour. A number of schools employ a parallel program under which half of the classes study Hebrew subjects in the morning while the rest of the classes carry on their general studies work; in the afternoon, the program for each class is reversed. In some of these parallel-program schools, the Hebrew and general studies are alternated between morning and afternoon on a weekly basis. Some schools operate a partial parallel program in which the majority of Hebrew classes are scheduled in the morning and several Hebrew classes in the afternoon. A small group of schools—generally the "progressive" schools—sponsor "integrated" programs, where the Hebrew and general studies are alternated within a block system of hours.

Each organizational pattern has its advantages and drawbacks. Although they function in a small percentage of the day schools, the integrated and parallel programs are an important topic of discussion among day school educators. Below are listed the favorable and adverse opinions of parallel programming.

10. Brief submitted by the Canadian Jewish Congress to the Royal Commission of Inquiry on Education, Montreal, Canada, March 1963.

*Advantages of Parallel Programming*

Those advocating integration and parallel programming claim that:

1. It requires less personnel, an important factor during a period of critical shortage of qualified teachers.
2. It is economical.
3. It is easier to administer because there are less teachers employed.
4. It helps to do away with problems arising from conflicts between the Hebrew department and general studies department.
5. It stimulates inter-departmental staff activity and helps cement positive relations between Hebrew and English staff members.
6. It provides a unified program of study and guidance.
7. It facilitates pupil adjustment and helps develop a balanced pupil personality. In essence, this reason is the *raison d'être* and justification for the day school program. To some, the program organization is basic to this rationale.

*Disadvantages of Parallel Programming*

The major objections to integrated and parallel schedules are:

1. There seems to be a lack of intensive Jewish or Hebraic "atmosphere" pervading within the school program during any part of the day.
2. There is no clear differentiation between "religious" and "secular."
3. It is easier for students to absorb the more difficult elements of their Hebrew studies when their minds are alert. Therefore, Hebrew learning should take place in the morning. (11)
4. Parallel programming often results in lack of free time for teachers (since most teachers are engaged on a full-time basis).

11. There is no conclusive evidence for this assumption.

5. Parallel programming may create difficulties in pupil classification and placement since it limits the number of Hebrew and English classes meeting during a single session, thus restricting the placement possibilities in any one department during that session.
6. It hinders the recruitment of good teachers who, because of greater remuneration from two positions (day school and afternoon Hebrew school), in contrast to the pay for one full-time yeshivah position, desire morning day school employment only.

The positive and negative attributes of the majority type non-integrated school may be readily inferred from the above listings. The overriding significance of an intensive Jewish-Hebraic atmosphere during one session of the day and the strong opposition of many prominent *Roshei Yeshivah* (instructors and supervisors of rabbinical seminaries) and yeshivah administrators to parallel or integrated programming may restrict this type of scheduling to a small percentage of schools, predominantly outside of New York City.

## CHAPTER 9



# IN THE AMERICAN TRADITION

### ON RELIGIOUS TRAINING AND AMERICAN EDUCATION

Private, religious schooling is part of the American educational tradition. The pattern of private religious education, notes Dr. William Brickman, a leading authority on the history of American education, "had already been well established before the American Revolution. There was a Catholic School in Maryland by 1640, with a great development occurring in the latter part of the eighteenth century. The Episcopaleans, Lutherans, and the Quakers operated private schools during the colonial period, offering a combination of secular and religious education. The first Jewish 'parochial' school in America, founded in 1731 in New York City, similarly taught the secular and the sacred subjects under one roof. Many of the schools, particularly those of the Protestant community, were models for the public schools of later years." (1)

While firmly supporting the need for religious training, the constitutional interpretation of the separation of church and state indicates that this kind of education belongs to the private school. During the Constitutional period, the American approach

1. William W. Brickman, *A New Birth of Freedom For Education*, address at Fourth Annual Convention, Citizens for Education Freedom, Detroit, Michigan, August 10, 1963 (mimeographed) p. 2.

towards religious education was clearly demonstrated by the Northwest Ordinance passed by the Congress of the Confederation in 1787. "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." This statement suggests the encouragement of all kinds of schools inasmuch as specific types of educational media are not singled out for special consideration.

From 1787 onward, there are numerous instances of judicial and legislative pronouncements and actions, on the Federal and State levels, concerning religious education and the private, religious school. The decisions rendered by the United States Supreme Court on church-school issues provide fairly good indication of the judicial mood.

In two 19th century opinions (*Vida v. Girard's Executors*, 1844, and the *Church of the Holy Trinity v. U.S.*, 1892) the Court affirmed that Christianity was "part of the common law of the state" and that "this is a Christian nation." More recently, it stated its opinion clearly in regard to the teaching and practice of religion in the public schools. In 1948 (*McCullum v. Board of Education*), the Supreme Court prohibited Released Time Classes of all denominations on school time in public school buildings. Released Time Classes, however, were allowed on school time if carried on outside the school premises (*Zorach v. Clauson*, 1952).

The recitation of the New York State Regents Prayer in the public schools of the State was declared unconstitutional in an opinion given in 1962 (*Engel v. Vitale*). This decision was followed a year later by the Court's invalidation of the compulsory recital of the Lord's prayer and the reading of the Bible in the public schools of Pennsylvania and Maryland.

On one occasion the Supreme Court did allow Bible reading in public schools. In this case (*Doremus v. Board of Education*), it ruled that the Old Testament may be read *without comment*.

It is quite apparent, from the above decisions, that the official judicial view is separation of religion, particularly the teaching thereof, from public education. The corollary of this opinion is that religion and religious teaching belong in the private domain

of the respective churches and their educational institutions. It follows, then, that parents desiring religious training for their children must seek it outside the confines of the public school classroom.

The exercise of parents' freedom to choose a school for the combined secular and religious education of their offspring rather than send them to public school and seek a supplemental school for religious tutelage, is clearly recognized by the highest judicial authority in the land.

In the opinion of the United States Supreme Court in the case of *Meyer v. Nebraska* (1923), "it is the natural duty of the parent to give his children education suitable to their station in life." This statement accompanied the Court's ruling that the Nebraska state law which forbade the teaching of the German language in a Lutheran elementary parochial school interfered with the freedom of parents to educate their children.

The idea of parents' freedom regarding their children's schooling was vividly stated in the well-known Oregon decision of 1925. In the case of *Pierce v. Society of Sisters*, the Supreme Court unanimously decided that a state law in Oregon compelling parents whose children were in Catholic and other private schools to send them to public schools only was unconstitutional. This epoch-making decision gave Constitutional recognition to the private and parochial schools. In citing this decision, Professor Brickman comments, "Behind this momentous ruling was the masterly brief *amicus curiae* submitted by the renowned Jewish leader, Louis Marshall, counsel for the American Jewish Committee. One statement might be quoted: 'The nation is no more preserved by the public school than it is by the other agencies. The Fathers of the Republic and a large proportion of our finest citizens never attended a public school, and today a large number of the best examples of Americanism have received and are receiving their education outside of the public schools.' This was eloquent and airtight testimony of the contribution of the private school (in the case of the Oregon decision, a private religious school) to the welfare of the nation. The public school, of course, is essential to America, but so is the private school." (2)

2. *Ibid.*, p. 7.



THE JEWISH DAY SCHOOL—A UNIQUE  
AMERICAN INSTITUTION*A Non-public School*

The Jewish Day School enjoys the role of a private educational institution in the pluralistic American setting. From early colonial times the non-public or independent school has played an important role in American education. "As a matter of fact, it might be said that the independent or private schools frequently showed the way to the public schools." (3) They helped establish the freedom of experimentation in education and pioneered the opening of evening schools. Today, the private schools are still important not only to the people who believe in them but to the nation as a whole. Wherever they are, they assure diversity and initiative. Moreover, they are a vigorous complement to the public schools. The importance of the private school to the American way of life has been clearly stated by a former president of Princeton University, who emphasized: "When it is no longer possible for a man to find a school for his boy except within a universal state system, it will be too late to worry about freedom." (4)

Many federal and state provisions demonstrate the favorable attitude that exists in this country towards the non-public school. A recent bulletin of the United States Office of Education states its position regarding the non-public school quite clearly: "In providing for their government the people [of the United States] have recognized by constitutional provisions that there are certain private ventures that should be encouraged. Non-public schools have long been recognized as one such venture, especially when these schools are not conducted for profit." (5) This is adequately underscored by the education laws in every state which recognizes the legitimacy of such schooling and makes provisions for its supervision. Higher schools of learning—both

3. *Ibid.*, p. 1.

4. Harold W. Dodds, "Your Youngster and the Public Schools," *The American Magazine* January 1954.

5. U.S. Office of Education, *The State and Non-public Schools*, Washington, D.C. Government Printing Office, 1958, p. 19.

public and private—accredit the education in these private and denominational schools. As was noted earlier in Chapter 1, the Department of Health, Education, and Welfare provides loans, under the National Defense Education Act, section 305, to private non-profit schools. Finally, the Federal Government and many states authorize tax exemptions for non-public non-profit educational purposes.

Jewish all-day education implies specialization. The day school helps to meet basic educational needs in much the same way that the exclusive private school, the language school, the music and art school and the vocational school play specific roles in the American community.

"Withdrawal from the undifferentiated mass life for special religious or education purposes," wrote Ludwig Lewisohn on this subject, "is the very mark and sign, the symbol and banner of a free society, and a free society's blessings." (6) Like other public and non-public specialized schools, the Jewish Day School, to use Lewisohn's apt term, "withdraws" pupils for 6 or 7 hours during 180 days of the year.

The American setting seeks for each minority group to maintain its own integrity and identity, and contribute from its own traditions and creative forces to the mainstream of American life. The day school is one of the ways in which the Jewish community maintains its integrity and encourages its own singular creativity.

### *Not a Parochial School*

The Jewish Day School is both a private and religious institution of learning. However, Jewish Day Schools are not parochial schools as many people often refer to them. There is no central authority in American Jewish life and no focal binding human power in Jewish Day School education. The yeshivot are not controlled, much less owned and operated, by one central church or parish, as is implied by the term "parochial." The Jewish Day Schools are communal schools. They are distinct educational

6. Ludwig Lewisohn, *The American Jew, Character and Destiny*, New York: Farrar, Straus & Co., 1950, p. 139.

units, founded and supported by autonomous, self-governing lay boards. "Moreover, the teachers are not clergymen belonging to a segregated order, but men and women living as free members in their communities engaged in Jewish teaching as a profession. The ordained rabbis among them generally do not practice the rabbinate, but devote themselves to full-time teaching." (7)

The fact that yeshivot are not controlled by one congregation or a central religious body motivated the authors of the National Study to state boldly that "to view the Jewish All Day School as a parochial institution is a fundamental error." (8)

Unlike the Catholic parochial school, Jewish Day Schools were not founded in opposition to public education. The Catholic Church insists on its exclusive right to educate its own children.

. . . . the frequenting of non-Catholic schools, whether neutral or mixed, those namely which are open to Catholics and non-Catholics alike, is forbidden to Catholic children, and can be at most tolerated, on the approval of the ordinary alone, under determined circumstances of place and time, and with special precaution. (9)

On the other hand, "Jews organize All-Day Schools not because they deny the right of the state to educate their children, but rather because they find the public school insufficient for the educational needs of their children." (10)

A statement in a brief prepared by the Canadian Jewish Congress for the Board of Education of the Province of Quebec develops this very idea.

"Ordinarily private schools were established through the desire to create an education similar to that in the general school system but under individual auspices to suit the tastes of the individuals forming the private school corporation. Jewish Day Schools, however, were created not in opposition to the general school

7. Samuel Segal, "Evaluation of the Jewish Day School," *Jewish Education*, 25:2, Winter 1954-55, p. 50.

8. Alexander Dushkin and Uriah Z. Engelman, *Jewish Education in the United States*, p. 63.

9. Encyclical Letter of Pope Pius XI, "Christian Education of Youth," *Five Great Encyclicals*, New York, Paulist Press, 1939, p. 60.

10. Noah Nardi, "A Survey of Jewish Day Schools in America," *Jewish Education*, 16:1 Fall 1945, p. 3.

system but rather to maintain it in full with the added program designed to instill in every oncoming generation Jewish traditions, Jewish heritage and Jewish values through religion, language and culture. Those who sponsor these schools are motivated by the firm conviction that these schools are a necessary bulwark against the erosion of assimilation in order to maintain the continuity of Jewish heritage with its consequent religious cultural and other values." (11) Because they do not oppose the aims of general education in the United States and Canada, the yeshivot do not alter or modify the basic general studies curricula in use in the dominant system of education. The same syllabi, textbooks and educational realia used in the public schools are employed in the general studies departments of the day schools. Moreover, there is often a direct, on-going relationship regarding the conduct and supervision of the secular program with the local and state boards of education.

#### RATIONALE FOR THE AMERICAN SETTING

The dual nature of the yeshivah program operationally mirrors its rationale, and, at the same time, justifies its development on the American scene. The Jewish Day School is founded on the principle that synthesis (or integration) is the necessary theoretical basis for a Jewish child's adjustment to his larger American environment. While the idea of synthesis of religious and secular disciplines was born in Western Europe, the integration of Jewish tradition and American civilization is an idea first promulgated and implemented in contemporary American Jewish life on the high school and college levels by the late president of Yeshiva University, Dr. Bernard Revel. "Yeshiva College," said Dr. Revel, "is dedicated to the transformation of . . . (the) values of Judaism, its teachings concerning G-d, man and nature, fused and harmoniously blent with the knowledge of the ages, with the other currents of creative culture and the humanizing forces of the age, into living and creative reality, in the hearts and minds of its children, for the development of the complete

11. Brief submitted by the Canadian Jewish Congress to the Royal Commission of Inquiry on Education, Montreal, Canada, 1963.

Jewish personality, the enrichment of the life of the Jewish community and the advancement of our beloved country." (12) Implementing the principle of synthesis means fostering "harmonious growth, in which the basis of modern knowledge and culture in the fields of art, science, and service are blended with the bases of Jewish culture." (13)

The principle of synthesis has been developed subsequently by many Jewish educators with particular reference to the elementary Jewish Day School. An example of a current expression of this principle is the following statement made by Dr. Simon Greenberg, a leading spokesman of the Conservative movement. "Their importance (of the reasons underlying the need for a Jewish Day School) depends, in the final analysis, upon the faith that the Jewish religion, rooted in the Bible and in the Rabbinic tradition, is the highest and noblest principle for the integration of the life of the individual Jew and of the Jewish community, and that in this land we have the opportunity to make it the center around which to develop the Jewish version of American Civilization." (14) Stated simply by Dr. Joseph Kaminetsky, the Director of Torah Umesorah, The National Society for Hebrew Day Schools, in terms of its ultimate objectives, the educational program of the Jewish Day School "is dedicated to the best ideals in Judaism and American democracy. Each approach enriches the other to produce a better Jew and a better American." (15)

The significance of the principle of synthesis lies not in its uniqueness or soundness as a theory, but in its implementation, in the framework within which it is realized. What makes the idea of synthesis a valuable and workable theory for American Jewry is the fact that the integration of the general and religious disciplines takes place in a Torah environment.

Projected into long-range focus, the principle of synthesis not

12. Bernard Revel, *Yeshiva College* (address delivered at the opening Exercises, 1929), New York, Archives of the Department of Public Relations, Yeshiva University.

13. *Ibid.*

14. Simon Greenberg, "The Philosophy of the Conservative Day School," *The Synagogue School*, 16:1, Sept. 1957, p. 12.

15. Joseph Kaminetsky, "The Hebrew Day School Movement," *School and Society*, Oct. 1, 1955, p. 106.

only serves as the basis for creative Jewish survival, but also plays a significant role in the cultural development of the general American community. In the words of Dr. Joseph H. Lookstein, one of the pioneers of the Jewish Day School movement, this institution "is destined to become a major contribution of American Israel to American cultural democracy." (16)

#### THE JEWISH DAY SCHOOL AND THE AMERICAN PUBLIC SCHOOL

As the American Jewish community matures, it is apparent that most of the people who showed concern with the Jewish Day School's rivalry of the public school gradually shed this feeling. There are two basic reasons for the lessening of concern. In the first place, "the long Jewish romance with the public school is beginning to cool" (17); secondly, Jews constitute less than 3 percent of the American population. It is most unlikely that even if all Jewish children attended Jewish Day Schools this would not make an appreciable difference nationally. Locally, too, with the possible exception of one or two cities, the absence of *all* the Jewish children (from public schools) would not be a cause for concern.

The latter reason shows conclusively that the Jewish Day School cannot possibly pose a threat to the American century-old tradition of public education. Even in Greater New York, where the Jews constitute about twenty percent of the total adult population, the attendance of the entire Jewish child population in Jewish Day Schools would not endanger the status of public education. Presently there are about 510,600 pupils in Catholic parochial schools in Metropolitan New York. (18) This situation does not create alarm regarding the safekeeping of the public school in that city. The total number of Jewish children

16. Joseph Lookstein "The Jewish Day School," *Jewish Schools in America*, New York, American Association for Jewish Education, 1946, p. 35.

17. Milton Himmelfarb, "Reflections on the Jewish Day School," *Commentary*, July 1960, p. 30.

18. Compiled from: Bureau of Information of the Archdiocese of New York, Press Release, August 1964. School Directory, Catholic Diocese of Brooklyn and Queens 1963-64. Diocesan Census Forms 1963-64 Nassau and Suffolk counties.

of school age in New York is considerably less than this figure.

Then, there is the day school adherent's point of view that "the day schools can never, nor should they ever, accommodate all the [Jewish] children of America. . . . There are financial reasons that cannot be overlooked . . . There are also educational reasons. Not every child is mentally qualified to pursue a double curriculum of religious and general studies. There are parental preferential reasons that cannot be ignored . . ." (19)

Whether or not the Jewish Day Schools should "accommodate all the Jewish children of America" is entirely an academic question. The financial reasons that cannot be overlooked are twofold. The Jewish community demonstrates a reluctance even to support only four percent of its children of school age in Jewish Day Schools. Consider multiplying this figure twenty times or more. Furthermore, for the average middle-income parent tuition fees for a yeshivah education are, at best, difficult to manage. For lower-middle and low-income families they are prohibitive in most instances.

The suggestion to limit day school education to children of high mental ability cannot be taken at face value. It is true; a dual curriculum is taxing. For capable pupils it is a worthwhile and rewarding challenge. But, the curriculum need not be the same for all levels of children. It is difficult, however, to schedule multiple-track programs in the average size yeshivah. Nor are there sufficient children for whom to gear special programs on a large scale. This built-in limitation—not one of design—would gradually diminish and even disappear with significant increases in day school enrollment. The case of the Maimonides School for retarded Jewish children, established in 1959 in Queens, New York, shows adequately that an all-day Jewish school or program can meet the special needs of children functioning even on a very low level of intelligence.

Regarding the democratization of the yeshivah program the following point of view is pertinent:

19. Joseph Lookstein, "Strategies for Making Adequate Provisions of Religious Education for All Our Young," *Religious Education*, 49:98-99, March-April 1954.

The view that the major aim of the Yeshivah is the production of *talmidei hakhamim*, and that the Yeshivah had always dealt primarily with the geniuses or near-geniuses, cannot, in my opinion, be substantiated. The basic goal of the Yeshivah is surely *harbatzat* Torah (dissemination of Torah knowledge). One job in the Yeshivah is to teach. Whoever among our pupils is talented will rise to a high level. Whoever is not so talented will rise less, but the main point is that he too will rise! We are bidden by G-d, *veshinantam levaneikha*. The Almighty did not specify that we should teach only the gifted. (20)

As far as parental preferences are concerned, it is inconceivable that more than a small minority of Jews will become committed to the Jewish Day School idea. For most Jews, the public school will remain the vehicle for educating their young on the elementary and secondary levels.

The Jewish Day School has been criticized by some Jews for its all-Jewish pupil composition which, they claim, eliminates the possibility of an important "American" experience. The following observations by an American Jewish writer provide a candid answer to this criticism.

Though day schools do not give their pupils a school experience with children who are not Jewish, the pupils are apt to be taught respect for others quite insistently. There is research to show that an essential part of the defensive ideology of the day schools, hammered home to their students, is an emphasis on American pluralism. A few years ago an astute researcher found that as far as he probed in the direction of ultra-Orthodoxy, the day school children he interviewed were fully committed to intergroup liberalism, among the other articles of the American creed.

In a public school the average Jewish child is not likely to get much more of an experience of associating with other kinds of children. When I was in elementary school, experience by itself would have led me to believe that there were two kinds of people in the United States, a Jewish majority and an Italian minority, and a child in that school today would be led to

20. Zalman, F. Ury, "The Development of the Day School in Los Angeles," *Jewish Education*, 33:3, Spring 1963, p. 161.



believe the same thing. Public schools are neighborhood affairs, and in the neighborhoods of the cities where most of the Jewish children in America live, there is racial, religious, and ethnic lumpiness. Some neighborhoods have a high concentration of one group. Others of another. I doubt that the public schools attended by most Jewish children are also attended by Nordic Protestants in appreciable numbers, and I doubt that the private schools are very different. A friend of mine used to call his son's private school the biggest yeshivah in the United States. (21)

The foregoing underscores the fact that the opportunity to choose a neighborhood for oneself, and the privilege to select a school for one's child are both the blessings of a democratic society.

Generally, the Jewish Day Schools have a salutary effect on pupil attitudes towards other Jews and towards non-Jews. Three independent studies have demonstrated that the attitudes of Jewish Day School students towards non-Jews is not different from the attitude of Jewish public school pupils towards non-Jews. The three researchers independently arrived at the conclusion that there is the absence of any indication that negative out-group attitudes may be caused by attendance at a yeshivah. (22)

#### EFFECTS OF THE JEWISH DAY SCHOOL ON AMERICAN EDUCATION

##### *Potential Effects*

The Jewish Day School is, significantly, an actual as well as a potential force vis-à-vis the general American educational scene. This point is clearly underscored by Dr. Marvin Fox, professor of philosophy, Ohio State University.

21. Milton Himmelfarb, "Reflections on the Jewish Day School," *Commentary*, 30:1, July 1960.

22. David Golevsky, "In-group and Out-group Attitudes of Young People in a Jewish Day School compared with an Equivalent Sample of Pupils in Public Schools," unpublished doctoral dissertation, New York University, 1954. Simon S. Silverman, "The Psychological Adjustment of Jewish All Day School Students," unpublished doctoral dissertation, Yeshiva University, 1954. Samuel A. Weiss, "Emotional Security in Jewish Children," *Jewish Parent*, December 1957, p. 3.

The Hebrew Day Schools can make a distinctive and invaluable contribution to general education in America if they understand and foster the unique elements which are implicit in their theory and practice. America is not a monolithic society, and American education is not a monolithic process. The degree to which the Hebrew Day Schools develop their own special genius is the degree to which they will be genuinely significant for all education in America. (23)

Dr. Fox suggests that the most important single area in which the day school can make a genuinely significant contribution to American education is in counteracting the current philosophy and practice of the "value-free education."

Instead of imitating the jargons of the established school system the Hebrew Day School must be candidly explicit in announcing that it is committed to a particular set of values which are embodied in the Jewish religion and are rooted in the whole of established Jewish tradition. As we see it, the question which schools must settle is not *whether* to teach values, but only *which* values to teach. In clarifying their own position, the Day Schools may help to eliminate this basic confusion from other types of schools as well. Moreover, in affirming the commitment to Jewish religious values, the Day Schools announce their opposition to scientific naturalism. It is a matter of incalculable importance for the moral and intellectual growth of our society that there be such challenges. Whenever a single philosophy threatens to become the exclusive philosophy of a country or an age it imperils any further development. By reminding America constantly that there are legitimate ways for man to understand himself and his world other than through the insights of scientific naturalism, the Day Schools can help to avert the dangers of the kind of intellectual total totalitarianism which no democratic society can afford. This is the first and most fundamental contribution of the Hebrew Day School to the pattern of American education. (24)

The Jewish Day School can make a significant contribution in face of the "growing disregard for intellectual values and intel-

23. Marvin Fox, "Day Schools and the American Educational Pattern," *The Jewish Parent*, September 1953.

24. *Ibid.*

lectual achievements." In our society "intellectuals are . . . seen, at best, as impractical, and, at worst, as schemingly subversive . . . and, excellent students are thought of distastefully as 'grinds,' and far more status is won by the distinguished athlete than by the distinguished scholar." (25)

In this setting, according to Dr. Fox, the day schools

have an opportunity to add a distinctive note to American education. If they are proud and forthright in affirming the value of learning-for-its-own sake they may yet succeed in counterbalancing the painful primacy now accorded to lesser achievements. In so doing they may help to restore disinterested scholarship and the disinterested scholar to the place of honor which has been usurped by others. (26)

The day school can make a contribution also in the matter of discipline. Dr. Fox feels that it must demonstrate how Judaism reconciles "human equality with reverence for authority," and how "this view expresses itself through acceptance by the young of parental authority and of the authority of the teacher."

With this as its belief, the Hebrew Day School is obligated to stand openly against the exaggerated notions of freedom from authority which endangers our young people and to demonstrate the value which accrues to a generation which accepts the direction of its elders. In so doing the Day School will again serve as a constructive force in educational theory and practice in America. (27)

Finally, Dr. Fox sees the day school "as an important bulwark against the terrible moral confusions of our time." (28)

There is, of course, a generally accepted set of moral principles in our society, promoted both by the home and by the school. But the secular school does not see itself primarily as a moral agency. Instruction in morals tends to be casual and to proceed

25. Marvin Fox, op. cit., The findings of a study by Abraham J. Tannenbaum vividly underscore the truth of this statement. See *Adolescents' Attitude Towards Academic Brilliance*, Columbia University Press, 1962.

26. *Ibid.*

27. *Ibid.*

28. *Ibid.*

by indirection. For the most part it consists of copy-book maxims and proverbs and, more significantly perhaps, of children learning to live together harmoniously. But, beyond this the secular public school cannot go. For, in its very nature as secular and public, its moral commitments can only be to the broad set of precepts which no one in civilized society questions seriously. Unfortunately, this is not enough.

The Hebrew Day School, in contrast, conceives of moral instruction as one of its prime obligations. It has a moral philosophy which goes far beyond the pious platitudes of conventional morality. Through the medium of the sacred writings in their broadest scope, the Jewish school tries deliberately to endow its students with moral knowledge and, even more, to develop in them moral sensitivity. In learning and practicing such *mitzvot* [commandments, religious actions] as *tzedakah* [charity], *hachnasas orchim* [hospitality], *bikkur cholim* [visiting the sick] and many others, the student discovers important moral principles and follows important practical precepts. The Hebrew Day School whose instruction is most intensive is most deeply devoted to this phase of education. It recognizes that true education must consist of both *Torah* and *Chochmah* [literal translation: wisdom], the training of the spirit as well as the mind. This is a truth which all educators would do well to learn from the experience of Jewish educational institutions. (29)

American education during the last decade has become increasingly aware of the significance of the points made above. Numerous efforts to change emphases and intensify education in the general scene underscore this awareness.

### *Actual Effects*

The actual impact of the Jewish Day School upon the American educational scene has not been studied. The effects cannot be measured in quantitative terms. Nor is the presence of the Jewish Day School felt equally in the various sectors of the country. Public schools and staffs generally have no direct con-

tact with yeshivot. Furthermore, the relative numerical strength of the Jewish Day School is exceedingly small.

It is safe to assume that the Jewish Day School indirectly influences American education. In the first instance, the intensive dual curriculum of the yeshivah has shown, contrary to the opinions of the advocates of "relaxed programming," that pupils do not buckle under a heavy, full-day course of study. The yeshivah has shown, beyond a shadow of doubt, that children can readily master (comprehend, read, speak and write) a foreign language, even at a tender, primary school age. The Hebraic program of studies has demonstrated that pupils, adequately oriented, can learn abstract material in the elementary grades far more theoretical and more difficult than the subject matter of their parallel general studies classes. For example, the introduction of Talmudic study on the fifth and sixth year level has clearly shown that the elementary school child is capable of abstract and creative thinking far beyond the current educational diet to which he is exposed on the elementary level and even on the secondary level. (Talmudic study includes an analysis of the philosophy and practice of social, economic and religious law. In its methodology, a premium is placed on creative and abstract thinking.) In this sense, the Jewish Day School bears out the long-held contention of some educators, chiefly Professor Jerome Bruner of Harvard University, that, given the right conditions and taught by the proper method, children, at any age, can be instructed in almost any subject matter ranging from animal husbandry to metaphysics. (30)

The yeshivah currently also makes a modest contribution to American education in the realm of educational philosophy. In our fast changing American society, where today's truths are tomorrow's fables, the need for basing school programs on a sound core of values is being given ever-more serious attention by education theorists. In fact, the expressed recognition of this need is one of the major characteristics of the burgeoning "post-progressive" era in education. According to this line of thought, the pursuit of knowledge for knowledge's sake and the establish-

30. Jerome Bruner, *The Process of Education*, Harvard University, 1961.

ment of basic truths as guidelines for study programs must become a reality.

The Jewish Day School reaffirms the old pedagogical truth that good learning takes place best in an intimate environment. This reaffirmation is necessary to counteract the current tendency in general education to automate the classroom. The traditional Judaic concept of personalized instruction is one of the earmarks of the modern Jewish Day School. The contrast between this aspect of the teaching-learning situation in the day school and the kind of pupil-teacher relations that generally pervade the large urban public schools is readily observable. This fact is borne out by the following example. Each year, for the past five years, Dr. Ernest Schwarcz, assistant professor of education at Queens College, New York, arranges visits for his senior students in education to a variety of schools in the Queens area, including several Jewish Day Schools. Invariably, the teachers-in-training are impressed with the teacher-pupil relations in the "intimate educational communities," as one student referred to the yeshivot. The contrast is almost always highlighted in the students' reports of their observations.

Increasingly, students of general education and psychology are showing interest in the Jewish Day School. This writer has received numerous requests from researchers and faculty members of many universities for information about the dual program of the day school. The awareness of its uniqueness and the interest shown in its program by the academic world are also part of the effect of this institution upon American education.

In closing, it must be noted that whatever influence the day school may have upon the general American scene it is only secondary and incidental to its major purpose and function. The real vital impact of this institution is upon the Jewish community.

## PART III

# Impact

## CHAPTER 10



# EDUCATIONAL APPRAISAL

### ACHIEVEMENT IN JEWISH STUDIES

The most vital feature of a school program is the quality of education. It is chiefly because of this reason—its potential for quality education—that the Resolution on Community Support for Day School Education adopted by the National Council for Jewish Education in 1961 notes “the unique promise it holds for training and providing an intellectual-spiritual leadership for the American Jewish Community.” (1)

The consistency of the superior achievement of day school pupils shown recently by the Qualitative Survey of Jewish Education in New York (2) is, indeed, not surprising. Accomplishment in Jewish studies cannot be gained without adequate time for formal instruction. The National Study notes “a striking difference in the time allotment” of Jewish Day Schools and other Jewish schools. The day schools “devote from an average of 11½ hours in the first grade to an average of 20 hours weekly in the top grade to Jewish studies . . .” The time allotted by supplementary Jewish schools varies between 2 and 7½ hours weekly, the latter figure representing the total hours in the com-

1. See *appendix 2*.

2. Louis Ruffman, ed., *Survey of Jewish Education in New York City: 1951-52*, Qualitative Studies, New York; Jewish Education Committee.



munal afternoon school which caters to but 10 percent of the afternoon Hebrew school population. (3) Moreover, as the report points out, "there are numerous opportunities also for using Jewish themes and experiences in the General Studies Department" of the day school. (4)

"Indeed," observes Isaac Toubin in his opinion survey of Jewish Welfare Fund executives, "the number of student hours in Jewish education in the Day Schools for 50,000 (pupils) equals the number of student hours available in (all) other schools combined." (5)

Basing their opinion upon the test results of the New York Qualitative Survey conducted by the Jewish Education Committee in Hebrew Language, Jewish History and Current Events, and Holidays and Observances, the authors of the National Study note that not only is the achievement in the day schools "very much higher than in the afternoon schools (the average nine-year-old in day schools does much better than the average 13-year-old in the afternoon schools) but also that the achievement progresses more regularly." (6)

To achieve a more accurate picture of the qualitative variance between the Jewish Day School and the supplementary Jewish school, one must note, also, the areas in which comparisons were not made in the Qualitative Survey. These are: Bible (Pentateuch, Prophets and Writings in the original unabridged text with *Rashi* and other commentaries), Talmud (*Mishnah* and *Gemara*), *Shulhan Arukh* (as distinguished from study about holidays and observances), prayer reading and prayer comprehension. *Add up the differences in achievement in all these areas*

3. Dushkin and Engelman, *Jewish Education in the United States*, p. 178-179. These averages do not include Greater New York schools. The national over-all average number of hours scheduled for Hebrew studies in day schools is considerably more than the above figures.

4. *Ibid.*, p. 180.

5. Isaac Toubin, *The Relationship of the Jewish Welfare Fund to the Jewish Day School: An Informal Survey and Some Personal Opinions*, New York, American Association for Jewish Education, 1961, p. 24. For a similar statement made a number of years prior to the Toubin survey, see William Brickman, "The State of Jewish Education in America," *Jewish Life*, December 1959, p. 36.

6. Dushkin and Engelman, *op. cit.*, p. 206, 207.

*of study and the true qualitative superiority of the day school will be established. (7)*

#### ACHIEVEMENT IN GENERAL STUDIES

The average day school fulfills the requirements of the public local and/or State education department and often enriches upon them. This is made possible by the selective nature of the student body and by the smaller classes. One enrichment factor common to all general studies departments is the Hebraic studies program. The significance and role of the Hebrew department is understood. However, the division of the day school academic program into two distinct departments does not limit the Hebrew department's contribution to the enrichment of the general studies program. One must agree that knowledge of the Hebrew language enriches a child's general cultural background. So, too, Jewish history is no less culturally enriching than American history or English history. In fact, the study of Jewish history has a broadening effect since it is interwoven with the history and geography of many lands. The geography of Israel, to be sure, is as educationally valuable as the geography of Iran or South Africa or Chile. The other areas of the Hebrew studies program can also be judged from the point of view of their general cultural significance.

The general studies achievement of most Jewish Day School pupils surpasses the progress of children in most public schools. It is common knowledge that day school principals take pride in the general academic accomplishment of their pupils. Some yeshivot prepare annual statistical comparisons of the results achieved by their pupils and the pupils of the local public schools on standardized achievement tests. The pupils in these schools score consistently higher than their public school contemporaries. The annual report of the test results of the public schools

7. The comparisons which are made here are not intended as criticisms of supplementary Jewish education. It is quite apparent that the additional time spent in learning will yield greater achievement. The comparisons are made rather to underscore the full potential of an intensive all-day Jewish educational system.

and the local Jewish Day School in the nation's Capital by the *Washington Post* is one example of a favorable comparative accomplishment. (8)

A random sampling in the spring of 1964 of Jewish Day Schools in Greater New York demonstrates that the average achievement of eighth grade pupils in standardized tests is noteworthy. The test results show that the typical pupil in the eighth grade scored much higher in all subject areas than his actual grade placement. The average score for pupils in grade 8.7 (seventh month of the eighth grade) were: Reading grade 11.3; Spelling grade 11.4; Language grade 11.4; Arithmetic grade 11; Social Studies grade 11.5; and Science grade 10.9. (9) In terms of age this means that the average yeshivah pupil, age 13 years and 6 months, performs at a 16-year-old level. In comparison, the average eighth grade scores taken in the spring of 1964 in comparable public schools were significantly lower. (10)

The selective factors—average IQ of 116, heightened parental interest and the gradual dropping out of unqualified students—operate in favor of higher results, and make scientific comparison difficult. Nevertheless, the relative results on a similar exam by children in the two types of schools in like neighborhoods are revealing, particularly in the light of the fact that the average day school pupils were three months younger than their public school counterparts.

The New York State scholarship examinations are another case in point. (11) The graduates of yeshivah high schools have consistently demonstrated superior achievement in these competitive examinations. Of the 2346 seniors graduating from the seventeen complete yeshivah high schools administering regents examinations between 1962 and 1964, seven hundred and eighty-seven students, or 44.5 percent of all graduates, received Regents and Science-Mathematics scholarships which ranged

8. *Washington Post*, February 9, 1956, p. 10.

9. Survey by Department of Yeshivoth, Jewish Education Committee of New York.

10. Based on information provided by the office of the assistant superintendent of Junior High Schools in the Flatbush area of Brooklyn, New York.

11. The New York State Scholarship competition is open to all high school seniors whose permanent residence is New York and who are enrolled in public and private schools in New York State.

TABLE XV(a)  
NUMBER OF N.Y.C. DAY SCHOOL GRADUATES RECEIVING SCHOLARSHIPS  
AND AWARDS, 1962-64, BY SCHOOLS

	Number Graduating Class			<i>New York State Scholarships</i>						<i>National Merit Awards</i>								
				Number State Scholarships			Number Alternates			Finalists			Semi-Finalists			Honorable Mention		
	1962	1963	1964	1962	1963	1964	1962	1963	1964	1962	1963	1964	1962	1963	1964	1962	1963	1964
Yeshiva University H.S.																		
Boys—Manhattan	80	88	141	37	33	56	5	13	15	4	4	6	—	4	6	10	—	25
Yeshiva University H.S.																		
Boys—Brooklyn	51	77	82	29	57	56	4	10	11	3	5	1	—	5	1	9	19	18
Yeshiva University H.S.																		
Girls—Manhattan	26	62	66	5	8	17	2	3	9	1	—	—	—	—	—	1	—	—
Yeshiva University H.S.																		
Girls—Brooklyn	89	86	115	27	16	11	15	9	12	—	—	—	—	3	—	—	—	1
Rabbi Jacob Joseph School	70	76	102	24	19	26	11	10	14	—	—	—	—	4	1	—	4	5
Ramaz School	33	49	46	22	27	26	4	11	8	2	3	3	10	3	1	8	11	12
Flatbush Yeshiva	99	90	94	61	47	56	14	16	11	—	7	4	13	7	4	9	13	15
Yeshiva Preparatory H.S.	—	16	18	—	2	3	—	2	—	—	—	—	—	—	—	—	1	—
Yeshiva Torah Vadaath	55	61	90	5	12	17	5	2	6	—	—	1	—	—	1	—	5	6
Hebrew Institute of																		
Long Island	27	24	*	6	9	*	3	2	*	—	—	*	—	—	*	6	3	*
Mesivta Chaim Berlin	35	29	40	8	6	10	—	6	4	—	—	—	—	—	—	3	2	3
Esther Schonfeld H.S.	26	33	109	4	4	7	6	4	1	—	—	—	—	—	—	—	—	—
Samson Raphael Hirsch H.S.	22	24	36	3	9	10	2	5	6	—	—	*	—	—	*	—	2	1
Beth Jacob of Brooklyn	—	—	*	—	1	*	—	—	*	—	—	*	—	—	*	—	—	*
Tifereth Jerusalem	—	7	17	—	1	2	—	—	1	—	—	—	—	—	—	—	—	—
Mesivta of Boro Park	—	—	16	—	1	6	—	2	3	—	—	—	—	—	—	—	—	—
Mirrer Yeshiva	—	30	35	—	6	5	—	—	2	—	—	—	—	—	—	—	—	—
TOTAL	623	752	971	231	258	298	61	96	99	10	19	15	23	26	14	46	60	85

a) *The Principal*, New York, The Yeshiva English Principals Association, April 1962, March 1963, 1964.

\* Figures not available.

from \$250.00 to \$700.00 a year for four years. Two hundred and fifty-six students were designated as alternates, and were eventually placed on the regular list. (12) Table XV provides a breakdown of Regents awards for each of the three years.

The fact that many of the ablest students who reside permanently in other states were declared ineligible to participate in the State examination because of the non-resident law, makes this accomplishment even more outstanding.

Besides the Regents Awards, three hundred and one New York yeshivah students won National Merit awards in the honorable mention, semi-finalist and finalist award categories and other national scholarships.

This noteworthy achievement dispels many doubts about the calibre of instruction in the general studies departments of yeshivah high schools. Moreover, the scholarship results demonstrate that stress on Judaic learning is certainly not at the expense of the secular high school program.

To highlight the Regents award achievement one might compare the percentage of the Regents scholarship recipients of Jewish day high schools in New York City with the proportion of award winners from the public high schools in this metropolis. Graduates of the yeshivah high schools scored consistently higher than the public high school graduates. Table XVI demonstrates the superiority of the yeshivah high schools in regard to Regents scholarship achievement.

TABLE XVI

PERCENTAGE OF NEW YORK CITY GRADUATES RECEIVING NEW YORK STATE REGENTS  
SCHOLARSHIPS 1948-64

Year	Public High Schools	Yeshivah High Schools
1948-9	26.6	46.4
1961-2	18	46.7
1962-3	19	47
1963-4	17	41

Superior achievement on the secondary school level is not limited to New York alone. In 1964, for example, the graduating class of the Talmudical Academy of Baltimore was awarded

12. *The Principal*, New York, The Yeshiva English Principals Association, March, 1964.

more National Merit Scholarships, (3 in all) than any public high school in Baltimore despite the fact that the smallest public high school had as many as 10 times the number of graduates.

#### PUPIL ATTITUDES TOWARDS JEWISH VALUES

The attitude of children towards study and towards school is basic to the success of education. In this area, too, day schools demonstrate their effectiveness. This is borne out by the results of a poll of former New York City Jewish school pupils concerning their attitudes towards their respective alma maters. The poll, conducted by the New York Survey, shows that of all types of schools studied "the all day school was the most accepted." (13) The day school exponents rated highest in two other significant areas: (a) in the importance they attached to Jewish education, and (b) in their favorable attitude to their Jewish studies as compared to their attitude to general education. (14) Many reasons for which children in other types of Jewish schools leave their respective institutions before graduation were either non-existent or occur infrequently in the Jewish Day Schools. For example, causes for leaving such as "lost interest," "Bar Mitzvah" and "friend stopped" are much rarer in the day schools. (15) In this light it is interesting to note the sentiment of the authors of the National Study (which incorporates some of the data of the New York Survey) that this positive attitude "is connected more with intensity of school and the ensuing sense of achievement than with any other factor." (16)

Besides their more favorable attitude towards their Jewish school, yeshivah students show a greater degree of emotional security, more positive attitudes towards themselves, and a greater degree of self acceptance than do Jewish children in the public schools. (17)

13. Louis L. Ruffman, *op. cit.*, p. 77.

14. *Ibid.*

15. Louis L. Ruffman *op. cit.*, p. 78.

16. Dushkin and Engelman, *op. cit.*, p. 79.

17. Samuel A. Weiss, "Emotional Security in Jewish Children," *Jewish Parent*, December 1957, p. 3.

## IMPACT ON THE HOME

One of the significant features of the Jewish Day School is the impact it has had on the Jewish home. It has helped, in reality, to restore Jewish values and customs to many homes devoid of Jewish life. (18)

Story upon story can be told of the influence that the day school has had, via its pupils, on the Jewish consciousness of parents. Very often one sees day school parents without Jewish backgrounds who take great pride in their children's Judeo-Hebraic accomplishments. Frequently, these parents become interested in Jewish life and religion, in the Hebrew language, in the Bible, in Jewish history, and in Israel and begin serious study.

An amusing story illustrates the potential influence of the day school upon the home. This writer, some years ago, gave a *kiddush* cup to a young friend as a wedding gift. The young man who had good Jewish upbringing, married a girl from a non-observant home. She was quite apathetic to Jewish values and practices. On the other hand, he wanted his home to be a "Jewish home," but needed the kind of encouragement and understanding that he did not receive from his spouse. For the first six years of their marriage their home was, in the words of the husband, "an actual vacuum as far as Jewish observance and interests were concerned." The young man's synagogue attendance was at first irregular, then sporadic. "It got so that I barely made it to shul on the High Holy Days," he once confided to this author.

The fate of the *kiddush* cup was to lie well-hidden on a shelf in an attic closet. But destiny played its role in a strange way. When their oldest child became of school age, the young parents decided to send him to the local day school kindergarten because "it is near home, it is convenient for us, and the children get more individual attention in the smaller classes." They did not perceive what their youngster's attendance at the day school would do to their home in a few short years. They had planned

18. See Ascher Penn, *Judaism in America*, New York, Judaism in America Library, 1958, Foreword XVI-XVII.

to transfer him to public school after kindergarten, but the child became so attached to his friends and teachers and was so happy in the day school that his parents decided not to transfer him. The *kiddush* cup soon found a permanent place in a prominent spot in the dining room, and today it is used by father and son not only for *kiddush* but for *havdallah*, too.

During the child's stay in the first grade, the mother's interest in his progress turned into active support and work for the day school. She became a member of the Parent-Teacher's Association. Subsequently, she was elected to the executive of the PTA and then became chairman of a fund-raising plan she herself conceived. The father's involvement in Jewish life was reborn, too, through his child. More than an occasional Sabbath morning finds him in the local synagogue proudly chanting prayers with his son, with whom, he says, "I can't keep up." Moreover, he has become active in Jewish communal affairs with the wholehearted encouragement of his wife.

#### LONG-RANGE EFFECTIVENESS

What long-range effect does day school education have on its graduates—in terms of Jewish identification, Jewish observance, Jewish scholarship?

What effect does elementary day school education have on the high school and college adjustment of its exponents—in Jewish studies, in general studies?

How does the day school influence the professional life of its graduates—their choice of a career, their preparation for it?

How does it effect their outlook on the American community, their integration into the American community, their role in the general community?

What effect does the day school have on the personality of its students, their interests, their tastes?

From all indications, the long-range effects are indeed salutary. But this is only an assumption, since little research has been done in this area. However, two doctoral dissertations completed in 1961 concerning the graduates of Jewish Day Schools support this assumption in varying degrees. The size and nature of the



population of the studies limits the possibility of wide generalization.

One study polled 166 graduates of "modern" or "intensive" Jewish Day Schools at least eight years after they had graduated. (19) The results of the research show the following:

None of the graduates married out of the Jewish faith. (More than 70 percent of the graduates were married at the time of the study.)

In the main, they observe Jewish tradition in varying degrees, from the strict Orthodox to the liberal conservative. A small proportion of the graduates reported "faithful observance" of daily prayer, and some say grace after meals regularly. The majority of the graduates comply with the positive precepts of the Sabbath and holidays in varying degrees. They attend services on Sabbath and holidays but not necessarily in an Orthodox place of worship. They "strive to maintain close compliance with the dietary laws. Outside home, however, the majority have far more lenient standards, while some disregard Kashruth completely." (20)

The graduates generally seek congregational affiliation. They have a lively interest in Jewish organizations, they "are active in Jewish communal affairs and give leadership to the organization with which they are affiliated." (21)

They retain study habits and interest in Jewish learning of various degrees and kinds. However, they show greater interest "in building home libraries of general literature than in acquiring books of Jewish content"; (22) as a rule they do not subscribe to Jewish periodicals. They show "far greater loyalty" to the Jewish people than to "Jewish law." (23)

The study also demonstrated that, "the subjects' compliance with Jewish law is significantly related to their home background, especially the religious background of the spouses they

19. George Pollak, "The Jewish Day School Graduate," *The Jewish Spectator*, February 1962. (Summary of doctoral dissertation "Graduates of the Jewish Day Schools: A Follow-up Study," Western Reserve University, 1961.)

20. *Ibid.*

21. *Ibid.*

22. *Ibid.*

23. *Ibid.*

marry.” (24) About half of the married graduates in the study married spouses from Orthodox homes, about 28 percent married spouses from Conservative homes, the wives of fourteen percent were from Reform homes and ten percent married non-affiliates.

“Those who continue with their Jewish education on a higher than elementary level conform more closely to Jewish law than those who after graduation from the elementary level of the Jewish Day School discontinue their formal Jewish studies.” (25)

Another study (26) dealing with graduates of the Rabbi Jacob Joseph School reveals that: “Most alumni are college graduates and have continued their Jewish education beyond the elementary level.

“The occupations of the alumni vary widely with noticeable concentration in the professional fields, in business and in Jewish community services.

“The alumni have generally preserved their Orthodox identification after graduation.

“Of the particular religious observances surveyed, Kashruth was adhered to most strongly, and the Sabbath and daily prayer somewhat less so.

“The alumni generally agree that the school exerted a positive influence in the following: their ethical behaviour, their participation in Jewish life, and their adjustment as Jews in a secular community.

“The strongest identification with Jewish values are to be found among those responding alumni who have had the most intensive Jewish education.” (27)

Significantly, the study also noted that “the great majority of alumni consider the Jewish Day School the most desirable form of Jewish education.” (28)

Added to the results of the above two studies is the common

24. *Ibid.*

25. *Ibid.*

26. Irving I. Pinsky, “A Follow-up Study of the Graduates of One of the Oldest Existing American Jewish Day Schools: The Rabbi Jacob Joseph School,” Unpublished doctoral dissertation, Yeshiva University Graduate School of Education, 1961.

27. *Ibid.*

28. *Ibid.*

knowledge that graduates of elementary day schools achieve well in public and yeshivah secondary schools, in college and in graduate schools. Their success in professional, business, scholarly and scientific careers as well as in Jewish communal, religious, educational vocations attests admirably to the long-range effectiveness of a yeshivah education.

#### CHALLENGE OF THE DUAL PROGRAM

The day school furnishes unique educational opportunities and provides an environmental stimulus for learning not obtainable in the average public school or supplementary Hebrew School. The bi-cultural educational program in the day school—its fullness and intensity—creates an atmosphere that is conducive to serious study, and challenges the intellect of pupils. It is understandable that the program offers a great challenge to the more gifted children.

The dual curriculum of the day school is particularly noteworthy in view of the American community's revision of its earlier concepts of how much intensive learning can take place in American schools. A major national Jewish organization noted with satisfaction that the programs of the day schools were "more demanding intellectually," and that they "offer more stimulus to bright children than the public schools." (29) It should be noted that the challenge to the talented youngster that inheres in the dual program of the day school presents a problem to the slow learner. This problem has not gone unnoticed.

A few isolated examples of the current attitude to intensified learning document the soundness of the day school approach.

Public and private schools have begun to introduce a second language in the elementary grades. A case in point is the FLES (Foreign Languages in Elementary Schools) movement, which started in 1953. The Education Press Association listed the teaching of languages in the lower grades as one of the ten most important educational events of that year.

29. "Jewish Education: The Challenge of the Day School," *Council Women*, National Council of Jewish Women, October 1962.

Although the study of foreign languages in public elementary schools is not new in American education there were only a few thousand children studying foreign language in grades 1-6 in public schools throughout the country before the beginning of the FLES movement. In the fall of 1955 about 271,000 pupils were learning a foreign language in nearly 2000 public schools in 40 states. By 1959 the FLES movement had penetrated all fifty states with more than one million elementary school children studying 13 different foreign languages in 6,437 schools. (30)

A number of factors lead to the increased popularity of FLES. Not least among these are the scientific endorsements and strong advocacy of foreign language study in elementary grades by leading educators, neurologists, psychiatrists and psychologists.

Dr. Earl McGrath, then U.S. Commissioner of Education, vigorously advocated foreign language study in elementary schools in 1952 and 1953. Also in 1953, FLES received strong support on purely scientific grounds from Dr. Wilder Penfield, Director of the Montreal Neurological Institute. His thesis that "the physiological development of the 'organ of the mind' causes it to specialize in the learning of language before the ages of 10 to 14 . . . was promptly endorsed by other eminent neurologists and psychiatrists." (31)

Three years later Dr. Arnold Gesell and Dr. Frances L. Ilg of the Gesell Institute of Child Development gave another kind of scientific endorsement. "The present trend toward providing opportunities for second-language learning in the early grades indicates a clearer recognition of the patterns and sequences of child development. The young child enjoys language experience. . . . With favorable motivation he is emotionally amenable to a second and even a third language. This holds true for nursery school and kindergarten age levels. But the new language experience should be introduced by a special teacher rather than a regular teacher. . . . The early linguistic experience may be

30. Marjorie Breunig, *Foreign Languages in the Elementary Schools of the United States 1959-60*, New York, Modern Language Association, 1961.

31. Foreign Languages in Elementary Schools, *The National Interest and Foreign Languages*, New York, The U.S. National Commission for UNESCO, 3rd Edition, September 1961, p. 19.

forgotten, but the second language, spoken and enacted, will make the child aware of other peoples, broaden his outlook, and facilitate the intellectual acquisition of a second language at a later and higher level." (32)

Intensification and enrichment has taken place in other ways, particularly in schools and classes for talented pupils. To meet the needs of its student body the New York High School of Performing Arts "dedicated to combining college preparatory education with training for professional work . . . in the performing arts" eliminated the free or study periods of the academic high school and substituted a thirty hour week for the customary twenty-five or twenty-six hour week. In this way the school of Performing Arts enables its students to cover in three hours (or four periods) the minimum requirements for college, and still have three hours to spend in the second half of the day on a full shop program. (33)

Other schools for the education of the talented, found in almost all the larger urban communities (for example, Boston Public Latin School, Central High School of Philadelphia, Bronx High School of Science, The High School of Music and Art in New York and the many preparatory schools catering to the more intellectual student), provide enriched programs of study which are generally more demanding than the general public high schools in number of hours of required study and in standards of achievement. Akin to the courses of study in these schools are the Advanced Placement programs in many public high schools where gifted students pursue special upgraded work in one or more academic disciplines.

The problem of providing for the needs of the serious student in the public schools of New York City was highlighted in a November 1962 broadcast of the Dorothy Gordon Youth Forum. In answering a question put to him by junior high school pupils representing various New York areas, Associate Superintendent of Schools Joseph Loretan, said that what is really needed to fill their educational appetites and challenge

32. *Ibid.*, p. 20.

33. May Natalie Tabah, "New York's Trade School for Stage Struck Kids," *The Reporter*, April 4, 1957.

their abilities is a dual program with two sets of teachers which, he was quick to point out, is financially prohibitive in public education.

The dual program of the day school, with all the intensity it implies, prepares pupils more readily for the intensive undergraduate and graduate study loads not uncommon in the better American higher schools of learning.

## CHAPTER 11



# COMMUNAL EFFECT

### DAY SCHOOL GROWTH AND THE JEWISH EDUCATION PROFESSION

The influence of Jewish Day School has been felt, in varying degrees, on various levels of the American Jewish community. To begin with, the growth of the yeshivot has been so rapid that it has become a serious concern to many Jewish educators and to other Jewish professionals and laymen who, until recently, dismissed it as a rather undemocratic instrument of an insignificant minority group of the Jewish community in America. These very same people are now discussing problems relating to the probability of this "new-found panacea" becoming a dominant form of Jewish education in America. The 1959 annual report of the executive vice-president to the American Jewish Committee emphasizes that the day school "can no longer be regarded as a minor institution." It admits that "the figure of the increased day school enrollment (1946-1959) seemed so mystifying that we rechecked it." (1)

An example of greater professional concern for the day school is the number of articles about this institution in the Jewish Education magazine. In Volumes I through X (thirty issues appearing from January 1929 to December 1939) only three articles

1. John Slawson, *Integration and Identity*, American Jewish Committee, 1960.

dealt with day school education. None of them, as their titles indicate (*The Jewish Progressive Day School*, *A Modern Jewish Experimental School*, and *Problems of a Progressive Day School*), treats the intensive Jewish Day School. However, in the ten succeeding volumes, twenty-four articles about the day school were printed. Most of these appeared in the issues between 1945-48. Between 1948 and 1964 sixteen more articles appeared on various phases of the Jewish Day School. Similarly, between 1926 and 1942 there was only one article on the Jewish Day School in the *Sheviley Habinuch*, the Hebrew counterpart of the Jewish Education magazine. However, since 1943, twenty-four items appeared on this type of schooling. The most active years were 1960-64 when 11 articles were published.

Besides these journals, other Jewish educational and general periodicals have become increasingly concerned with the Jewish Day School idea and program. Chief among these are *The National Jewish Monthly*, *The Reconstructionist*, *Conservative Judaism*, *The Jewish Spectator*, *The Jewish Teacher* and *Synagogue School*. (2)

Paralleling this concern is the increased interest of students of education in the growth and progress of the day school. The various educational agencies dealing with the day schools report growing numbers of inquiries about yeshivah education from college and post-graduate students writing on this topic for class assignments and term papers.

The development of the day schools has exceeded the fondest expectations of many Jewish educators. In 1945 one educator wrote: "The Jews may get more than 0.8 percent of their children to attend all-day schools (the Protestant percentage); they are hardly likely to go above 2 or 3 percent (2 percent being the percentage of private school pupils in this country) for the whole Jewish child population of 800,000." (3) The fact is that Jewish Day School pupils constituted, in 1964, about five percent of the total Jewish school population 5-14 years of age.

2. This list does not include those publications which have, since their inception, promoted the interests of the Jewish Day School. Chief among these are: *Jewish Life* (1933), *The Jewish Parent* (1948) and *Tradition* (1958).

3. Samuel Dinin, "The All Day School," *The Reconstructionist*, October 5, 1945, p. 5.



At another point this same educator noted: "Even if the number of children attending all-day schools were doubled, this would still make the proportion of children in such schools less than 10 percent of the total receiving a Jewish education, and from 2 to 3 percent of the total Jewish child population. One hundred and thirty day schools with an enrollment of 20,000 (assuming a 100 percent increase in the next decade) would have a significance and importance altogether out of proportion to their number . . ." (4)

The tone of the above statements reveals the author's reservations regarding the possibility of the day schools' *ever* doubling their numbers. In 1945, when the above was written, there were sixty-five yeshivot with a population of 9,000 pupils. *Just three years later this doubling of day school enrollment took place* and, during the nineteen year period after the appearance of the article, pupil enrollment grew more than sevenfold and the number of schools increased almost four hundred percent.

The remark about "the significance and importance" of the day schools "altogether out of proportion to their number" can be substantiated without difficulty. Qualitatively, this has been done in an earlier section. Quantitatively, the numerical percentage of the day school pupil population (9.8 percent of all Jewish school pupils in 1964) cannot be accepted at face value. This percentage does not portray accurately the nature of pupil enrollment in Jewish all-day education. This very point is made by one researcher: "Constructively, it is possible to make a more accurate comparison [between day schools and supplementary Jewish schools] by multiplying the number of pupils by the number of hours of Jewish instruction. If the resultant products are then compared, there can be little doubt that the yeshivot will be found to carry on well over 8 percent [the day school percent of school enrollment in 1959] of all Jewish instruction in the country." (5) Employing the "Estimate of Jewish School Enrollment 1958" figures of the National Study (Table V, p. 40)

4. *Ibid.*, p. 3.

5. William W. Brickman, "The State of Jewish Education in America," *Jewish Life*, December 1959, p. 36.

which reports total Jewish school enrollment as 553,600 and day school enrollment as 42,651, and estimating averages for weekly formal instruction as 4 hours for the supplementary Jewish school and 15 hours for the day school, we find that about one-fourth of Jewish instruction in Jewish schools takes place in the day schools. And, if length of school year and daily attendance are taken into consideration, plus the time spent in extracurricular activities and the impact of the atmosphere of the whole school day, the aggregate instructional load of day schools would be much more than one-quarter of the total amount of Jewish school hours.

This is the very reason why Isaac Toubin, director of the American Association for Jewish Education, whose remarks were quoted earlier in this volume, observed that the number of pupil hours of Jewish study in the day school equals the number of pupil hours in all other types of Jewish schools combined, even though they represent less than ten percent of the total Jewish enrollment. (6)

To appreciate the measure of the impact of the day school on the Jewish education profession one needs only to ponder the current position vis-à-vis yeshivah education taken by Dr. Isaac Berkson (former professor of education in the City College of New York) who, while not actively engaged in Jewish education, is respected by leaders of Jewish communal education as a philosopher, educator and Jewish thinker. He has been, through the years, unalterably committed to the concept of a common-core supplementary school and was strongly opposed to the day school idea. The change in Dr. Berkson's attitude is noted poignantly in the following remarks made in 1964 in a discussion on the role of the Jewish schools in the American Jewish community. He stated emphatically, "We need the intensive Orthodox Jewish Day Schools—the yeshivot—with their religious and educational intensity. We need them, realizing full well that many of them do not make accommodations. They need not

6. Isaac Toubin, ed. *The Relationship of the Jewish Welfare Fund to the Jewish Day School: An Informal Survey and Some Personal Opinions*, New York, American Association for Jewish Education, 1961, p. 24.

make accommodations. We need their strong conviction and commitment. They are going to persist and they should persist." (7)

The Jewish Day School has exerted a positive effect upon the Jewish teaching force in the United States. To borrow the words of one educator, it "has already [in 1950] done much to foster a spirit of confidence among teachers (and parents) in the opportunities for more intensive Jewish studies than has been believed possible hitherto." (8) The yeshivah movement restored the hopes of the "old" dedicated Talmud Torah teachers, who were growing increasingly despondent over the futility of their efforts in supplementary Jewish schools, in the future of Jewish education in this country.

At the same time, the day school provided these teachers and many newcomers to the Jewish teaching profession with an additional source of income. Along with the deterioration of the Talmud Torah and the growth of congregational afternoon schools, there came a decrease in the hours of instruction which, in turn, resulted in the degeneration of Hebrew School teaching into a part-time profession. Many of the teachers who sought additional employment to supplement their earnings found it in the Jewish Day School. In 1959 about 20 percent of the estimated 7,000 teachers in the weekday afternoon Hebrew schools were also employed in Jewish Day Schools and, conversely, almost 66 percent of Hebrew teachers in the day schools worked also in supplementary schools. (9) The combination of two teaching positions attracts some new teachers to Jewish education who otherwise may not have considered the Jewish teaching profession.

It must be stated that this development of dual-employment does not necessarily imply the desirability of two part-time positions. The combination of two jobs hampers the growth of the Jewish Day School teaching profession as it handicaps the recruit-

7. Isaac Berkson, at the "Seminar of Educational Leadership," convened by the Joint Personnel Committee of the American Association of Jewish Education and the National Council for Jewish Education, November 19, 1964.

8. Samuel Blumenfeld, *A Mid-Century of Jewish Education*, New York, American Association for Jewish Education, 1950, p. 8.

9. Alvin I. Schiff, *op. cit.*, p. 121.

ing of a corps of full-time Hebrew teachers for supplementary Jewish education. However, until more drastic steps are taken by the Jewish community to raise the economic status of the Hebrew teacher, the possibilities for combining *two* part-time educational posts to earn *one* livelihood must be regarded favorably.

#### STIMULUS TOWARDS INTENSIFICATION OF JEWISH EDUCATION

The Jewish Day School answers the challenge of Jewish education in yet another way: vis-à-vis its effect on other forms of Jewish education in America. Succinctly summarized, "The Jewish Day School has also exerted a salutary influence upon supplementary Jewish education in the congregational Hebrew and Sunday School for it stemmed the tide of minimum instruction which threatened to undermine and dissolve the Jewish school altogether." (10)

The growth of the day school focused attention on the total Jewish educational endeavor in the United States and Canada. Debate and discussion about the day school and its program generated communal excitement about and concern for the supplementary Jewish school.

It is due, in good measure, to the growth of the Jewish Day School that the National Study was able to note that "there seems to be a rather constant general trend toward more intensive Jewish education for an increasing number of children." (11)

Continuation is a major Jewish educational concern. The National Study observes that the problem "is no longer that of getting our children to Jewish schools, but rather of having them stay in the school long enough to make that education valuable." (12) In this area, too, the Jewish Day School has been effective. Normally, in a day school, all pupils continue for 6, 8 or 9 years, until graduation. Some elementary day schools, particularly in the large metropolitan centers, even demonstrate

10. Samuel Blumenfield, *op. cit.*, p. 8.

11. Dushkin and Engelman, *Jewish Education in the United States*, p. 226.

12. *Ibid.*

100 percent continuation to Jewish day high schools. This indeed, sets an example for the larger American Jewish community which is seeking to achieve similar results for the weekday afternoon Hebrew schools, where, according to the National Study, the majority of pupils receive 3 years of instruction, or less, and where more than 75 percent of the pupil enrollment is found in the first three grades. (13)

The high school units of the Jewish Day School, where one would expect a smaller percentage of the school enrollment, because of the relative newness of the movement, comprised, in 1957, about 13 percent of the total day school pupil population as compared with 2.5 percent of the total supplementary school enrollment in the afternoon high school. (14) The growing emphasis on continuation through high school is reflected in the marked increase in the number of Jewish day high schools during the past decade. While there was a 118 percent increase in the number of elementary day schools from 1948 (105 schools) to 1964 (229 schools), the junior high and senior high schools and departments showed an increase of 328 percent during this period—from 18 junior high and senior high schools and departments in 1948, to 77 junior high and senior high schools and departments in 1964.

The retentive power of the yeshivot in Greater New York is demonstrated statistically in Table XVII by the even distribution of enrollment among the various grades of the schools. This fact points up the trend towards greater continuation in the upper grades. By the 1963-64 school year the high school enrollment in greater New York rose to 22.2 percent of the total day school population in New York. (15)

The day schools also set a formidable example at the other end of the educational ladder. Children are initiated into the day school between ages four and six in pre-school classes and first grade. The National Study estimates that 12.6 percent of the day school population was between the ages four and seven, whereas

13. Dushkin and Engelman, *op. cit.*, p. 67.

14. Dushkin and Engelman, *op. cit.*, p. 52.

15. Leonard Rosenfeld, *The New York Story*, Jewish Education Committee, November 1964.

TABLE XVII

DISTRIBUTION OF ENROLLMENT AMONG ELEMENTARY GRADES OF  
DAY SCHOOLS IN GREATER NEW YORK, BY PERCENTAGES, 1958-64

Grades	1958-59	1960-61	1961-62	1962-63	1963-64
1	17.0	13.7	14.6	14.3	13.6
2	15.0	13.3	13.3	13.5	13.1
3	14.4	12.9	13.2	13.1	13.1
4	13.1	12.7	13.0	12.8	12.8
5	11.7	12.0	12.5	12.4	12.6
6	11.8	14.7	12.0	12.2	11.9
7	9.9	10.4	11.3	11.4	11.7
8	7.1	10.3	10.1	10.3	11.2

only 3.2 percent of pupils in weekday afternoon schools began their Jewish education before age eight. (16)

#### DEVOTION OF LAY LEADERS AND EDUCATORS

It has been noted that the creation of the modern day school was largely due to the selfless efforts of a few inspired individuals. This spirit of devotion has become a trademark of the Jewish Day School movement.

The boundless zeal of day school proponents oftentimes causes them to overlook problems, difficulties and even serious challenges. However, the sum total effect of their enthusiasm and dedication has been salutary indeed. Their enthusiasm has spread, in good measure, to the individual day school parents, many of whom devote endless hours to help their respective children's schools. "We have been particularly impressed," relates the president of the Jewish Community Council of Philadelphia, "with the earnestness that is characteristic of the parents who send their children to the all day schools." (17)

This quality which day school people have demonstrated was underscored in a paper read by Dr. Azriel Eisenberg, executive vice-president of the Jewish Education Committee of New York, at the 1960 Annual Convention of the National Council

16. Dushkin and Engelman, *op. cit.*, p. 52.

17. Morris W. Satinsky, *Philadelphia's Planning for Jewish Education*, paper read at the General Assembly of the Council of Jewish Federations and Welfare Funds, November 15, 1962, Philadelphia.

for Jewish Education. "The yeshivot, from the Modern Zionist and Hebraic to the extreme Yiddishist and Talmudic," he observed, "have one characteristic in common—a sincerity, an earnestness in Jewish schooling that we all strive to impress, albeit with little success, on our communities. This fierce desire to promote and provide intensive Jewish schooling, despite the obstacles, the blandishments, the confessions of opponents, has created a ferment on the boards of our Federation and Welfare Funds which we must meet with courage, understanding and forbearance. It may not be comfortable for us but it is good. It has brought the Jewish school to the forefront of attention." (18)

Enthusiasm and earnestness are characteristic, as well, of the professionals in the Jewish Day School. This is particularly true of the teachers and supervisors of the Hebrew departments.

Personal *talmid-rebbe* relationships are fostered with a "devoted vengeance" in a goodly number of our Day Schools. Pupils visit teacher's (or *rebbe's* . . .) home; teacher comes to spend an evening with the folks; and personal supervision and guidance are given with understanding and affection. (19)

In addition to home visitation which takes place particularly in the smaller communities, the teachers make earnest efforts to befriend their students. If "the secret of a good education is the attitude of the teacher towards the pupil," then the Jewish Day School, more than other school types, has proven itself an effective instrument for dispensing the "good education."

The devotion of day school principals frequently knows no bounds. Many of them look upon their work not as a profession but as an ideal. Without their idealism and their persistence many day schools might have closed their doors or never have seen the light of day.

18. Azriel Eisenberg, *Getting off the Plateau*, paper read at the Annual Conference of the National Council for Jewish Education, May 31, 1961, Atlantic City.

19. Joseph Kaminetsky, "Evaluating the Program and Effectiveness of the All Day Jewish School," *Jewish Education*, Winter 1956-57, p. 46.

PART IV

Challenge



## CHAPTER 12



# FISCAL FACTS

### BUDGETARY PROBLEMS

Since the beginning of the Era of Great Expansion, the Jewish Day Schools have been beset with many problems. Some of them stem from the nature of the American Jewish community or from the locales in which the schools are situated. Some difficulties are outgrowths of the problems of the larger Jewish educational scene; some derive from the kind and extent of the day school operation. Other problems are caused by the nature of the people and groups promoting this idea and who are engaged in the day-to-day function of the schools.

Many of the day school problems are related to the newness of the day school movement and occur "as it outgrows its swaddling clothes and moves toward maturity. Inevitably during these years of rapid growth, the day schools have exhibited some awkwardness like any adolescent struggling to relate itself to the world." (1)

The greatest—seemingly insurmountable—problems of the day schools are budgetary. These are rooted in the financial needs of the Jewish Day School which are essentially two-fold: the capital expenditures and the operational budgets. There has been a sharp increase in need for capital outlay due to escalating en-

1. Marvin Fox, "Day Schools and the American Educational Pattern," *The Jewish Parent*, New York, September 1953.

rollments on the elementary and secondary levels, and to the rise in per-pupil instructional costs.

The lack of communal support, the staggering rise in the cost of education, the need for new construction, remodelling and repair, and the inability of many parents to pay the full tuition fee are sources of daily anxiety for day school leadership. In 1955 the day schools in New York City needed \$12,500,000 for repairs, remodelling and new construction. (2) Unofficial estimates for 1964-65 place the figure for needed remodelling and new construction at \$30,000,000.

Though individual parents and members have contributed generously to the growth of the day school, their support has been insufficient to meet the growing communal appetite for this form of education. The parents have absorbed much of the rise of the operational budget through increased tuition payments. Friends of the day school movement contributed even more. Nevertheless, the gap between the cost of education and income is far from being closed.

The growth of the financial responsibility of parents towards the Jewish Day School is reflected in the rise of tuition costs. During the last decade tuition fees increased substantially in all types of schools, both in urban and suburban neighborhoods. A survey of day schools in Greater New York, conducted by the Department of Yeshivoth of the Jewish Education Committee under the direction of this writer, revealed that between 1954 and 1964:

- a) The average official tuition fee in kindergartens grew thirty-seven percent, from \$402 in 1954 to \$550 in 1964;
- b) the average tuition fee in elementary schools rose thirty-eight percent, from \$405 to \$557;
- c) the average tuition fee in high schools increased forty percent, from \$469 to \$655.

The official tuition fees of low-tuition schools in the poorer sections of the city increased significantly on the kindergarten and elementary levels, as did the fees of high-tuition schools

2. National Association of Manufacturers, *Our Private Elementary and Secondary Schools and Their Financial Support*. New York, p. 8.

TABLE XVIII  
INCREASE IN JEWISH DAY SCHOOL TUITION FEES  
IN GREATER NEW YORK  
1954-64

	1954	1964	Percent Increase
<i>Kindergarten</i>			
Highest Tuition	775	1,325	72
Lowest Tuition	120	216	80
Median Tuition	410	550	34
Average Tuition	402	550	37
<i>Elementary</i>			
Highest Tuition	775	1,325	72
Lowest Tuition	100	216	116
Median Tuition	420	550	24
Average Tuition	405	557	27
<i>High School</i>			
Highest Tuition	850	1,140	34
Lowest Tuition	216	240	11
Median Tuition	500	700	40
Average Tuition	469	655	40

catering to children from more affluent communities. Table XVIII demonstrates this fact via *highest* and *lowest* tuition figures.

The rate of increase has been similar in all types of schools: Hasidic, Hebraic, Traditional-Talmudic and Liberal day schools.

The per-pupil cost of Jewish day schooling has risen in proportion with public school per-pupil cost. The average cost of educating a pupil for a full year in a Jewish Day School in 1962 was well over \$500 in the country at large and more than \$600 in Greater New York. (3) While the annual tuition fees range from \$100 to \$1200, the yearly tuition of most schools varies between \$300 to \$600. (4) The average tuition of non-New York elementary schools in 1962 was about \$350. (5)

3. Uriah Z. Engelman, *Financing Jewish Day Schools and Related Factors*, American Association for Jewish Education, 1962. Leonard Rosenfeld, *The New York Story*, New York, Jewish Education Committee, November, 1962.

4. An unpublished selective sampling of Greater New York day schools, made in 1960 by C. Morris Horowitz, Statistician, Jewish Education Committee of New York, shows that per pupil annual costs ranged from \$228 to \$1,211.

5. Uriah Z. Engelman, *Financing the Jewish Day Schools and Related Factors*.

The tuition fees for secondary schools is approximately 20 per cent higher than the fees for elementary yeshivot.

Despite considerable increase in the collection of tuition fees between 1954 and 1964, only a small percentage of parents pay full tuition. Partial, one-half, three-quarter and full scholarships are granted by almost every school to needy pupils. (6) Income from parents covers from 20 to 73.5 percent of the annual budget of individual schools. (7) In 1962, a survey of forty non-New York schools showed that the average amount of the budget covered by tuition in non-New York schools was forty-two percent. (8) The average per-pupil income for these schools was \$207. In New York, average deficits amounted to well over 55 percent. (9)

The deficits of almost all Jewish Day Schools have grown continually despite vigorous local efforts to meet the annual budgets. The aggregate deficit financing in 1963-64 was approximately \$16,000,000. To eliminate the yearly deficits, most schools employ the well-worn fund raising techniques—annual journal and banquet, bazaar, rummage sale, raffle, concert and theatre party. Some operate day camps; others have considered a variety of business ventures. One school operates a day camp, two residence camps, a senior citizen home and a rummage store and sponsors a weekly bingo night, and still has difficulty in meeting its budgetary requirements.

The problems resulting from the financial predicament of the day schools are often very severe. One major difficulty caused by lack of funds is the inadequacy of facilities. And this problem, which looms large among the problems faced by Jewish Day

6. Uriah Z. Engelman, *Jewish All Day School in the United States*, American Association for Jewish Education, 1953, p. 40.

Unpublished statistical data, American Association for Jewish Education, 1960.

Statistical information, Grants Committee, Jewish Education Committee of New York, 1963.

7. Uriah Z. Engelman, unpublished statistical data, New York, American Association for Jewish Education, Department of Information and Research, 1960.

8. Uriah Z. Engelman, *Financing the Jewish Day Schools and Related Factors*.

9. Rosenfeld, Leonard, *The New York Story*, p. 4.

Schools, grows each year with the escalating enrollments and the rise in construction costs.

Lack of proper facilities is not unique to the schools in the poorer neighborhoods. Almost all schools face the dilemma of no space or insufficient space to carry out their educational programs and expansion plans.

Some schools are housed in good buildings, yet need more rooms; some schools are tenants in local congregations whose building plants are inadequate for an all-day program; other schools are using sub-standard buildings; and still others are plagued by the shortage of, or inadequacy of, co-curricular facilities: lunch rooms, assembly halls, play areas, libraries, laboratories, art and music rooms.

The lack of classroom space is very severe in some New York schools. Many yeshivot operate under crowded conditions and must limit the number of new registrations. The seriousness of the shortage of school space is most acute on the high school level. In New York City alone, the nine major Jewish day high schools turned away one out of two pupils seeking admission for the academic years 1962-63 and 1963-64. (10)

Other critical problems caused wholly, or in part, by the financial predicament of the day schools are teacher and principal turnover and difficulties in recruitment of proper personnel. These are discussed in the following chapter.

#### FEDERAL AID TO JEWISH DAY SCHOOLS

Because of the financial plight of most yeshivot, the issue of Federal aid to non-public schools has become one of the real concerns of Jewish Day School leaders. To fully comprehend the problem of governmental assistance to Jewish schools a brief review of the larger issue of Federal aid to non-public schools under religious auspices will be helpful.

#### *Federal Aid to Church-Related Schools*

The issue of Federal aid is not a clear-cut problem. Embodied in it are various categories of aid: loans, direct subsidy, medical

10. Annual informal Spring survey of yeshivah high schools by this writer.

and welfare aid to pupils and child benefit programs such as textbook and transportation assistance. Moreover, it is part of a larger issue of church-state relations.

Support and opposition to Federal aid are also not clearly formulated. By and large, those who oppose any form of governmental association with religion or a religious establishment are also against all kinds of Federal aid. There are many Jewish leaders and educators, who do not favor direct grants to schools. Yet, they do not object to "child benefit" programs on the grounds that public support, in these cases, aids the pupils as children and not as part of a school system. The opponents of the "child benefit" theory argue that the programs based on this theory materially strengthen parochial education.

The position of the Government on federal, state and municipal levels is not unified on the matter of financial assistance to non-public schools. To begin with, the First Amendment to the United States Constitution (1791) has been used by both the staunch advocates of Federal aid and by strong opponents to support their respective positions. On one occasion, at least, the United States Supreme Court ruled in favor of direct assistance to parents of children in religious schools. In 1908 (*Quick Bear v. Leupp*) it declared that Federal money may be granted to Indians for the education of their children in Catholic missionary schools "because the Government is necessarily undenominational, as it cannot make any law respecting an establishment of religion or prohibiting the free exercise thereof." Two decades later, during the height of the Depression, the Supreme Court declared that a state may furnish free textbooks to parochial school pupils on the grounds that "school children and the state alone are the beneficiaries" of such help.

More recently, in a case which gained sustained nationwide attention (*Everson v. Board of Education*), the Supreme Court permitted states to give public bus transportation to parochial school pupils on the theory that this act in no way creates the slightest breach in the wall of separation between church and state, which in the words of the Court, "must be kept high and impregnable." In 1961 the Supreme Court upheld the *Everson* decision (*Snyder v. Town of Newton*).

Federally, the government has legislated for and against granting money to religious schools. In support of non-public institutions, Congress passed laws giving land grants to George Washington University, a Baptist institution, in 1832; and to Georgetown University, a Catholic college, a year later. The National Defense Education Act of 1958 provides loans to parochial schools as well as to public institutions for improving the teaching of science, mathematics and foreign languages. In 1963, Congress passed the Higher Education Facilities Act authorizing \$1,200,000 in grants and loans to public and private colleges and universities (including schools under religious auspices) provided that no facility be used for "sectarian instruction or as a place of worship" or primarily "in connection with any part of the program of a school or department of divinity."

Congressional opposition to governmental aid was expressed in the Senate in 1838 in the defeat of the Benton Bill to grant Federal land to St. Louis University, a Catholic school. In 1897, the June 7 Act of Congress established an umbrella policy regarding Federal assistance to religious institutions of learning. This ruling stated that the Federal government "shall make no appropriation whatever for education in any sectarian school."

On the state level both sides of the issue have received staunch support and vehement opposition. New York has traditionally favored some form of State aid to parochial schools. As early as 1795 the Common School Act provided that financial assistance be granted to all denominational schools be they Protestant, Catholic or Jewish. Between 1795 and 1815 Union College, a Presbyterian school, received a total of \$350,000 from the State. In 1811 New York provided funds to the religious school sponsored by Congregation Shearith Israel in New York City. A half-century later, in 1857, New York State awarded \$25,000 each to a Baptist school (University of Rochester) and to a Universalist college (St. Lawrence University). Today, New York provides free transportation to children in church-related schools.

Other states, on the other hand, have taken an opposite view on the question of financial assistance to non-public schools. Two decisions rendered by state courts in 1961 bear out this negative

feeling on the issue of direct aid. The Vermont State Supreme Court (Swart v. South Burlington Town School District) declared unconstitutional the tuition payments made by towns without high schools to Catholic secondary schools in neighboring cities. In Alaska the State Supreme Court prohibited the use of public funds for bus transportation of pupils to parochial schools.

Related to the whole issue of Federal aid is the problem of "double taxation." Federal aid proponents claim that the non-public school parent is burdened by the necessity of supporting both public and non-public school systems. The argument against the claim of "double taxation" is given below by a staunch opponent of Federal aid.

I do not see how I am taxed doubly because I elected to reject the system which the city of Pittsburgh offers me and chose another method of educating my children. The city of Pittsburgh has an obligation to offer my children educational facilities. I have an obligation as a taxpayer to pay my share of the cost of these facilities. My obligations as a taxpayer do not cease when I elect an alternative for my children. I fail to see how multiplication changes the problem. Parochial schools are private schools. They are in significant areas not subject to public control. They are the result of millions of private decisions. It is agreed, that every parent has the right to educate his own child. It is not, however, the duty of the state to subsidize every decision. Public funds must only be available for use in publicly controlled educational institutions. (11)

### *A Jewish Problem*

One interesting reaction (to the Church-State problem), which, its holder believes, "approximates the Jewish consensus in the issue," emphasizes the dichotomy between Jewish tradition and Jewish experience. In support of his opinion he notes that

11. Rubenstein, Richard L., "Church and State: The Jewish Posture," *Religion and the Public Order* (edited by Donald Giannella, The Institute of Church and State, Villanova University School of Law). Chicago, The University of Chicago Press, 1964, p. 147-169.



“ . . . nothing within Jewish tradition favors the separation of the religious and political orders. Nevertheless, everything within Jewish experiences does. Were there none but Jews in America and were there a unanimity of Jewish assent in religious matters, there would probably be no such separation. . . . As long as America remains a multi-ethnic and multi-religious community, there can be no equitable alternative to political neutrality in religious affairs.” (12)

The majority of organized Jewish groups oppose such aid while most day school adherents have generally taken a strong positive stand on this subject. In Orthodox circles Federal aid has come to be a topic of much controversy. For over a decade until 1962, the Union of Orthodox Jewish Congregations of America was opposed to Federal aid to parochial schools. However, the delegates to the Union's biennial convention in the fall of 1962 rejected a proposed resolution opposing Federal aid. The 1964 convention of the UOJCA ended in a stalemate over this issue despite the fact that the majority of the membership seemed to favor direct governmental assistance.

### *A Positive View*

The reasons generally given for favoring governmental support are:

- a) The day schools are in dire need of financial help.
- b) There is no real separation of church and state in the United States, which is, in reality, a Christian-Protestant country. Support for religion is basic to the American system. For example, we have the reference to “one nation under God” in the Pledge of Allegiance; sessions of Congress are opened with prayers; theological students are exempted from service in the armed forces; the chaplaincy programs in the various branches of the armed forces are government-sustained.
- c) Federal aid is already being granted, directly and indirectly, to religious institutions. These establishments enjoy tax-exemptions. Contributions to churches, synagogues and re-

ligious schools of all types are entirely tax-deductible. Religious schools receive aid in the form of government surplus foods and cash lunch grants. In many states day school pupils benefit from free transportation and, in some states, they received free textbooks.

d) Federal aid will be used only for the secular departments of the Jewish Day Schools. As such, no direct support will be provided to the religious studies programs.

e) Parents of day school children are entitled to Federal aid for textbooks and other secular educational needs since they pay taxes for these purposes. (The U.S. Supreme Court ruling based on the theory of child benefits in the case of *Cochran v. Louisiana* strengthens the claim. Jewish Day Schools comply with the stipulations of that decision that "the same books as furnished children attending public schools shall be furnished private schools" and that none of the textbooks should be "adapted to religious instruction.")

f) Should all the Catholic parochial schools, the various Protestant religious day schools and the Jewish Day Schools close down and their children enroll in public schools, an educational crisis of great proportions would occur. The presently overcrowded public schools would be totally unequipped to absorb the pupils of the all-day religious schools. The American tax payer would then have to pay substantially higher school taxes for additional facilities, supplies and personnel.

Other arguments for Federal aid are given. Historically Jews have fared better under such a system than under a system of complete separation of church and state. Leading Torah scholars have demonstrated that acceptance of Federal aid is not at variance with Jewish tradition. Jewish welfare funds and federations do not adequately support the day schools. If Federal aid will not be forthcoming many Jewish Day Schools will be forced to close, as, indeed, some have already closed their doors.

Furthermore, say the proponents of Federal aid, the Jewish Day School deserves support since "it has served as an example to American educators in the achievement of excellence in education . . . [and] has enabled the growth of thousands of children into young people who are dedicated to the ideals of democracy, highly competent in academic and professional work,

and devoted to the spiritual way of life as outlined in the Torah and in the rabbinic tradition. . . . The nation receives the benefit of the activities of the excellently educated men and women who come from Jewish Day Schools.

"The nation takes, but does not give anything in return to these institutions. It is a moral obligation upon the American people and the various levels of government to aid the secular teaching of the day schools." (13)

Another reason for advocating Federal aid to parochial education is that this system works effectively to the advantage of Jewish Day Schools in other democratic countries. In an address to the 1964 Conference of the National Council for Jewish Education, Alexander Dushkin, formerly director of the Jewish Education Committee of New York and dean of the School of Education of the Hebrew University, Jerusalem, stressed this point after completing a world survey of Jewish education and observing first-hand the benefits of governmental support to Jewish all-day schools.

Added to the above arguments is the following idea: the religious school ensures a pluralistic, not monopolistic, school system. Separation of church and state is not a necessary characteristic of democracy. Nor does a democracy result when there are no religious schools. For proof, one need only cite Israel, on the one hand, and the Soviet Union on the other.

Underlying the advocacy of Federal aid to Jewish Day Schools is the conviction that they are essential to the future of the American Jewish community. Moreover, since the Jewish community in America, with the exception of some Orthodox groups, has not supported the day school adequately and since it is not likely, say the proponents, that the Jewish Welfare Funds will, in the near future, provide substantial budgetary assistance to the day schools, Federal aid is a necessity.

### *A Negative View*

The tenor of the defeated 1962 Union of Orthodox Jewish Congregations resolution conveys quite accurately the sentiment

13. William W. Brickman, "Aid to Secular Education," *The Jewish Exponent*, Philadelphia, October 18, 1963, p. 21.

of the Jewish groups opposing Federal aid to private, religious schools.

We reaffirm our position that federal aid to religion-sponsored schools, be it in the form of grants or low interest loans, is contrary to the constitutional principle of the separation of church and state and would be, in the end, detrimental to the flourishing expressions of religious freedom in the United States as they are so superbly manifested in these schools. We hold that the temporary advantages of federal aid would ultimately be outweighed by the intrusion of government control and the concomitant loss of religious sovereignty over these schools.

Other reasons for opposing Federal aid are:

a) The granting of Federal aid to religious schools may initiate other governmental intervention in the operation of religious institutions.

b) According to a declaration of the Supreme Court, "neither a state nor the Federal government can pass laws which aid one religion, aid all religions, or prefer one religion over another. In our country religion can become 'established' by such financial aid to one or more sects as would permit one of such sects by reason of the number of its adherents to become more powerful than the others." (14)

c) Federal aid to private, religious institutions would be experimental. This kind of experimentation with American liberties is too costly. "What the state may aid, it may hinder; what it may foster, however slightly or indirectly, it may impede grossly and directly." (15)

d) Secular textbooks for religious schools are not in the category of legitimate welfare aid for all children. Welfare aid is essentially limited to school lunches and medical and dental service.

e) Transportation is considered by some a child welfare benefit on the grounds that it insures greater safety for children. This is erroneous, since the transportation is not safer when public funds pay for it instead of the parents of the pupils using it.

14. Sydney C. Orlofsky, "Aid to Secular Education," *Jewish Exponent*, Philadelphia, October 18, 1963, p. 21.

15. *Ibid.*

f) The general public should not be charged with the maintenance of a religious school "because its operation has become financially burdensome for those who conceive the need for the school." (16)

g) No American should be obliged to contribute to the support of a religion in which he does not believe. Federal aid to religious schools would make us do just this thing.

h) The responsibility for religious training must not be relinquished to a public agency.

Besides these arguments against Federal aid for private religious schools, are the following views: The public school is available to all children, bar none. The American tradition for public aid is, in reality, to public schools only. Public aid means inevitable control of the private schools, on the one hand, and it endangers the existence of the public school on the other. Encouragement of religious schools leads to segregation and divisiveness. Moreover, the religious schools are undemocratic by nature. Finally, the granting of one type of aid to religious institutions opens a dangerous wedge in public aid programs in what it establishes as a seed-bearing precedent.

### *Two Basic Questions and Answers*

Relating to this latter view of Federal aid are two misconceptions which question the wisdom of favoring governmental assistance to Jewish Day Schools.

In view of the fact that approximately 85 percent of elementary and secondary school pupils in non-public schools are in Roman Catholic institutions, and about fourteen percent in Protestant schools as compared to less than 1 percent in Jewish Day Schools, the overwhelming proportion of funds would be distributed to support of religious schools sponsored by other faiths. "The *Halakhic* question posed," says one firm opponent of Federal aid, "is whether or not the Jewish community can advocate a program which would, in effect, involve the use of tax monies raised from Jewish citizens for the propagation and support of other faiths, since it is unquestioned that the per-

centage of tax money raised from the Jewish community is far in excess of the proportion of tax funds which would be given to the Jewish Day Schools." (17)

The second issue questions the inability of Jewish Day Schools to sustain themselves. "The fact that the day school movement, without federal or state aid to parochial schools, has been able, in the past ten years, to develop a network of almost 300 schools with over 60,000 students, raises serious questions about the validity of the position that day schools cannot succeed or flourish without Federal aid." (18)

Regarding the first question, the halakhic aspects (the traditional Jewish legality) of Federal aid have been considered by many rabbinic authorities. Rabbi Menachem M. Schneerson (The Lubavitcher Rebbe), the members of the Rabbinic Advisory Committee of Torah Umesorah, and the rabbinic leadership of Agudath Israel of America all advocate federal aid to religious schools.

The second question is misleading. In the first instance, the existing Jewish Day Schools in the United States, which numbered 270 schools and departments in 1961, developed over a period of 60 years and, as has been demonstrated in this volume, not "in the past ten years." During this period of time the growing budgetary deficits, the increasing inadequacy of facilities, the underpaid personnel, the rejection of applicants because of lack of space and curtailment of plans for vital educational and physical expansion demonstrate conclusively that Jewish Day Schools cannot flourish without new sources of financial aid.

### *Focal Issue in the Federal Aid Debate*

It seems that the resolution of the debate over Federal aid lies within the Jewish community itself. The major cause underlying the controversy is the failure of the Jewish Federations and Welfare Funds and other fund raising arms of the Jewish community to support the day school movement.

17. Herbert Berman, "Church-State: Reevaluation or Rationalization?," *Jewish Life*, 30:1, October 1962, p. 19.

18. *Ibid.*

Essentially, it is the indifference of the organized Jewish community concerning the financial plight of the day school and "the tendency among some Jewish leaders to deny the day schools the right to exist, let alone, to give financial support," that motivated individuals and Jewish groups to re-examine their stand on the question of governmental assistance to religious schools. This condition is basic to the change in position of the Union of Orthodox Jewish Congregations.

It is the considered opinion of some Jewish educators that many advocates of Federal aid would relinquish their position in favor of continued support from the Jewish community if Jewish federations were to provide substantial subventions to the day schools. If aid from these sources were forthcoming there would be few or no advocates of Federal aid for the day school.

Actually, many of the day school adherents are wary of the possible consequences of Federal aid. (Many of these people are, for the same reason, also unhappy about the prospects of Jewish federation assistance to day schools.) They fear the possibility of governmental controls. Nevertheless, they feel strongly: "We must have the assistance where we can get it. We have to be free to secure aid in the growth of Jewish education." (19)

In closing, it must be noted that much of the argumentation regarding the question of Federal aid to non-public schools became academic with the passage of the Elementary and Secondary Education Act of 1965.

19. Statement by Rabbi Moshe Sherer, Executive Director, Agudath Israel of America at all-Day Conference on Federal Aid to Education in which delegates from ten national and two local Jewish organizations participated in New York City, April 1961. These included the Joint Advisory Committee of the Synagogue Council of America and the National Community Relations Advisory Council.

## CHAPTER 13



### EDUCATIONAL HURDLES

All educational enterprises are alike in that they all have problems concerning programs and personnel. They differ in the kind and degree of problems they face. Some problems are serious; others are part of the ongoing process of education. Some difficulties regard all schools of a system as a whole; others concern individual schools.

Although the Day Schools differ programmatically in many ways, they all share certain common educational problems as well as individual concerns. The most crucial problems are treated in this chapter.

#### TEACHER PERSONNEL

High among the problems facing the day schools is the critical shortage of *qualified* Hebrew teaching personnel. The yeshivot feel the general lack of educational personnel most keenly due to the stringent cultural, religious and pedagogic qualifications necessary for successful yeshivah teaching. Compromises in this area have been made and will continue to dominate the recruiting practices of most day schools because of their low salary policies.

The lack of automatic, graduated increments extending over a substantial number of years, and reaching maximums sizeably larger than the initial salaries, contributes greatly to the unattractiveness of teaching positions in the day schools. The prob-



lem of teacher shortage is related not so much to securing personnel as it is to the inability of retaining teachers. Many young people look upon teaching as a stepping stone to other professions. Also affecting teacher recruitment in the day schools is the lack of consistent practices regarding teacher welfare and security.

Although the instructional staffs of day schools demonstrate much greater stability than the staffs of other Jewish types of schools, turnover is a matter for grave concern, particularly in the general studies departments. In the author's recent study of forty-eight selected well established Jewish elementary day schools, a 21 percent average annual turnover was reported in the general studies departments and 10 percent in the Religious Studies departments. (1) The percentage of turnover is much larger in many of the newer schools.

The great majority of Jewish Day Schools succeed in attracting to the general studies positions young men and women—particularly homemakers with pedagogic training and teaching experience in public schools—desiring part-time work only. This source of teacher supply is not adequate to help staff the general studies department. Neither do the retired public school instructors nor the part-time public school teachers, who assume their day school instructional responsibilities after the public school day meet the need for secular teachers. The shortage of general studies personnel is so acute in many schools, especially in the poorer neighborhoods, that they must satisfy their recruitment needs—as do their public school neighbors—by filling some staff vacancies with inexperienced and non-certified teachers.

The shortage of qualified Hebrew teachers involves another aspect of recruitment. There is little practical relationship, if any, between the study programs of the rabbinical seminaries where the majority of yeshivah teachers are trained and the requirements of the teaching positions in the day schools where they are called to teach.

1. Alvin I. Schiff, "A Critical Study of the Policies and Practices of Administration and Supervision of Teacher Personnel in Selected Jewish Elementary Day Schools," Unpublished doctoral dissertation, Yeshiva University, 1957, p. 188.

Recognizing this fact, the Jewish Education Committee initiated, in 1952, teacher training and inservice programs for rabbis and rabbinical students. In the Spring of 1956 Torah Umesorah organized teacher training courses for senior Rabbinical students. Twenty-eight students from 5 New York seminaries were enrolled in this program which lasted about two years. (2)

In the Spring of 1963 The Mesivta Torah Vodaath in collaboration with Torah Umesorah opened the Joseph Shapiro Teacher's Institute which offers course work in Bible and Hebrew to senior rabbinical students. Successful attempts were made by two yeshivot outside of New York to initiate teacher training courses for senior students in their respective schools. (3) The program of the Telshe Yeshivah in Cleveland has been conducted since 1948. In the fall of 1962 the Ner Israel Rabbinical Seminary in Baltimore opened the Machon—a supplementary (week end) teacher training program in cooperation with Torah Umesorah. (4)

The special educational degree granting program for ordained rabbis sponsored by the Department of Religious Education of the Yeshiva University Graduate School of Education represents another effort in this direction. Between 1959 and 1962 about 100 students participated in this program which was an outgrowth of the in-service programs initiated earlier by the Department of Yeshivoth of the Jewish Education Committee of New York.

The summer in-service seminars sponsored by the Torah Umesorah and the National Council for Torah Education are open also to aspiring teachers and senior rabbinical students as well as to regular teachers.

The large majority of new yeshivot are founded as Hebraic schools. The use of Hebrew as a medium of instruction is handicapped by the severe shortage of adequately trained personnel. This shortage is somewhat alleviated by the influx of Israelis. The principals of two schools, the Shulamith School for Girls and the Yeshiva of Flatbush, actively engage in recruitment pro-

2. *Monthly Report*, Torah Umesorah, Issues appearing during 1956 and 1957.

3. *Monthly Report*, Torah Umesorah, January 3, 1957, p. 2.

4. *Monthly Report*, Torah Umesorah, October 1962, p. 1.

grams involving personal trips to Israel for the purpose of screening potential candidates for a 2 or 3 year teaching arrangement. Steps have been taken to help Hebrew teachers, rabbinical students and young rabbis interested in Jewish education to acquire Hebrew language fluency. The Department of Yeshivoth of the Jewish Education Committee in cooperation with the Graduate School of Education, Yeshiva University and the Jewish Agency established, in 1957, summer Ulpan courses in conversational Hebrew. Over 500 teachers and aspiring teachers have participated in these intensive Ulpanim since the inception of this program. Such training programs are significant in that the major source of teacher personnel for Jewish Day Schools will, in the foreseeable future, come from rabbinical seminaries whose curricula do not include preparation for Hebrew language teaching.

#### SUPERVISORY PERSONNEL

The Jewish Day Schools, unlike the public schools, are not part of a hierarchical system of supervision and administration. Each yeshivah is a distinct organizational and administrative entity. The educational independence of each school and the subsequent limitation of the supervisory and administrative functions to one school is not without its significant advantages. A single school faculty is the most natural and efficient unit for cooperative action. Furthermore, the principal of a single independent school is in the most advantageous position to offer leadership to a school faculty in its attempt to provide itself with worthwhile experiences.

Although the average Jewish Day School is sufficiently small to facilitate the development of desirable teacher personnel practices, the day schools generally do not take advantage of their size to encourage optimum cooperative procedures. (5) Most schools employ some practices which are in consonance with good human relations. They recognize achievement and encourage freedom of expression and freedom of instruction in varying degrees. Principals are usually easily accessible to their

5. Alvin I. Schiff, *op. cit.*, p. 202.

teachers and maintain an "open-door-policy." They frequently endeavor to be fair and considerate. Yet, budgetary limitations and school board stipulations often restrict the implementation of their intentions to act in the interest of teacher personnel.

The shortage of qualified supervisory personnel is as acute, if not more severe, than the lack of teachers. The unsuccessful attempts of many day schools during the past decade to find people adequately prepared to assume supervisory posts, underscores the severity of the shortage in this area. One thing must be noted in this regard. Many young principals—almost totally unprepared from the point of view of academic schooling, pedagogic and administrative training and teaching experience—compensate, in large measure, for their lack of preparation with their selfless devotion and zeal. Some have succeeded in "learning" the basic fundamentals of supervision and administration—particularly the latter functions—while on the job. Some principals do advanced study in education and even go on to receive degrees and certificates from higher schools of learning. Naturally, this "in-service" learning takes place at the expense of some phase of school progress. But the important point is that many young principals have succeeded, after a period of years, to overcome some of the deficiencies resulting from inadequate training. However, the fact that many of the younger principals and older "experienced" school officials cannot provide adequate supervisory guidance for teachers still handicaps teacher growth in the day school, which, in turn, aggravates the already critical shortage of qualified teachers.

Another concern of the day school in the area of administration and supervision is the turnover of supervisory personnel. Between 1960 and 1964, approximately eighty changes in day school principalship and directorship took place involving almost as many schools. Between the academic years 1963-64 and 1964-65 there were changes in twenty-one principalships, five assistant principalships, and five executive directorships. Generally supervisory turnover is caused by a number of circumstances.

- 1) There was the natural change of position due to professional advancement to better paying positions in larger schools.
- 2) Many young principals in the smaller Jewish communities

desire to return to the larger Jewish metropolis, particularly to New York, for a more intensive Jewish environment for their families and better educational opportunities for their children as they become of high school age.

3) In face of the difficulties in obtaining experienced and qualified supervisors and in light of the difficulties in attracting competent principals to small schools offering low salaries and unattractive working conditions, schools often settle for the best available candidates. Some of these professionals prove to be inadequate to the challenge of their positions particularly when their manifold duties include, more often than not, administration, supervision, public relations, fund raising and teaching.

4) Some principals entered or reentered the field of teaching after savoring the bounties of administrative responsibility.

5) There were some young principals of promise who obtained higher degrees in education and in related fields such as guidance and psychology, and left Jewish education in quest for greater security and professional advancement.

6) There were some principals who themselves felt that they could not make the grade and entered other professions.

7) Finally, there were changes due to personal reasons, family reasons, communal problems and retirement.

Greater stability of the supervisory positions is basic to the qualitative progress of the day school movement, particularly in the light of its rapid quantitative growth.

#### INTER-SCHOOL COORDINATION

One of the fundamental conditions for insuring uninterrupted continuity and growth in the Jewish Day School movement is a cooperative inter-school basis of operation. While there are encouraging signs of inter-school cooperation amongst some day schools, (6) the probability of the coordination of day school programming and the adoption of uniform standards is remote indeed.

A number of conditions exist in Jewish Day School education which tend to hamper the establishment of cooperative school relationships and prevent the standardization of administrative practices and curricular procedures. These conditions highlight the heterogeneity of the day school movement and the differences that are manifest in the schools. Briefly, they are:

- 1) Diversity in religious orientation. The differences in religious-national outlook are not easily reconcilable. The lack of understanding acceptance of the various types of Jewish Day Schools by lay people and professional personnel is clearly apparent.

- 2) The marked dissimilarity of the organization, size and financial structure of the schools.

- 3) The geographic distribution of schools.

- 4) The dissimilarity of the educational and professional orientation, training and experience of school heads.

- 5) The lack of sufficient funds (on a local or national level) to encourage and implement desirable inter-school activity. The growing burdens of school finance leave little time and energy for inter-school efforts.

The lack of *one* central agency which *all* the day schools consider the central address for Jewish all-day education hampers the progress of the Jewish Day School movement externally, in terms of public relations and financial assistance, and internally, in terms of curricular growth and educational standardization.

The problems of co-ordination and inter-school activity have not gone unnoticed. Both the Torah Umesorah and the National Council for Torah Education (particularly the former) convene periodic meetings of groups of principals to discuss common problems and issues.

Torah Umesorah has succeeded in convening relatively large groups of Yeshivah personnel for conferences and educational seminars. More than 100 principals attended each of the 1962, 63, and 64 annual conventions of its affiliate group the National Conference of Yeshivah Principals. In 1962 Torah Umesorah organized a National Association of Day School Administrators for non-academic executive personnel.

The Department of Yeshivoh of the Jewish Education Committee of New York annually invites principals and teachers in

the Greater New York area to participate in the day school session of the Jewish Education Committee pedagogic conference. Groups of yeshivah personnel are occasionally convened by the Department for specific purposes.

A significant development in the direction of day school coordination is the organization of the Yeshiva English Principals Association in 1945 and its subsequent affiliation, in 1955, with the Department of Yeshivoth of JEC. YEPA activities cut across ideological barriers and brings under one roof representatives of schools who have no other contact with each other. The "across-the-line" cooperation of schools is further encouraged by inter-school activities sponsored by the YEPA. Their common interests are also served by *The Principal*, a YEPA monthly publication, established in 1955.

The United Synagogue has taken steps to coordinate the organization and activities of the Solomon Schechter Day Schools. Most Solomon Schechter schools have been founded with the encouragement of the United Synagogue of America. This fact alone serves as a cohesive force in the Conservative day school movement.

In the New York area a teacher's strike in one of the larger day schools during the Spring 1959, spurred efforts by lay leaders to organize a layman's conference to deal with financial and personnel problems of the schools. Unfortunately, the existence of this group was short-lived and its accomplishments very questionable.

On the national level, Torah Umesorah convened a National Planning Conference for Hebrew Day School Leaders in Spring 1964 to help resolve "a number of pressing problems which retard its (the day school movement's) continued expansion and the free fulfillment of its great promise . . . The successful resolution of these problems would open the way to vast new frontiers of possible conquest for the day school idea." (7)

The convenors of the Conference resolved

To broaden the base of community acceptance and support for our schools;

7. National Planning Conference, *A Call to Leaders of Hebrew Day Schools*, New York, Torah Umesorah, May 22, 1964.

To provide an adequate reservoir of personnel for their growing needs;

To provide a series of text books and educational materials suitable for day school use;

To build high schools wherever needed and possible, so that our day school graduates might continue to receive the wonderful benefits of day school education during the crucial high school years;

To provide more clearly formulated central direction and guidance to our individual schools, in order to enhance their achievements and to safeguard their spiritual character;

To provide our schools with top-flight guidance and assistance in budgetary planning, in the setting of tuition and scholarship policies, and in more effective fund-raising techniques;

To explore possible ways of alleviating the particular financial and educational problems of our smaller schools;

To weld our schools into an organic national movement, whose collective strength will be the source and guarantee of their individual strength. (8)

While individual national and local groups are succeeding to attract and convene like-minded school people for cooperative endeavors, a large across-the-line program of cooperation and standardization is yet far from reality.

#### COMPETING SCHOOLS

Although not serious, the problem of competing schools has been a cause of anxiety to some day school people. What with the ideological variations manifest in Orthodox Judaism some urban areas have evidenced the founding of yeshivot by various religious groups in several communities. The densely populated areas of New York have felt no ill effects by the establishment of these "competing" institutions. On the contrary, the variety of schools is an answer to the educational needs of the hetero-



geneous population. The problem has arisen, however, in smaller urban areas and in the suburbs.

With the founding of new Conservative day schools a question has been raised by some day school leaders. Will the Solomon Schechter Schools compete for children and for financial support with the existing communal day schools? Most day schools are communally organized and serve the whole community, which in turn helps provide its budget. Very frequently Orthodox, Conservatives, and Reform Jews sit on the boards of these schools. A survey of yeshivot outside of the New York area demonstrates that "one-third of the school boards had orthodox, conservative and reform members; one-fourth had orthodox and conservative members." (9)

Particular concern has been expressed by the leaders of fledgling day schools in new suburban areas regarding the splitting of the adherents of intensive education into competing factions. Experience has shown that one of the most deleterious developments in Jewish education is the growth of *small* congregational schools. There is danger that this may be duplicated on the day school level. Both from educational and financial viewpoints, a day school must be sufficiently large to be able to maintain a sound education program.

Though it is too early to predict future developments there is evidence that the Conservative movement is deferring the opening of new day schools in communities where day schools already exist. (10) When the Committee on Day School Education was formed, it issued a memorandum on the all-day school in which the following qualifying statement appeared:

Where a general Jewish community endeavors to establish an all-day school that is representative in its governing body and democratic in spirit, Conservative Congregations should cooperate, rather than create an all-day school of their own. (11)

9. Uriah Engelman, *Financing Jewish Day Schools and Related Factors*, American Association for Jewish Education, November 1962.

10. *Minutes of Committee on Day Schools*, United Synagogue Commission on Jewish Education, February 24, 1960.

11. *The All-Day School*, United Synagogue Commission on Jewish Education, February 1, 1958 (mimeographed).

## HOME AND SCHOOL

The popularity of the day school amongst many segments of the Jewish community affects the basic operation of the institution. Drawing children from varying backgrounds, including a large percentage from non-religious homes, presents the school with fundamental administrative and curricular challenges. Not the least of these is the potential conflict created by two different environments—the home, devoid of Jewish religious values, and the school, disseminator of Judaic principles and practices. Many yeshivot are seeking solutions to these problems through curricular innovations and intensive pupil guidance. Some schools, in cooperation with their respective parent groups have endeavored to extend the school atmosphere into the non-school part of the day, into the weekend, and into the summer months. Extra-curricular programs sponsored by the day school, daily morning services and *mishmarim* (study groups) one or two evenings a week for older pupils, junior congregation, *Ongei Shabbat*, and activities and Hebrew sessions on Sunday are considered by some as a partial answer to this challenge. Involving all the students (or even most of the pupils) in these programs is difficult and often impossible in many instances because of the distances the children live from the school.

Summer camps, particularly residence camps where Jewish living is a reality, are considered by many day school educators as the best and only way of extending the cultural spirit of the day school into the summer—a crucial period in a child's school life. To this end, many Hebrew culture and yeshivah camps have been founded between 1942 and 1964.

"The ideological gulf" that often "separates the school from the community" creates yet another problem for many school officials. On the one hand, they feel the school "must be sensitive to the demands and desires of the community." On the other hand, they claim that there are "dangers inherent in bringing the community too close to 'policy-making' in the school." (12)

12. *Proceedings*, National Conference on Yeshiva Education, 1959, Ferndale, Torah Umesorah, 1960, p. 4.

This conflict assumes larger proportions in many of the newer schools.

The home-school conflict in regard to religious values can best be viewed from a larger communal perspective.

The communal Talmud Torah of old, and the congregational school of today, very often have found themselves at variance with the home and the general environment.

Reform Jewish schools also experience this problem. This is adequately demonstrated by the following remarks of a former chairman of the religious school committee of a large Reform congregation who notes, with chagrin, the conflict of values between his school and the pupils' homes.

The children . . . suffer from a kind of mild schizophrenia. *Here* are the rabbi, director, cantor and teachers; there are the parents . . . *Here* is supernaturalism, prayer, the Ten Commandments, Jewish customs and ceremonies. *There* is science, atomic facts, sex and Mickey Spillane, American ways and values. . . . So it comes about that the attempt to make children more secure as members of the Jewish community has in many cases the opposite result. Uncertainty and insecurity are increased and the children's suspicion of adult hypocrisy is strengthened because the traditions, customs and beliefs of the religious school are at complete variance with home life. (13)

Like the synagogue, ideologies notwithstanding, Jewish schools always have refused, and, to this day refuse, to make peace with the lower level of Jewish knowledge and observance found in the home, in the street, and in the market place. It has always been their objective to set educational goals on a high level and they continually have sought to raise the various segments of the community to that level.

The Talmud Torah refused to mirror what it found, but rather sought to change and to intensify that level of Jewish learning and commitment. The Jewish Day School has followed this pattern, and has added depth and intensity to it.

It might be stated here that whatever the degree and extent

13. Remarks by Dr. L. H. Grunenbaum, in Theodore Frankel: "Suburban Jewish Sunday School: A Report," *Commentary*, June 1958.

of conflict engendered by Jewish education in the United States, the home-school relationships are generally favorable. The day school, particularly, enjoys the effects of good home-school rapport. (14)

#### PROGRAM ARTICULATION

The relationship between the religious and general studies programs is a matter of real concern for Jewish Day School education. This area of the curriculum—referred to in Jewish educational literature as integration, correlation, coordination, inter-programming and parallel programming—has not been explored adequately. However, several research studies have been made. (15) There are many articles appearing on the subject. But, these are largely subjective valuations about the concept of correlation.

Where an inter-relationship exists between departments it takes place on three levels: the staff level, the activity level and the instructional level. On the staff level joint faculty meetings are held in some schools on matters of school policy and organization. The Hebrew principals, on some occasions, conduct Jewish orientation seminars for the general studies personnel. Often, joint PTA meetings are held.

On the activity level, there are joint assemblies, inter-departmental student councils, co-curricular activities such as school newspaper and Keren Ami fund, and cooperative projects like Courtesy Week, Health Week and essay contests.

On the instructional level, children write English compositions on Jewish themes in the general studies department, and Hebrew compositions on secular subjects in the Hebrew classes. Joint bulletin boards are arranged. The arts program is interdepartmental. This includes instruction in music, art, drama and dance (in a few schools), and activities resulting from this program, i.e.: art exhibits, choral groups and dramatic productions.

14. Dushkin and Engelman, *Jewish Education in the United States*.

15. Samuel Goodside, "Integration of Jewish and Social Studies in the Jewish Day School," unpublished doctoral dissertation, New York University, 1952; Marvin Schnaidman, "Integration in the Jewish Elementary All Day School in America," unpublished Master's Thesis, Yeshiva University, 1958.

The procedures for rating, recording and reporting progress are coordinated. Joint report cards are issued, and uniform cumulative records are kept.

For the most part, correlation of a fundamental ongoing curricular nature in which cooperative units of study are developed, executed and evaluated has not taken place even in those schools which advocate such integration.

The existing day school philosophies regarding the programmatic relationship between the religious and general studies departments have been classified by one day school educator into the following categories: separation, coordination, correlation and integration.

*Separation* refers to the strict differentiation between *kodesh* and *hol*, between the sacred and the profane.

*Coordination* "recognizes the importance of bringing about a closer relationship between both departments in order to give the school a unified character. This recognition finds expression in the coordination of certain general school activities such as holiday celebrations student publications, bulletin boards, *tzedakah* fund and the special activities in the arts and music. It is a limited program and does not involve the classroom studies and activities."

*Correlation* is based on the understanding that "it is important that the experiences and knowledge which he acquires in the Hebrew and English classrooms should be harmoniously and meaningfully organized."

*Integration* "implies the harmonious blending of Jewish and American cultures and of religious and secular values. This process requires the unification of all aspects of school life, organization schedules, teaching staffs, courses of study, methods of teaching and pupil activities." (16)

In the opinion of this educator, "a large percentage of Day School principals do not share the two extreme points of view—those of separation and integration. They do, however, favor some form of correlation that will add unity to the school with-

16. Herman C. Axelrod, "Correlation in the Day School," *The Jewish Parent*, March 1955, p. 4; also "Integration in the Day School," *The Jewish Parent*, February 1953, p. 10.

out detracting in any way from its traditional character." (16) Although this statement is an oversimplification of the facts, it does present the gist of the majority opinion of day school educators.

#### TALMUD INSTRUCTION

Co-education is a cause for some of the curricular problems in the traditional Hebraic yeshivot. Courses of study are usually the same for boys and girls in co-educational institutions. However, beginning with grade 5, 6 or 7, where major emphasis is placed on the study of Talmud, classes are frequently divided on basis of sex. In lieu of Talmud, girls usually study such subjects as Hebrew literature, Agaddah and Jewish home economics. In small schools with non-parallel classes this type of division creates problems of classification frequently resolved by forming, for one period a day, a combined Hebrew class of seventh and eighth grade boys and another Hebrew class of seventh and eighth grade girls. The boys study Talmud during this period while the girls learn other subjects. Separation of boys and girls in the upper grades is sometimes introduced for religious reasons.

Some schools do not separate between girls and boys at any stage because of the belief that girls, as well as boys, can study Talmud. Others schedule Talmud in the co-educational classes for curricular expediency. On the other hand, there is continuous pressure on the co-ed yeshivot to maintain separate classes for boys and girls. Accordingly, the National Conference on Yeshiva Education sponsored by Torah Umesorah adopted a resolution in 1959, that "the sexes be separated in all classes." (17)

The teaching of Talmud presents a real problem in the elementary day schools where the language of instruction is Hebrew. In many of these schools Talmud is taught solely or partially in English; in a few, Yiddish is the language of instruction for this subject. Chief among the reasons for this procedure is the shortage of qualified Talmud instructors who are fluent in the Hebrew language. Other reasons usually given by principals of

16. *Ibid.*

17. *Proceedings*, National Conference on Yeshiva Education, p. 15.

Hebraic day schools for changing the language of instruction in Talmud classes are that pupils find it much easier to discuss the difficult Talmudic passages in their mother tongue, and that the yeshivah high schools for which pupils are being prepared to enter do not teach this subject in Hebrew, but rather in Yiddish or in English.

#### EXCEPTIONAL PUPILS

The slow pupil and the mentally retarded child are a source of concern for the day school educator. Adequate ways of helping these children at the low ends of the academic ladder need to be devised and continuously implemented. The slow learner presents a particularly difficult problem since he must not only absorb the studies of a formidable double curriculum, but also adjust to a competitive school environment. It has been adequately demonstrated that the scholastic ability of the average yeshivah student is considerably greater than that of his public school counterpart. More technically stated, the mean Intelligence Quotient of the day school pupil is higher than that of public school pupils. (18)

The problem of the slow learner relates directly to school size. Where schools have sizeable enrollments and four or five parallel classes on each grade level it is possible to establish a slow progress class for slow pupils. However, in most day schools where there are only 1 or 2 classes for each grade, the slow learner finds himself competing, with pupils having a much greater capacity for learning than he has.

The practice of "screening-out" the potential learning problems at registration time has come under the sharp criticism of those who feel that this kind of intake procedure is undemocratic and, in essence, unJewish. In rejecting the concept of an aristocracy of intellect they declare that Jewish all-day education should be available for all Jewish children who desire it.

18. Boris M. Levinson, "The Intelligence of Applicants for Admission to Jewish Day Schools," *Jewish Social Studies*, Volume XIX, 1957, p. 129-140; and Unpublished Statistical Survey, Psychological Services Department, Jewish Education Committee, 1959.

Unless some means are provided in each school for special classes geared to the needs of the slow learner the benefits gained from being exposed to a highly competitive and intellectually challenging environment—albeit religious and desirable in terms of parental aspirations—are indeed questionable. The problem of the slow learner in the day school is often compounded by the attitude of those parents who refuse to accept as fact, the low academic potential of their offspring.

The problem of the severely retarded child is somewhat different. In this case parents apprehend more readily the debatable value—and the possible harm—of a regular day school program for their children. Educable children whose mental retardation is serious need special schooling. With the exception of the Maimonides School for Retarded Children established in 1958 in Queens Village, New York, and presently located in Far Rockaway, Queens, there are no available Jewish all day facilities for the mentally defective Jewish child.

#### EARLY ADMISSIONS

The Jewish Day Schools, as a rule, admit children at a lower age than the public school in their respective neighborhoods. In schools with staff psychologists early admissions are made upon the recommendation of the psychologist on the basis of the mental age and social and emotional maturity of the applicants.

Most day schools limit underage registration up to four months under the local public school age requirements. For example, if the public schools in a certain community require new first grade pupils to be 5 years and 8 months by the time they enter first grade, the Jewish Day School in that area usually enrolls children from age 5 years and 4 months. Some schools make age allowances up to 8 months and others up to one full year. Besides the recruitment advantage there is another cause for leniency—the avid desire of some yeshivah leaders, professional and lay alike, to expose the child at the youngest age possible to Jewish study and observance. Because of this reason many Hasidic yeshivot enroll children as young as age three and one-half or four, provide them with intensive Hebrew study



until age six or seven at which time they begin the general studies program.

Increasingly larger numbers of schools are incorporating psychological screening as part of their intake procedures. In these schools under-age children whose academic potential vis-à-vis the dual day school program is questionable, are not recommended for early enrollment. Experience and research have shown that talented under-age children who are emotionally mature can, under favorable home and school conditions, perform well in their studies. (19) This is not the case with average and near-average pupils, and the majority of under-age admissions are in these categories. It has been demonstrated that the normal child, under ordinary early-age admission conditions, has difficulty mastering the dual program in yeshivot. (20)

#### THE SMALL SCHOOL

Day schools in the smaller Jewish communities are faced with special problems growing out of the size of their enrollment. The major issues, other than budgetary, are grade placement, continuation of schooling beyond grade six or eight, and teacher recruitment. (21) Because these schools usually maintain only one class per grade it is not possible to classify pupils according to ability. To meet the needs of some children special individualized and group programs are planned. Insufficient enrollment has caused a number of schools to combine pupils of two or more grade levels into one class. Although not a desiratum, it seems from the experience of this writer, that in these schools such combinations have met with relative success. The problem of the small school has motivated many day school people in the smaller Jewish communities to consider seriously the experiments being carried on in public education in non-graded classes.

19. Jack W. Birch, *The Effectiveness and Feasibility of Early Admission to School for Mentally Advanced Children*, University of Pittsburgh, 1962 (mimeographed).

20. Morris Gross, "Underage Entrance: A Critique," *The Principal*, Yeshiva English Principals Association, New York, April 1962.

21. Louis Nulman, "The Problems of the Small School," *Jewish Parent*, 13:1, June 1961, p. 14.

Continuation after graduation from elementary day school is a serious problem for the smaller schools. With the exception of two communities on the outskirts of New York, there are no Jewish day high schools in the smaller Jewish communities. The distance between these communities and existing high schools makes daily commutation impossible. Moreover, there are only ten yeshivah high schools for boys with resident accommodations and one girls' school which has limited dormitory facilities. In some cases, students board with relatives or private families to be able to continue their Jewish education on the secondary level.

The teacher shortage affects the smaller school. In the first instance, most Hebrew teachers are reluctant to leave the large urban centers where the Jewish community can more readily meet their personal religious, educational and cultural needs. Teachers in the smaller schools are frequently called upon to assume responsibilities generally assigned to specialty teachers in the larger schools. The possibilities for teacher growth and advancement are limited. Finally, the financial remuneration does not usually compensate for the limitations inherent in small school employment. The various personal, social and professional advantages of teaching in a small school and living in a small suburban community are not sufficiently strong to offset the reservations teachers generally have about such positions.

## CHAPTER 14



# STRUGGLE FOR ACCEPTANCE

### EARLY JEWISH OPPOSITION

From earliest times the yeshivah movement has had to overcome the indifference and opposition of lay leaders and influential Jewish groups in the forefront of American Jewish life. For example, Louis Marshall, an important figure in the American Jewish community in the 1920's and 1930's, and an active leader in Jewish educational circles, could not appreciate the value of a yeshivah and opposed it on the grounds that it created a "wall of difference" between its pupils and the outside world. (1)

In a letter dated December 3, 1928 to Rabbi Solomon Gandz about the founding of Yeshiva College, Marshall stated his position most emphatically. "I have been absolutely opposed from the very beginning to the creation of such a college. It is destined to failure and is sure to do much harm to the best interests of Jews in America. . . . It converts the Jew into a self-created alien. In my opinion such an institution is not only unfortunate, but it is absolutely unnecessary." (2) (It is interesting to note that it was the very same Louis Marshall who, in 1925, presented

1. *The Jewish Forum*, June 1925, Volume VIII No. 5, p. 233. Quoted in Klaperman, "The Beginnings of Yeshiva University," 1955, p. 227.

2. Charles Resnikoff, editor, *Louis Marshall, Champion of Liberty—Selected Papers and Addresses*, Volume II, Philadelphia, Jewish Publication Society, 1957, p. 889, 893.

before the U.S. Supreme Court, the eloquent brief on behalf of the non-public school, and contributed significantly to the Court's decision which provides the constitutional basis for parochial and private schools. (See *supra*, page 126.)

Another case in point is the relentless propaganda campaign waged against the Yeshiva Rabbi Isaac Elchanan during the early years of its existence by *The American Israelite*, an Anglo-Jewish periodical. It declared, "The New York Yeshivah [is] an anachronism for which the United States had neither the time nor the place and every dollar spent for its maintenance is that much wasted or worse. A legitimate use can be found for every dollar that the Jews of the United States can spare and there is none to waste for transplanting into American soil an institution of the medieval ghetto." (3) Statements by other individuals and groups opposing the Jewish day school movement at all stages of its development are not hard to find.

#### EXTREMIST OPPOSITION

An example of a determined attempt to halt the progress of Jewish Day School growth during the period of its most rapid development is the overt aggressive action of the American Council for Judaism. In 1956 it circulated to its entire membership reprints of an article which appeared in the *National Jewish Post* (Oct. 12, 1956) entitled, "Twenty-five Percent Spurt in Enrollment Reported by Day Schools." Among other things, the article noted various Jewish communities "having good prospects for the establishment of new day schools." On the top of the reprint the remark "Are you in the target area?" appeared in bold one-half inch script with an arrow drawn from it to the above note. At the bottom of the reprint was added the following typewritten commentary and advice to American Council members:

'Jewish Day Schools' are Jewish parochial schools.

They take children out of the general American environment and train them to lead segregated lives.

3. *American Jewish Chronicle*, February 10, 1908, Volume V, No. 1, p. 2. Quoted in Klaperman, *op. cit.*, p. 228.

Often this segregation provides much more than religious instruction. Often it coincides with the World Zionist Congress agreement of all Zionist bodies to employ 'Culture' and 'Education' and 'Religion' for the 'Strengthening of the State of Israel,' the ingathering of the Exiles in Eretz Yisrael; and the fostering of the unity of the Jewish people.

Even if young American Jews do not immediately emigrate or 'ingather' in Israel—as Zionism repeatedly asks—the segregated, Jewish Day Schools certainly do draw young Jews *out* of normal American life and activities.

Eight years ago there were 18,000 children enrolled in these Jewish Day Schools. Now there are 52,000.

Is your city a 'target area' for a segregated school?

What are you doing to offset the effects of this?

Fortunately, the extremist, alarmist and destructive philosophy of the American Council for Judaism is not popular in the American Jewish community, but one can never tell what negative influence it has had on the growth of the Jewish Day School, particularly in small towns with small Jewish populations, or in areas where the American Council for Judaism has some influence.

It is interesting to note that, according to Dr. Joseph Kaminetsky, director of Torah Umesorah, the reaction of the Jewish community to the American Jewish Council statement was indeed encouraging. He feels that the Council statement motivated great interest in and help for the day school.

#### INITIAL OPPOSITION OF JEWISH EDUCATION PROFESSIONALS

Ironically, from the very outset, the day school idea had to overcome the apathy, non-support and even antagonism of an important segment of American Jewish leadership, namely, Jewish educators.

An underlying factor for their opposition was the burning problem of "Americanization." For example, in 1908, Samson Benderly, pioneer Jewish communal educator and one of the

founders and director of the Bureau of Education of the New York Kehillah (established in 1910), had this to say about the yeshivot:

Shall we withdraw our children from the public schools and establish schools of our own as the Catholics are doing? In such schools the Jewish spirit would predominate. The purely Jewish studies would find their proper place in the curriculum and our children's health would not be endangered. This plan, even if it was practical otherwise, should be banished from our minds. In spite of the fact that isolation in the midst of a Christian environment greatly contributed to our preservation in the past, we have paid dearly for this isolation. What we want in this country, is not Jews who can successfully keep up their Jewishness in a few large ghettos, but men and women who have grown up in freedom and can assert themselves wherever they are. A parochial system of education among the Jews would be fatal to such hopes. (4)

On another occasion, in 1927, Dr. Benderly observed, when discussing the vexing problem of time available for Jewish instruction:

It is very difficult for a child to attend both the public school and the Jewish school on the same day. Two extreme solutions have so far been offered to meet this situation: the Jewish Sunday School has tried to solve the problem by concentrating all of its instruction on Sundays, but most of the Rabbis are dissatisfied with the results obtained. On the other hand, a number of Jewish day schools, akin to the Catholic parochial school system, have been established, in order that the Jewish child may receive both secular and Jewish instruction in the same institution. This also is not a solution, for the American Jews are committed to the public school system. (5)

At the close of World War I, Israel Friedlander, one of the leading Hebraic scholars and educators of his time, told the Jew-

4. Samson Benderly, "Jewish Education in America," *Jewish Education*, 20:81, Summer 1949. (Reprinted from the *Jewish Exponent*, January 17, 1908.)

5. Address delivered at XXX Council, Union of American Hebrew Congregations, Cleveland, 1927. Quoted in Samson Benderly, "The School Man's Viewpoint," *Jewish Education*, 20:3, Summer 1949, p. 89.

ish community, "The Beth Hamidrash and Yeshiva were doomed from the beginning and though attempts at reproducing them have been made, they did not yield any tangible results." (6) Later, in the 1920's, the 1930's and even the 1940's, the day school was deemed unacceptable by many non-religiously oriented Jewish educators on two counts: They questioned the legitimacy of a non-public school within the framework of American public education, and they opposed the day school because of its traditional program. The unsympathetic attitude of the non-traditional Jewish educator to the Jewish Day School has taken on many forms. In one instance, a prominent, nationally-known educator tried to dissuade a doctoral student at Yeshiva University from writing his doctoral dissertation on the day school, because he felt it was an insignificant American Jewish institution. In another setting, an outstanding proponent of the communal idea in Jewish education, speaking on the developments in American Jewish education between 1940 and 1960, at the eighteenth annual pedagogic conference of the Jewish Education Committee of New York, held in 1960, made no mention whatsoever of the Jewish Day School.

The lack of acceptance or recognition of this institution by some Jewish educators has not always been passive. It is fortunate that the negative attitude of these Jewish professionals to the yeshivot did not deter the lay leaders of the Jewish Day School movement. However, the opposition has undoubtedly had a negative effect on organized communal support of all-day education. Thus, the lack of greater financial assistance for the day school, in some cases and in some measure, may be attributed to the local bureaus whose professional staffs often could not reconcile themselves to the idea of a traditional educational institution. In twenty-one of the twenty-three communities whose procedures of processing and determining subventions were reported in 1951, the respective Bureaus of Jewish Education reviewed or approved school requests for financial assistance. (7) Where communal support is given, it is usually based on the budgetary

6. Israel Friedlander, *Past and Present: Essays*, Cincinnati, 1919, p. 299.

7. Uriah Engelman, *Bureau Subventions for Jewish Schools*, New York, American Association for Jewish Education, March 1951, p. 1-22.

reference to supplementary schools, and not upon the total per-pupil cost of the day school study program, which is in reality, as much as ten times that of other Jewish schools.

The failure of all other forms of Jewish education to provide intensive Jewish schooling left those initially indifferent to this form of education with no alternative but to accept the day school albeit if with great reluctance.

#### CURRENT CRITICISM

The day school still has opponents who question the soundness of Jewish all-day education on theoretical grounds. It still has critics who find fault with its educational program. This is to be expected, particularly, in face of the phenomenal growth of the movement. Moreover, Jewish Day Schools will always be open to criticism. Nor is it desirable that this criticism be squelched. It serves an important purpose—it encourages continuous appraisal and improvement. Not even the most fervent advocates of a human enterprise are always happy with all phases of its function. The Jewish Day School is no exception to this fact. In this regard, the day school enjoys good company. Throughout the world, new educational developments and innovations, no matter how sound, have a long history of criticism and attack.

Although their numbers have diminished and their opposition is not so loudly and frequently voiced, there will always be day school opponents who will argue 1) that the day school is un-American because it is a segregated school, 2) that children in day schools are deprived of essential inter-group experiences in school, and 3) that segregated schooling limits a child's ability in later life to integrate into American society.

The first two of these criticisms have been adequately answered in this volume. The numerous professionals—doctors, dentists, lawyers, engineers, businessmen, public school teachers, college professors and outstanding leaders in science and politics who graduated from Jewish Day Schools are as much a part of America as any other group. They are different from their non-Jewish peers only on basis of their religious commitment and observance. They serve as sufficient testimony to dispose thor-



oughly of the third criticism. The total adjustment of day school graduates to their American environment is further proof that this criticism is entirely untenable. It is true, however, that many of the Hasidim in New York prefer segregation in all their life's pursuits including the education of their children. Their behavior and attitudes have little bearing on the average Jewish Day School graduate.

The criticism leveled against the program of the day school generally deals with certain deficiencies pertaining to achievement. One major criticism cited here claims that the *yeshivah ketanah*, like all other Jewish schools, failed to achieve its purpose.

"This failure [of Jewish education] is evident on the Jewish Day School level as in the Afternoon Religious School. Indeed, the Jewish Day School graduate has more Hebrew and Jewish knowledge than the pupil of the Congregational School, but it is a fact that the typical Jewish Day School graduate—and there are thousands of them—is neither a student of the Torah, nor a reader of Hebrew. Despite the phenomenal growth of the Jewish Day Schools over the past decade and a half, appreciable numbers of readers of Hebrew books and journals have not been recruited from among the Jewish Day School students and graduates." (8)

This criticism is unwarranted and entirely too harsh. To produce readers of modern Hebrew books and journals is not one of the goals of the Jewish studies program of most day schools. However, superiority of day school graduates in Hebrew achievement is unquestioned. The fact that they do not read Hebrew periodicals in adult life has little bearing on the fundamental achievement in the elementary day school. There are many other factors that play a role in an adult's reading habits after he graduates from school. Establishing a cause and effect relationship without scientifically arriving at this relationship is indeed an erroneous procedure.

The allegation that the Jewish Day School graduate is not a *ben Torah* is baseless. In the first instance, becoming a "student of the Torah" is not a goal equally pursued by all day schools.

8. Trude Weiss-Rosmarin, "Babylonia in America," *Jewish Spectator*, January 1959, p. 4.

Secondly, *b'nai Torah* are not manufactured via a six year or an eight year elementary school program. A *ben Torah* is traditionally one who has spent all of his youth and a good portion of his young adult life in the full-time study of Torah, and makes Torah learning a life-long pursuit.

The *ben Torah* criterion can not be used in appraising the achievement of the twelve and thirteen year old graduates of the elementary Jewish Day School. However, they have acquired the background necessary for becoming *b'nai Torah*. The sharp increase in high school enrollment indicates a movement in this direction. More and more graduates of elementary schools are receiving an intensive yeshivah high school education and becoming *b'nai Torah*.

Moreover, while statistical data are not available, it may be safely stated that the day schools have produced many *b'nai Torah*. One need only visit the various *mesivtot* and *yeshivot gedolot* (which recruit their students from the *yeshivot ket-anot*), and to observe annually the many ordained rabbis of these seminaries to ascertain this fact.

#### THE REFORM MOVEMENT: SUPPORT AND OPPOSITION

The Reform movement in Judaism has never taken an official stand vis-à-vis Jewish Day Schools. By and large, Reform Jews, individually and organizationally, have not encouraged the growth of Jewish Day Schools either for themselves or for other Jews. During the 1950's there were stirrings, however, within the Reform movement to consider the question of Jewish Day Schools and subsequently even recommendations by some Liberal Jewish leaders to establish Reform Jewish Day Schools. In 1950 a symposium was held on the Jewish Day School at the annual meeting of the Central Conference of American Rabbis. A debate on "The Day School and Reform Jewish Education" was a prominent feature of the National Convention of the National Association of Temple Educators held in December, 1962.

The Commission on Jewish Education representing both the Union of American Hebrew Congregations and the Central Conference of American Rabbis, had, until 1961, expressed its opposition to the founding of Jewish Day Schools. At its June 1961

session however, the chairman of the Commission "introduced this item by reminding the members of the Commission that they had individually received a copy of a petition signed by some students of Hebrew Union College—Jewish Institute of Religion in New York requesting the Commission to reexamine its position concerning the Day School." (9) After some heated debate on the topic, a motion was passed, 8 to 3, to the effect that "a committee be appointed to study the Day School in Reform Judaism and report back to the Commission with all reasonable speed." The approval of this motion is noted in the minutes with the following condition: "Some members of the Commission felt that the action of the Commission might be misunderstood as tending to reflect a change from the previous stand, and requested that it be made perfectly clear that the motion was only to study and did not in any way indicate a shift of position." (10)

The study committee of the Commission on Jewish Education, as of Spring 1964, had come to no conclusion on establishing of Jewish Day Schools by the Reform movement. However, it reported that it did not oppose any attempt to establish an all day school "with a Liberal Jewish outlook." (11)

The Reform movement is strongly opposed to Federal aid to non-public schools. At its 46th General Assembly in 1961, the Union of American Hebrew Congregations, in a special resolution to this effect, specified that its commitment to public education did not mean opposition to private religious schools.

Our opposition to such governmental grants, loans, and other forms of fiscal aid to parochial schools does not imply any lack of regard or respect for religiously-sponsored institutions of education. We respect the right of any religious denomination to establish and administer its own educational institutions. We applaud their contributions to the cultural and spiritual diversity of our nation, and we urge those religious groups which have parochial schools to continue to support them without passing this responsibility on to the government. (12)

9. *Minutes*, First Session, Commission Jewish Education, New York, June 19, 1961, p. 11.

10. *Ibid.*, p. 12.

11. *New York Times*, April 20, 1964.

12. Union of American Hebrew Congregations, *Resolutions Passed by the 46th General Assembly*, Washington, D.C., November 11-16, 1961, p. 7.

### *Support*

It is interesting to note that it was the initiative of the rabbinical students of the Reform seminary that brought about a "study" of an idea that had never before been on the agenda of the UAHC Commission on Jewish Education. The motivation for the interest of the above students and the reasons that some members of the Central Conference of American Rabbis send their own children to day schools are essentially the recognition of the importance of an intensive Hebrew education for Jewish youth and of the "great need for the training of Jewish leadership of which Hebraic education is a basis." (13) More and more Reform leaders are recognizing the fact that a growing number of day school graduates are moving into ranking positions in the Jewish community including the Reform rabbinate.

Aside from these reasons, the proponents of the day school for Liberal Judaism argue that all-day education "fills the young Jewish child's need for what Professor [Franklin H.] Giddings calls the 'consciousness of kind' " and gives him "protection from anti attitudes." In the Jewish Day School "he is with his fellow Jews who convey to him the feeling that he belongs instead of, as so often happens, the feeling that he does not belong." (14)

In support of the above position Dr. Emanuel Gamoran, the late director of education of the Union of American Hebrew Congregations, presented the following argument:

Looking particularly at our own situation in the ranks of Reform Judaism, we would note that many of the children of our best homes go to private secular schools. Not all children of such homes who wish to enter a good private secular school can do so; some of them are unfortunately closed to Jews. But those that are open and which Jewish children of the Reform group attend in large numbers do tend to have Christian overtones. Ostensibly secular, such holidays as Christmas and Easter are nevertheless celebrated in the school. The general literature, not only in the private, but often enough even in the public school,

13. Emanuel Gamoran, *Liberal Judaism and the Day School*, paper read at meeting of CCAR, Cincinnati, June 1950.

14. *Ibid.*

reflects the point of view of the majority group. This is only natural in a society in which we constitute less than 4 percent of the population. Even in private schools in which there is a reasonably large proportion of Jewish children, Jewish holidays are neglected while Christian holidays are celebrated. The question might well be asked whether the feeling of inferiority so common among leading Jews in the upper social economic layer is not a result of attendance in early childhood in a private secular school of the type which emphasizes the Christian environment and perhaps at times even reflects the typical negative attitude of Judaism and the Jewish religion, in accordance with which both are treated as preparatory to the coming of Jesus, in which the Old Testament is preparation for the New, and in which the God of the Old Testament is described as a stern deity in contrast with the God of Love, which *El Rahum V'hamun* is forgotten. It may well be argued that the building up of a resistance to anti-Semitism is of great importance to Jewish children of tender ages who, even in our own blessed land are exposed to anti-Semitic reactions at early ages. And while we cannot insulate our children against such reactions much may perhaps be gained by postponing their occurrence to later years. (15)

Another advocate of the Reform Jewish Day School more recently stated a similar rationale:

A Jewish child in a predominantly Christian public school or even in a predominantly Jewish public school may be subtly disadvantaged and even corrupted. With all our liberal talk of "Judeo-Christian" tradition we forget that Judaism and Christianity are very different in many important areas of religion and even of ethics. Therefore, leaving aside the rampant incursions of openly Christian religious practices and teachings into the public schools (and even the most favorable Supreme Court decisions will not soon eradicate them), the Jewish child in the public school is inevitably being taught Christian values and concepts both in what is stated and what is omitted by even the friendliest teachers, administrators, and textbook authors. This is the price we pay, of course, for living in a pluralistic society (I will not say, in *golus*). And for most Jews, perhaps, it does

15. Emanuel Gamoran, *ibid.*

not matter greatly. But some children are more sensitive than others to such influences and can less readily tolerate the intellectual and spiritual conflict which are thus engendered in all of us (16)

This same proponent argues that the Reform Jewish Day School would protect children from liberal Jewish homes from being "contaminated."

The American Jewish community will always have need of some few potential leaders, who are relatively less 'contaminated' by the Christian environment or to put it more positively, are more intensively steeped in the Jewish tradition. For these, the Jewish Day School provides the ideal answer. And again, because the existing Jewish Day Schools, all of them under Orthodox or partly Orthodox auspices, similarly 'contaminate' our children in another direction, I should want to see Reform Jews set up our own Day Schools. (17)

The first real breakthrough of major proportions of the Reform movement's silence on the day school idea—a silence which has been interpreted by many of its adherents and by Jews outside of the Reform camp, as well, as opposition, or at best, grudging acquiescence—came as a prelude to the 47th biennial assembly of the Union of American Hebrew Congregations held in Chicago in November, 1963. At that assembly, following the endorsement of "the concepts of the all day Jewish schools" by the New England Reform rabbinate, Rabbi Jay Kaufman, vice-president of the UAHC, influential representative body of 651 Reform Synagogues in the Western Hemisphere, and Rabbi Alexander Schindler, director of the Union's Division of Religious Education "expressed . . . their strong support of the all day Jewish schools, the greater majority of which are under Orthodox sponsorship." (18)

*The New York Times* elaborates on these views. "In interviews, Rabbis Kaufman and Schindler said they had observed the graduates of the Jewish Day Schools 'are moving into ranking

16. Samuel Glasner, *The Case for a Reform Jewish Day School*, paper delivered at National Convention of NATE, December 27, 1962.

17. *Ibid.*

18. *The New York Times*, Sunday, November 17, 1963.

positions in the Jewish community and they are enriching Jewish religious life.' Many of these day school products, they said, enter the reform rabbinate. . . .

"Rabbis Kaufman and Schindler voiced the conviction that the program of religious education, including the all-day Jewish schools, was the concern of the total Jewish community, meriting its material support.

"In this sense, the Reform Jewish leaders echoed sentiments expressed by Orthodox Jewish leaders at a convention of the Religious Zionists of America this week at Long Beach, Long Island.

"Rabbi Schindler said that the Reform movement was not contemplating the sponsorship of a day school system, adding that no budgetary requests will be made." (19)

However, the *Times* notes, he expressed the hope that "a number of private individuals would sponsor such an all-day school and give it a Jewish religious program which is Reform rather than Orthodox in its approach." (20)

Rabbi Schindler does not view the all-day Jewish schools as a threat to the public school system or a violation of the principle of separation of church and state. "There is not a shred of evidence," Rabbi Schindler said, "to show that the graduates of the all-day Jewish school or Christian schools, for that matter, are less willing servants of the general community than are graduates of the public schools." (21)

In a subsequent development, the New York Federation of Reform Synagogues adopted the following resolution on the founding and support of Jewish day schools at its annual assembly on April 19, 1964.

The New York Federation of Reform Synagogues, at its annual meeting of the Assembly of Delegates recommends to the Union of American Hebrew Congregations and its Board of Trustees and Commission on Jewish Education, the consideration of the need and feasibility of the program for the establishment of a chain of six all-day Jewish schools, as proposed in the

19. *Ibid.*

20. *Ibid.*

21. *Ibid.*

statement of Rabbi Alvan Rubin: "I propose the following for study and implementation: A special commission of the UAHC be formed for the purpose of establishing all-day schools under Reform Jewish auspices in a half dozen of our largest cities. A special professional committee be established to study the curricula for such schools. This would enable us to be the pioneers in a new phase of the creative development within our movement, to integrate, within the general subject area, Jewish ideas, thoughts and history." (22)

### *Opposition*

Opposition of Reform leaders to the Jewish Day School is often vehement. The arguments against this type of schooling are essentially those given by the opponents of the day school in the 1920's and 1930's. These are noted in the beginning of this chapter.

In 1950, one outspoken opponent, not unlike other antagonists of an earlier vintage, underscored with prophetic fervor his argument that the Jewish Day School is an instrument for segregation. He claimed that "the Jewish All-Day School, like Jonah's gourd, has come up in the night of despair. It will wither in the broad daylight of renewed faith in freedom and the democratic process." (23)

Another opponent, in 1962, expressed just the opposite fear.

I know the proponents of the Reform Jewish Day School say they do not advocate the establishment of a parochial school system. They are not against public schools. Are they against parochial school systems? I don't know. I do know that they want to establish only one or two or three Jewish Day Schools—a limited number—to meet their needs. Meanwhile, the rest of the Jewish children may attend schools of their choice.

Before going further, let's take a look at the record. Some interesting facts were revealed in a debate concerning the Jewish Day School at the general assembly of the Council of Jewish Fed-

22. *The Newsletter*, The New York Federation of Reform Synagogues, Spring 1964.

23. Victor E. Reichert, *The Jewish Day School: Its Fallacy and Danger*, paper at Central Conference of American Rabbis, Cincinnati, 1950.



erations and Welfare Funds held at Dallas, Texas, in November of last year. Please note, first, that in 1910 there were only two Jewish All Day Schools in America—the same magic number that the proponents of the Reform Jewish Day School are willing to accept. But the movement took on a life of its own, and because it had a strong appeal for certain groups. . . . *Today*, from Maine to California, from Minnesota to Texas, there are approximately 274 Day Schools with more than 51,000 pupils located in some 80 communities, 24 states and the District of Columbia. From two All Day Jewish Schools in 1910 to 274 Jewish All Day Schools in 1961! Jewish communities are autonomous and Jewish parents are emulative. We must face the fact that the Reform movement would probably have the same experience—the Day School program if it is ever initiated, will grow until there are scores of schools in dozens of communities. (24)

The fear emanating from this stand stems from the conviction that the Jewish Day School like all private schools presents “a threat to general public education in the United States and to our liberties.” (25)

The contradictory points of view of the above opponents of the Jewish Day School movement concerning its growth potential are intriguing and revealing. Their arguments demonstrate how the fear of and dislike for the day school motivates its opponents to justify and fortify their position.

As the debate over the day school idea rages in the Reform movement, other arguments are presented against this form of education. Basically, these are:

1) The rationale for the day school developed by its Reform advocates is thoroughly incompatible with the philosophy of Reform Judaism. (26) One arch-foe of the Reform all-day school proposition, underscores this claim with the accusation that the

24. Sam Rosenkranz, *The Case Against a Reform Jewish School*, paper read at National Convention, National Association of Temple Educators, December 27, 1962.

25. *Ibid.*

26. Sylvan D. Schwartzman, “Who Wants Reform All Day Schools?” *Central Conference of American Rabbis Journal*, April 1964, p. 4.

arguments of the proponents for a Reform day school are not only "out of a context of Reform Judaism" but are entirely borrowed from the American Association for Jewish Education, the Jewish Education Committee of New York and the Department of Education and Culture of the Jewish Agency for Israel. (27)

2) The problem of the growing discontent with present Reform education (28) can best be solved by improving the existing schools and by instituting parent-education programs, and not by establishing a new "alien" type school.

3) While Jewish boys and girls who attend all-day schools can be expected to amass a great deal more Jewish information, the day school has not scientifically proven that it can effectively "retain the loyalties of its graduates." (29)

Needless to say, the Reform advocates of all-day education make short shrift of these arguments in their intense desire to establish a "forward looking philosophy of Judaism whose concern should be less with the pronouncements of yesterday [i.e. earlier Reform platforms] than with the needs of today, and less with maintaining the patterns of the past [i.e., Reform fundamentalism] than with the dynamic creation of the Jewish future." (30)

27. *Ibid.*, p. 5.

28. Joseph Klein, "Editor's Comments," *CCAR Journal*, January 1963.

29. *Ibid.*, p. 9.

30. M. Arthur Oles, "Communications," *CCAR Journal*, June 1964.

## CHAPTER 15



# COMMUNAL RESPONSIBILITY

### COMMUNAL SUPPORT FOR JEWISH EDUCATION

The major challenge facing the Jewish Day School is that of winning Jewish communal support. This problem is related integrally to the larger problem of communal responsibility for Jewish education.

When the Federation of Jewish Philanthropies of New York was organized, its initial program excluded religious educational activities. But, realizing the special role of Jewish education in the fabric of Jewish life and recognizing its consonance with the aims of good American citizenship, Federation made its historic decision in 1917 in favor of assuming some responsibility for Jewish educational activity. Since that initial action, considerable progress has been made in the direction of financial support for Jewish education by other Jewish communal welfare funds, as evidenced by the establishment and continued maintenance of communally sponsored Bureaus of Jewish Education.

The National Study shows that between 1937 and 1957 allocations for "All Local Needs" increased some 300 percent, while the increase in allocation for Jewish education during this same period, in the same communities, was almost 600 percent. In 1937, about ten million dollars (\$9,711,139) was budgeted for "All Local Needs" and only a half-million (\$528,831) to Jewish education. In 1957, on the other hand, almost four million

dollars (\$3,902,299) was allocated to Jewish education out of a total budget of thirty-eight million dollars. (1)

Discounting the increases caused by inflation, by the rise in the cost of living index and the decreased value of the dollar between 1936 and 1957, allocations for Jewish education actually tripled. The percentage of the total budget allocated for Jewish education increased significantly from 5.45 percent in 1937 to 10.15 percent in 1957. In 1959 about 10 percent of the total Jewish Federation "home" budgets were earmarked for Jewish education. (2) This amount constituted about seven percent of the overall cost for Jewish education in the United States during that year.

The gradual inclusion of Jewish education into the programs of community welfare funds was accompanied by many pressures and difficulties and fraught with numerous disappointments. The battle for proper recognition for Jewish education by communal agencies continues to be waged in almost all communities.

Side by side with the struggle for recognition of the important role of Jewish education in American Jewish life is the battle for acknowledgement of the crucial position of the Jewish Day School within the framework of Jewish educational activity. Getting adequate support for all-day Jewish education in the 1950's and 1960's is not unlike the initial struggle for financial support of Jewish education in the 1910's and the 1920's. And, in many ways, it resembles mid-century efforts to obtain welfare fund support for other Jewish educational activities, including allocations for the supplementary Jewish school.

There are those who feel that the democratic setting in this country played the major role in motivating communal assumption of financial support for Jewish education. Dr. Horace Kallen, venerable advocate of communal responsibility for Jewish education, observes: "The impact of the American way with the education for all American youth has brought it about that the

1. Dushkin and Engelman, *Jewish Education in the United States*, p. 148.

2. Uriah Z. Engelman, *Federation Allocations for Jewish Education, Long Term Trends 1941-1959*, New York, American Association for Jewish Education, May 1962.

entire Jewish community to which a parent belongs is coming more and more to share with him his responsibility not only for teaching his son, but his daughter as well. One measure of how the democratic ideal reshapes responsibility for Jewish education is the amount that Federations and welfare funds contribute to its costs. The perfection of standards for housing, personnel, curriculums and methods, and their adoption by communities and schools, depends very largely upon the funds made available to this end. And the survival and growth of Jewish communities, as units of our democratic society, depend on adopting and implementing such standards." (3) According to this line of reasoning it would, in effect, be undemocratic not to support Jewish educational endeavors that strive for higher standards.

In the past, the communal Talmud Torah was the most widespread institution implementing high standards of Jewish learning. Today the Jewish Day School is the major educational instrument providing intensive Jewish schooling.

Dr. Isaac Berkson, a long-time proponent of Jewish communal education, underscored the significance of the recent development of the day school because of its role as heir to the intensive communal Talmud Torah. He observed that by the very nature of its organization and sponsorship the day school is a communal institution, irrespective of the ideological orientation of its curriculum. (4) Similarly, Dr. Alexander Dushkin, veteran communal educator and theoretician, in an address on "The Pattern of Community Thinking in Jewish Education" noted that "the Jewish Day Schools established by Orthodox Jewish leaders were successful as [community] models for others." (5)

Underscoring the communal nature of the day school are its communal auspices in contrast to individual synagogue sponsorship of the congregational school. Day school parents are typical

3. Horace M. Kallen, "Foreword" in Uriah Z. Engelman and C. Morris Horowitz, *Federation Allocations for Jewish Education, 1936-1951*, New York, American Association for Jewish Education, December 1952, p. 11.

4. Isaac Berkson, in an address delivered at National Council for Jewish Education session in his honor, Atlantic City, June 2, 1962.

5. Alexander Dushkin, in an address delivered at NCJE Convention, Atlantic City, May 30, 1964.

young Americans who derive from all socio-economic levels and are representative of all shades of religious affiliation and practice. Moreover, the school leadership and the members of the school boards are drawn from the community which they serve.

#### JEWISH FEDERATION AID

The 1961 AAJE survey of Welfare Fund executive opinion demonstrates the growing recognition of the Jewish Day School and its claims for budgetary support among lay and professional Federation leadership. The survey notes that all 34 executives (representing Jewish communities outside New York City whose combined population is approximately 1,000,000) from whom responses were received, "supported the position of the major national community relations and synagogal bodies in opposition to Federal aid to parochial education." (6) They are convinced that Federal aid to religious education is in violation of the traditional American concept of the separation of church and state. A corollary of this conviction, it was noted, is that religious education is the responsibility of the parent, the home and sponsoring community.

In the light of this conviction what do the Welfare Fund executives and board members feel about community responsibility for the support of the day school?

This question evoked a variety of responses. Although noting that there is still considerable opposition to giving financial assistance to the day school in *some* Jewish Welfare Fund quarters, the survey of community leaders' opinion demonstrated a "significant and growing shift in favor of Federation support to these schools." (7)

According to the AAJE survey, the Welfare Fund executives, with some minor deviations, "feel strongly that the day school is a legitimate part of Jewish education; that more intensive Jewish education is vital; and that the Jewish community, through its central bodies, must adopt a more favorable attitude towards the support and improvement of the day school move-

6. Isaac Toubin, ed., *The Relationship of the Jewish Welfare Fund to the Jewish Day School: An Informal Survey and Some Personal Opinions*, New York, American Association for Jewish Education, 1961, p. 2.

7. *Ibid.*

ment." At the same time, they recognize that the day school movement will never reach more than a fraction of the total number of Jewish children eligible for Jewish education. They do not regard this situation to be in conflict with their advocacy of the public school as a major instrument of the democratic process. (8)

During the 1963-64 school year, seventy-one schools (fifty-nine percent of the separate day schools in Greater New York) received grants from the Jewish Education Committee of New York, a member agency of the Federation of Jewish Philanthropies of New York, totalling \$48,365, and ranging from \$200 to \$2,000. (9) Most of these grants are on an annual renewal basis, providing that certain minimum requirements established by the Jewish Education Committee are met yearly. The large number of schools applying for aid and the limited funds earmarked by the Federation of Jewish Philanthropies to the Jewish Education Committee for grants permits only small allocations.

In the United States (excluding New York), forty day schools (approximately one-third of the separate day schools outside Metropolitan New York) currently receive grants from their respective communal welfare funds. In 1964, twenty-five of these schools received subsidies ranging from \$1000 to \$20,000. Fifteen schools were recipients of grants between \$20,000 and \$113,000. Below is a list of schools in this latter category. Schools marked by an asterisk have been receiving allocations of \$20,000 or more for a number of years.

For the most part, excluding New York, local federation allocations to Jewish Day Schools increase annually. The average annual increase during the last five years has been about ten percent. The criteria for awarding financial assistance vary from community to community, and for different kinds of schools. A comprehensive report concerning the various allocations formulae and the rationale for these criteria would make interesting reading, indeed.

In all cases but one, the federations contribute towards the program of Jewish studies only. The following resolution

8. Isaac Toubin, ed., *op. cit.*, p. 14.

9. *Jewish Education Committee Grants Report*, 1964.

TABLE XIX

JEWISH DAY SCHOOLS RECEIVING LARGER FEDERATION SUBVENTIONS  
1958-64 (a)

Akiba Day School, Chicago, Illinois	\$ 20,000
Akiva Hebrew Academy, Philadelphia, Pennsylvania*	53,450
Arie Crown Day School, Chicago, Illinois*	30,000
Beth Jacob Schools, Philadelphia, Pennsylvania*	45,000
Chofetz Chaim Day School, Cincinnati, Ohio*	20,000
Hebrew Academy, Cleveland, Ohio*	113,631
Hebrew Academy of Essex County, Newark, N.J.*	27,750
Hillel Academy, Milwaukee, Wisconsin	28,000
Hillel Academy, Swampscott, Massachusetts	21,000
Hillel School, Los Angeles, California	20,000
Jewish Academy of Chicago, Chicago, Illinois*	60,000
North Suburban Day School, Chicago, Illinois	20,625
Rambam High School, Los Angeles, California	20,000
Yavneh Day School, Cincinnati, Ohio* (b)	26,000
Yeshivah Beth Yehudah, Detroit, Michigan* (c)	38,500

a) Based on information provided by the Council of Jewish Federations and Welfare Funds, local welfare funds, bureaus of Jewish education and individual schools.

b) This school is a department of the Cincinnati Community Hebrew School which receives annual subventions from the Jewish Welfare Fund. Moses Zalesky, director of the Bureau of Jewish Education, estimates that 40 percent, or \$26,000 of the 1964-65 subvention, was expended in the operation of the Yavneh Day School.

c) According to Albert Elazar, director of the Bureau of Jewish Education, the monies used by Yeshivah Beth Yehudah are not allocated directly to the day school, but to the supplementary school under the same auspices.

adopted in 1958 by the Federation of Jewish Agencies of Philadelphia, states this position clearly.

Cognizant of its responsibility for the support and encouragement of Jewish education and, in view of the position of All-Day Schools in American Jewish life, the Federation of Jewish Agencies of Greater Philadelphia recognizes the right of these schools to its support for the sectarian aspects of their work.

At the same time, Federation does not recognize the right to communal support, directly or indirectly, for the secular aspects of these schools. (10)

10. *Jewish Exponent* (Philadelphia), July 4, 1958. Quoted in "The Organization and Control of Jewish Education," Report No. 4, *Trends-Reports on Jewish Communal Developments*, N. Y. Library of Jewish Information, American Jewish Committee, June 1959, p. 31.



Cleveland is the only community that finances a day school on the basis of its entire program, Jewish and general. This support is based on the unanimous recommendation of a special sub-committee of the Jewish Welfare Fund at Cleveland that "on principle subsidy should be continued on a total basis since it was impossible to have an intensive program of Jewish study without also offering English subjects." (11)

Compared with the support rendered by Jewish welfare funds and federations to the yeshivot in the United States, the amount of the allocations made to recipient schools in Canada is rather impressive. All six Canadian yeshivot reporting Jewish welfare fund assistance in 1964 received relatively large sums.

The following are the Canadian allocations as of September 1964:

Associated Hebrew Day Schools, Toronto	\$ 70,000
Edmonton Hebrew Day School, Edmonton	30,500
Etz Chaim School, Toronto	280,000
Ottawa Talmud Torah, Ottawa	56,000
Vancouver Hebrew Day Schools, Vancouver	18,376
Winnipeg Hebrew Day School, Winnipeg	90,000

The number of day schools receiving grants has increased by thirty percent during the past five years. In 1958, eighty-six schools in the United States benefitted from Jewish welfare fund aid, while 111 schools (in 32 cities) received financial assistance from local Jewish federations in 1964.

Despite the increasing communal support of Jewish education during the decade and a half following the close of World War II, the feeling of many Jewish educators and lay leaders that central Jewish educational agencies are still the neglected stepchildren of centralized Jewish philanthropy, and that the Jewish day school is still an unwanted adoptee, is not unjustified. Outside Greater New York less than 5 percent of the aggregate

11. *A Survey of Jewish Education in Cleveland, 1953*, p. 12, 13. Quoted in "The Organization and Control of Jewish Education," p. 32. The action taken by the Cleveland Welfare Fund (both the size of the allocation to the Hebrew Academy and the purpose of the grant) is largely the result of the efforts of one individual, Mr. Irving Stone. Cleveland is one of the two communities where the Bureau of Jewish Education does not pass on individual school requests prior to their submission to the local Federation. (Uriah Z. Engelman, *Bureau Subventions for Jewish Schools*, p. 17.)

day school budget is covered by federation subventions. (12) In New York only a fraction of 1 percent of the total budget is financed by the Federation of Jewish Philanthropies. In large measure this is due to the fact that the old leaders of the majority of the organized Jewish communities still do not encourage support of the day school movement. The National Study revealed that in 1958 less than 25 percent of the 1,078 communal leaders responding to a poll indicated either qualified or unqualified approval of the day school. (13) This finding is significant, too, in that it shows that, at the time of the study, people sympathetic to the day school movement had not yet found their way into communal leadership, at least not in substantial numbers.

Some yeshivah leaders object to Jewish federation support for the Jewish Day Schools for the very same reason others oppose Federal aid: Such aid, they claim, would ultimately give federations control of the program and budget of the schools. In a number of cases this is a matter of principle. Though it would conceivably qualify for a subvention, albeit small, there is one yeshivah in New York that refuses to apply for federation grants through the Jewish Education Committee on ideological grounds.

#### CONCLUSION

While the present picture of community responsibility for Jewish all-day education reveals much shadow and little light, there is significant evidence to indicate that greater federation support for this form of Jewish schooling is forthcoming within the next decade. Much, of course, depends on the attitude of the leadership of both the welfare funds and the day school movement, and the communication between the two. Another crucial factor in this regard will be the outcome, in degree and kind, of the question of Federal aid to non-public schools. One thing is clear in the struggle for communal support, and that is that the role of the Jewish Day School as a vital communal educational agency has been conclusively substantiated by its achievements.

12. Isaac Toubin, *op. cit.*, p. 5.

13. Engelman and Dushkin, *op. cit.*, p. 29.

## CHAPTER 16



### BEHIND THE SCENES

#### NEW YORK BOARD OF REGENTS AND THE YESHIVOT

A dramatic chapter in the history of the yeshivah movement concerns the numerous unpublicized measures to protect and secure the Jewish Day School. During the course of the growth of the movement there have been attempts, direct and indirect, by various individuals and organizations to limit, change, and even curtail the existence of the day schools.

Notable among those efforts aimed at confining the day school were the resolutions by the Board of Regents of the State of New York on March 7, 1939 and March 20, 1942, "with respect to private or parochial schools." The first of these resolutions contains the essence of the argument against the yeshivot in New York.

Voted, that private or parochial schools that operate with a program providing a session carried on in a foreign language during the forenoon, with only an afternoon session in English, be advised that such practice violates the provisions of the compulsory education law, and that it will be necessary for such schools to reorganize their daily schedules not later than September 1, 1939 so as to conform with the law.

Twenty-six yeshivot in New York City were affected by this resolution.

In a masterful, detailed 105-page brief, liberally drawing from the wells of Jewish history, Jewish religious writings and non-Jewish literary works, and quoting often from the studies of well-known psychologists and educators, the attorney for the twenty-six schools dramatically presented the significance of Jewish Day School education to the American way of life. Categorically, he demonstrated that:

1. The Compulsory Education Law has been and should be construed in favor of private or religious schools;
2. The yeshivot did not violate the Compulsory Education Law;
3. Enforcement of the Compulsory Education Law, as required by the Board of Regents, would be unconstitutional; and
4. Sufficient cause did not exist for the revocation of the charters of the yeshivot. (1)

The brief went on to state that the resolution "if complied with, would not merely diminish the spiritual and educational light [of the yeshivot] but would, in effect, extinguish them." This resolution, it said, was "unique and unprecedented in the annals of the Regents and in the history of the State and country." Such "a determination adverse to the Yeshivot" would have created a "precedent and a new policy in America." (2) The brief concluded that the resolution would have eventually led to the extinction of the day school in this country.

In an historic decision of tremendous moment to the day school movement the proceedings of the Board of Regents against the yeshivot were abandoned.

#### THE JEWISH EDUCATION COMMITTEE AND NEW YORK CITY MUNICIPAL AGENCIES

Another significant effort on behalf of the Jewish Day Schools was made by the Jewish Education Committee of New York.

1. Louis J. Gribetz, *Brief on Behalf of Yeshivot and Other Interested Parties in Opposition to the Contemplated Action of the Regents*, The University of the State of New York, The State Education Department, July 21, 1942, p. 3.  
2. *Ibid.*

The 1958 draft proposals of the New York City's Department of Health for a revision of the Sanitary Code contained many unrealizable requirements and unreasonable demands. If included in the Code they would have caused a great hardship to many public, private, and parochial schools in New York, and would have undermined the Jewish Day Schools. (3)

In a lengthy, tactful memorandum, drawn up by Rabbi Leonard Rosenfeld, and sent to the Department of Health by the Department of Yeshivoth of the Jewish Education Committee, the particular nature and growth pattern of the yeshivot were described, and a line-by-line analysis demonstrating the many discrepancies and unrealistic conditions of the Code was made. (4) This memorandum, followed by numerous meetings, endless phone conversations and much consultation with City authorities, had its due effect. While those regulations basic to the safety and well-being of pupils were not changed, the Code was significantly altered so as not to infringe upon the program of the day schools in New York City.

In similar vein, activity by the Department of Yeshivoth on behalf of day schools in Greater New York vis-à-vis other City and State agencies has been vital to their continuance.

It is frequently consulted by and regularly maintains contact with the New York City Board of Education, the State Department of Education, the New York City Fire and Building Departments. It has been effective in interpreting the various municipal ordinances to the yeshivot and in guiding the schools towards the satisfactory implementation of these agency directives. All Fire Department violation reports, for example, are forwarded to the Jewish Education Committee where they are reviewed by the educational consultant of the Department of Yeshivoth. When necessary—as is often the case—these reports are referred to the Jewish Education Committee's building consultant for expert technical guidance.

3. Leonard Rosenfeld, *Preliminary Memorandum Submitted by the Jewish Education Committee of New York to the Department of Health Concerning the Draft Proposals (May, 1958) for a Revision of the Sanitary Code*. August 25, 1958, p. 1.

4. *Ibid.*

Through the channels established with the official city departments the Jewish Education Committee has been able to communicate to them vital information concerning the status and needs of the various New York City day schools. In this manner, it has been particularly effective in helping to avert problems and in resolving difficulties that arose between the schools and the city agencies.

Another non-publicized activity which has assisted several schools during the last two decades is the Jewish Education Committee loan fund. Albeit small, it has served a life-saving purpose by providing no-interest loans to schools, new and old, in times of urgent need.

On the educational side of the picture, the Department of Yeshivoth staff provides guidance and consultation to principals, teachers, executive directors, lay boards and school officers regarding school organization, administration, supervision, instruction, building programs and co-curricular activity. New schools, particularly, have received vital educational assistance and professional counseling during their formative years.

#### TORAH UMESORAH'S AID TO SCHOOLS

The invaluable assistance extended by Torah Umesorah to many fledgling day schools in their struggle for survival in face of communal opposition is another case in point. Often this agency is called to help a day school combat demoralizing elements of the community and to help dispel unfounded fears about the nature of yeshivah education. In 1948, for example, Torah Umesorah took up the battle for a newly established day school through the local Anglo-Jewish press in the form of an open letter by the president of the school to the editor of the local newspaper. (5)

One of the latest behind-the-scene activities of Torah Umesorah is the coordination of efforts by individual yeshivah high schools and interested parties to effect necessary changes in the

5. Ben Goldfein, "The All-Day School—An Answer for Jewish Survival," Letters to the Editor, *The American Jewish World*, Minneapolis, March 5, 1948, Reprint, Torah Umesorah.

New York State Education Law. The present New York State Education Law states that "all private schools must be in a session the same time as the public schools." If enforced, this law would seriously handicap the effectiveness of the day schools in that the Jewish studies would not be permitted to be scheduled until late afternoon. Efforts to revise this law include conferences and contacts on religious, educational and political levels.

Torah Umesorah has been especially active "behind the scenes" in helping to establish Jewish Day Schools in many small towns and cities throughout the country. Its professional staff and lay experts are often called upon to assist in resolving pressing local day school problems. In one year a dozen such difficulties may arise. Several examples of these problems, as recorded by its director, Dr. Joseph Kaminetsky, reveal the variety of Torah Umesorah's "behind the scenes" activity:

"In the Spring, 1962 this agency had to rush at once to the capital of Nebraska . . . where we meet an unusual problem head on . . . the State Department of Education does not fully understand the implications of the day school program and we have to explain it to them. They equate us with the mushroom Day Schools of the Seventh Day Adventists in the villages of Nebraska. The school is allowed to remain open, however, once we show them the vitality and meaningfulness of our program." (6)

Also in 1962, "a Torah Umesorah team flew to Kansas to try to make contacts to found the day school in Wichita . . . One of our non-professional trouble shooters had made a midnight trip there previously." (7) A day later two members of Torah Umesorah's professional staff arrived to supplement the lay experts' efforts.

During the same year a professional team helped a new day school in Dayton, Ohio, solve a crucial personnel problem. In Dallas, Texas, Dr. Kaminetsky reported that Torah Umesorah "went to work on founding a new day school there; but the going is tough, very tough. We need help from laymen, non-profes-

6. Joseph Kaminetsky, *Torah Umesorah in Flight*, Torah Umesorah, November 14, 1962, mimeographed.

7. *Ibid.* (Report rendered at the 19th Annual Dinner of Torah Umesorah.)

sionals . . . [one] flies in from Memphis; [another] from New York; and we roll up our sleeves and get set to work on the 'political' problems of the community, to set the pattern for a *unified* day school. Thank G-d, [two local lay leaders] helped us unravel a most delicate situation." (8)

"In Springfield, Massachusetts, a Torah Umesorah team helped launch a vital deficit campaign to save the local day school." (9)

One of Torah Umesorah's most diligent "behind-the-scenes" involvements has been in the realm of Federal aid to education. It has maintained constant active communication with numerous governmental departments and with key administrative and legislative personnel on the Federal and statewide levels. Teams of lay leaders and professionals lobbied vigorously for the passage of the Elementary and Secondary Education Bill of 1965.

Immediately after the passage of the bill, Torah Umesorah established special commissions in thirty-two states to deal with the ultimate distribution of funds under the Act. In large urban areas it was active in setting up close liaison with state and municipal education departments and boards. The attempt of other central Jewish agencies to establish local and national contacts concerning the administration of available services and funds catalyzed Torah Umesorah's efforts.

#### NATIONAL COUNCIL FOR TORAH EDUCATION

Another group that has contributed to the growth of yeshivot in the United States is the National Council for Torah Education (Vaad Hachinuch Hatorani). Organized in 1939 as the Vaad Hachinuch Hacharedi by a number of orthodox Jewish bodies, it was the earliest organization to engage actively in Jewish Day School work. Although its "behind the scenes" activities are modest in light of the work of Torah Umesorah on a national scale and the Department of Yeshivoth of the Jewish Education Committee in Greater New York, its contributions to the development of the Jewish Day School movement should not be overlooked. During the 1940's, according to Dr. Isidore Margolis,

8. *Ibid.*

9. *Ibid.*



director of the Council, when there was still not sufficient understanding of the role and program of the day school amongst Jewish lay leaders and educators, "the Vaad kept up a continuous flow of clarification in the press, by citywide, congregational and regional conferences and meetings, to convince Jews of the primacy of Day School education." (10)

Dr. Margolis notes also that the Vaad was instrumental in paving the way for the opening of day schools in a number of sections of the country. In 1948 it organized the second Convention of the South-eastern Synagogue Conference in Chattanooga, Tennessee, at which it "guided Orthodox Southern Jewry to adopt a plank in favor of opening day schools in the South." (11) In Portland, Maine, "it represented Orthodoxy in a survey of Jewish education initiated by the local federation. A unanimous recommendation to open a day school was made by the survey team and shortly thereafter, a day school was opened in Portland." (12)

In the early 1950's Dr. Pinkhos Churgin and Dr. Joseph Lookstein, representing the Vaad, "succeeded in laying the groundwork for a Yeshiva High School (Rambam Yeshiva High School) in Los Angeles, the first Jewish day high school west of Chicago." (13)

#### OTHER GROUPS

In the category of behind-the-scenes activity during the last decade are the intensive planning and concerted action of the United Synagogue Commission on Jewish Education (with the aid of Conservative rabbis) to open new Solomon Schechter schools, and to organize existing day schools with no particular organizational affiliation and a number of other small day schools under the Conservative banner. The sincere, not-yet-fruitful attempts of the several Reform devotees of the day school idea to

10. Communication from Isidore Margolis, Director of the Vaad Hachinuch Hatorani, 1964.

11. *Ibid.*

12. *Ibid.*

13. *Ibid.*

convince the leadership of the Reform movement to open a number of day schools is another form of behind-the-scenes work.

Finally, it must be noted that in almost every Jewish community where day schools have been founded, the more widely recognized activities of the professional and lay leadership have been accompanied or preceded by much less publicized, but none-the-less important groundwork, without which the individual schools could not exist.

In sum, the dedicated, widespread activity of Torah Umesorah, the vital, behind-the-scenes work of the Department of Yeshivoh of the Jewish Education Committee of New York, the aid provided to some schools by the National Council for Torah Education, and the selfless efforts and ardent support rendered by individuals and groups of Jews are responsible, to a much greater degree than is readily observable or measurable, for the continuous growth of the Jewish Day School movement.

## CHAPTER 17



### IN PROSPECT

Since the Jewish Day School movement is a relatively new development, changes in the direction of its growth pattern are apt to occur frequently. Changes take place in individual schools, affect groups of schools, and eventually become trends. A number of trends have become observable during the last decade of the Era of Great Expansion. In the main, variations have resulted from the rapidity of the movement's growth and from continuous effort to reach and maintain higher standards.

#### LARGER SCHOOLS

The day school, it has been shown, is a relatively small school. After 1948 there began an apparent decline in the number of small schools with enrollment of less than one hundred pupils. (1) Although many new schools were organized between 1948 and 1964, greater strides were made towards enlarging the enrollments of existing schools than towards the founding of new schools. This is adequately demonstrated by the following data. Between 1940 and 1950 there was a 297 percent increase in the number of schools as compared with a 215 percent increase in enrollment. However, after 1950 the increase in pupil enrollment

1. Uriah Z. Engelman, *Jewish All Day Schools in the United States*, American Association for Jewish Education, 1953, p. 27.

overshadowed the quantitative growth of schools. The years between 1950 and 1964 saw a 125 percent increase in the number of schools as compared with an increase of 184 percent in pupil enrollment. This had the effect of increasing the size of the average school. In 1964 there were 210 pupils in the average size day school as compared with 165 in 1950.

In Greater New York the increase of the average school size is particularly noteworthy. The mean enrollment in 1952 was 193. Ten years later the average enrollment was 296. (2) By 1964 the mean enrollment of separate yeshivot has grown to 347 pupils.

The decline of the percentage of small schools with fewer than one hundred pupils augurs well for the day school movement. Larger schools are necessary for stabilization and are a better guarantee for permanence. The size of the school is one of the most basic determinants (if not the most important one) of the per pupil cost of its operation. Moreover, a sizeable enrollment is basic for adequate programming.

#### BRANCH SCHOOLS

One noteworthy development appeared in the wake of the move of Jews to suburbia and from one urban neighborhood to another and from the city to suburbia. When the shift of population became evident, some city schools began to plan the opening of branches in the "new" communities. By 1964, more than twenty-five branch schools of older existing schools were established in Metropolitan New York, and one each in Toronto, Detroit, Philadelphia, Baltimore and Boston. Some schools founded multiple branches. In New York the Satmar Yeshivah, The United Talmudical Academy Torah V'Yirah, has five branches as do the Hebrew Day School of Winnipeg and the Etz Chaim School in Toronto. In some cities entire Day Schools relocated in suburban areas whereby the branch school becomes the main or only school as in the case of the Maimonides School in Boston

2. Louis Ruffman, "Facts and Figures," *JEC Bulletin*, New York, October 1962, p. 7.; *A Decade of Progress in Jewish Education*, JEC, 1952; *Jewish School Enrollment 1949-1955*, JEC 1956.

and the Jewish People's School in Montreal. Between 1959 and 1963, eighteen schools outside of New York and four in Metropolitan New York moved to different neighborhoods. Many others are considering such moves, but for lack of funds or available property they cannot realize their plans.

The founding of branch schools is a significant step in the growth of the day school movement. Often a smaller suburban Jewish community which does not have the physical resources nor the manpower or human leadership to establish a new school would be prepared—after some necessary groundwork has been laid and a basic public relations program effected—to co-sponsor a branch school. Moreover, the manifold problems attendant to the founding of a new school may be averted by incorporating it as adjunct of an established school.

Related to the founding of suburban day schools and the major factor in the growth of these yeshivot is the rapidly changing urban neighborhoods. Particularly affected by these demographic changes are the older, well-established day schools, notably, the Rabbi Jacob Joseph School, Yeshivah Rabbi Chaim Berlin, Yeshiva Rabbi Israel Salanter, in New York City, and the Talmudical Academy of Baltimore. In 1964, the high school department of the Yeshivah Rabbi Chaim Berlin moved from the Brownsville section of Brooklyn to Far Rockaway, Queens. In the same year, the Yeshiva Toras Chaim, located in East New York, Brooklyn, negotiated a merger with the Yeshiva of South Shore, a new school (founded in 1957) in Woodmere, Long Island.

#### SECONDARY SCHOOLS AND SCHOOLS FOR JEWISH HIGHER LEARNING

As noted in an earlier section of this volume, pupils in the elementary day school usually remain in school until graduation. During the 1950's there was growing emphasis on continuation through high school. This is reflected in the marked increases in the number of Jewish day high schools founded during this decade.

The rapid growth of the junior and senior high schools was

largely the result of the direct influence of principals and Hebrew teachers upon pupils and their parents. The efforts of the professionals were naturally reinforced by the parents' recognition of and appreciation for the level of learning and for the other advantages of the Jewish Day School.

Accompanying the trend towards more secondary schools is the greater stress on higher Jewish learning for a larger percentage of day school graduates. Spearheading this trend have been the traditional yeshivot, chief among them: Mesivta Rabbi Chaim Berlin, Mesivta Torah Vodaath (and its Spring Valley school for advanced rabbinic study, the Beth Midrash Elyon), Rabbi Isaac Elchanan Theological Seminary of Yeshiva University, Mesivta Tifereth Jerusalem, Chofetz Chaim Rabbinical Seminary of America, Tomchei Temimmim Lubavitch, Mesivta Rabbi Jacob Joseph and Mesivta Chasan Sofer, all in New York; and Beth Midrash Govohah in Lakewood, New Jersey, under the saintly guidance of its renowned dean, of blessed memory, Rabbi Aaron Kotler; Ner Israel Rabbinical College in Baltimore; and Telshe Rabbinical College in Cleveland.

Since 1950, *kollelim* (advanced rabbinic schools) have been organized by Yeshiva Torah Vodaath, Yeshiva University, Yeshiva Rabbi Chaim Berlin, and a number of other seminaries. In these schools, students, many of them married and with families, are provided with 1-5 year fellowship stipends for intensive Talmudic study and research. This dedication to advanced Jewish study is motivated, among other things, by a strong desire to fulfill the precept of *Torah Lishmah*—learning for learning's sake. No formal advanced degree other than the traditional *smichah* (ordination) is bestowed upon the young scholars of the *kollelim*. For the most part, upon completion of their advanced work, they enter the teaching profession as Talmud instructors in the various yeshivot and mesivtot.

Development of another kind of higher Jewish learning, which is also an outgrowth of the day school movement, was witnessed with the opening, in 1959, of the Midrasha, the Hebrew College of the Yeshiva of Flatbush, a supplementary school for advanced Hebraic training, and the founding, in 1963, of the Beth Jacob Teachers' Seminary, an extension of the Esther Schonfeld High School for Girls in the East Side section of New York City.

### JUNIOR HIGH SCHOOL FOR GIFTED CHILDREN

Conceived by Morris Benathen, educational consultant for the Jewish Education Committee, the Ezra Academy, a new form of yeshivah education, made its appearance on the American Jewish educational scene in 1961. Its uniqueness derives from the special purposes for which it was founded. The Academy, under the auspices of the Brooklyn division of the Metropolitan New York Commission on Talmud Torah Education (sponsored by the Yeshiva University Synagogue Council and the Jewish Education Committee of New York) was established for intellectually gifted children who received their elementary education in public schools and in afternoon Hebrew schools.

Ezra Academy offers a two-track curriculum—an accelerated program which enables exceptionally talented youngsters to complete three years of junior high school work in two years, and an enriched three-year junior high school program for gifted children. An intensive Jewish studies program designed to prepare students to enter a first rank yeshivah high school is provided together with the general studies.

Ezra Academy has been well received by the Jewish community of New York. However, for its major support, it depends on a number of synagogues from which students enroll. This narrow base of financing has proven to be burdensome to the school. If other schools like Ezra Academy are to be founded—its success augurs well for more such educational enterprises—the various Jewish communities must be prepared to assume greater financial responsibility for the operation of these specialized yeshivot.

### INTENSIFICATION AND BROADENING OF SCHOOL PROGRAMS

In the area of curriculum, higher *Humash* and *Talmud* requirements, as part of a general emphasis on intensive Jewish study, are evident in many yeshivot. To facilitate intensification, added time is being given to the Jewish studies by lengthening the school day and introducing Hebrew course-work for higher

grades on Sunday mornings. (3) Often, the Sunday morning program is modified and even conducted on a voluntary basis in the initial stages. However, in several instances, it was incorporated, within a short time of its inception, into the regular school schedule. In most schools considerable effort is being expended to intensify the teaching of "the classic *Limudei Kodesh* subjects" and not to "support a curriculum which attempts to cover everything." (4)

In contrast to the emphasis on intensity in the religious studies, one sees, particularly in the Hebraic day schools, the implementation of a broad concept of curriculum development. Many schools which, until recently, had only a curriculum of basic subjects in the Hebrew and general studies departments have incorporated the arts, library work, co-curricular and extra-curricular activities as an integral part of the total school program.

#### CENTRALIZATION OF SCHOOL ADMINISTRATION

On the administrative level there is a tendency towards the one-principalship school. In most schools, the Hebrew principals are beginning to assume greater responsibility for the administration of the general studies department. This they generally do with the aid of an assistant for the secular studies. There are many advantages to this type of organizational setup. Single principalship has the effect of unifying the school. Single-principal schools increase the possibilities of establishing better interdepartmental staff relations and desirable teacher personnel practices. (5)

The sharing of authority in the dual-principal schools (where one principal heads the Hebrew department and another administers the general studies department) often creates problems. One cause for the difficulties arising from dual control is the

3. *Proceedings*, National Conference on Yeshiva Education, Torah Umesorah, 1959, p. 15. The early American yeshivot and the more intensive Talmud-centered schools, as well as the recently established Hasidic yeshivot, maintain a strict six day program for Hebrew studies.

4. *Ibid.*, p. 2.

5. Schiff, Alvin I., "A Critical Study of the Policies and Practices of the Administration and Supervision of Teacher Personnel in Selected Jewish Elementary Day Schools," p. 208-210.



characteristic inflexibility of many school officials. Another source for trouble is the barrier resulting from the differing religious-cultural backgrounds and professional training of the Hebrew and English principals. Their personal philosophies of education and their commitment to the goals of the Jewish Day School are frequently, as one principal expressed it, "conflicting, contradictory and worlds apart." Still another element that hampers the establishment of good mutual relationships between the heads of the two departments is the time factor. Often, one or both principals in the same dual-administered school are part-time officials and are in school during different hours of the school day. Then again, their methods of administering the school and supervising teachers as well as their approach to pupil guidance and parent-school relations are often significantly dissimilar. This is particularly so in many New York schools. The trend towards one-principalship schools, therefore, is encouraging in that it will help eliminate some of the dichotomous administrative practices inherent in the make-up of the dual principal schools.

This trend—toward unified administration—is hampered by a serious handicap. As difficult as it is to staff schools with competent supervisors for the respective Hebrew and general studies departments it is much harder to find principals who are qualified to head both departments. The annual unrewarding search by the Department of Yeshivoth, Jewish Education Committee for supervisory personnel in response to requests by schools in the Greater New York area for competent principals to administer both divisions, demonstrates the severity of this shortage.

#### PROFESSIONAL FINANCIAL ADMINISTRATORS

Day school education has become big business. (6) The aggregate budget of the Jewish Day School in the United States was approximately \$35,000,000 for the 1963-64 school year.

6. 'Big business' in terms of the Jewish community. Public education expenditures, even for individual school facilities, dwarf the day school enterprise. Great Neck (a suburb of New York), for example, spent over \$8,000,000 for a single school building.

Expenditures during this one year period were as high as \$300,000 and \$400,000 for some schools. The average annual budget for a school of 300 pupils was over \$150,000.

To meet the needs of growing budgets, many day schools, particularly the large yeshivot, engage professional administrators to direct the financial affairs of the school and to initiate and coordinate their fund-raising efforts. School Boards have found that the addition of an executive director is often as basic to the educational welfare of the school as it is important for its financial operation. Principals usually cannot handle both aspects of the school management, and those who do, regardless of their ability, manage one at the expense of the other.

#### PSYCHOLOGICAL SERVICES

A shifting of emphasis in terms of basic goals is apparent in many schools. Greater responsibility is being assumed for the personality development and emotional health of students. To this end school psychologists are being employed in many day schools. In Greater New York, the Department of Yeshivoth of the Jewish Education Committee established a Psychological Services Division in 1956. In 1964, thirteen schools were being served by four Jewish Education Committee psychologists. About fifteen New York schools employed their own psychologists, as do many out-of-town schools. The psychologists' work involves many activities, chief among them: screening of incoming pupils, diagnostic evaluation, teacher conferences, parent conferences, milieu therapy and referral. (7) Recognizing the value of school psychology programs, Torah Umesorah established, in 1963, a Commission of Psychological Services.

#### HOME-SCHOOL RELATIONS

Developments in home-school relations have been significant. Day school parents have become increasingly involved in various phases of school operation. Parent-teacher associations and par-

7. Morris Gross, "Psychological Services for Yeshivot," *Jewish Education*, Vol. XXX, No. 3, 1960, p. 22-32.

ent groups have assumed important roles in helping bring the home and school towards greater mutual understanding. They have aided the school in a number of ways: financial assistance through special projects and activities; supervisory help for lunch programs, assemblies, school library, recess periods and trips; clerical and technical assistance; and substitute teaching.

In 1948 the National Association of Hebrew Day School PTAs was organized under the sponsorship of Torah Umesorah. This organization has done much to foster the interest of parents in yeshivah education. It has convened annual national and regional conventions of PTA representatives in various sections of the country. These well-attended conferences usually feature a variety of sessions and activities for parent leaders. The Association publishes *The Jewish Parent*, a bimonthly magazine, which enjoys a wide educator and parent readership. The New York Council of the Association offers, in cooperation with the Young Israel Institute for Jewish studies, a program of studies for yeshivah parents.

In the New York area, the United Parent Teacher Association (in cooperation with the Parent Education Department of the Jewish Education Committee) conducted, in 1961, a one-time conference of day school parents not affiliated with the National Association of Hebrew Day School PTAs. Parents from eight day schools participated. Aside from the organized regional activities, many school PTA groups provide a variety of activities and course offerings for parents.

Growing interest in, and appreciation of intensive Jewish education has become a characteristic of the typical day school parent. This quality has not gone unnoticed in the Jewish community.

## CHAPTER 18



### SUMMARY

Jewish all-day education has been treated in this volume in terms of its fundamental characteristics. This short summary attempts to bring most of them into focus.

#### HISTORY

The history of the Jewish Day School in America may be divided into five distinct periods.

*Colonial Times 1654-1785:* During this period, in which non-Jewish schools were denominational, Jews began to consider the possibility of teaching secular studies together with religious subjects in their schools. They generally "avoided secular training which was not given under Jewish auspices." (1) Jewish studies were normally limited to siddur reading and translation and synagogue ritual.

*Century of Growth and Decline 1786-1879:* Between the end of the Revolution and the Civil War, the American free public school emerged as a reality. Hebrew training was gradually reduced to secondary importance and there was a noticeable shift of Jewish education to a supplementary status. During the 1850's there was a spurt in the growth of day schools. By current

1. *The Rise of the Jewish Community of New York 1654-1860*, Philadelphia, Jewish Publication Society, 1945, p. 228.

yeshivah standards the schools provided very minimal Jewish education.

*The Pioneer Yeshivot 1880-1916:* This is the period in which yeshivot were organized by Jewish immigrants during the large-scale immigration from East European countries. These immigrants "transplanted in the new country the institutions which served their educational needs in the Old." (2) The five pioneer yeshivot set the pattern for the future development of the Jewish Day School movement.

*Emergence of the Modern American Yeshivah 1917-1939:* The two decades between the two World Wars witnessed the early growth and emergence of the modern American yeshivah. Twenty-eight day schools—including the first Hebraic day schools, the first all-girl school, the first integrated school, the first co-ed school, the first national-secular school and the first liberal day school—were founded during this time. Localized lay sponsorship of dual-program schools was firmly established during this period as the model for the autonomous conduct of the yeshivot.

*Era of Great Expansion 1940-1964:* Rapid three-dimensional spread of Jewish Day Schools earmarks this period in day school history. Remarkable growth has been exhibited by increases in the number of day schools, in the number of pupils, and in the number of communities served by day schools.

The first two periods in the history of the Jewish Day Schools in America (1654-1879) do not represent stages in the development of the current day school movement. By 1870 all the schools founded prior to this date had disappeared, and the yeshivot that followed did not resemble the earlier type all-day educational institution. The seeds of the present day school movement were sown at the end of the nineteenth and the beginning of the twentieth centuries. The schools founded between 1917 and 1939 emerged as the prototypes for the current variety of yeshivot. During the last two decades there has been a remarkably rapid extension of this early growth. Over ninety percent of all Jewish Day Schools were founded after 1940.

2. George Hallowitz, "Jewish Day Schools in the United States," Unpublished doctoral dissertation, University of California, 1959.

## CURRENT STATUS

The present day school movement began in New York with the founding of the first yeshivah—Yeshibath Etz Chaim in 1886—and until the Era of Great Expansion it was concentrated almost solely in New York. From 1940 on, however, day schools began to spread throughout the United States and Canada at a phenomenal pace.

Currently there are 65,000 pupils enrolled in 306 Jewish Day Schools and day school departments in 117 communities, located in 34 states and provinces. Sixty-four percent of the enrollment and forty-five percent of the schools are in Metropolitan New York. Twenty-seven and one half percent of the pupil population and 44.8 percent of the schools are in other U.S. communities, while Canada claims 8.4 percent of the enrollment and ten percent of the schools.

## REASONS FOR GROWTH

Originating as an atypical Jewish educational establishment against a backdrop of acculturation and deculturation, the modern Jewish Day School has had many religious, cultural, psychological and socio-economic forces militating for its growth.

The initial growth of the current day school movement was the result of the selfless pioneering devotion of a handful of Orthodox lay leaders and educators. The continued, rapid spread of these schools can be attributed to a variety of factors ranging from international events, such as the Nazi holocaust and the establishment of the State of Israel, to growing Jewish communal interest in all-day Jewish education. Contributing increasingly to the remarkable development of the yeshivah movement is the growing personal commitment of individual Jewish leaders and their constituent organizations to the day school idea. Organized promotion of Jewish Day Schools, the post-World War II immigration, the status of supplementary Jewish education and conditions in public education are also important factors in the rapid growth of Jewish all-day education.

## RATIONALE

Although its origins derive from the European setting, the twentieth century yeshivah has developed as an American Jewish institution combining the basic interests of Jewish tradition and American culture.

The Jewish Day School is in the best American tradition of private schooling. The combination of religious and secular subjects in a non-public school setting tangibly implements the principles of separation of church and state. Furthermore, it helps to preserve the American concept of a free democratic education system, whereby public and private educational institutions exist side by side. The rationale of the Jewish Day School finds justification in, and is fortified by the many benefits derived by the larger U.S. community, the American Jewish community and Jewish youth from combined Jewish religious and secular programs under a single auspice.

## PROFILE

The Jewish Day School is essentially a communal school. About eighty percent of all yeshivot are communally sponsored. Approximately twenty percent are congregational schools.

The individual day schools vary significantly as to orientation, organization, pupil population, facilities and program. Essentially, there are five basic types of Jewish Day Schools: The Orthodox Hebraic day schools (which comprise about 57 percent of the total number of schools), the Yiddish-traditional yeshivot (which comprise 25 percent), the Hasidic schools (10 percent), the liberal schools (6 percent), and the secular-nationalist schools (1 percent). Most day schools (58.5 percent) are co-ed institutions; 27.4 percent are all-boy yeshivot and 14.1 percent are all-girl schools.

School enrollments range from 20 to 1500 pupils, and average 346 pupils in New York, 146 pupils in other U.S. communities, and 229 pupils in Canada.

The majority of yeshivot (74.8 percent) are elementary

schools. The number of high schools and the high school enrollment have increased significantly during the last decade. In the great majority of schools, the Hebrew studies are scheduled in the morning and the secular subjects after the lunch period. While heterogeneity is one of the marks of the day school movement, most yeshivot (with the exception of the Hasidic and secular-nationalist institutions) substantially share the same curricular goals and face similar administrative and organizational problems. Although the degree of emphasis upon these studies varies, the central Hebrew subjects of most schools are Bible and Talmud. The general studies programs adhere to the curricular goals of the respective local and state boards of education.

#### PROBLEMS

The Jewish Day School is not without its critical problems. Chief among them are the indifference of a large segment of the American Jewish community to intensive Jewish education, the lack of a broad base of financial support, and the shortage of qualified personnel.

#### EFFECTIVENESS

The effect of the day school upon the Jewish community has been profound, particularly upon the Jewish teaching profession, upon intensive Jewish education, and upon the American Jewish home. To the American Jewish community the Jewish Day School furnishes future, lay and professional leadership. To intensive Jewish education it brings fulfillment and higher standards. To the teaching profession it holds out promise and encouragement. To the homes of its pupils it helps restore and enrich Jewish living. And, to American education it demonstrates the feasibility and the advantages of an enriched education, particularly for talented children.

In most Jewish Day Schools, achievement in both the religious and general studies departments has been noteworthy. Educational accomplishment in both areas has been shown to be consistently superior. Day school exponents have demonstrated that



an intensive schedule of Judaic learning and an enriched program of general studies can exist beneficially, side-by-side, under a single auspice.

#### TRENDS

With the expanding enrollments, the trend in the Jewish Day School movement is towards increasingly larger schools, the opening of branch schools, junior high schools and secondary schools. There is a notable intensification and broadening of the Jewish studies programs. More and more schools are engaging one principal to administer both general and religious studies departments. Gradually taking their places amongst the professional personnel of the respective day schools are professional financial administrators and school psychologists.

#### CHALLENGE

Although the day school has been receiving increasingly greater recognition and support from the Jewish community via Jewish federations and welfare funds, it still lacks the financial backing it richly deserves from these agencies.

There is evidence that greater support is forthcoming during the next decade. However, much depends on the leadership of both the welfare funds and the day school movement.

#### CONCLUSION

The Jewish Day School has demonstrated convincingly that it is the best way of combatting the corrosive effects of assimilation. It has become the most effective instrument for transmitting the Jewish heritage to Jewish youth, and consequently the surest method of insuring American Jewry's creative continuity and ability to enrich American life.

# Appendices \*

\* The spelling of Hebrew terms and the capitalization of words connoting the Jewish Day School are presented in the appendices as they appear in the original documents.

## APPENDIX I

RESOLUTION ON COMMUNITY SUPPORT FOR  
DAY SCHOOL EDUCATION  
ADOPTED BY THE EXECUTIVE BOARD OF THE  
NATIONAL COUNCIL FOR JEWISH EDUCATION,  
SPRING 1961

The National Council for Jewish Education notes with deep satisfaction the significant growth of the all-day school and its emergence as a major form of Jewish education in numerical strength and widespread appeal manifesting, as it does, the increasing commitment of a substantial segment of American Jewry to Jewish education in a greater degree of depth than that which the predominant supplementary Jewish schools can offer.

Recognizing the singular contribution of the all-day school to raising the sights and goals of Jewish education and meeting this growing need for more intensive Jewish education, and

Considering the unique promise it holds for training and providing an intellectual spiritual leadership for the American Jewish community, and

Taking into account the American democratic milieu which sanctions legally and morally the fostering and maintenance of such educational programs for perpetuation of the distinctive religious-cultural life of its diverse religious and cultural groups and mindful of the onerous financial burden borne by the groups conducting all-day schools:

1) The Conference, therefore, calls upon Federation and Welfare Funds to extend financial support to all-day schools through the auspices of central Bureaus of Jewish Education in communities where such central agencies exist; in others where central agencies do not exist, such support should be extended directly through the Federation or Welfare Fund. We further urge that policies for subventing all-day schools as well as other types of schools be formulated with due regard to the primary interest of the community at large in maintaining acceptable standards of school organization and practice in Jewish schools as well as to the legitimate needs and requirements of the educational programs of such institutions.

2) The Conference calls upon Bureaus of Jewish Education to foster and encourage the growth and development of all-day schools in their respective communities by making available to the latter such professional guidance and other financial, technical, moral and educational assistance as are usually offered by them to other types or systems of Jewish education.

## APPENDIX 2

### CONCLUSIONS AND RESOLUTIONS\*

#### WORLD CONFERENCE ON JEWISH EDUCATION

JERUSALEM, AUGUST 12-17, 1962

#### THE WORKSHOP ON DAY SCHOOLS

1. The Workshop sees in the Jewish Day Schools the most desirable and effective medium for the comprehensive Jewish education of the youth in Diaspora.

The Jewish and General education given in the Jewish Day Schools has it within its power to lead to the spiritual welfare of the pupil and to assist him in his life as a citizen of the country in which he lives.

2. The Workshop believes that steps must be taken to disseminate in all lands of the Diaspora the idea of the complete Jewish education that is given in these Day Schools and that the introduction of this system is imperative for our continued existence as a people.

\* *World Conference on Jewish Education, An Interim Report*, Jerusalem, August 1962, pp. 20, 21.

3. In order to ensure an uninterrupted Jewish educational influence on our children, in childhood and adolescence, these institutions should, as far as possible, provide education for our children from the kindergarten grade and up to the completion of their general or vocational schooling.
4. The Workshop is of the opinion that it is generally desirable to plan these institutions in accordance with the laws of every state so that they be officially recognized schools and accord their students all the rights and privileges enjoyed in their respective countries by similar type institutions.
5. The idea should be spread and inculcated that a full Jewish education that moulds the Jewish stature of the young generation is both a duty and a privilege of every Jew in the Diaspora.
6. The Workshop is of the opinion that a complete Jewish education must be based on the following foundations.
  - a. A study of the sources of Judaism, namely, the Bible, the Oral Law, Halacha and Agada and Jewish culture throughout the generations;
  - b. A knowledge of the State of Israel and its upbuilding;
  - c. A recognition of the unity of the Jewish people and of Jewish life in the Diaspora.

The language of tuition in the Day School should be Hebrew wherever local conditions permit.

7. Life in the Jewish Day School should be so organized that the child will find there a traditional Jewish atmosphere.
8. The maintenance of a Jewish Day School is the responsibility of the Jewish community, large or small, and of the Jewish organizations in the country where it exists. Such activity by the community will render great service both to Jewish education and to Jewish public and communal life.
9. The Workshop is of the opinion that it is desirable to establish a World Centre for the Problems of Jewish Education. Such a Centre shall serve as a liason office between Jewish educational enterprises in the Diaspora and offer information and guidance on all problems connected with the Jewish Day School, such as the training of teachers, questions relating to textbooks and other didactic material and the contacts between the home and the school.

## APPENDIX 3

## RESOLUTIONS

ADOPTED AT THE NATIONAL PLANNING CON-  
FERENCE CONVENED BY TORAH UMESORAH  
MAY 22-24, 1964

1. Whereas the Yeshiva Day School is the primary educational institution of the American Jewish community, and is the only effective guarantor of the creative survival of the American Jewish community in the face of the disintegrative impact of the assimilatory process:

Be it resolved that this Conference call upon the entire Jewish community, collectively and individually, to acknowledge and share the sacred Torah-ordained obligation to provide moral support and the necessary financial means for the maintenance and expansion of the Day School.

2. Whereas the general Jewish community is inadequately informed concerning the vital significance of the Day School movement;

Be it resolved that this Conference call for the formulation and implementation of a grand strategic and national plan for more effective communication to the total American Jewish community of the Day School idea, its magnificent achievement to date, and its vital promise for the future.

3. Whereas only the Day School can make possible the creative survival of Torah-true Judaism;

Be it resolved that this Conference call upon all orthodox rabbinical bodies and organized lay bodies to join with us in assuming positions of leadership and responsibility in our concerted effort to advance the cause of the Yeshivah Day School. Likewise does this Conference, therefore, call upon the orthodox synagogue to extend to the Day School moral support in fullest measure, substantial budgetary allocations, as well as to encourage the rabbinate to play an active personal role in support of the Day School.

4. Whereas the individual Day School is directly dependent on the national movement for the provision of educational and administrative personnel; for guidance in the formulation of curricula, the setting of administrative policy, the planning and implementation of more effective fund-raising techniques, public relations, govern-

mental relations, the defense of the spiritual integrity of the Day School against encroachment by non-orthodox ideologies;

Be it resolved that this Conference call upon each individual Day School to affiliate directly with the National Society of Hebrew Day Schools—Torah Umesorah—so that the greater collective strength of the national Day School movement might be brought to bear towards enhancing the well being and safeguarding the life-interest of the individual Day School.

5. Whereas the Day School is the major training-ground for the future leadership of the total Jewish community;

Be it resolved that this Conference call upon all fund disbursing agencies which contribute to Day School to unequivocally respect the absolute autonomy of the Day School.

6. Whereas the financial needs of the Day School often cannot be met through local planning alone;

Be it resolved that this Conference undertake a collective planning effort to devise new and adequate means for independent financing of the Day School, nationally and locally; that such planning be directed to the expansion of The National Loan Fund; and that such planning include the establishment of the National Torah Fund.

7. Whereas the utilization of civic rights is a basic prerogative of American citizenship;

Be it resolved that this Conference call for the utilization of the civic rights of the parents of Day School children towards obtaining a fair degree of governmental support for the maintenance of the general studies programs of the Day School; and for the exploration of opportunities afforded by law to educational and religious institutions.

8. Whereas there exists a vital need for forging the top echelons of the lay leadership of the individual schools into an organic national Day School leadership;

Be it resolved that there is hereby established a National Leadership Council to comprise a cabinet consisting of the national officers of Torah Umesorah, fifteen nationally prominent Day School leaders to be elected by the Conference, all Chairmen, all Vice Chairmen of the standing Commissions to be established by the Conference, and to be headed by a Chairman, six Vice-Chairmen and a secretary, who are to be elected by the Conference.

This Council is also to establish liaison with The National Conference of Yeshiva Principals, the National Association of Hebrew

Day School PTAs and the National Association of Day School Administrators.

Said National Leadership Council is to be charged with the responsibility for national planning in behalf of the entire Day School movement.

9. Whereas sustained, large scale effort will be required to implement the resolutions adopted by this Conference;

Be it resolved that there is hereby established commissions in the following areas:

A. *A Commission on Community Relations*—to provide guidance and assistance to the individual Day Schools in their intracommunal relations with the Welfare Funds, Federations of Jewish Charities, and the community-wide Bureaus of Jewish Education.

B. *A Commission on Relations with the Rabbinate and the Synagogue*—to implement Resolution No. 3.

C. *A Commission on Relations with the National Movement—Torah Umesorah*—to implement Resolution No. 8.

D. *A Commission on Relations with Day School Personnel*—to plan uniform procedures on tenure, grievances and fringe benefits in order to provide an equitable code of relationships with the personnel of the Day Schools—who are the lifeline of the movement—and to enhance their well being.

E. *A Commission on National Financial Planning*—to implement Resolution No. 6.

F. *A Commission on Law*—to implement Resolution No. 7.

G. And such other and further commissions as may be necessary.

## APPENDIX 4

### DAY SCHOOL RESOLUTION ADOPTED AT THE ANNUAL MEETING OF THE NATIONAL COUNCIL FOR TORAH EDUCATION— MIZRACHI—HAPOEL HAMIZRACHI, DECEMBER 27, 1953

Whereas intensive Jewish education is vital to the survival of Judaism in this country and all efforts must be bent to increasing its scope and effectiveness and

Whereas the National Council for Torah Education of Mizrachi-



Hapoel Hamizrachi has been the pioneer in organizing day schools in various parts of the United States,

Therefore the members of the National Council in annual meeting assembled resolved as follows:

1. That without minimizing the role of the Talmud Torah we declare that the most effective form of Jewish education is the Jewish day school and we urge all communities where no day school exists to establish such school and make all their facilities available to it.

2. That the local community chests and welfare funds should recognize the day school as a vital factor in Jewish education which is consistent with American tradition and which has proved its effectiveness by the results that it has achieved and that the community chests and welfare funds should subsidize it.

3. That each and every Mizrachi member do all in his power to further the Yeshivah day school cause before the Federation in his community and get his Federation to make an allotment to the local day school if any, and if there isn't any, to the day schools close to his community.

4. That all parents who have not as yet registered their children in a day school, do so and thereby give them their rightful share in the religious cultural heritage of the Jewish people.

## APPENDIX 5

### RESOLUTION

ADOPTED BY THE NATIONAL CONFERENCE ON  
DAY SCHOOL EDUCATION, UNITED SYNAGOGUE  
COMMISSION ON JEWISH EDUCATION,

MAY 1, 1957

We the participants in the first National Conference on Day School Education, convened under the aegis of the United Synagogue Commission on Jewish Education, hail with deep pride and satisfaction the progress made among United Synagogue affiliated congregations in recent years in the direction of the development of Day School education now in operation under Conservative congregational auspices and in the active interest exhibited in this intensive form of Jewish education by a rapidly growing number of additional affiliates of the United Synagogue family throughout the United States and Canada.

We affirm the major sentiments expressed at this Conference, underscoring the cogency, positive value and unique possibilities of this form of education for the future of the American Jewish community.

We call upon the United Synagogue through its appropriate channels and media, to commend the Day School idea to its constituent congregations and to urge them individually and cooperatively to give the Day School concept an important place in the totality of their educational concern.

We further call upon the United Synagogue Commission on Jewish Education to expand forthwith its program of educational services to provide for the establishment and operation of a Committee on Day School Education whose purposes it will be:

A. To stimulate, guide and direct the development of Day Schools in our Movement.

B. To gather and disseminate to these, and to prospective schools, materials and information pertinent to the organization, administration and curriculum of such educational units.

C. To stimulate and foster creative thought, research, and activity which will enable these institutions to attain their fullest potential and to make their maximum contribution to the spiritual and cultural enrichment of their charges and through them to the American Jewish community.

## APPENDIX 6

### LZOA STATEMENT ON JEWISH DAY SCHOOLS

We regard the Jewish Day School as being potentially best for the Jewish child in that it provides him with a maximal opportunity to become imbued with Jewish learning through study of and close association with the treasures of Jewish culture in their original, thus making for his personal enrichment and laying the foundation for those Jewish commitments and habits of Jewish study so basic to sound growth into knowledgeable Jewish adulthood.

We value the Jewish Day School's capacity in helping to produce a generation of American Jewish leadership firmly dedicated to Jewish life and values and marked by a keen sense of responsibility for the preservation and development of Jewish learning and culture and for the strengthening of the bonds of Jewish peoplehood in

Israel and the Diaspora—a generation which shall take to heart the highest mitzva of self-fulfillment through Aliya.

We see the Jewish Day School as particularly adapted to fulfilling these vitally important functions because:

- (1) it can make for the most productive and economical utilization of the time devoted to general and Jewish studies during the child's valuable formative years;
- (2) it eliminates the artificial barriers between general and Jewish studies as pursued with all their attendant strains and stresses in two separate schools, and replaces these with the advantages of an integrated course of study which lends itself to combining effectively the best elements of American and Jewish primary education;
- (3) it provides the opportunity for a more natural Jewish school atmosphere lending itself to developing a wholesome individual rooted in the finest traditions of American and Jewish culture.

"Accordingly, the LZOA Central Committee, recognizing the value of the Jewish Day School as the most promising instrumentality for providing a maximal Jewish education during the child's important formative years, calls upon its members throughout the country:

- (1) to enroll their children in Jewish Day Schools and encourage the enrollment of grandchildren and the children of relatives and friends now to assure admission for the coming school year;
- (2) to exercise discretion in selecting that Jewish Day School which most closely reflects the spirit and ideals of our movement;
- (3) where no adequate Jewish Day School exists, to join forces where possible with all segments of the Labor Zionist movement and with others interested in creating a new modern Jewish Day School in our spirit;
- (4) to give moral and financial support to Jewish Day Schools of a more progressive character, to those which represent an over-all communal approach and effort and whose program is consonant with the principles of Jewish education as adopted at the LZOA-Poale Zion Convention in Chicago in 1958;
- (5) to become personally involved in the cause of the Jewish Day School, to seek representation on School Boards and to exercise their influence judiciously to the end that the following goals in Jewish education may be increasingly reflected in the curricula and practices of such schools:

(a) Hebrew language and literature—the imparting of sufficient Hebrew language skills to enable the student to become *koray Ivri*, that is, a reader of Hebrew literature, at least in an introductory sense, as well as capable of conversing in Hebrew. Our further aim should be to encourage the inclusion of significant and representative modern Hebrew and Israel literature. The *Havara Sepharadit* should be required since it is the standard in Israel and in many other countries and is thus of primary importance as a unifying factor throughout world Jewry.

(b) Yiddish language and literature. Because of its intrinsic worth and because it is invaluable as a key to Jewish culture and history of the immediate past and present, the study of Yiddish language and literature should be included in the course of study.

(c) Israel content. The pivotal role of Israel in contemporary Jewish life, its long, inspiring history and contemporary achievements as well as its colorful folklore and holiday and observances and music and arts, should permeate the school atmosphere and be an integral part of the course of study.

(d) Zionist content. The curriculum should include appropriate emphasis on the basic concept of Jewish peoplehood, of the story of *Shivat Zion*, *Hibbat Zion* and the modern Zionist movement, so that students may sense the creative and revolutionary character of these movements of Jewish return and redemption, particularly as embodied in *Halutzit* and in the cooperative movement and social democracy of Israel, and thus be moved to personal and collective Zionist self-realization.

(e) Religion and traditional practices. Hopefully, our influence in some of the more progressive Day Schools may lead increasingly towards greater appreciation of the enduring religious values and traditions of our common heritage and a *Klal Yisrael* commitment to Judaism and its practices, in an atmosphere free from dogmatism or indoctrination.

(f) Jewish social ethic. We look upon the great historic Jewish commitment to social justice as a mighty stream which flows from the writings of the Hebrew prophets through the Talmud and Midrash, through the Jewish Messianic vision and the mediaeval poets and philosophers, the *musar* moralists and Hasidic teachers, and through the leading thinkers and writers of the modern Hebrew Renaissance and the flowering of Yiddish literature to the creative Jewish spirits of our own day. It is this Jewish social ethic which has found significant contemporary expression in the Zionist idea, in

*dat ha-avoda*, the belief in the sanctity of human labor, and in the other stirring ideals of *Halutziut*. It is this Jewish social ethic which has lifted the hearts of men throughout history and fired their resolve to scorn slavery and resist tyranny in their struggle for freedom, equality, dignity and peace. Our aim must be that this priceless legacy be adequately reflected in the teaching of history and traditional and modern Jewish literature, so that it may continue to shape and nourish the Jewish conscience and move Jews to act against injustice and human degradation whether at Warsaw, at Bialystok or Birmingham.

(g) Jewish history. The objective in teaching Jewish history shall be, in the upper grades particularly, not only to impart sound knowledge of historical fact, but to imbue the Jewish child with the sense of common Jewish destiny and the oneness of the Jewish people. He must be helped to become "historically minded" and to understand and identify with the dynamism and uniqueness of the Jewish experience as it has affected and been affected by world history. He should learn the saga of Jewish heroism, both physical and spiritual, and come to sense the tragedy of the Nazi holocaust and the obligation it has laid upon us for rededication and renewal. Through all his studies, but particularly through Jewish history in the context of world events, the Jewish child must discern the unparalleled role which Jewish thought and life have played in challenging idolatry, despotism, poverty, war and the other evils which beset men—a unity and coherence of thought and act which have impelled Jews to exert leadership in many of the significant movements for the betterment of society down to and including our own day, in America, in Israel and throughout the rest of the world.

Realistically, with Jewish Day School constituted and controlled as they are, not all of these aims can readily be realized. We must seek everywhere to support those Day Schools which emphasize high standards of scholastic attainment in both Jewish and general studies.

We urge our chaverim in every city to bear in mind that personal service and support to the school is the door to influence on policy and practice. Convinced as we are that the above aims and emphases can result in increasing the relevance of the Day School program and the effectiveness of its impact upon our youth, we call upon our chaverim to act judiciously and determinedly to encourage their wide acceptance and application in the Jewish Day School movement.

## APPENDIX 7

FOCUS ON THE VALUE OF A JEWISH DAY SCHOOL  
EDUCATION\*

The rapid, three-dimensional growth of the Jewish Day School movement—the growth in number of communities sponsoring Day Schools, the number of new schools, and the increase in pupil enrollment—has engendered great interest in the educational values of this type of schooling.

One of the major reasons for the growth of the Jewish Day School is its unique educational program. The Jewish community realizes that the Day School is the most effective instrument for transmitting the Jewish heritage to our youth. The Day School is, indeed, basic to the survival of the American Jewish community. Moreover, the Day School is vitally needed to help furnish future professional and lay leaders for the American Jewish community.

It is to the individual child that the Day School makes its most significant contributions. The measure of the Day School's effectiveness and success lies in the values its program provides for its pupils.

In the Day School the pupil receives his Jewish and General education under one roof. He need not be burdened by attendance at two schools and by two academic schedules.

The Day School is particularly noted for its friendly atmosphere and the personal interest taken in the progress of each child. The teacher-pupil ratio is, happily and significantly, high. In the average Day School there are two teachers for every twenty-five children (excluding specialty instructors). Small classes facilitate individual guidance.

The Day School has demonstrated excellence in both Hebraic and General Studies achievement.

In the Hebraic studies it has shown that pupils can readily achieve a high degree of proficiency in Hebrew language and literature, and a deep understanding of Jewish life and history. Moreover, Jewish spiritual values and positive Jewish attitudes are readily developed.

In the General Studies, pupils in the Day Schools compare very favorably with their peers in the public schools. Jewish Day School

\* Alvin I. Schiff, Department of Yeshivoth, Jewish Education Committee. Prepared for distribution to potential day school parents.

students usually score higher on standard achievement tests and win more scholastic awards than their public-education friends.

Exposed to both disciplines in a congenial environment, the child learns to integrate the traditional with the modern, the secular with the religious, his Jewish heritage with American civilization. Through meritorious educational attainment, in an enriched program, he grows intellectually and culturally, via a program of intensive Jewish study he grows spiritually. In all, he learns to be a good American Jew. He learns that to be a good Jew is to be a good American. On this frame of reference he builds a wholesome set of values. He loves Israel and wants to help it grow, as he loves America and strives to become a useful citizen in his native country. He is part of his Jewish people as he is part of American democratic experience.

For the Jewish child, the Jewish Day School spells out preparation for life ahead through daily, meaningful happy school experiences.

## APPENDIX 8

### SOME SIGNIFICANT DATES IN THE HISTORY OF CHURCH-STATE RELATIONS IN AMERICAN EDUCATION\*

- July 13, 1787—Northwest Ordinance passed by Congress of the Confederation: “. . . religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.”
- July 23, 1787—Congress authorized sale of Federal land to the Ohio Company, with the stipulation that “the lot N 29, in each township, or fractional part of a township, to be given perpetually for the purposes of religion.”
- 1789—Massachusetts Law required teachers to inculcate “the principles of piety, justice, and a sacred regard to truth.”
- 1791—First Amendment to the U.S. Constitution: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

\* Prepared by William W. Brickman, Professor of Educational History and Comparative Education Graduate School of Education University of Pennsylvania Editor, *School and Society*.

- 1795—Common School Act of New York State, provided for funds to denominational schools (Protestant, Catholic, Jewish).
- Jan. 1, 1802—Letter from President Thomas Jefferson to Danbury Baptist Association in Connecticut interpreted the First Amendment as “building a wall of separation between church and state.”
- 1811—New York State Law granting money to school of Congregation Shearith Israel of New York City.
- 1827—Massachusetts Law prohibited sectarian textbooks in the public schools.
- 1832—Land grants by U.S. Congress to Columbian College (today George Washington University), a Baptist institution.
- 1833—U.S. Congress passes law to give land grants to Georgetown College (today University), a Catholic institution.
- 1838—Defeat of Benton Bill in the Senate to grant Federal land to the French University of St. Louis (today St. Louis University), a Catholic institution.
- 1842—New York State Law prohibiting funds to schools in which “the religious doctrines or tenets of any particular Christian, or other religious sect shall be taught, inculcated, or practiced.”
- 1844—In *Vida v. Girard's Executors* (2 How. 127,) the U.S. Supreme Court, in the opinion of Justice Joseph Story, affirmed that Christianity was “part of the common law of the state,” thus upholding Daniel Webster’s argument that “general, tolerant Christianity, Christianity independent of sects and parties . . . is the law of the land.”
- 1857—New York State made grants of \$25,000 to University of Rochester (Baptist) and St. Lawrence University (Universalist). This practice went back to the previous century and during 1795–1815 Union College (Presbyterian) received over \$350,000 from New York State.
- 1875—President U. S. Grant’s annual message to Congress called for a constitutional amendment, “prohibiting the teaching of religious, atheistic, or pagan tenets”



in the public schools and also the granting of funds to denominational schools. Blaine Amendment to the Constitution would have forbidden funds or loans by any public authority to religious schools, but did not forbid "the reading of the Bible in any school or institution."

- 1882-1890—Defeat of Blair Bills for Federal aid to public schools only.
- 1884—Third Plenary Council of the Roman Catholic Church in Baltimore ordered the establishment of a school in every parish.
- 1892—In *Church of the Holy Trinity v. United States* (143 U.S. 457), the U.S. Supreme Court declared that "this is a Christian nation" (Justice David J. Brewer).
- 1897—Act of Congress (June 7) laid down the policy that the Federal Government "shall make no appropriation whatever for education in any sectarian school."
- 1908—In *Quick Bear v. Leupp* (210 U.S. 50), the U.S. Supreme Court declared that Federal money can be given to Indians for the education of their children in schools operated by the Bureau of Catholic Indian Missions, "because the Government is necessarily undenominational, as it cannot make any law respecting an establishment of religion or prohibiting the free exercise thereof."
- 1914—Beginning of the Gary, Indiana, Plan for Released Time in public school buildings on school time.
- 1920—Under National Defense Act, a training school for chaplains is established.
- 1923—In *Meyer v. Nebraska* (262 U.S. 390), the U.S. Supreme Court held that, under the religious liberty guaranteed by the Fourteenth Amendment, the state could not forbid or limit any teaching in the German language to pupils in the elementary (eighth-grade) Zion Parochial School conducted by the Lutheran Church (Justice James C. McReynolds).
- 1925—In *Pierce et al. v. Society of Sisters* (268 U.S. 510), the U.S. Supreme Court unanimously decided that a state law in *Oregon* compelling parents who had sent their children to Catholic and other private schools to

send them to public schools only was unconstitutional. According to Justice McReynolds, who echoed the brief of Louis Marshall, "the child is not the mere creature of the State." This decision provides the Constitutional basis for parochial and private schools.

- 1930—In *Cochran v. Louisiana State Board of Education* (281 U.S. 370) the U.S. Supreme Court declared that a state may furnish free textbooks to parochial school pupils, on the theory of child benefits.
- 1941—Beginning of Released Time classes for public school children in New York City.
- 1946-1949—Under Hill-Burton Acts, denominational hospitals received Federal funds.
- 1947—In *Everson v. Board of Education* (330 U.S. 1), the Supreme Court held that states may offer public bus transportation to parochial school pupils, in spite of its insistence that the "slightest breach" would not be tolerated in the wall of separation between church and state, which "must be kept high and impregnable."
- 1948—In *McCullum v. Board of Education* (333 U.S. 203), the U.S. Supreme Court prohibited Released Time classes on school time in public school buildings.
- 1949—Controversy between Cardinal Spellman and Mrs. Eleanor Roosevelt over the Barden Bill.
- 1952—*Doremus v. Board of Education* (342 U.S. 429), the U.S. Supreme Court declared that the Old Testament may be read without comment in the public schools.
- 1952—In *Zorach v. Clauson* (343 U.S. 306), the U.S. Supreme Court permitted Released Time classes on school-time outside public school buildings.
- 1958—National Defense Education Act, under which parochial schools received Federal loans for improving the teaching of science, mathematics, and foreign languages.
- 1959—The Federal District Court, Phila., declared unconstitutional a Penna. state law which required the reading of the Bible and the recital of the Lord's Prayer in public schools.
- 1961—The U.S. Supreme Court dismissed, "for want of a

- substantial Federal decision," and appeal from the Conn. Supreme Court of Errors, thus upholding the Everson Decision of 1947. *Snyder v. Town of Newton* (365 U.S. 299).
- 1961—Vermont State Supreme Court declared unconstitutional the tuition payments by towns lacking high schools to Catholic high schools in adjacent towns. *Swart v. South Burlington Town School District*, Certiorari denied (366 U.S. 925).
- 1961—Dade County, Florida, Circuit Court approved Bible reading, the Lord's Prayer, display of religious symbols, and religious baccalaureate programs, but disapproved religious holiday observances, Bible teaching after school hours, and religious films in public schools.
- 1961—New York State Court of Appeals upheld the daily recital in public schools of a prayer recommended by the State Board of Regents.
- 1961—Alaska Supreme Court forbade public funds for bus transportation to parochial schools on state constitutional grounds.
- 1962—In *Engel v. Vitale* (370 U.S. 421), the U.S. Supreme Court declared recitation of the Regents Prayer in the public schools of New York State unconstitutional.
- 1963—In the *Murray* and *Schempp* cases, the U.S. Supreme Court invalidated the compulsory recital of the Lord's Prayer and the reading of the Bible in the public schools of Maryland and Pennsylvania.
- 1963—Congress passed the Higher Education Facilities Act of 1963 (P.L. 88204) authorizing \$1,200,000 in grants and loans to public and private (including church-related) colleges and universities, provided that no facility be used for "sectarian instruction or as a place of worship" or "primarily in connection with any part of the program of a school or department of divinity."

# Bibliography

## STUDIES AND SURVEYS

- Ackerman, Walter, *A Report on a Modest Survey of Conservative Day Schools*, United Synagogue Commission on Education, April 1963 (mimeographed).
- Bellan, A. L., "A Psychological Study in a Jewish All Day School," *Jewish Education*, 16:2, January 1945, p. 45.
- Berman, Jeremiah J., "Jewish Education in New York City, 1860-1900," *YIVO Annual of Jewish Social Science*, Vol. 60, 1954, pp. 253-271.
- Brayer, Menahem, "The Measurement of Achievement in Hebrew Language in the Hebrew High School of New York with Reference to Attitudes Towards Judaism," unpublished doctoral dissertation, Yeshiva University, 1958.
- Dushkin, Alexander M. and Engelman, Uriah Z., *Jewish Education in the United States*, American Association for Jewish Education, 1959.
- Dushkin, Alexander M., *Jewish Education in New York City*, New York: Block Publishing Co., 1933.
- Elkin, Harry, "A Report about the Discussion on Day School," a summary of the 30th Annual Conference, *Jewish Education*, 27:2, Winter 1956-57.
- Engelman, Uriah Z., *Jewish All Day Schools in the United States*, Dept. of Research, Information and Publications, Bulletin No. 22, New York, American Association for Jewish Education, Spring 1953.
- , *Bureau Subventions for Jewish Schools*, New York, American Association for Jewish Education, March 1951.
- , *All Day Schools in the United States*, 1948-49, New York, American Association for Jewish Education, 1949.
- , *Financing Jewish Day Schools and Related Factors*, American Association for Jewish Education, November 1962.

- , *Federation Allocations for Jewish Education, Long Term Trends 1941-1959*, New York, American Association for Jewish Education, May 1962.
- Frank, Harry P., "A Study of the Impact of a Hebrew Program on Children and Their Parents," M.A. Thesis, Ohio State U., 1962.
- Golomb, Abraham, "Traditional Education," *The Jewish People*, Central Yiddish Cultural Organization, New York 1945.
- Golovensky, D. I., "In-Group and Out-Group Attitudes of Young People in a Jewish Day School Compared with an Equivalent Sample of Pupils in Public Schools," unpublished doctoral dissertation, New York University, 1954.
- Goodside, Samuel, "Integration of Jewish and Social Studies in the Jewish Day School," *Jewish Education*, 23429-32, Summer 1952.
- , "Religious and Secular Studies in the Day School," *Jewish Education*, 24:2, Fall 1953, p. 55.
- Grinstein, Hyman, *The Rise of the Jewish Community of New York 1654-1860*, Philadelphia, Jew. Pub. Soc. 1945, ch. 5.
- Gross, Morris and Charner, Morris, "A Descriptive Study of Underage Admissions at the Dov Revel Yeshiva," *The Principal*, 6:10, June 1961.
- Hallowitz, George, "Jewish Day Schools in the United States," unpublished doctoral dissertation, University of California, 1959.
- Harris, Zevi, "Recent Trends in Jewish Education for Girls in New York City," unpublished doctoral dissertation, Yeshiva University, 1956.
- Kaplan, Abraham, "Survey of Hebrew Parochial Schools of New York City," unpublished Master's Thesis, New York University, 1929.
- Klaperman, Gilbert, "The Beginnings of Yeshiva University," doctoral dissertation, Y.U., 1955.
- , "Yeshiva University: Seventy-five Years in Retrospect," *American Jewish Historical Quarterly*, Vol. 54, Nos. 1 and 2, September and December, 1964.
- Kranzler, George, *Williamsburg—A Jewish Community In Transition*, New York, Philipp Feldheim, Inc., 1961.
- Levinson, Boris, "A Study of the Intelligence of Jewish Day School Boys and Girls," *Journal of Genetic Psychology*, 1957, pp. 17-22.
- , "The Intelligence of Applicants for Admission to Jewish Day Schools," *Jewish Social Studies*, Vol. 1957.
- , "Yeshiva College Sub-Cultural Scales: An Experimental Attempt at Devising a Scale of the Internalization of Jewish Traditional Values," *Journal of Genetic Psychology*, 1962.
- Lieberman, Sidney, "A Historical Study of the Development of Yeshiva High School Curriculum," unpublished doctoral dissertation, Yeshiva University, 1959.
- Nardi, Noah, "A Survey of Jewish Day Schools in America," *Jewish Education*, 15:12-26, September 1949.
- , "Studies in Intelligence of Jewish Day School Children," *Jewish Education*, Fall 1948.
- , "The Growth of Jewish Day Schools in America," *Jewish Education*, 20:1, Fall 1948, p. 23.

- , "Survey of Jewish Day Schools in America," *Jewish Education*, 26:1, September 1944, p. 12.
- Nulman, Louis, "The Reaction of Parents to a Jewish All-Day School," doctoral dissertation, University of Pittsburgh, 1955.
- , *The Parent and the Jewish Day School*, Scranton, Pa., Parent Study Press, 1956.
- Pinsky, Irving, "A Follow-up Study of the Graduates of One of the Oldest Existing American Jewish Day Schools: The Rabbi Jacob Joseph School," unpublished doctoral dissertation, Yeshiva University, 1961.
- Poll, S., *The Hasidic Community of Williamsburg*, Glencoe, Illinois, The Free Press, 1962.
- Pollak, George, "Graduates of Jewish Day Schools: A Follow-up Study," unpublished doctoral dissertation, Western Reserve University, 1961.
- Rudavsky, David, "Jewish Education in New York since 1918," unpublished doctoral thesis, New York University, 1946.
- , *Report of Findings on the Relationship Between Central Agencies of Jewish Education and Parochial (All-Day) Schools*, American Association for Jewish Education, Dept. of Research, Information and Publications, 1945.
- Ruffman, Louis, *Facts and Figures*, Jewish Education Committee of New York, Fall 1962.
- , *Survey of Jewish Education in New York: Qualitative Studies*, Jewish Education Committee, 1958.
- , *Survey of Jewish Education in New York: Quantitative Studies*, Jewish Education Committee, 1957.
- Schiff, Alvin I., "A Critical Study of the Policies and Practices of Administration and Supervision of Teacher Personnel in Selected Jewish Elementary Day Schools," unpublished doctoral dissertation, Yeshiva University, 1959.
- Schnaidman, Marvin, "Integration in the Jewish Elementary All Day School in America," unpublished Master's Thesis, Yeshiva University, 1958.
- Segal, Samuel M., "A Study of Jewish Day Schools in New York City," unpublished doctoral dissertation, New York University, 1954.
- , "Jewish Elementary Day Schools in New York City Through 1948," Unpublished doctoral dissertation, New York University, 1952.
- Silverman, S. S., "The Psychological Adjustment of Jewish All Day School Yeshiva Students": A Psychological Study of 7th and 8th Year All-Day School Students Compared with 7th and 8th Year Students Attending Public Schools. Unpublished doctoral dissertation, Yeshiva University, 1954.
- The State and Non-Public Schools*, Washington, D.C.: United States Department of Health, Education and Welfare, Office of Education, 1958.
- Toubin, Isaac, ed., *The Relationship of the Jewish Welfare Fund to the Jewish Day School: An Informal Survey and Some Personal Opinions*, New York, American Association for Jewish Education, 1961.
- Weiss, Samuel A., "Emotional Security in Jewish Children," *The Jewish Parent*, December 1957, p. 9.

- Willner, Eric, "The Adjustment of Jewish All Day School Pupils Compared to that of Public School Pupils Attending Afternoon Hebrew Schools," unpublished doctoral dissertation, New York University, 1963.
- Ury, Zalman F., "Report on Bureau-Affiliated Day Schools," Los Angeles, 1960.
- , "The Development of the Day School in Los Angeles," *Jewish Education*, 33:3, Spring 1963, p. 158.

## ARTICLES

- Ackerman, Walter I., "The Day School in the Conservative Movement," *Conservative Judaism*, Winter 1961.
- , "Developing the Program of Jewish Studies in the Day School," *The Synagogue School*, September 1957, p. 19.
- Atkin, Abraham, "Needed Now: Unity of Purpose in the Day School Movement," *The Jewish Parent*, March 1958, p. 12.
- Axelrod, Herman, "Correlation in the Day School," *The Jewish Parent*, March 1955, p. 4.
- , "Integration in the Day School," *The Jewish Parent*, February 1953, p. 10.
- , "Guidance in the Jewish Day School," *The Principal*, 6:8, April 1961.
- , "Learning Another Language," *The Jewish Parent*, Fall 1949, p. 6.
- , "Trends in the New Day Schools," *Jewish Education*, 24:39, Spring 1954.
- Bakst, Joshua, "Rabbi Moses Soloveichik Yeshiva," *Sheviley Hahinuch*, 21:4, Summer 1961, p. 248.
- Berman, Herbert, "Church-State: Reevaluation or Rationalization?," *Jewish Life*, 30:1, October 1962, p. 19.
- Bokser, Ben Zion, "Integrating the Jewish and General Studies Program," *The Synagogue School*, September 1957, p. 39.
- , "The Solomon Schechter Day Schools," *United Synagogue Review*, March 1957, p. 11.
- Brennan, A. M., "Problems of a Progressive Jewish School," *Jewish Education*, 6:3, October 1934, p. 162.
- Breuer, Jacob, "Parents and the Yeshiva Program," *The Jewish Parent*, June 1956, p. 14.
- Brickman, William W., "Federal Support for Hebrew Day Schools," *The Jewish Parent*, June 1961, p. 8.
- , "The State of the Jewish School in America," *Jewish Life*, December 1959, p. 36.
- , "Public Aid to Schools under Religious Auspices," *Jewish Education*, 32:3, Spring 1962, p. 147.
- Brill, Shraga, "Manhattan Day School (Or Torah)," *Sheviley Hahinuch*, 21:1, Fall 1961, p. 59.
- Bulman, Nachman, "The Day School Changes People," *The Jewish Parent*, March 1961, p. 4.



- Charney, Bernard, "The Integrated Program," *The Jewish Parent*, December 1954, p. 12.
- , "The Development of Central Queens Yeshiva," *Sheviley Habinuch*, 21:2, Winter 1961, p. 96.
- , "Integration in Learning," *Sheviley Habinuch*, 12:2, Winter 1951, p. 67-72.
- Chipkin, Israel, "Jewish Education in Early Childhood (Beth Hayeled)," *Congress Weekly*, Vol. 21, March 22, 1954.
- , "Jewish Education in the United States at the Mid-Century," *Religious Education*, September-October 1953, p. 124.
- Cohen, Jack J., "American Education and the Jewish Day School," *The Synagogue School*, September 1957, p. 29.
- Cragon, Miller, "The Religious Influence of the Parochial School," *Religious Education*, 56:3, May-June 1961.
- Dashefsky, Leo, "Public Opinion and Education in America," *Sheviley Habinuch*, 6:1, Fall 1945, pp. 3-9.
- Dessler, N. W., "Day School Profile—The Hebrew Academy of Cleveland," *The Jewish Parent*, February 1959, p. 21.
- Diamond, Joseph, "The Case for the Day Schools," *The National Jewish Monthly*, March 1950, p. 25.
- Dinin, Samuel, "The All Day School," *The Reconstructionist*, 11:11-20, October 5, 1945, pp. 3-12.
- , "The Jewish All-Day School: Federal or Federation Aid?," *Jewish Education*, 32:3, Spring 1962, p. 133.
- Dushkin, A. M., "The Range of Educational Philosophies in Jewish Day Schools," *Jewish Education*, 16:3, May 1945, p. 6.
- , "The Role of the Day School in American Jewish Education," *Jewish Education*, 20:5, Fall 1948.
- , "The Threefold Trend in American Jewish Education," *Jewish Education*, Spring 1948, pp. 9-10.
- Eididin, Ben M., "The Jewish Day School in America, Its Theory and Practice. A Symposium," *Jewish Education*, 20:1, Fall 1948.
- , "Introduction to Symposium on the Jewish Day School in America, Its Theory and Practice," *Jewish Education*, 20:1, Fall 1948, p. 4.
- Egozi, Akiba, "Beth Medrash Govoha in Lakewood," *Sheviley Habinuch*, 22:2, Winter 1962, p. 120.
- Elias, Joseph, "Boys and Girls Together?," *The Jewish Parent*, December 1954, p. 4.
- , "The Hebrew and General Studies Departments," *The Jewish Parent*, September 1961, p. 8.
- Engelman, Uriah Z., "All-Day Schools," *Sheviley Habinuch*, 9:3, Spring 1948, pp. 115-122.
- Federbush, S., "New Horizons for Jewish Traditional Education," *Jewish Education*, 16:3, May 1945, p. 16.
- Feldman, Emanuel, "The American Yeshiva Bochur," *The Jewish Parent*, March 1956, p. 6.
- Fishman, Samuel, "Towards a Solution to the Problem of Jewish Education," *Sheviley Habinuch*, 4:1, Fall 1944, p. 43.

- Fox, Marvin, "Day Schools and the American Educational Pattern," *The Jewish Parent*, August 1958, p. 12.
- Gamoran, Emanuel, "Liberal Judaism and the Day School," *The Jewish Teacher*, 19:2, January 1951.
- Gersch and Miller, "Satmar in Brooklyn," *Commentary*, 21:1, January 1956.
- Ginsberg, Gavriel, "The Vaad L'Hafotzas Torah," *The Jewish Parent*, March 1956, p. 16.
- Glasner, Samuel, "Multiple Conflicts in the Curriculum of the American Jewish Religious School," *Religious Education*, August 1961.
- , "The Day School and Reform Jewish Education—The Case for a Reform Jewish Day School," *The Jewish Teacher*, 31:4, April 1963.
- Glazer, Nathan, "The Jewish Revival in America," *Commentary*, 21:1, January 1956, p. 21.
- Golomb, A., "Development of Jewish Children in All Day Schools," *Jewish Education*, 16:2, January 1945, p. 40.
- Goodman, Walter, "The Hasidim Come to Williamsburg," *Commentary*, 19:3, March 1955.
- Greenberg, Simon, "The Philosophy of the Conservative Day School," *The Synagogue School*, September 1957.
- Gourary, S., "The Story of the United Lubavitcher Yeshivoh," *Jewish Education*, 20:1, Fall 1948, p. 43.
- Greenstone, Julius H., "Jewish Education in the United States," *American Jewish Yearbook*, 1914-1915.
- Grinstein, H. B., "An Early Parochial School," *Jewish Education*, 13:1, April 1941, p. 23.
- Gross, Alexander S., "Towards Achieving a World View," *The Jewish Parent*, July 1957, p. 20.
- Gross, Morris, "Psychological Services for Yeshivot," *Jewish Education*, 30:3, Spring 1960, pp. 22-32.
- Grossman, M., "Parochial Schools for Jewish Children: An Adverse View," *Jewish Education*, 16:3, May 1945, p. 20.
- Guttman, Miriam Heller, "The Emergence of Beth Hayeled," *Jewish Education*, 2:1, Fall 1956.
- Halevi, Mordecai, "The Akiva Academy in Philadelphia," *Sheviley Habinuch*, 19:2, Winter 1958, pp. 90-94.
- Handler, Emmerich, "Jewish and Secular Studies," *The Jewish Parent*, June 1956, p. 11.
- Hanseb, M. L., "The Third Generation in America," *Commentary*, November 1952, p. 59.
- Harris, Zevi H., "The Growth of Jewish Education for Girls in New York City," *Jewish Education*, 29:1, Fall 1958, p. 32.
- Hartstein, Jacob I., "Trends in Jewish Education," *The Jewish Parent*, February 1953, p. 4.
- , "The Yeshiva as an American Institution," *Jewish Education*, 28:2, February 1947, p. 26.
- , "Jewish Community Parochial Elementary Schools," *Jewish Education*, 9:3, October 1937, p. 136.

- Heller, M. and Gelb, L. S., "The Beth Haya'eled," *Jewish Education*, 20:1, Fall 1948, p. 53.
- Himmelfarb, Milton, "Reflections on the Jewish Day School," *Commentary*, 30:1, July 1960.
- Isaacs, Benjamin, "Why Not a 'United Yeshiva Appeal'?" *The Jewish Parent*, February 1961, p. 10.
- Jacobovits, Immanuel, "The Potential of Day School Education," *The Jewish Parent*, December 1960, p. 15.
- , "The Strengths of the Yeshiva Movement," *The Jewish Parent*, February 1961, p. 4.
- , "Jewish Day Schools: Comparison and Challenges," *The Jewish Parent*, 14:4, April 1963.
- Kaminetsky, Joseph, "A Decade of Achievement," *The Jewish Parent*, June 1958, p. 4.
- , "Establishing a Jewish Day School," *Jewish Education*, 20:1, Fall 1948, p. 33.
- , "Evaluating the Program and Effectiveness of the All Day School," *Jewish Education*, Winter 1956-1957, p. 40.
- , "The Day School Movement in 5715," *The Jewish Parent*, September 1955, p. 4.
- , "The Hebrew Day School Movement," *School and Society*, October 1, 1955, pp. 105-107.
- , "Torah Umesorah—A Pioneering Educational Agency," *Jewish Education*, 20:2, February 1949, p. 21.
- Kaufman, Jay, "Day Schools: Not Whether, But How?" *CCAR Journal*, October 1964.
- Kimmel, M., "The History of Yeshivat Rabbi Chaim Berlin," *Sheviley Hahinuch*, 9:1, Fall 1948, pp. 51-54.
- Kohn, Eugene, "The Zionist Interest in the Jewish Day School," *Jewish Education*, 20:1, Fall 1948, p. 16.
- Kranzler, Gershon, "Preparing Students for Yeshiva High School," *The Jewish Parent*, December 1957, p. 4.
- Krupnick, Lillian, "The Parent's View of the Day School," *The Jewish Parent*, 14:4, April 1963.
- Levin, Leo, "Can a College Education Supplement the Yeshiva Program?" *The Jewish Parent*, October 1959, p. 12.
- Levinson, Boris, "Psychological Values in All-Day Education," *Sheviley Hahinuch*, 15:3, Spring 1954, pp. 163-168.
- Lookstein, Joseph H., "Strategies for Making Adequate Provision for Religious Education for All Our Young," *Religious Education*, March-April 1954, p. 98.
- , "The Jewish Day School," *Jewish Schools in America*, American Association for Jewish Education, n.d.
- , "Federal Aid to Parochial Schools," *Jewish Education*, 33:1, Fall 1962.
- , "The Modern American Yeshivah," *Jewish Education*, 26:3, May 1945, p. 12.
- , "A Jewish All-Day School," *Sheviley Hahinuch*, 6:1, Fall 1945, pp. 3-9.

- Machlis, Leon, "More Dynamic Community Relations for our Yeshivos," *The Jewish Parent*, June 1960, p. 10.
- Medetsky, Chaim, "Current Trends in Yeshiva Education," *The Jewish Parent*, October 1957, p. 16.
- , "Current Trends in Yeshiva Education," *The Jewish Parent*, December 1957, p. 17.
- Mendelson, M., "A Hebrew Day School in Canada," *Sheviley Hahinuch*, 6:2, Winter 1947.
- , "The All-Day Schools," *Sheviley Hahinuch*, 3:2, Spring 1943, pp. 141-143.
- Millgram, A. E., "The Day School Teacher," *The Synagogue School*, September 1957, p. 43.
- Morrison, C. J., "The Private School in the American Scheme of Education," *Jewish Education*, 12:1, April 1940, p. 5.
- Nardi, Noah, "The All-Day Schools," *Sheviley Hahinuch*, 5:2, Spring 1945, pp. 96-112.
- , "The Hebrew Complete School in the Diaspora," *Sheviley Hahinuch*, 10:4, Summer 1950, p. 224.
- Neuschloss, Andre S., "Cooperation Between Yeshiva and Talmud Torah," *The Jewish Parent*, December 1960, p. 24.
- Neumann, F. R., "A Modern Jewish Experimental School: In Quest of a Synthesis," *Jewish Education*, 4:1, January 1932, p. 26.
- Nulman, Louis, "A Study of Parents' Reactions to the Hebrew Day School," *The Jewish Parent*, September 1955, p. 14.
- , "The Problems of the Small School," *The Jewish Parent*, June 1961, p. 14.
- Oschry, Leonard, "Achieving Integration in Our Schools," *The Jewish Parent*, October 1959, p. 4.
- Panitz, Abraham, "The Yeshiva Rabbi Dov Revel," *Sheviley Hahinuch*, 22:3, Spring 1962, p. 183.
- Pelcovitz, Ralph, "The Day School and the Emerging Jewish Community," *The Jewish Parent*, March 1961, p. 10.
- Pollak, George, "The Jewish Day School Graduate," *The Jewish Spectator*, February 1962.
- Rackman, Emanuel, "Two Goals: Commitment and Community Support," *The Jewish Parent*, March 1961, p. 13.
- Rappaport, Shlomo, "The Transition Idea in Day School Education," *The Jewish Parent*, 14:3, January 1963.
- Reichert, Victor E., "The Jewish Day School: Its Fallacy and Dangers," *The Jewish Teacher*, 19:1, January 1951.
- Ribalow, Harold U., "My Child Goes to a Jewish Parochial School," *Commentary*, 17:1, January 1954.
- Rosenkranz, Sam, "The Day School and Reform Jewish Education, the Case Against a Reform Jewish Day School," *The Jewish Teacher*, 31:4, April 1963.
- Rosenmund, A., "Teachers Institute for Women—Yeshiva University," *Sheviley Hahinuch*, 21:2, Winter 1961, p. 90.
- Rotenberg, M., "The Jewish Progressive Day School," *Jewish Education*, 10:1, January 1938, p. 44.

- Rubin, Phillip, "Why Jewish Day Schools?" *Congress Weekly*, 25:14, September 8, 1958.
- Ruffman, Louis, Ed., "Trends in Elementary Education," *Congress Weekly*, 21:12, March 22, 1954.
- , "Concerning the Question of the All-Day School," *Sheviley Habinuch*, 13:1, Fall 1952, pp. 72-73.
- Saffir, Milton, "Adolescence and the Jewish Day School Movement," *The Jewish Parent*, December 1957, p. 7.
- Samuel, J. A., "Yeshiva or College," *The Jewish Parent*, April 1959, p. 12.
- Saphire, Shelley R., "The Talmudical Academy of Yeshiva University," *Jewish Education*, 20:1, Fall 1948, p. 40.
- Schaffler, Samuel, "The Schechter Day Schools," *Sheviley Habinuch*, 22:1, Fall 1961, p. 32.
- Scheaffer, Israel, "Hebrew Academy, Washington, D.C.," *Sheviley Habinuch*, 21:1, Fall 1961, p. 61.
- Schick, Marvin, "Yeshiva Graduates: Their Emergent Role," *The Jewish Observer*, 1:4, January 1964, p. 7.
- Schiff, Alvin I., "The Jewish Day School and the Jewish Community," *Jewish Education*, 33:1, Fall 1962.
- , "Student Government in the Jewish Day School," *The Principal*, 4:8, April 1959.
- , "Israel in the General Studies Program of the Jewish Day School," *The Principal*, 3:9, May 1958.
- Schoolman, A. P., "The Yeshivah and the Talmud Torah: An Evaluation," *Jewish Education*, 26:3, May 1945, p. 26.
- Schwartzman, Sylvan, "Who Wants Reform All-Day Schools?" *CCAR Journal*, April 1964.
- Segal, S. M., "Evaluation of the Jewish Day School," *Jewish Education*, 25:3, Winter 1954-1955, p. 46.
- Shereshevsky, Ezra, "Jewish Day School and Day School for Jewish Children," *Sheviley Habinuch*, 21:3, Spring 1961, p. 162.
- Shuchatowitz, Joseph L., "Day Schools and Talmud Torahs—A Comparison," *The Jewish Parent*, March 1956, p. 12.
- Shulman, M. I., "Yeshiva Etz Hayim: Hebrew Institute of Boro Park," *Jewish Education*, 20:1, Fall 1948, p. 47.
- Silver, David L., "Ten Years of Progress," *The Jewish Parent*, February 1954, p. 4.
- Soker, Y. S., "On Hebrew Education in Baltimore," *Sheviley Habinuch*, 1:5, February 1926.
- Spero, Shubert, "The Day School Changes Communities," *The Jewish Parent*, March 1961, p. 8.
- Spoerl, Dorothy T., "Bilingualism and the Hebrew Day School," *The Jewish Parent*, February 1955, p. 6.
- Steinbach, I. B., "Center Academy of Brooklyn Jewish Center," *Jewish Education*, 20:2, Spring 1949, p. 40.
- , "The Progressive Center Academy," *Jewish Education*, 26:3, May 1945, p. 9.
- Stone, Irving, "Our Case at Federation," *The Jewish Parent*, September 1961, p. 4.

- Sturm, Ephraim, "Parent-Education Programs," *The Jewish Parent*, September 1955, p. 12.
- Teitelbaum, Simcha, "A Principal Looks at the Day School," *The Jewish Parent*, 14:4, April 1963.
- Teitz, Pinchas M., "Evaluating Our Goals and Outcomes," *The Jewish Parent*, June 1958, p. 7.
- Telsner, David, "Ten Years of Zionist Torah Education in America," *Jewish Education*, 33:1, Fall 1962, p. 42.
- Toback, Ben Zion, "What Constitutes a Good Day School," *Sheviley Habinuch*, 24:1, Fall 1963.
- , "Yeshiva of Flatbush," *Sheviley Habinuch*, 21:4, Summer 1961, p. 246.
- Ury, Zalman F., "Day Schools and Synagogues—Together or Apart?" *The Jewish Parent*, June 1956, p. 6.
- , "Shall the Day School be Open to All?" *Jewish Life*, 25:6, August 1958, p. 19.
- Wohlgemuth, Isaiah, "Continuing Yeshiva Education into Adolescence," *The Jewish Parent*, June 1960, p. 4.
- Wiseman, S., "The Jewish People's Schools of Montreal," *Jewish Education*, 20:1, Fall 1948, p. 58.
- Zalefski, "The Yavneh Foundation School in Cincinnati," *Sheviley Habinuch*, 15:4, Summer 1954, pp. 275-276.

## SELECTED RECENT REFERENCES ON CHURCH-STATE-SCHOOL RELATIONS

- Beach, Fred F., and Will, Robert F., *The State and Nonpublic Schools*, Misc. No. 28, U.S. Office of Education, Washington: U.S. Government Printing Office, 1958.
- Blanchard, Paul, *Religion in the Schools: The Great Controversy*, Boston: Beacon, 1963.
- Blum, Virgil C.S.J., *Freedom of Choice in Education*, 2nd ed. New York: Macmillan, 1963.
- Boles, Donald E., *The Bible, Religion and the Public School*, 2nd ed. Ames: Iowa State University Press, 1963.
- Brickman, William W., and Lehrer, Stanley (eds.), *Religion, Government, and Education*, New York: Society for the Advancement of Education, 1961.
- Butts, R. Freeman, *The American Tradition in Religion and Education*, Boston: Beacon Press, 1950.
- Dierenfeld, Richard B., *Religion in American Public School*, Washington: Public Affairs Press, 1962.
- Drinan, Robert F., S.J., *Religion, the Courts and Public Policy*, New York: McGraw-Hill, 1963.
- Droyin, Brother Edmond G., F.I.C. (compiler). *The School Question:*

- A Bibliography on Church-State Relationships in American Education, 1949-1960*, Washington: Catholic University of America Press, 1963.
- Gabel, Richard J., *Public Funds for Church and Private Schools*, Ph.D. thesis, Catholic University of America, Toledo, Ohio: The Author, 1937.
- Healey, Robert M., *Jefferson and Religion in Public Education*, New Haven: Yale University Press, 1962.
- Kurland, Philip B., *Religion and the Law*, Chicago: University of Chicago Press, 1962.
- LaNoue, George R., *Public Funds for Parochial Schools?*, New York: National Council of the Churches of Christ in the U.S.A., 1963.
- , (editor), *A Bibliography of Doctoral Dissertations Undertaken in American and Canadian Universities (1940-1962) on Religion and Politics*, New York: National Council of Churches of Christian America, 1963.
- Lotz, Philip H., editor, *Orientation in Religious Education*, New York: Abingdon-Cokesbury, 1950.
- McGrath, John J. (ed.), *Church and State in American Law: Cases and Materials*, Milwaukee: Bruce, 1962.
- Manwaring, David, *Render unto Caesar: The Flag Salute Controversy*, Chicago: University of Chicago Press, 1962.
- Oaks, Dallin H., editor, *The Wall between Church and State*, Chicago: University of Chicago Press, 1963.
- Pfeffer, Leo, *Church, State, and Freedom*, Boston: Beacon Press, 1953.
- Powell, Theodore, *The School Bus Law*, Middletown: Wesleyan University Press, 1960.
- Stokes, Anson Phelps, *Church and State in the United States*, 3 vols., New York: Harper, 1950.
- Taylor, Marvin J., editor, *Religious Education*, New York: Abingdon Press, 1960.

## MISCELLANEOUS DOCUMENTS AND PERIODICALS

- The All Day School*, United Synagogue Commission on Jewish Education, February, 1958 (mimeographed).
- American Jewish Year Book*, Vol. 49, 1947-48; Vol. 57, 1956; Vol. 59, 1958. New York: American Jewish Committee and Jewish Publication Society of America.
- Cohen, Jack J., and others, *Statement on Day School Education*, United Synagogue of America, May 1958.
- Feldman, Estelle and Heckelman, Dvora, *Learning Experiences in the Jewish Foundation School*, Jewish Education Committee Press, 1964.
- Gribetz, Louis J., *Brief on Behalf of Yeshivas and Other Interested Parties in Opposition to the Contemplated Action of The Regents*, The University of the State of New York, The State Education Department, July 21, 1942, p. 31.

- The Hebrew Day School*, New York, Department of Education and Culture, The Jewish Agency, 1958.
- The Jewish Parents Magazine*, ed. Joseph Kaminetsky, published five times a year by The National Association of PTAs, since 1948.
- Kaminetsky, Joseph, ed., *Day Schools in the United States and Canada*, New York, Torah Umesorah, Annually, from 1950.
- , ed., *Monthly Report*, Torah Umesorah, Monthly from 1952.
- National Society for the Establishment of Jewish All-Day Schools: History, Objectives and Activities*, Torah Umesorah, 1948.
- The Principal*, published monthly by the Yeshiva English Principals Association (Jewish Education Committee of New York), from 1955.
- Our Private Elementary and Secondary Schools and Their Financial Support*, National Association of Manufacturers, New York, n.d.
- Proceedings*, National Conference on Yeshiva Education, 1959, Ferndale, New York, Torah Umesorah.
- Proceedings of the First Annual Conference of the National Council of Day School Principals*, Mizrahi National Education Committee.
- Rosenfeld, Leonard, *The New York Story: A Concise Memorandum Concerning the Day School Movement in New York City*, Jewish Education Committee, 1962.
- , *Report on the All-Day School Movement in New York City*, Jewish Education Committee, November 1964 (mimeographed).
- Scharfstein, Zevi, *Toldot Habinukh B'yisroel Ho-aharonim*, Vol. 2, Ogen Publishing Company, Histadruth Ivrit of America, New York, 1945.
- Schiff, Alvin I., *Focus on The Jewish Day School*, Jewish Education Committee, 1964.
- The Story of the Yeshiva High School*, New York, Inter-Yeshiva Student Council, 1951.
- Torah Umesorah—A Pioneering Educational Agency: Its Objectives, History and Program*, New York, Torah Umesorah, 1947.
- The Zionist Organization of America, Department of Education and Culture, *National Conference on Hebrew Education and Hebrew Day Schools*, November 17, 1957.



# INDEX\*

## A

- acculturation (*see* Americanization)
- achievement, educational
  - Jewish studies, 143-145
  - general studies, 145-149
- Ackerman, Walter, xii, 64n., 100n., 118n., 119n., 120n.
- Act (Legislative)
  - Act of May 26, 1942*, 7
  - Act of Congress*, June 7, 1897, 175, 267
  - Common School Act* (1795), 175, 266
  - Displaced Persons Act of 1948*, 7
  - Elementary and Secondary Education Act*, 18
  - Higher Educational Facilities Act*, 175, 269
  - National Defense Act* (1920), 267
  - National Defense Education Act of 1958* (section 305), 17, 17n., 128, 168, 175
  - National School Lunch Act* (1946), 16
- adjustment to America (*see* Americanization)
- administration (*see also* supervisory personnel)
  - centralization, 240, 241
  - financial, 241, 242
- admission policy (*see* enrollment policy)
- advanced placement programs (*see* general studies)
- affiliation of day schools (*see* auspices)
- afternoon Hebrew school (*see* supplementary Jewish schools)
- agencies for Jewish Day Schools, 59-64, 190, 232 (*see also* Jewish Education Committee of New York (Department of Yeshivoh), National Council of Beth Jacob Schools, National Council for Torah Education, Torah Umesorah, United Lubavitcher Yeshivoh, United Synagogue of America)
- Agudath Israel of America, 182, 183n.
- Akiba Day School (Chicago), 224
- Akiva Hebrew Academy (Philadelphia), 224
- Alaska, 176
  - Alaska Supreme Court, 269
- Albany (N.Y.), 7n., 26
- Alberta (Canada), 71
- Albert Einstein College of Medicine, 57
- alumni of day schools, 153
- America
  - changing conditions, 5-19, 78, 79
- American Revolution, 21, 22, 24, 244
- American Association for Jewish Education, xii, 8n., 28n., 72n., 73, 93n., 98n., 100n., 132n., 144n., 161, 161n., 162n., 171n., 172n., 193n., 207n., 218, 220n., 221n., 222, 222n., 235n.
- Joint personal committee, 162n.
- Department of Information and Research, 172n.
- American Council for Judaism, 204, 205
- American education, 15
  - and religious training, 124-126
  - and the Jewish day school, 132-140 (*see also* public schools)
- American Israelite, 204
- Americanization, 3, 10, 205
  - acculturation, 3, 4, 8, 19, 246
  - adjustment to America, 3-5, 19, 35
- American Jewish Chronicle*, 204n.
- American Jewish Committee, 6n., 11, 11n., 126, 158, 158n., 224n.
- American Jewish community and the day school, 11
  - communal support, 219-222
  - current criticism, 208-210
  - early Jewish opposition, 203, 204
  - extremist opposition, 204, 205
  - federation aid, 222-226
- American Jewish Congress, 11, 83
  - Jewish Affairs Committee, 11
- American Jewish Historical Quarterly*, 31
- American Jewish Public Relations Society, 14
- American Jewish World, The* (Minneapolis), 230n.
- American Jewish Yearbook*, xxv, 25
- American Society of Landscape Architects, 53
- American Zionist Council, 14
- Andron, Samuel Isaac, 45
- Anshe Chesed, Congregation (N.Y.C.), 22
- Anshe Emeth, Congregation (Albany), 26
- Anshe Sholom, Congregation (Boston), 26
- Arie Crown Day School (Chicago), 224
- Arverne (N.Y.), 44
- Ashkenazic pronunciation, 109
- assimilation, 12, 130, 249, 256 (*see also* Americanization)
- Associated Hebrew Day Schools (Toronto), 225

\* Names of schools whose locations are not listed are in New York City.

Association of Jewish Community Relations Workers, 13  
 Atlantic City (N.J.), 13, 72n., 166n., 221n.  
 attitude towards Jewish values, 111, 149, 151, 264  
 Audio-Visual Center, Yeshiva University, 57  
 auspices, 39-41, 100  
   affiliation, 100, 102  
 Axelrod, Herman, xiii, 197n., 198n.

## B

Baltimore (Md.), 25, 37, 41, 42, 53, 68, 149, 186, 236, 237, 238  
*Barden Bill*, 268  
 Bar Mitzvah celebrations, 4  
 Baron de Hirsch Hebrew Day School (Montreal), 36  
 Baumol, Joseph, 41  
 Belkin, Samuel, 57  
 Belle Harbor (N.Y.), 94, 118n.  
 Benathen, Morris, 239  
 Benderly, Samson, 205, 206, 206n.  
 Bensonhurst (Brooklyn), 61  
*Benton Bill*, 175, 266  
 Berger, Zvi Herbert, xiii  
 Berkson, Isaac, 161, 162n., 221, 221n.  
 Berlin, Chaim, 46  
 Berlin, Naphtali Zevi Judah (Netziv), 32  
 Berman, Herbert, 182n.  
 Bernard Revel Graduate School, Yeshiva University, 45  
 Beth El Day School, 94, 118n.  
 Beth Hayeled School, 43  
 Beth Jacob Hebrew School, 61  
 Beth Jacob of Brooklyn, 147  
 Beth Jacob of East Side, 93, 121, 147, 238  
 Beth Jacob of Williamsburgh, 62, 93  
 Beth Jacob schools, 61, 62, 64, 87, 93, 121 (*see also* National Council of Beth Jacob Schools)  
 Beth Jacob Schools (Philadelphia), 224  
 Beth Jacob Teachers' Seminary, 238  
 Beth Midrash Elyon (Spring Valley, N.Y.), 238  
 Beth Midrash Govohah (Lakewood, N.J.), 238  
 Beth Rachel, 61  
 Beth Rivka School, 59  
 Beth Sarah, 61  
 Beth Sholom, Congregation (Lawrence, N.Y.), 52  
 Bethpage (N.Y.), 80n.  
 bi-cultural day school, 44, 87, 108  
 Birch, Jack W., 201n.  
*Blaine Amendment* to the Constitution, 267  
*Blair Bills* for Federal aid, 267  
 Blumenfeld, Samuel, 162n., 163n.  
 B'nai B'rith, 10, 24  
 B'nai Jeshurun Congregation, 22, 27  
   Educational Institute, 23  
 boards of education (of Jewish Day Schools), 78, 120, 125, 130, 248  
 Boro Park (Brooklyn), 39, 41, 52, 89  
 Boston (Mass.), 26, 51, 53, 60, 68, 236  
   Boston Public Latin School, 156  
 boys' schools, 42, 55, 98, 108, 109, 202, 247  
 branch schools, 60, 74, 83, 236, 237, 249  
 Brandeis School (Lawrence, N.Y.), 44  
 Braverman, Joel, 42  
 Breunig, Marjorie, 155n.  
 Brewer, Justice David J., 267  
 Brickman, William, xii, 124, 124n., 126, 126n., 127n., 144n., 160n., 179n., 265n.  
 Bridgeport (Conn.), 60  
 British Columbia (Canada), 68, 71  
 Bronx (N.Y.), 44, 59, 61  
   Bronx High School of Science, 156  
   East Bronx, 39, 53  
 Brookline (Mass.), 51  
 Brooklyn (N.Y.), 39, 41, 44, 45, 52, 57, 59, 61, 77, 94, 132n., 146n., 237  
 Brownsville (N.Y.), 39, 45, 53, 237  
 Bruner, Jerome, 139, 139n.

budget (*see* finances)

Buffalo (N.Y.), 60, 72n.  
 bureaus of Jewish education, 102, 206, 207, 219, 224, 225, 225n., 254, 258  
 Bureau of Jewish Education of the Jewish Federation Council of Greater Los Angeles, 103  
 Bürger-und Realschule (Frankfort, Germany), 33

## C

California, 71, 103, 217, 224  
 camp, 16, 45, 194  
 Camp Deal, 45  
 Canada, 35, 36, 36n., 54, 55, 61, 63, 64, 67-69, 75, 81, 83, 92, 94-97, 99, 120, 121n., 130, 130n., 163, 225, 246, 247, 259  
   Royal Commission of Inquiry on Education, 36n., 121n., 130n.  
 Canadian Jewish Congress, 36n., 120, 121n., 129, 130n.  
 Cantorial Training Institute, Yeshiva University, 57  
 Cathedral High School (Springfield, Mass.), 17n.  
 Catholic Indian Missions, bureau of, 267  
 Center Academy of the Brooklyn Jewish Center, 43  
 Center School of the Jewish Center of the West Side, 43  
 central agencies for Jewish education (*see* agencies for Jewish Day Schools, bureaus of Jewish education)  
 Central Conference of American Rabbis, 210, 212, 212n., 216n.  
*CCAR Journal* (magazine), 217n., 218n.  
 Central High School of Philadelphia, 156  
 Central Lubavitcher Yeshivah, 59, 60 (*see also* Lubavitch)  
 Century of Growth and Decline, 20-27, 244  
 Chanover, Hyman, xii  
 Chattanooga (Tenn.), 233  
 Chicago (Ill.), 25, 26, 53, 68, 176n., 214, 224, 233, 261  
 Chicago Sinai Congregation, 26  
 "child benefit" programs, 174, 178, 180, 268  
 Chofetz Chaim Day School (Cincinnati, Ohio), 224  
 Chofetz Chaim Rabbinical Seminary of America, 238  
 church and state, 16, 124, 174-178, 180, 215, 222, 247, 265, 268  
 Church of the Holy Trinity v. U.S., 125, 267  
 church-related schools, 18, 120, 125, 173, 175  
 Churgin, Pinkhos, 233  
 Cincinnati (Ohio), 26, 207n., 212n.  
   Community Hebrew School, 224  
 City College of New York, 31, 161  
 civic rights, 257  
 Civil War, 24, 244  
 Cleveland (Ohio), 68, 186, 224, 225, 225n., 238  
   Welfare Fund, 25n.  
*Cochran v. Louisiana*, 178, 268  
 co-education  
   co-ed day school, 42, 43, 54, 55, 64, 87, 98, 108, 109, 198, 245, 247  
 Cohen, Jack J., 62n., 98n.  
 Colonial Times, 20, 21, 124, 244  
 Colorado, 71  
 Columbia, District of, 17n., 49, 67, 70, 71, 127n., 183n., 211n., 217  
 Columbian College (*see* George Washington University)  
*Commentary* (magazine), 132n., 135, 195  
 Commission of Jewish Education (*see* Union of American Hebrew Congregations, United Synagogue of America)  
*Common School Act*, 175, 266  
 communal, Jewish agencies, 10  
   concern for Jewish education, 12, 19  
   responsibility for Jewish education, 41, 42, 219, 220, 222, 226, 255, 256

communal (*Cont.*)  
 support of Jewish education, 27, 34, 35, 39,  
 170, 207, 219, 222, 224-226, 253  
 effect of Jewish education on, 158, 161  
 (*see also* federation and welfare funds)  
 communal day school, 41, 78, 87, 128, 221, 222,  
 239, 247  
 Community Service Division, Yeshiva University,  
 57  
*Compulsory Education Law*, 228  
 congregational (afternoon) school (*see* supple-  
 mentary Jewish education)  
 congregational day schools, 22, 27, 41, 46, 98,  
 100, 193, 247  
 Congress of the Confederation, 125, 265  
 Connecticut, 70, 71  
   Connecticut Supreme Court of Errors, 269  
 consciousness of kind, 212  
 Conservative, 78, 87, 88, 103, 108, 118, 153, 193,  
 233, 259  
   day schools, 64, 90, 91, 106, 118, 152, 245,  
   247  
   movement, 44, 62, 63, 81, 90, 131, 191, 193  
   *Conservative Judaism* (magazine), 159  
   (*see also* United Synagogue of America)  
 coordination of studies (*see* integration)  
 correlation of studies (*see* integration)  
 Council of Jewish Federations and Welfare Funds,  
 12, 13, 19, 165n., 216, 217, 224  
 Crown Heights (Brooklyn, N.Y.), 39, 89  
 cultural pluralism (*see* pluralism)  
 curriculum, 21, 31, 34, 40-42, 106, 108, 110-118,  
 118n., 119, 120, 130, 133, 139, 154, 190,  
 194, 196-199, 206, 216, 221, 239, 240, 248,  
 256, 260, 262  
   curriculum outlines, 111-121  
     general studies, 15, 120, 121  
     Hebraic day school, 111-115  
     Liberal day school, 118-120  
     Talmudic yeshivah, 115-118  
   curricular objectives, 89-91, 106-108, 120  
   dual program, 30, 32, 33, 139, 140, 154-157,  
   201, 245 (*see also* program)  
   extra-curricular activities, 161, 194, 240

D

Dallas (Tex.), 12, 217, 231  
 Danbury Baptist Association, 266  
*Day Schools in the United States and Canada*  
 (Torah Umesorah), xxv  
 Dayton (Ohio), 231  
 Decker, George C., 17n.  
 deculturation, 4, 5, 8, 19, 246  
 democracy, 4, 90, 107, 131, 132, 178, 179  
   and Jewish life, 4, 5  
   democratic experience, 133, 223, 265  
   democratic society, 134, 136, 220, 221  
 demography, 5  
   demographic changes, 46, 237  
 denominational schools, 21, 128, 244, 266, 267  
 departmentalization, 97  
 Detroit (Mich.), 68, 124n., 224, 236  
 diaspora, 254, 255, 261  
 Dinin, Samuel, 159n., 160n.  
*Displaced Persons Act of 1948*, 7  
 Dodds, Harold W., 127n.  
 Dorchester (Mass.), 37, 51  
*Doremus v. Board of Education*, 125, 268  
 Dorothy Gordon Youth Forum, 156  
 double taxation, 176  
 dual-employment of teachers, 162  
 dual-principal schools, 240, 241  
 dual program (*see* curriculum)  
 Duker, Abraham, 4n.  
 Dushkin, Alexander, xxv, 8n., 9n., 30n., 35n.,  
 81n., 93n., 102n., 129n., 144n., 149n.,  
 163n., 164n., 165n., 179, 196n., 220n.,  
 221, 221n., 226n.

## E

East Midwood Jewish Center, 43  
 East New York (Brooklyn), 39, 46, 237  
 East Side (New York City), 44, 51-53, 59, 238  
 economy  
   effect on Jewish life, 5, 6  
   prosperity, 5, 6, 19, 78, 79  
 Edmonton (Alberta, Canada)  
   Edmonton Hebrew Day School, 225  
 education, general  
   materials, 192  
   philosophy, 139  
   seminars, 190  
   standards, 78  
   (*see also* public schools)  
 Education Press Association, 154  
 Ehrenfeld, Samuel, 51, 52  
 Eisenberg, Azriel, xii, 165, 166n.  
 Elazar, Albert, 224  
*Elementary and Secondary Education Act of*  
*1965*, 183, 232  
 Elizabeth (N.J.), 68  
 Emergence of Modern American Yeshivah, 37-47,  
 245  
*Engel v. Vitale*, 125, 269  
 Engelman, Uriah Z., xii, xxv, 8n., 9n., 28n., 72n.,  
 93n., 98n., 100n., 102n., 129n., 144n.,  
 149n., 163n., 164n., 165n., 171n., 172n.,  
 193n., 196n., 207n., 220n., 221n., 225n.,  
 226n., 235n.  
 enrollment (day school), 48, 50, 56, 164, 246  
   comparative, 48, 55  
   composition of, 98, 100  
   decrease in, 46, 56, 59, 235  
   early admission, 164, 165, 200, 201  
   increase in, 38, 48, 50, 53, 55, 56, 70, 71, 164,  
   169, 210, 235, 236  
   lack of, 41, 43  
   policy, 80, 97, 98  
   school size, 37, 39, 42, 93-95  
   entrance age (*see* enrollment policy)  
 Era of Great Expansion, 20, 46, 48-65, 169, 235,  
 245, 246  
 Essex County (N.J.), 68  
 Esther Schonfeld High School, 93, 121, 147,  
 238 (*see also* Beth Jacob of East Side)  
 Ettlinger, Jacob, 33  
 Etz Chaim School (Toronto), 225, 236  
 Etz Chaim Talmudical Academy (*see* Yeshivath  
 Etz Chaim)  
 European tragedy (Nazi holocaust), 8, 76, 77,  
 89, 246, 263  
 evening schools, 127  
*Everson v. Board of Education*, 174, 268, 269  
 extra-curricular activities, 161, 194, 240  
 Ezra Academy, 239

## F

Far Rockaway (N.Y.), 52, 54, 94, 200, 237  
 Federal aid, 16, 173-183, 183n., 211, 222, 226,  
 232, 266, 267, 268  
 Federal government (*see* United States)  
 Federation of European Yeshivoh, 100  
 Federation of Jewish Agencies of Philadelphia,  
 224  
 Federation of Jewish Philanthropies of New York,  
 219, 223, 226  
 federations and welfare funds, 11, 12, 24, 108,  
 144, 144n., 166, 178, 180, 182, 183, 220-  
 226, 249, 254, 258, 259  
 Felsenthal, Bernard, 26  
 Ferkauf Graduate School of Education, Yeshiva  
 University, 57, 58, 153n., 186, 187  
 Ferndale (N.Y.), 194n.  
 finances, 39, 43, 169-183, 192, 220, 222, 226, 241,  
 242  
   budgetary problems, 38, 169-173, 182, 188

*First Amendment (to Constitution)*, 174, 265, 266  
 Flatbush (Brooklyn), 39, 146n.  
 Florida, 70  
   Dade County Circuit Court, 269  
 Ford Foundation, 58  
 Foreign Languages in Elementary Schools (FLES),  
   154, 155, 155n., 156n.  
 foundation schools, 63, 87, 88, 91, 118  
 Fox, Marvin, 135, 136, 136n., 137, 137n., 138n.,  
   169n.  
 Frankel, Theodore, 195n.  
 Frankfort (Germany), 33  
 French University of St. Louis, 266  
 Friedlander, Israel, 206, 207n.

## G

Gamoran, Emanuel, 35n., 212, 212n., 213n.  
 Gandz, Solomon, 203  
 Gary (Indiana), 267  
 general studies, 30, 31, 42, 97, 109, 120-122, 130,  
   133, 139, 144, 145, 148, 151, 185, 196, 197,  
   239-241, 248, 249, 257, 261, 264 (*see also*  
   secular studies)  
 Geneva (Switzerland), 14  
 Georgia, 70, 71  
 George Washington University, 175, 266  
 Georgetown University, 175, 266  
 Gesell, Arnold, 155  
 Gesell Institute of Child Development, 155  
 Giddings, Franklin H., 212  
 gifted children, 17  
 girls' schools, 42, 46, 54, 61, 64, 87, 98, 108, 202,  
   245, 247  
 Gittler, Joseph, xiii  
 Glasner, Samuel, 214n.  
 Gold, Zev, 76  
 Goldfein, Ben, 230n.  
 Golevsky, David, 135n.  
 Goodside, Samuel, 196n.  
 Gordon, Charles, 7n.  
 Gourary S., 59n.  
 Graduate School of Education, Yeshiva University  
   (*See* Ferkauf Graduate School of Educa-  
   tion)  
 Grand, Samuel, xii  
 Grant, Ulysses S., 266  
 Great Neck (N.Y.), 241n.  
 Greenberg, Harold, xiii  
 Greenberg, Simon, 131, 131n.  
 Greenstone, Julius, 25n., 26n.  
 Gribetz, Louis J., 228n.  
 Grinstein, Hyman B., xiii, 21n., 22n., 22, 23n.,  
   24, 24n., 27, 27n.  
 Gross, Morris, 201n., 242n.  
 growth of Jewish Day Schools  
   enrollment, 23, 37, 38, 44, 50, 55, 65-75, 83,  
   160, 161, 164, 169, 170, 201, 210, 235,  
   236, 246-249, 261, 264  
   comparative, 48, 55, 70  
   facilities, 50-53  
   geographic, 48, 49, 54, 66-72  
   interruptions in, 72  
   number of schools, 48, 164  
   patterns of, 38  
   reasons for, 19, 56, 74-83, 246  
   suburban, 53, 54  
 Grunenbaum, L. H., 195n.

## H

Hadassah, 14  
 Hakohen, Israel Meir (*see* Hofetz Chaim)  
 Hallowitz, George, 106n., 245n.  
 Harris, Zevi, 62n.  
 Harry Fischel School for Higher Jewish Studies,  
   Yeshiva University, 57  
 Harvard University, 139

*Hasidim*, 60, 77, 209  
 Hasidic schools, 51, 60, 64, 77, 87-89, 91, 98,  
   100, 103, 106, 106n., 108, 200, 240n., 247,  
   248, 262  
*hazzan*, 26, 27  
 Hebraic day schools, 9, 15, 40, 42, 46, 64, 74,  
   75, 80, 87, 91, 97, 98, 103, 106, 111, 111n.,  
   166, 186, 198, 199, 240, 245, 247  
 Hebrew  
   culture, 8, 9  
   language, 8, 21, 40, 45, 75, 76, 90, 109-119,  
   187, 262, 264  
   studies (*see* Jewish studies)  
 Hebrew Academy of Cleveland, 51, 224, 225n.  
 Hebrew Academy of Essex County, 224  
 Hebrew Academy of Greater Miami, 17, 51  
 Hebrew Academy of Nassau County, 18, 54  
 Hebrew Academy of Washington, D.C., 111n.  
 Hebrew College of the Yeshiva of Flatbush, 238  
 Hebrew Day School of Winnipeg, 236  
 Hebrew Education Society (Philadelphia), 25  
   school, 25  
 Hebrew Free School, 23  
   Association, 21, 23  
 Hebrew Institute of Boro Park, 40, 75 (*see also*  
   Yeshiva Etz Chaim)  
 Hebrew Institute of Long Island, 44, 94, 147  
 Hebrew Parochial School of Baltimore, 41 (*see*  
   also Talmudic Academy of Baltimore)  
 Hebrew Union College—Jewish Institute of Reli-  
   gion, 211  
 Hebrew University, 179  
 Hertz, Richard C., 25n., 26n.  
*Higher Education Facilities Act*, 175, 269  
 higher Jewish learning, 47, 237, 238  
 high schools (*see* secondary education)  
 High School of Music and Art (N.Y.), 156  
 Hillel Academy (Milwaukee, Wis.), 224  
 Hillel Academy (Swampscott, Mass.), 224  
 Hillel School (Lawrence, N.Y.), 52, 53  
 Hillel School (Los Angeles, Calif.), 224  
 Himmelfarb, Milton, 132n., 135n.  
 Hirsch, Samson Raphael, 33  
 Hofetz Chaim (Rabbi Israel Meir Hakohen of  
   Radun), 41  
 home and day school, 150, 194, 195, 196, 222,  
   243, 248, 255 (*see also* parents)  
 horizontal organization (*see* organization)  
 Horowitz, C. Morris, 171n., 221n.  
*humash*-centered schools, 42, 109  
 Hutner, Isaac, 46

## I

Ilg, Frances L., 155  
 Illinois, 71, 224  
 immigration, 6, 7, 7n., 8, 19, 26, 28, 35, 77,  
   245, 246  
   immigrants, 4, 23, 24, 29, 30, 35, 40, 51, 61,  
   74, 77, 245  
   laws, 7  
 Indiana, 267  
 integration of study program, 30, 43, 46, 90, 121,  
   122, 123, 130, 131, 196, 197, 245, 260, 261  
 inter-congregational day school, 100  
 inter-school cooperation, 189, 190  
 Inter-Yeshiva Student Council, 81  
 Isaacs, Samuel M., 22, 26, 27  
 Israel, State of, 8, 9, 19, 77, 90, 107, 108, 110,  
   112, 113, 120, 145, 150, 179, 187, 205, 246,  
   255, 261, 263, 265  
   Israel Bonds office, 81  
   Israel-centered schools, 15, 42, 75  
 Israel Chipkin School, 43  
 Ivriah Women's Organization of New York, 43

## J

Javits, Jacob, 82  
 Jefferson, Thomas, 266

Jerusalem, 14, 179, 254, 154n.  
 Jewish Academy of Chicago, 224  
 Jewish Agency, xiii, 15, 15n., 187, 218  
   Department of Education and Culture, xiii, 15, 218  
   Department of Torah and Culture, 15  
 Jewish Center, The (N.Y.C.), 52, 74  
*Jewish Communal Register of New York, The*, xxv, 31, 32n., 34, 34n.  
 Jewish Community Council of Philadelphia, 165  
 Jewish community councils, 11, 12  
*Jewish Education* (quarterly), xxvi, 25, 35, 39, 40, 43, 59, 61, 81, 88, 97, 129, 134, 166, 206, 242  
 Jewish Education Committee of New York, xii, xiii, 4n., 13, 16, 16n., 73, 74, 87n., 98n., 100n., 102, 143n., 144, 146n., 164n., 165, 170, 171n., 172n., 179, 186, 187, 190, 191, 199n., 207, 218, 223, 223n., 226, 228, 229, 229n., 230, 232, 234, 236n., 239, 241, 242, 243, 264n.  
*Bulletin*, xxv, 87n., 236n.  
 Department of Yeshivoth, xii, 16, 102, 146n., 170, 186, 187, 190, 191, 229, 230, 232, 234, 241, 242, 264  
 Jewish Orientation Training Seminar, 13  
 Parent Education Department, 243  
 Psychological Services, 199n., 242  
 Yeshiva Services Department, 16  
 Jewish Education in the United States (*see* National Study)  
*Jewish Education* (quarterly), 158, 159  
*Jewish education profession* (*see* teachers)  
*Jewish Education Register and Directory* (American Association for Jewish Education), xxv, 98n.  
*Jewish Exponent, The* (Philadelphia), 179n., 180n., 181n., 224n.  
 Jewish Federations (*see* federations and welfare funds)  
 Jewish Folk Schools, 61  
*Jewish Life* (bi-weekly), 159n., 160n.  
 Jewish National Fund, 108  
 Jewish National Workers Alliance, 61  
*Jewish Parent, The* (magazine, Torah Umesorah), 80n., 136n., 137n., 138n., 159n., 169n., 197n., 201n., 243  
 Jewish People's School of Montreal, 38, 53, 61, 237  
 Jewish Peretz Schools (Montreal), 61  
 Jewish service agencies, 13, 19  
*Jewish Social Studies*, 199n.  
*Jewish Spectator* (magazine), 152n., 153n., 209  
*Jewish State, The* (*see* Israel)  
 Jewish studies, 21, 32, 40, 43-45, 106, 109-111, 118, 121, 122, 133, 143, 145, 149, 153, 162, 178, 196, 206, 209, 223, 231, 239, 244, 248, 249, 261, 264  
*Jewish Teacher* (magazine, Union of American Hebrew Congregations), 159  
 Jewish Welfare Fund (*see* federations and welfare funds)  
 Johnson, Lyndon B., 7  
 Joint Commission on Jewish Education (*see* United Synagogue of America)  
 Joseph Goldin High School, 45, 58  
 Joseph, Jacob, 45  
 Joseph Shapiro Teacher's Institute, 186  
 Jung, Leo, xii  
 Junior High School (*see* secondary education, Ezra Academy)

## K

Kallen, Horace, 220, 221n.  
 Kaminetsky, Joseph, xii, xxvi, 88n., 102n., 131, 131n., 166n., 205, 231, 231n.  
 Kansas, 231  
 Kaplan, Mordecai M., 43

Katz, Label, 10, 11  
 Kaufman, Jay, 214, 215  
 Kehillah, New York, 31, 32n.  
   Bureau of Education, 206  
 Kehillah Ansche Maariv Congregation of Chicago, 25, 26  
 Kentucky, 71  
 Kindergarten, 38, 40, 54, 80, 97, 150, 151, 155, 170, 255  
 Kinnereth Day School, 61  
   Kinnereth Beth, 61  
 Klapperman, Gilbert, 30n., 31n., 33n., 203n., 204n.  
 Klein, Joseph, 218n.  
*kolleim*, 238  
 Kotler, Aaron, 238

## L

Labor Zionist movement, 14, 81, 261  
 Labor Zionist Organization of America, 260, 261  
 Lakewood (N.J.), 238  
 language of instruction, 109-111  
*ivrit d'anglit*, 89  
*ivrit d'idit*, 89  
*ivrit b'ivrit*, 40, 75, 76, 89, 109-111  
   advantages of, 110, 111  
   opposition to, 111  
 Lawrence (N.Y.), 52  
 leadership of day schools  
   apathy of lay leaders and educators, 41, 42  
   devotion of lay leaders and educators, 14, 165, 166, 232  
 Leeser, Isaac, 23  
 Levine, Howard, 33n.  
 Levinson, Boris M., 199n.  
 Lewisohn, Ludwig, 82, 128, 128n.  
 liberal schools (*see* conservative)  
 Lilienthal, Max, 22, 23, 27n.  
 Lipsig, Carrie, 16n.  
 Lithuania, 32, 41  
 Long Beach (N.Y.), 215  
 Long Island (N.Y.), 18, 54, 80, 80n., 215, 237  
*Long Island Press*, 18  
 Lookstein, Joseph, 42, 43n., 132, 132n., 133n., 233  
 Lord's Prayer, 125, 268, 269  
 Loretan, Joseph, 156  
 Los Angeles, 12, 12n., 58, 68, 103, 103n., 224, 233  
   Jewish Federation Council, 12, 12n., 103  
 Louisiana, 71  
 Lubavitch, 60, 77, 80, 81  
   Lubavitcher Chabad High School, 60  
   Lubavitcher Rebbe (*see* Schneersohn, Joseph L. and Schneersohn, Menachem M.)  
   Lubavitcher Yeshivot (*see* United Lubavitcher Yeshivoth)  
   Pidyon Shevuim Fund, 60  
 Lyon, Robert, 23  
 Lyons, J. J., 23

## Mc

McCarran-Walter Act (Immigration and Nationality Act), 7  
 McCollum v. Board of Education, 125, 268  
 McGrath, Earl, 155  
 McReynolds, James C., 267, 268

## M

Maimonides School (Brookline, Mass.), 44, 51, 236  
 Maimonides School for Retarded Children, 133, 200  
 Maine, 70, 71, 217, 233  
 Manhattan, 39, 42-45, 52, 58, 59  
 Manhattan Day School, xiii, 52  
 Mannheim (Germany), 33  
 Manitoba (Canada), 68, 71  
 Margolis, Isidore, xii, 232, 233n.  
 Marshall, Louis, 126, 203, 268

- Maryland, 37, 70, 71, 125, 269  
 Massachusetts, 17n., 37, 44, 70, 71, 224, 232  
 Matisdorfer Rav (*see* Ehrenfeld, Samuel)  
*melamed tinokot* (*see* teachers)  
 melting pot, 9-11, 19 (*see also* pluralism)  
 Memphis (Tenn.), 232  
 Mendlowitz, Shraga Faivel, 40, 41, 76  
 Mesivta (*see* secondary education)  
 Mesivta Chaim Berlin, 46, 53, 57, 147, 238  
 Mesivta of Boro Park, 147  
 Mesivta Tifereth Jerusalem, 39, 147, 238  
 Metropolitan New York Commission on Talmud Torah Education, 239  
 Meyer v. Nebraska, 126, 267  
 Miami, xiii, 51, 68  
     Bureau of Jewish Education, xiii  
 Michigan, 7, 124n., 224  
 Mid-Island Hebrew Day School (Bethpage, N.Y.), 80n.  
 Miller, Benjamin, xiii  
 Milwaukee (Wis.), 224  
 Minneapolis (Minn.), 230  
 Minnesota, 71, 217, 230  
 Mirror Yeshiva, 147  
 Missionary schools, 174  
 Missouri, 71, 266  
 Mizrahi, 33, 44, 76, 259  
     Mizrahi-Hapoel Hamizrachi, 14, 258  
     Mizrahi Teachers Institute, 44  
     (*see also* National Council for Torah Education, Religious Zionists of America)  
 Modern Language Association, 155n.  
 monitorial system, 23  
 Montreal, 35, 36, 36n., 37, 38, 53, 60, 61, 68, 121n., 130n., 237  
     Montreal Neurological Institute, 155  
     Protestant School Board of Greater Montreal, 36  
     Protestant schools in Montreal, 120, 121  
 moral education, 137, 138
- N
- Nardi, Noah, 35n., 43n., 129n.  
 Nassau County (N.Y.), 18, 54, 132n.  
 National Association of Day School Administrators, 190, 258  
 National Association of Hebrew Day School PTAs, 243, 257, 258  
 National Association of Jewish Center Workers, 13  
 National Association of Manufacturers, 170n.  
 National Association of Temple Educators, 210, 214n., 217n.  
 National Community Relations Advisory Council, 183n.  
 National Conference of Jewish Communal Service, 13, 14  
 National Conference of Yeshivah Principals, 190, 257  
 National Conference on Day School (Yeshivah) Education, 189n., 194n., 198, 198n., 240n., 259, 260  
 National Council for Jewish Education, 13, 143, 162n., 165, 166, 166n., 179, 221n., 253  
 National Council for Torah Education, xii, 15, 80, 100, 102, 186, 190, 232, 233n., 234, 258  
 National Council of Beth Jacob Schools, 62, 100 (*see also* Beth Jacob schools)  
 National Council of Jewish Women, 154n.  
 national-cultural schools (*see* national-secular schools)  
 National Defense Act (1920), 267  
 National Defense Education Act (Section 305), 17, 17n., 128, 168, 175  
*National Jewish Monthly* (B'nai B'rith), 159  
*National Jewish Post*, 204  
 national merit awards, 147-149  
 National Planning Conference (for Hebrew day school leaders), 19, 191n., 192n., 256-258  
 National School Lunch Act of 1946, 16
- national-secular day schools, 46, 60, 61, 87, 88, 90, 91, 245, 247, 248  
 National Society for Hebrew Day Schools (*see* Torah Umesorah)  
*National Study of Jewish Education*, 7, 8n., 9, 102, 129, 143, 144, 149, 160, 163, 164, 219, 226  
 Nazi holocaust (*see* European tragedy)  
 Nebraska, 71, 231  
 Ner Israel Rabbinical Seminary, 186, 238  
 New Haven (Conn.), 60  
 New Jersey, 37, 44, 68, 70, 224, 238  
 New York City, 8n., 11n., 16, 20, 22-25, 28, 30-39, 45, 48, 49, 52-56, 59, 60, 62, 64, 66-68, 72, 75, 77, 78n., 83, 87n., 89, 93, 93n., 94, 97, 98, 100, 109, 120-124, 128n., 129n., 131n., 132n., 133, 140, 143, 143n., 147-150, 150n., 155n., 156, 162n., 164, 169-173, 175, 186, 189, 191-193, 201n., 202, 207n., 209, 211n., 220-223, 226, 230, 232, 236-239, 241-243, 246, 247, 266, 268  
     Board of Education, 31, 46, 229  
     Building Department, 229  
     Department of Health, 229, 229n.  
     Federation of Jewish Philanthropies, 219, 223, 226  
     Fire Department, 229  
     Greater New York, 16, 50, 53, 55, 67-70, 73, 75, 81, 87n., 93, 94, 96, 98, 100, 102, 109, 121, 132, 144n., 146, 164, 165, 170, 171, 171n., 191, 223, 225, 229, 232, 236, 241, 242  
     New York Federation of Reform Synagogues, 215, 216n.  
     New York High School of Performing Arts, 156  
     New York State, 16, 18, 44, 52, 70, 71, 118n., 146n., 148, 175, 200, 227, 266, 269  
         Board of Regents, 18, 45, 57, 60, 227, 228  
         Court of Appeals, 266  
         Department of Education, 45, 60, 228n., 229  
         Regents Prayer, 125, 269  
         scholarship examinations, 146, 146n.  
         State Education Law, 231  
     New York Talmud Torah and Hebrew Institute, 22, 26, 27  
*New York Times*, 11n., 53n., 211n., 214, 214n., 215, 215n.  
 New York University, 88n., 135n., 196n.  
 Newark (N.J.), 68, 224  
 Newman, Louis I., 78n.  
 non-public schools (*see* private schools)  
 North Suburban Day School (Chicago), 224  
 Northwest Ordinance, 125, 265  
 Nulman, Louis, 35n., 80n., 87, 87n., 104n., 201n.  
 nursery school, 155
- O
- Ohab Zedek, Congregation, 52  
 Ohio, 21, 224, 231  
     Ohio State University, 135  
 Oles, Arthur, 218n.  
 Ontario, 37, 71  
 Oregon, 71, 126, 267  
 organization of study program, 121-123  
     horizontal, 97  
     vertical, 95-97  
 Orlofsky, Sydney C., 180n., 181n.  
 Orthodox, 76, 78, 87, 91, 97, 103, 104, 134, 152, 153, 161, 177, 179, 192, 193, 214, 215, 221, 233, 246, 247, 256  
 Ottawa (Canada), 225  
 Ottawa Talmud Torah, 225  
 Otwock (Poland), 60
- P
- parallel classes, 96, 199  
 parallel programming, 121-123, 196  
     advantages, 122  
     disadvantages, 122, 123

parents, 14, 24, 39, 42, 76, 78, 79, 105, 126, 150, 165, 170, 172, 174, 178, 222, 238, 243, 257, 259, 264n.

parent-education programs, 218

parent-teacher associations, 151, 196, 242, 243

parental attitudes, 79, 80, 134, 146

religious orientation of, 103, 104, 107

parochial school, 18, 25, 26, 32, 34, 41, 50, 124, 126, 128, 129, 132, 174-179, 182, 204, 206, 211, 216, 222-227, 229, 268, 269

Penfield, Wilder, 155

Penn, Ascher, 150n.

Pennsylvania, 35n., 70, 71, 87n., 125, 224, 269

personality development, 106, 107, 242

personnel, 173, 184, 185-188, 191, 192, 248, 256

Philadelphia, 13, 21n., 25, 68, 165n., 179n., 180n., 203n., 224, 224n., 236, 244, 268

Federal district court, 268

Federation of Jewish Agencies, 224

Jewish Community Council, 155

phonic reading, 108, 110

phonetics, 115, 118, 119

Pidyon Shevuim Fund (Lubavitch), 60

Pierce vs. Society of Sisters, 126, 267

Pinsky, Irving I., 153n.

pioneer yeshivot, 20, 28, 44, 56, 59, 245

Pittsburgh (Pa.), 176

pluralism, 4, 9, 10, 19, 134

pluralistic, 127, 179, 213 (*see also* melting pot)

Poland, 60, 61

Pollak, George, 152n., 153n.

Pope Pius XI, 129n.

Encyclical Letter, 129n.

Portland (Maine), 233

principal, 41, 88, 108, 118, 120, 121, 166, 173, 187-190, 196-198, 238, 240-242, 249

*Principal, The* (monthly), 191

Princeton University, 127

Prinz, Joachim, 83

private schools, 16-18, 43, 78, 94, 124-130, 146n., 173-176, 178, 180, 181, 183, 204, 207, 211-213, 226-229, 231, 247, 267

problems,
 

- early admissions, 200
- educational, 184-203
- exceptional pupils, 199
- fiscal, 169-183
- home and school, 194-196
- inter-school coordination, 189-193
- personnel, 184-189
- program articulation, 196-198
- small schools, 201
- Talmud* instruction, 198

profession, Jewish education
 

- and the day school, 158-163
- initial opposition to day school, 205-208 (*see also* teachers)

program of day schools, 184
 

- articulation, 196-198
- dual, 30, 32, 33, 139, 140, 154-157, 201, 245
- effectiveness of, 150-154
- impact on Jewish education profession, 158-163
- influence on other schools, 163-165
- Talmud* instruction, 198-199 (*see also* curriculum)

*Progressive Architecture* (magazine), 51, 53

progressive Jewish day schools, 43, 44, 46, 88, 94, 121, 159, 262

psychological services, 242, 249

public relations and the day school, 80, 81

public schools, 15-19, 24, 30, 34, 35, 38, 42, 50, 78, 79, 120, 124-128, 130, 132, 134, 135, 138, 140, 145, 146, 148, 149, 151, 154-156, 171, 175, 176, 178, 181, 185, 187, 199, 200, 206, 212, 213, 215, 216, 223, 229, 231, 239, 244, 264, 266-269

and the Jewish Day School, 132-140 (*see also* American education)

pupil attitudes, 149-151

## Q

Quebec (province), 35, 37, 70, 71, 120

Board of Education, 129

Quebec City, 35

Queens (N.Y.), 44, 52, 54, 59, 94, 132n., 133, 140, 200, 237

Queens College, xiii, 140

Queensboro Community College, xiii

Quick Bear v. Leupp, 174, 267

Quota Law of 1921, 7

## R

Rabbi Isaac Elchanan Theological Seminary, 31, 33, 34, 44, 45, 56, 204, 238

Rabbi Jacob Joseph School, 33, 34, 45, 53, 57-59, 115n., 147, 153, 153n., 237, 238

School of Religious Functionaries, 58 (*see also* Joseph Goldin High School)

Rabbinical Assembly, 63, 63n.

Rabbinical College of America, 32 (*see also* Yeshibath Etz Chaim)

Rabbinical College of Canada, 60

Rabbinical Council of America, 33n.

Rabbinical schools, 58, 59

Ramaz School, xiii, 42, 43, 147

Rambam Yeshiva High School (Los Angeles), 224, 233

Raphall, Morris, 23

*rebbe*, 77, 97, 166

*Reconstructionist, The* (magazine), 159, 159n.

Reform (movement), 78, 103, 153, 193, 195, 210-218, 233, 234

in support of day school, 212-216

opposition to day school, 216-218

Regents examinations (New York State), 146

scholarships, 146-148

Reichert, Victor E., 216n.

Reines, Yitzchak Yaakov, 33, 33n.

released-time classes, 125, 267, 268

religion, 78, 79

revival of, 9

*Religious Education* (magazine), 133n.

religious studies (*see* Jewish studies)

religious training, 124, 126

Religious Zionists of America, 80, 102, 215 (*see also* Mizrahi)

report cards, 197

Resnikoff, Charles, 203n.

retarded children, 15

Revel, Bernard, 32, 33, 44, 130, 131n.

Rhode Island, 70, 71

*Rise of The Jewish Community 1654-1860*, 21n., 22n., 23n., 24n., 27n., 244n.

Robbins, Irwin, xiii

Rockland County (N.Y.), 68

Rodeph Shalom, Temple, 78n.

Roosevelt, Eleanor, 268

Rosenfeld, Harry, 7n.

Rosenfeld, Leonard, xii, 164n., 171n., 172n., 229, 229n.

Rosenkranz, Sam, 217n.

*roshei yeshivah*, 76, 77, 123

Rosmarin, Trude Weiss, 209n.

Roxbury (Mass.), 44, 51

Rubenstein, Richard L., 176n.

Rubin, Alvan, 216

Ruffman, Louis L., 87n., 93n., 143n., 149, 236n.

## S

St. Lawrence University, 175, 266

St. Louis University, 175, 266

Samson, Eliezer, 42

Samson Raphael Hirsch High School, 147

Satinsky, Morris W., 13n., 165n.

Satmar, 94 (*see also* United Talmudical Academy Torah V'Yirah)

- Schenires, Sarah, 61  
 Schiff, Alvin I., 88n., 102n., 162n., 185n., 187n., 240n., 264n.  
 Schindler, Rabbi Alexander, xiii, 214, 215  
 Schneersohn, Joseph L., 59, 60, 182  
 Schneersohn, Menachem M., 182  
 Schneiderman, Marvin, 196n.  
 scholarships, 172, 192 (*see also* New York State Regents)  
*School and Society*, 131n.  
 School Lunch Program, 16, 16n.  
 Schulman, Elias, xii  
 Schwarcz, Ernest, xiii, 140  
 Schwartz, Joseph, 81  
 Schwartzman, Sylvan D., 217n., 218n.  
 Scranton (Pa.), 35n., 87n.  
 secondary education, 18, 54-58, 65-70, 81, 95, 97, 99, 148, 237  
   high schools, 32, 45, 46, 54, 55, 90, 148, 154, 156, 164, 170, 176, 181, 192, 202, 210, 230, 237-239, 248, 249, 269  
 sectarian schools, 175, 267  
 secular, 21, 23-26, 31-34, 43, 46, 57, 60, 61, 78, 82, 87, 90, 97, 120, 122, 124, 126, 130, 137, 138, 148, 153, 178-180, 185, 196, 197, 206, 212, 213, 224, 240, 244, 247, 248 (*see also* general studies)  
 Segal, Samuel, 88, 88n., 129n.  
 separate day schools, 73, 95, 96, 223, 236  
 Sephardic pronunciation, 109, 262  
 sex of pupils (*see* enrollment)  
 Shaaray Tefilah, Congregation, 53  
 Shaarey Zedek, Congregation, 23  
 Shaarey Zedek Hebrew National School, 23  
 Shapiro, Judah, 14  
 Shearith Israel, Congregation, 20, 22, 52, 175, 266  
 Sherer, Moses, 183n.  
*Sheviley Hahinuch* (Hebrew quarterly), 42n., 159  
 Sholom Aleichem Day School, 61  
 Sholom Aleichem Folk Institute, 61  
 Shulamith School for Girls, 41, 42, 186  
 Shulman, Moses I., 40n.  
*Siddur* peddler, 4  
 Silverman, Simon S., 135n.  
 single-principal schools, 240, 241  
 Sinai Congregation (Chicago), 26  
 size of schools (*see* enrollment)  
 Slawson, John, 6n., 8n., 11, 158n.  
 slow learners, 200  
 Snyder v. Town of Newton, 174, 269  
 Soker, Y. S., 42n.  
 Solomon Schechter schools, 62, 63, 98, 191, 193, 233 (*see also* United Synagogue of America)  
 Soloveichik, Joseph B., 44  
 South Carolina, 71  
 South-eastern Synagogue Conference, 233  
 Spanish and Portuguese Congregation (*see* Shearith Israel)  
 Spellman, Cardinal, 268  
 Spring Valley (N.Y.), 68, 238  
 Springfield (Mass.), 17n., 60, 232  
 statistics (of Jewish Day Schools), 73, 74  
 Steinback, Irene Bush, 43n.  
 Stern College for Women, 57  
 Stone, Irving, 225n.  
 Story, Joseph, 266  
 suburbs, 5, 6, 56, 74, 236, 237  
   suburban school growth, 53, 54, 94  
 Suffolk County (N.Y.), 54, 132n.  
 Sunday School (*see* supplementary Jewish Education)  
 supplementary Jewish education, 25, 64, 78, 163, 244, 246  
   congregational school, 22, 23, 27, 46, 53, 62, 78, 162, 193  
   communal school (communal Talmud Torah), 27, 29  
   deterioration, 78  
   enrollment, 93, 164  
   supplementary Jewish education (*Cont.*)  
     Sunday school, 7, 78, 163, 195, 206  
     supplementary schools, 8, 9, 18, 23, 34, 50, 64, 70, 94, 126, 143, 144, 154, 160-163, 208, 220, 224, 238, 246, 253  
     weekday afternoon school, 8, 27, 34, 41, 45, 79, 143, 144, 162-165, 209, 239  
     supervisory personnel, 16, 241  
     problems of, 187-189  
     Supreme Court (*see* United States)  
     *Survey of Jewish Education in New York City, 1951-52: Qualitative Studies*, xxvi, 143, 143n., 144  
     *Quantitative Studies*, xxvi  
     Swampscott (Mass.), 224  
     Swart v. South Burlington Town School District, 176, 269  
     Synagogue Council of America, 183n.  
     *Synagogue School* (magazine), 62n., 131n., 159  
     synthesis (*see* integration)  
 T  
 Tabah, May Natalie, 156  
*Talmud*, 28n., 29, 29n., 34, 40  
 Talmud Torah (*see* supplementary Jewish education)  
 Talmud Yeladim Institute, 26  
 talmudic yeshivah, 28, 42, 46, 87, 103, 106, 109, 115, 166, 240  
 Talmudical Academy (Yeshiva University), 33, 45, 57  
 Talmudical Academy of Baltimore, 41, 42, 53, 121, 148, 237  
 Talmudical Institute of Harlem, 34  
 Tannenbaum, Abraham J., 137  
 Tarbut Foundation, 9  
 teachers, 120, 158, 184-187, 248  
   in-service education, 186, 188  
   *melamed tinokot*, 29  
   preparation of, 186, 187, 255  
   recruitment of, 185, 186  
   shortage of, 184, 202  
 teachers-in-training, 16, 186, 187, 255  
 Teachers Institute for Men, Yeshiva University, xiii, 57  
 Teachers Institute for Women, 57, 137  
 Telshe Rabbinical College, 186, 238  
 Tennessee, 71, 233  
 Texas, 12, 71, 217, 231  
 textbooks, 18  
 Third Plenary Council of the Roman Catholic Church, 267  
 Tiffereth Bahurim, 45, 46  
 Tomchei Tmimmim Lubavitch, 238 (*see also* Lubavitch)  
 Torah Academy for Girls (Far Rockaway, N.Y.), 54  
 Torah Umesorah, xii, 73-76, 80, 81, 100, 102, 102n., 131, 182, 186, 186n., 190-192n., 194n., 198, 205, 230, 230-234, 240n., 242, 243, 256-258  
*Jewish Parent, The*, 159n., 243  
 National Association of Day School Administrators, 190, 258  
 National Association of Hebrew Day School PTA's, 243, 257, 258  
 National Conference of Yeshivah Principals, 190, 257  
 National Conference on Day School Education, 189n., 194n., 198, 198n., 240n., 259, 260  
 National Planning Conference, 19, 191n., 192n., 256-258  
 Rabbinic Advisory Committee, 182  
 Toronto, 37, 60, 61, 68, 225, 236  
 Toubin, Isaac, 13n., 144, 144n., 161, 161n., 222n., 223n., 226n.  
 tradition of yeshivah education, 28-30  
*Tradition* (quarterly), 33n., 159n.



transportation facilities, 16, 54, 174-176, 180, 269  
 Truman, Harry, 7  
 tuition, 170-172  
 types of schools, 87-91

## U

ulpan, 187  
 Under Hill-Burton Acts, 268  
 Union City (N.J.), 37, 44  
 Union College, 175, 266  
 Union of Orthodox Jewish Congregations of America, 177, 179, 183  
 Union of American Hebrew Congregations, xii, 206n., 210-212, 214-216  
   Commission of Education, xii, 210-212, 215  
   Department of Audio Visual Education, xii  
 Union School, 22, 27n.  
 United Jewish Appeal, 108  
 United Lubavitcher Yeshivoh, 59, 60, 80, 100  
   (*see also* Lubavitch)  
 United Parent Teacher Association, 243  
 United States  
   Constitution, 174, 265-267  
   Department of Health, Education and Welfare, 17n., 18, 128  
   Federal government, 16, 18, 128, 180  
   Office of Education, 17n., 127, 127n., 155  
   Supreme Court, 16, 125, 126, 174, 178, 180, 204, 213, 266-269  
 U.S. National Commission for UNESCO, 155n., 156n.  
 United Synagogue of America, 63, 64, 73, 98, 98n., 99, 99n., 191, 259, 260  
   Commission on Jewish Education, xii, 62-64, 100, 118, 118n., 193n., 233, 259, 260  
   (*see also* Solomon Schechter schools)  
 United Talmudical Academy Torah V'Yirah, 94, 236 (*see also* Satmar)  
 University of California, 106n., 245n.  
 University of Pittsburgh, 104n., 201n.  
 University of Rochester, 175, 266  
 University of the State of New York, 228n. (*see also* New York State)  
 Ury, Zalman F., 97n., 103n., 134n.

## V

Vaad Hachinuch Hacharedi (*see* National Council for Torah Education)  
 Vaad Hachinuch Hatorani (*see* National Council for Torah Education)  
 Vancouver (Canada), 68, 225  
   Vancouver Hebrew Day School, 225  
 Vermont State Supreme Court, 176, 269  
 vertical organization (*see* organization)  
 Vida v. Girard's Executors, 125, 266  
 Villanova University School of Law, 176n.  
 Virginia, 71  
 Volozhiner Yeshivah, 32

## W

War of Independence (*see* America)  
 Washington (D.C.), 17n., 71, 127n., 183n., 211n.  
 Washington Heights (Manhattan), 45  
 Washington, State of, 71  
 Washington Post, 146, 146n.  
 Webster, Daniel, 266  
 Weiss, Samuel A., 135, 149n.  
 weekday afternoon school (*see* supplementary Jewish education)  
 Weinrieb, Regina, xii  
 welfare funds (*see* federations and welfare funds)  
 West Coast Institute of Jewish Studies, Y.U., 58  
 West Hempstead (N.Y.), 54  
 Western Reserve University, 152n.  
 West Side Institutional Synagogue, 52  
 Whiteman, Maxwell, 21n.

Williamsburg (N.Y.), 39, 40, 52, 61, 77, 89, 94  
 Winnipeg (Manitoba), 61, 68, 225, 236  
   Winnipeg Hebrew Day School, 225  
 Wisconsin, 7, 224  
 Wise, Isaac Mayer, 25  
 Wiseman, Shlomo, 39n., 61n.  
 Wichita (Kan.), 231  
 Wolf, Edwin, 2nd, 21n.  
 Woodmere (N.Y.), 54, 237  
 Worcester (Mass.), 60  
 World Conference on Jewish Education, 14, 14n., 254, 254n., 255  
 World Zionist Congress, 205

## Y

Yavneh Day School (Cincinnati), 224  
 Yeshivat Minhat Arah, 20n.  
 Yeshibath Etz Chaim, 30-32, 246 (*see also* Yeshiva University)  
 Yeshibath Rabbi Yitzchak Elchanan, 30, 31 (*see also* Yeshiva University)  
 Yeshiva College, 44, 45, 130, 131n., 203  
 Yeshiva D'Bronx (*see* Yeshiva Rabbi Israel Salanter)  
 Yeshiva D'Long Island (*see* Hebrew Institute of Long Island)  
 Yeshiva Dov Revel of Forest Hills, N.Y., 111n.  
 Yeshiva English Principals Association, 147n., 148n., 191, 201n.  
 Yeshiva Etz Chaim (*see* Hebrew Institute of Boro Park)  
 Yeshiva of Flatbush, 16, 42, 75, 93, 94, 147, 186  
 Yeshiva of Hudson County, 44  
 Yeshiva Preparatory High School, 147  
 Yeshiva of South Shore, 237  
 Yeshiva Rabbi Israel Salanter, 53, 75, 237  
 Yeshiva Toras Chaim, 46, 237  
 Yeshiva University, 30n., 31n., 44, 56-58, 62n., 88n., 130, 131n., 135n., 153n., 185n., 186, 187, 196n., 203n., 207, 238  
   Albert Einstein College of Medicine, 57  
   Audio-Visual Center, 57  
   Bernard Revel Graduate School, 45  
   Cantorial Training Institute, 57  
   Community Service Division, 57  
   Ferkauf Graduate School of Education, 57, 58, 153n., 186, 187  
   Graduate School of Mathematical Sciences (Belfer), 58  
   Harry Fischel School for Higher Jewish Studies, 57, 58  
   High Schools, 57, 58, 147  
   Psychological Center, 57  
   Rabbi Isaac Elchanan Theological Seminary, 31, 33, 34, 44, 45, 56, 204, 238  
   Rabbinical College of America, 32  
   Stern College for Women, 57  
   Sue Golding Graduate School of Medical Sciences, 58  
   Synagogue Council, 239  
   Talmudical Academy (*see* Y.U. High Schools)  
   Teachers Institute for Men, xiii, 57  
   Teachers Institute for Women, 57  
   West Coast Institute of Jewish Studies, 58  
   Wurzweiler School of Social Work, 58  
 Yeshibath Yitzchak Elchanan, 30, 31  
 Yeshibath Etz Chaim, 30-32, 44, 246  
 Yeshiva College, 44, 45, 130, 131n., 203  
 Yeshivah Beth Sefer Tifereth Jerusalem, 45  
 Yeshivah Beth Yehudah (Detroit), 224  
*yeshivah bohur*, 29  
 Yeshivah Ch'san Sofer, 51, 52, 238  
 Yeshivah of Crown Heights, 41, 75  
 Yeshivah Or Torah (*see* Manhattan Day School)  
 Yeshivah Rabbi Chaim Berlin, 34, 45, 237  
 Yeshivah Rabbi Solomon Kluger, 52  
 Yeshivah Tomchei Tmimim, 59, 60 (*see also* Lubavitch)

Yeshivat Hofetz Hayim (*see* Talmudical Academy of Baltimore)

Yeshivath and Mesivta Torah Vodaath, 39-41, 57, 76, 93, 147, 186, 238

Yiddish language, 40, 45, 90, 109, 110, 262

Yiddish traditional school, 88, 247

*Yiddish Tageblatt*, 31

Yorkville (Manhattan), 42

Young Israel Institute for Jewish Studies, 243

## Z

Zalesky, Moses, 224

Zion Congregation (Chicago), 26

Zionism, 45

Zionist Organization of America, 14, 15

Zion Parochial School, 267

Zorach v. Clauson, 125, 268