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Bureau of Jewish Education, College of Jewish Studies, 1955.

Please return to:

Rabbi Abba Hillel Silver

The Temple

East 105 at Ansel Rd

Cleveland 6 Ohio

February 4, 1955

Mr. Jerome Curtis
Keith Building
Cleveland, Ohio

My dear Jerry:

I read the proposed recommendations on recruitment and training of teachers. I heartily approve its main thesis that "a shortage of qualified Jewish teachers is the number one problem facing Jewish schools and the entire American Jewish community." That being the case, it appears to me that for the next few years, at least, the efforts of the Bureau of Jewish Education should be almost entirely directed to this problem. Some of the other proposals which are included in the general recommendations of the Survey may well be held in abeyance until such time as this fundamental problem has, to a degree at least, been solved.

I do not think it desirable at the present moment to proceed with a College of Jewish Studies. There is no urgency about it. The existing congregations are attempting to do work in the field of adult Jewish education. It is, of course, conceded that their success in this field has been limited. There is no indication that a special College of Jewish Studies will meet with any greater success. In fact it has been tried in our community previously under one name or another. There is a danger that in overextending itself in its undertakings the Bureau will not concentrate as it must on the problem number one, which is training teachers for our schools.

I would suggest that ten to twelve scholarships (offered annually for a period of three years) to qualified young men and women and primarily to those who may be preparing themselves for teaching in our public school system who will undertake to attend the sessions of a teacher's training school (either the Sunday school or the Hebrew school department) for the required period and who, upon graduation, will join the teaching staffs of our respective schools. I would make this scholarship sufficiently substantial to be attractive. In other words, we will be paying these young men and women for the time which they invest in their studies, and

the school will then be in position to expect of them regularity in attendance and achievement in study. I anticipate that the financial outlay for such scholarships would be about \$12,000 to \$15,000 at the end of three years; less, of course, in the first two years.

The faculty would be drawn from the Rabbis and educational directors in our community who will of course gladly give their services without compensation. There will be need of perhaps two or three paid Hebrew instructors. The director of the Bureau of Jewish Education should be the administrator or supervisor of the school. That, in fact, should be his chief function as director of the Bureau. The total cost of running the school, as I see it, will not be very much in excess of what is being spent today on the recently established Institute of Jewish Studies.

The sessions of this school will probably be held twice a week in the afternoon or evening, and there will be ample time left for the director of the Bureau to do the additional work which may be required provided the Bureau does not attempt to cover too much territory and to duplicate the work of the existing congregational schools who have educational directors of their own and who draw guidance, literature, visual aid material, etc. from their own national organizations which have their own educational staffs and experts.

In connection with improving the quality of teaching in our schools, the Bureau might well arrange, in cooperation with the educational directors of the existing schools, three or four times a year seminars and workshops for all the teachers of Jewish schools in our community. The Bureau might, in cooperation with all congregational supported and communal schools, work out in due time codes of practice for teachers, salary scales, and such other technical matters which would be of benefit to all schools.

All this does not call for increasing the professional staff of the Bureau or for an all-time librarian or the establishment of a central library for our community. There are plenty of Jewish libraries already in existence in Cleveland, some of them long-established with full-time librarians of their own, in connection with congregations, which can quite adequately service all the teachers of our community and those who will prepare themselves for teaching.

I do not believe that the Bureau should devote itself to any so-called Youth work. The organized religious institutions in our city and our community centers may well be allowed to do that work in the future as they have in the past.

What I am suggesting is an immediately pressing concentration of effort on the part of the Bureau on the one objective which everybody agrees is "problem number one." The best way to ensure better education in our

Mr. Jerome Curtis

page 3

community is to have better trained teachers. Everything else can well wait until this issue is met. The Survey has made many valuable recommendations. They cannot and need not all be carried out immediately. I am urging a realistic program of putting first things first. I do not believe that the quality of Jewish education in Cleveland will be improved by spending more money. More money has been spent year by year without improving the situation here. The task is first to get a new perspective on our problem and then to re-channel the finances available in such a way as to get maximum results.

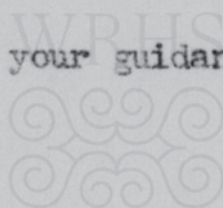
With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:rms

P. S. The above is for your guidance, not for publication.



MINUTES OF A MEETING OF THE BOARD OF TRUSTEES OF THE BUREAU OF JEWISH EDUCATION
Monday, September 19, 1955

Bet Friedland

Present were: Max Apple, Sigmund Braverman, Mrs. Sigmund Braverman, Mrs. B. R. Brickner, Robert S. Copelin, Rabbi N. W. Dessler, Sam S. Deutsch, Gilbert Eisenberg, Sol A. Finesilver, Suggs Garber, Mrs. E. Haber, Joseph B. Horwitz, Rabbi Jacob Kabakoff, Mrs. Louis Kaufman, Rabbi Meyer Kogen, Rabbi Enoch Kronheim, Mrs. Helen Levine, Bernard Levitin, Dr. M. B. Michael, Zellie Miner, Mrs. N. H. Polster, Joseph Porath, Max Ratner, Ezra Z. Shapiro, Irving I. Stone, Dr. Henry S. Soille, Philip Warshaw, Harry Weinraub. Nathan Brilliant, director, William S. Gibberman, adm. assistant, Frances Turner, secretary, Guests: Gerson Adler, Mrs. Jos. Porath, Isidor Reisman.

The meeting was called to order at 8:30 p.m. by Mr. Ezra Z. Shapiro, president. The minutes of the previous meeting held June 20, 1955, were corrected by Dr. Soille to read as follows:

Page 2 - Item C -b. - "From the Yeshivath Adath Bnai Israel - a letter in re the transfer of its Parkwood Branch to the Heights Branch. This transfer took place on March 29, 1955. The Bureau was notified of it on March 30 and a detailed statement was received on June 7."

Correspondence:

A. Congratulations:

1. To Rabbi Barnett R. Brickner - on his thirtieth anniversary as spiritual leader of the Euclid Avenue Temple which will be celebrated on Sunday, October 2, 1955.
2. To Rabbi Israel Porath - on the publication of Volume VI of his series on the "Introduction to the Talmud."
3. To Telshe Yeshivah College - on the ground-breaking ceremonies at the new site on Sunday, August 28, 1955.
4. To Mr. and Mrs. Ezra Z. Shapiro - on the marriage of their daughter.
5. To William Rosenblum, principal of the General Studies Dept. of the Hebrew Academy - on being awarded a doctorate in Education at the University of Washington in Seattle.

B. Condolences:

To Mrs. Ida Friedman, principal of the Cleveland Hebrew School Heights Branch and to Mrs. Sally Malberg, Hebrew teacher, on the loss of their mother.

C. For Information:

1. From the Hebrew Academy - a request for the use of two classrooms at the Bureau building for two 7th and 8th grade girls classes for the school year 1955-56. The request was granted by the House Committee and the classes are now meeting daily.
2. Revised budgets of the Bureau and its affiliates have been submitted to the Jewish Community Federation.

3. The study of the transportation system involving the Cleveland Hebrew Schools, the Hebrew Academy, and the Yeshivath Adath Bnai Israel conducted by Mr. Gordon J. Wagner of the Cleveland Transit System, has been completed. The Transportation Committee will meet shortly to discuss Mr. Wagner's report.

D. Appointments:

1. From the Jewish Community Federation - request for the appointment of a Bureau representative to the Jewish Community Federation Board of Trustees. Max I. Kohrman was reappointed for the year 1956.
2. Nathan Brilliant was reappointed as Bureau representative to the Delegate Assembly.

E. Report of the House Committee:

Mr. Gibberman reported in the absence of Leighton Rosenthal, chairman. The Jewish Community Federation has approved capital repairs, replacements and new equipment amounting to \$1,624.00. The cost is shared equally between Federation and the Bureau.

The Committee also looked into the costs of air conditioning the offices and Library. It will also be necessary to protect the windows from the sun, if the air conditioner is to function properly. Estimates were obtained on different types of awnings.

F. Report of the Executive Committee - presented by Mr. Brilliant.

1. The Cleveland Hebrew Schools requested approval of its decision to transfer its Lakeview Branch from its present location at 891 Lakeview Road to the Arlington House of the Jewish Community Centers located at 893 East 123rd St. (The JCCs has already approved the rental of its Arlington House facilities.) This transfer is to take effect with the opening of the school year on September 7, 1955 and is being made as a result of the declining enrollment at the Lakeview Branch and because the U.J.R.S. will no longer use the facilities of the Lakeview building.

The Executive Committee approved this move and will transmit this action to the Social Agency Committee of the Jewish Community Federation. (The Jewish Community Federation approved the transfer of the Lakeview Branch of the Cleveland Hebrew Schools to the Arlington House of the Jewish Community Centers in a letter dated August 29, 1955.)

2. The Jewish Community Federation approved the recommendation of the Budget Committee allocating an amount up to \$1,000 for the purposes of the Transportation Survey as requested by the Bureau Transportation Committee.

3. The request of the Hebrew Academy for an additional allocation of \$1,380.20 from the Jewish Community Federation to cover the deficit in their tuition income for the fiscal year 1954-55 was referred to the Bureau Finance Committee for further study. The Executive Committee also recommended that the entire deficit of the Hebrew Academy and their letter of July 6, 1955, to Mr. Albert Goodman be thoroughly discussed.

4. The request of the U.J.R.S. for a special allocation of \$400. to cover the cost of preparing U.J.R.S. students of the 7, 8, and 9th grades in Hebrew for entrance into the congregational Sunday Schools in September, 1955, was denied by the Jewish Community Federation Budget Committee. The J.C.F. Budget Committee suggested that the U.J.R.S. attempt to conduct the special classes during the summer months within its regular operating budget. Mr. Levitin stated that this item was not anticipated at the time the budget was prepared and therefore not included.

The Executive Committee recommended that the U.J.R.S. try to absorb this item in its present budget. However, if by next March or April, the U.J.R.S. incurs a deficit because of this item, a request may then be made of the J.C.F. for an additional allocation.

5. Concerning the J.C.F. request that the Bureau keep a record of services rendered to clients of other local agencies, the Executive Committee favored complying with this request. However, the Committee questioned whether the Bureau has sufficient clerical staff to maintain additional records.

6. Mr. Brilliant reported to the Personnel Committee, that the Jewish Community Federation has approved the report of the Jewish Education Study Committee pertaining to the Bureau and had authorized engaging one additional professional, and clerical help for the coming school year. To this end, the sum of \$11,000 was allocated taking into account that only ten months of the current fiscal year remain. An analysis of the duties of the Educational Consultant was presented and approved. (See attached "Job Analysis")

The consultant's major area of activity will be with the Sunday Schools -- congregational and communal. This area was chosen to intensify the services to the type of school which has 70% of the school population. Mr. Brilliant reported that the American Association for Jewish Education has been requested to submit the names of suitable candidates for the post.

G. Report of Changes in the U.J.R.S. - by Mr. Levitin

The closing of the U.J.R.S. Lakeview Branch formerly located in the Cleveland Hebrew Schools building at 891 Lakeview Road, and its consolidation with the Heights Branch was approved by the Executive Committee.

Following the recommendations of the recent Jewish Education Study many changes have been effected in the U.J.R.S., Mr. Levitin reported. In 1954-55, the U.J.R.S. had an enrollment of more than 1,000 children. The school operated in Euclid, Ohio has been taken over by the congregation of the Euclid Jewish Center. The Lakeview Branch was consolidated with the Heights Branch and grades 7, 8, and 9 have been incorporated in the congregational schools. Today the U.J.R.S. operates four branches - Cleveland Heights, Shaker-Kinsman, West Side, and Bellefaire.

The Study recommended that the students of the 7, 8, and 9th grades of the U.J.R.S. be distributed among the congregational Sunday schools, making it possible for the lower grades to receive double the instruction -- $2\frac{1}{2}$ hours per Sunday instead of $1\frac{1}{4}$ hours as heretofore. Parents were asked to select the congregational school they preferred for their children in the 7, 8 and 9th grades. The choice of schools was as follows: Conservative, 64%; Reform, 24%; Orthodox, 12%.

The reorganization of the U.J.R.S. presented many problems, among them one major problem. The congregational schools teach some Hebrew on Sundays, the U.J.R.S. did not teach any Hebrew because of limited time. The 152 students of the 7, 8, and 9th grades had to learn some Hebrew reading so that they would fit into the classes of the congregational schools. Five summer classes were organized for eight weeks, meeting once a week. Of the 152 students, only 22 had ever attended any Hebrew school. This meant that 130 students were taking the eight week course, and at the end of the course, 115 were able to pass the test, while 15 needed three additional lessons. Mr. Levitin pointed out that the summer months provide an ideal time for an intensive course of study. During the summer vacation no other studies interfere, and it is easier for the students to grasp the language. He thought such summer courses could be given in congregational schools.

One difficulty U.J.R.S. students have encountered in the congregational schools is the problem of paying for text-books, registration fees, and confirmation fees, which in some cases run as high as \$35 or \$40.

The elimination of the upper grades and the resultant increase of hours in the lower grades has made it possible to revise the curriculum to include Prayer Study.

From all present indications, the enrollment will increase in the Cleveland Heights branch, due in part to consolidation and in part to the increase of school population. To date, 360 students are enrolled in the grades Kindergarten through sixth, which is for September 11, the first Sunday the school was in session.

The increase in hours has resulted in an increase in the number of classes. The Heights branch has moved from the Bureau building to the Taylor Public School across the street. The Shaker-Kinsman branch rented three classrooms in the building of the Jewish Community Centers Shaker-Lee House, in addition to the six classrooms it has been using at the Cleveland Hebrew School Shaker-Kinsman building. The West Side branch continues at the Riverside Public School. It is hoped that in another year, the West Side Jewish Center will take over the school, as soon as their new building is completed. The branch at Bellefaire is essentially an institutional school and, on the advice of the caseworkers there, it was decided not to increase the number of hours of instruction. Therefore, the classes will continue to meet for $1\frac{1}{4}$ hours as heretofore.

Vacating Bet Friedland on Sundays has benefited the Hebrew High School. Four grades can now be conducted and facilities are now available for assemblies, music sessions, or dances, which was not true in the past.

Mr. Garber asked how many students are enrolled in the West Side branch. Mr. Levitin replied that 57 students were enrolled last year.

Mr. Copelin, as president of the U.J.R.S., expressed his thanks to Mr. Brilliant, Mr. Gibberman, and Miss Turner for their help on September 11th in registering the students. He stated that the enrollment of the 7, 8 and 9th grades in the congregational schools will be watched with great interest to see how the U.J.R.S. students are progressing.

Mrs. Brickner wanted to know how the \$400 for the summer courses in Hebrew was covered. These costs will be absorbed in the operating budget of the U.J.R.S. If a deficit should develop because of this expenditure, a request will be made to the J.C.F. Budget Committee.

Mrs. Brickner also wanted to know if the increase in the U.J.R.S. is indicative of our entire community. Has the enrollment of the Cleveland Hebrew Schools increased also?

It was pointed out that it is too early to tell just what the enrollment will be. A report will be made at some future meeting.

Mrs. Brickner asked how the distribution of the 7, 8 and 9th grades was made among the congregational schools. It was stated that the parents had their choice of seven congregational schools -- three Conservative, three Reform, and one Orthodox. However, Mr. Brilliant felt that the choice was based more on geographical location, than on religious convictions. The fact that 64% enrolled in Conservative schools, does not necessarily mean that the parents are Conservative, but that the schools selected are located in the Heights area where most of the Jewish population is centered. The two large Reform congregations are still located in Cleveland proper. It will be interesting to see the trend when the Euclid Avenue Temple opens its new building in the Heights area.

Mr. Brilliant pointed out that the Jewish Education Study states that one of the functions of the Bureau is to study movements of Jewish population, in order to determine where new schools are needed. Through the Jewish Community Federation, we are going to attempt to obtain the figures once again of Jewish students in the public schools. This is done by determining the students absent on Yom Kippur, since no religious census is permitted in the public schools. We have a feeling that the area east of Green Road and the Harvard-Lee area has not been taken care of properly.

HEBREW
ACADEMY

Rabbi Dessler, educational director of the Hebrew Academy, reported.

The Hebrew Academy, an all day school, is one of some 200 similar schools in the country. The school is divided into two departments: Hebrew and General studies. Classes are conducted from kindergarten through the eighth grade, with a total of 34 classes, 17 in each department. The Academy was founded in 1943. It became an affiliate of the Bureau in 1947 and a beneficiary agency of the Jewish Community Federation in 1948.

In 1947, the enrollment was 150; in 1948, 190, and the past year it was over 300. An enrollment of 400 is anticipated for this year. Eighty new students have already been admitted for the current year. The enrollment today stands at 387, achieved with no solicitation, no advertising, no placards. This increase in enrollment poses many problems, not all of which are financial. I would like to acquaint the Bureau Board with some of these problems.

Of the 17 classes in the Hebrew department, 15 are housed at the Academy and two at the Bureau. The two girls' classes now meeting at the Bureau building are an indication of what a child can get from twenty hours of study a week. These are 7th and 8th grade girls and of the 25 in the two classes, about 90% of them are future teaching material. The classes are conducted entirely in Hebrew.

HEBREW ACADEMY (continued)

Every teacher in our Hebrew department is a licensed teacher. However, we were unable to conform with the salary scale as set down in the Code of Practice because if we did, some of our teachers would be entitled to about \$6,000 per year for the twenty hours they teach each week. Our instructors made on the average of \$2750 a year last year. Only their devotion to the profession has enabled us to retain them at this salary.

The general studies department differs from the usual parochial school because no religion is taught in this department. We use the same text-books as the public schools. The teachers in this department receive substantially less than public school teachers. Our teachers receive a yearly salary of about \$1800. 90% of them have life teaching certificates.

We provide transportation to all but forty students in our school. Our buses travel about 6500 miles per month. We serve lunches to all the children and staff members. We prepare about 8,000 meals per month. The business department of the school is a function in itself. We receive a subsidy of some \$50,000 per year from the Jewish Community Federation through the Bureau. Through tuition, we raise 1/3 of our budget. Every application for reduced tuition is judged faithfully by the Tuition Committee on a case by case basis. All means are used to determine the ability of the person to pay.

About 80,000 boxes of greeting cards are sent out annually in our Greeting Card Project. We net about \$21,000 from this project. We publish an annual journal and hold an annual banquet with a \$5,000 profit. We receive a small government subsidy under the Federal School Lunch Program. With all of these additional activities, the personnel of the Academy has remained the same as five years ago. The office staff is the same today as when we had 190 children. We feel that our standards are satisfactory. In fact, the Jewish Education Study said that the standards and scholastic achievements were high in our school.

Planning for the future is essential. We have been turning away people by the dozens. We have classes now with as many as 40 students. We have taken in many Glenville area children, because we feel that they need our school more than children in other areas. We want to know whether we are right in refusing to take in more children, and what our plans should be for the future.

We have 40 - 42 children in some classes but we are trying to keep most classes down to 32. There are 75 children in the fourth grade who entered in the kindergarten or first grade some four or five years ago. That shows that these children continue to attend year after year. The trend for Jewish education is on the forward march. Parents want an intensive education for their children.

We have five buses with a capacity of 48-50 each. If we deduct the forty children who walk, we find that about 347 need bus service. That means that all buses are overcrowded. We have money in the Transportation Capital Fund to buy a new bus, but not the funds with which to operate it.

Discussion:

Dr. Michael: How many children are from the Glenville area?
Rabbi Dessler: We have no exact figures yet, but three of the five buses are operating in that area. Probably over 50% of the children are from the Glenville area.

Discussion on Hebrew Academy Report: Mrs. Brickner: What are the tuition charges?
Rabbi Dessler: The tuition fee is \$275.00 in the kindergarten, \$250 in the other grades. Transportation charges are \$26.00 additional per year. The average tuition paid is about \$150.00 per year.

Mrs. Brickner: What is the Federal subsidy for food?

Rabbi Dessler: About \$2200.00 is received from the government per year.

Mr. Garber: How many students pay nothing?

Rabbi Dessler: About 30 or 40 children pay nothing. These are refugee or hardship cases, where the father's income is less than \$45 or \$50 per week.

Mr. Stone: How many of the Academy students go on to schools of higher learning?

Rabbi Dessler: About 45 or 50 of the Academy graduates have gone on to schools of higher learning.

Mr. Shapiro thanked Rabbi Dessler for his report and urged the members of the Bureau Board to visit the classes which are conducted daily and on Sunday morning, either at the Academy building or at the Bureau building.

Mr. Porath reported that he had visited the school and was very much impressed with what he saw.

Mr. Shapiro stated that the Study and Planning Committee will have a considerable problem in deciding what responsibility the community should take in this matter. He stated that he is sure the Bureau, in its consideration of the subject, will want to be as objective of the problems involved as possible. The Jewish Education Study report stated that the all day school should be dealt with the same as the afternoon school, by the same yardstick. We should be guided by the decision of the Jewish Education Study which was reached after six or eight months of consideration.

Mr. Brilliant pointed out that if Board members visit the Bureau on Sunday morning, they will be able to see the classes of the Hebrew Academy and the Hebrew High School in action.

REPORT ON
ISRAEL
SUMMER WORKSHOP:

Mr. Isidor Reisman, recipient of the 1955 \$500 Bureau Teachers scholarship to Israel, reported on his experiences as a member of the "Summer Workshop in Israel," conducted by the American Association for Jewish Education.

Mr. Reisman teaches in the Cleveland Hebrew Schools and last year also taught at the Hebrew Academy. He thanked the Scholarship Committee for the opportunity afforded him to visit Israel. The members of the tour met the builders and leaders of the new State and visited many of the Biblical and historical spots of the country. Mr. Reisman spoke with enthusiasm of his experiences and felt very strongly that he had acquired a vast source of information and inspiration which will enrich his effectiveness as a teacher in the classroom.

Mr. Reisman was the Cleveland representative to the World Hebrew Congress which convened in Jerusalem during the summer of 1955. Zalman Shazar, one of the speakers at the Congress, stated in his address that plans are being made to enable every Hebrew teacher in the diaspora to spend a sabbatical year in Israel.

Mr. Shapiro thanked Mr. Reisman for his report, and said that he hoped that the sabbatical year program will come to fruition. There is no doubt that such a stay in Israel enriches and enhances the lives of the teachers and enables them to transmit a great deal more to their students.

Mr. Weinraub asked for a report on the developments in the negotiations for the introduction of Hebrew into the public schools.

Mr. Shapiro replied that he had hoped to have something concrete to report but can only say at this time that during the summer months, when Dr. Hill came back to the city, Mr. Brilliant, Rabbi Kabakoff, and Mr. Shapiro met with him to discuss the whole problem. Our committee was very critical of the manner in which the introduction of Hebrew at Heights High had been handled by the administration and teachers. The committee registered its keen disappointment over what had happened and urged that very early in the current school year, Dr. Hill convene a meeting of the people who are most concerned in this matter. The committee was quite frank in its appraisal of what it had done. It is quite evident that the proper place for the introduction of Hebrew is in the Junior High schools because in the 9th grade foreign languages are begun. Even in New York, the emphasis has been shifted to the Junior High school. Dr. Hill has promised to call a meeting to discuss the introduction of Hebrew into two or three Junior High schools, probably in Roosevelt and Wiley Junior High schools. Dr. Hill was quite honest and quite genuine and cooperative all along. Where we encountered our real difficulties was in the high school itself and particularly with the homeroom teachers. The committee felt that the parents of children should have done more. We hope to get much more cooperation on the part of the congregations, the natural allies of this sort of effort.

Mr. Weinraub stated that he was pleased with the report. We should again try to place Cleveland in the group of cities teaching Hebrew in the public schools.

The meeting adjourned at 10:05 p.m.

JOB ANALYSIS of the EDUCATIONAL CONSULTANT

The Cleveland Bureau of Jewish Education

The following is a description of the work of the Educational Consultant whose major area of activity will be with the Sunday Schools - congregational and communal.

1. Visits to schools in consultation with educational directors followed by evaluation of classroom observations. Experiences and achievements of individual schools to be shared to the widest extent possible with all other schools.
2. Experimentation in conjunction with the various schools. To experiment with programs and courses of study, text-books and teaching aids, methods of instruction and classroom administration. To encourage the formation of model classes in cooperation with interested schools.
3. Testing - working out a system of standard tests in conjunction with the Educational Directors Council adaptable to the local scene. Such tests would enable individual schools and the community as a whole to evaluate more effectively the successes and lacks in various courses of study and teaching methods.
4. Studying, analyzing, and developing school curricula and courses of study together with the schools, based on the definition of the program of Jewish education of each school, congregational or communal.
5. Teaching in the Institute of Jewish Studies - (about two hours a week) courses in methods, techniques.
6. Work with the Dean of the Institute of Jewish Studies in recruitment of teachers as indicated in the Study memorandum on "The Recruitment and Training of Teachers."
7. Arranging Teachers' Workshops and Conferences in cooperation with the Institute of Jewish Studies.
8. Publication of a Bulletin to appear about five times a year and to contain pedagogic aids, observations, articles by teachers, new materials from other cities, etc. etc.
9. Encouraging the use of audio-visual aids, work with the Librarian in building up a library of all materials and resources related to teaching.
10. To plan for and take responsibility for appropriate over-all community functions involving all the Sunday Schools of Cleveland.
11. He will be responsible exclusively to the Director of the Bureau.

PROCEEDINGS

Keep

Third Annual **PEDAGOGIC CONFERENCE**

December 18, 1955



INSTITUTE OF JEWISH STUDIES
CLEVELAND BUREAU OF JEWISH EDUCATION
2030 SOUTH TAYLOR ROAD CLEVELAND HEIGHTS 18, OHIO

CONTENTS

CONFERENCE PROGRAM		2
MESSAGE	Rabbi Abba Hillel Silver	4
FOLLOWING THROUGH ON THE CLEVELAND STUDY		8
ARE WE EFFECTIVELY IMPARTING JEWISH VALUES THROUGH OUR TEACHING?	Sol L. Sugarman	11
HOW CAN THE CURRICULUM OF THE JEWISH SCHOOL RELATE TO THE LIFE OF THE CHILD?	Sidney Z. Vincent	12
WHAT SHALL THE ROLE OF HEBREW BE IN THE JEWISH SCHOOL?	Bernard Levitin	14
QUESTION AND ANSWER PERIOD		16
DISCUSSION GROUPS		20

CONFERENCE PROGRAM

THIRD ANNUAL PEDAGOGIC CONFERENCE - DECEMBER 18, 1955

The Temple - Cleveland, Ohio

Sponsored by the Institute of Jewish Studies of the Bureau of Jewish Education in cooperation with the Jewish religious schools of Cleveland.

Cleveland Hebrew Schools
Community Temple
Euclid Avenue Temple
Euclid Jewish Center
Hebrew Academy
Heights Jewish Center
Gates of Hope
Park Synagogue

Suburban Temple
Taylor Road Synagogue
Temple Emanu El
Temple on the Heights
The Temple
United Jewish Religious Schools
Workmen's Circle School
Yeshivath Adath B'nai Israel

LUNCHEON SESSION: Sunday afternoon - 12:30 p.m.

Chairman
Birkat Hamazon
Message
Greetings

Rabbi Jacob Kabakoff
Bernard Feldman
Rabbi Abba Hillel Silver
Nathan Brilliant

THEME: FOLLOWING THROUGH ON THE CLEVELAND STUDY- 2 to 4 P.M.

I. Are We Effectively Imparting
Jewish Values Through Our
Teaching?

Discussant: Sol L. Sugarman,
Educational Director,
Temple on the Heights.

II. How Does The Curriculum of
The Jewish School Relate to
the Life of the Child?

Discussant: Sidney Z. Vincent,
Assistant Director,
Jewish Community Federation.

III. What Should The Role of
Hebrew Be in the Jewish
School?

Discussant: Bernard Levitin,
Superintendent,
Cleveland Hebrew Schools and
United Jewish Religious Schools

Question and Answer Period - 4 to 4:30 P.M.

DISCUSSION GROUPS

Leader

Irving Lerner
Anita Brown
Harry Guttman
Mervyn Levin
Andrew Roth
Ralph Lederman
Helen Margolis
George Epstein
Batia Efros
Bernard Feldman
Betty Balkin
Alan Bellin
Dr. Morton B. Waitzman
Harry Blum
Milton Wyner
Milton J. Cowan
Arthur Aronson
Morris Sorin
Bernard Smith
Martin Meshenberg
Blanche Stashower
Alex Rubins
Eve Rubin
Ida Yetra
Irving Margolis
Joseph Samuels
Harold Ticktin
Dr. Howard Fersky
Sylvan Ginsburgh

Recorder

Ina Rothman
Henrietta Joseph
Sis Fisher
Arthur Rath
Lillian Critchfield
Tillie Berger
Bea Stadtler
Laura Roth
Bruce Stein
Florence Schvimer
Naomi Goldberg
Lee Witt
Phyllis Mandel
Evelyn Friedman
Charles Simon
Shirley Gibberman
Ralph Hykin
Esther Kohn
Hilda Feil
Miriam Burstein
Rose Pritzker
Sheldon Greene
Jean Persky
Fannie Pfeffer
Bertha Simos
Ruth Hirsch
Eve Tishkoff
Lillian Wish

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Sylvan J. Ginsburgh

Rabbi Earl S. Stone

Rabbi Jacob Kabakoff
Dr. Henry S. Soille

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Nancy Jacobs

Janice Oster

Hilda Kohn
Sonia Leopold

EXHIBIT

Helen Levine

Isidor Reisman

Miriam Leikind

MESSAGE

Rabbi Abba Hillel Silver

I want to welcome you in the name of The Temple and to extend to you all good wishes for a successful conference. I would welcome you as teachers, as religious school teachers. The profession of teaching is a noble one. The profession of the teaching of religion is the noblest. Teaching is vital for the survival of any civilization. It is the sine qua non - the indispensable condition for our survival as a Jewish community.

I understand that you are taking your starting point in your discussions from the recently completed Survey of Jewish Education in our community. Personally, I am not much impressed by surveys. During my time, we had at least two surveys of Jewish education in Cleveland. Surveys have a way of confirming what thoughtful teachers and those close to the teaching job already know. They have a way of pointing up some facts. They seldom reveal anything startling new or point a way to startling new procedures or objectives. Their value should not be exaggerated.

These surveys usually end up with the matter that "We need more money." That's how the White House Conference on Education ended up. And certainly more money is needed for Jewish education in Cleveland and elsewhere. But I doubt whether more money is the major solution to the principal problems which confront us. Additional funds are, of course, required for the expansion and improvement of our educational facilities, especially in a growing community. But I have always believed that there were two things greatly needed to enable us to do the kind of a job that we want to do and that we should be doing: namely, more time and more and better trained teachers.

On the question of more time, I doubt whether the survey has given us any helpful leads except to express the need that we have more time. I am not entirely sure that we make full use of the limited time that we have at our disposal. I notice a growing weakness on the part of quite a number of our schools throughout the country to snatch at vacations and use every opportunity to close down schools, something by the way which Christian religious schools do not do. They do not close their religious schools for Christmas or for New Year; on the contrary, they use those great days for religious instruction. But even if we were to use every spare moment available to us, within the framework of the time allotted to us, we are not able to do a job. While you'll be discussing, as I am sure you will be this afternoon, what subjects require more emphasis, you ought to bear in mind that emphasizing one subject inevitably involves de-emphasizing another subject because of limitation of time. Where you're pushing in one direction, you'll have to pull back in the other. That's an unfortunate situation with which we are confronted.

I'm hoping that some day, speaking now of so-called Sunday schools and religious schools, we'll have the courage to adopt at least a two-day-a-week system for all children and this might make possible the procuring of religious school teachers on a permanent basis--men and women who will look upon the teaching in a Jewish religious school as their exclusive lifetime profession with adequate financial compensations. Especially if we succeed in staggering our grades through the week, so that a teacher will be able to teach in a religious school five or six or seven days a week instead of one or two. This cannot be done by any one temple individually, I realize. This can only be done concertedly by all the synagogues and temples in the community. But if we are in earnest about our business and our task, this seems to be something upon which we ought to concentrate immediately our thought and our planning. Some of our schools already have some of the children come twice a week in pre-confirmation and confirmation classes. I see no reason why that same program cannot be applied to the entire school - certainly from the third or fourth grade up. This would give us an opportunity to do many things which we all feel we should be doing and we would like to do. If we're not doing it, it isn't because we're not aware of the importance of those things but simply because of lack of time. I submit that 120 minutes a week, from which you must subtract 15 or 20 or 30 minutes for an assembly, is an altogether inadequate period of time in which to transmit Jewish learning and the Jewish way of life to our children.

And there is another thing which we ought to begin propagandizing among our parents -- and they are not altogether unamenable to it, for it's a new generation of parents growing up which is perhaps closer to Jewish life than the last generation - certainly in our reform schools. Next to the subject of more time is the subject of more and better teachers--better trained teachers. We haven't enough teachers and some of the teachers that we have are not adequately trained. The Survey calls attention to the fact that a shortage of qualified Jewish teachers is the "number one problem" facing Jewish schools and the entire Jewish community. The number one problem. It is beyond a shadow of a doubt. For basically your whole system depends upon the teacher.

The school is the teacher--without good teachers, you have no good schools. You can have the most marvelous facilities--physical facilities, best equipment, finest textbooks, best visual aids--you get nowhere with them unless you have teachers--qualified, trained, dedicated. In fact, you have pretty good textbooks now (with room for improvement naturally always) but the textbooks are fairly adequate. Visual aids - the techniques are pretty well in hand today. We have learned much from the public school techniques. We have applied them to our own and we have great national Commissions of Jewish Education--the orthodox, conservative, reform--and local boards of education. The problem - the unsolved problem of increasing urgency especially with the growth of our school population - the problem that exists also in the public schools and secular education - is found in aggravated form in our schools.

I think most of the money raised in this community for Jewish education ought to be spent on scholarships to encourage young Jewish men and women to prepare themselves for Jewish teaching. I would have a maximum number of scholarships of sizable amounts set aside by the community to encourage young men and women, especially those who intend to enter the field of general education to specialize in Jewish education and to pay them for the time during which they are preparing themselves. That is the second thing to my mind which calls for our closest attention. We ought not to permit anything else to stand in the way. This is the major highway leading to the solution of nearly all of our problems--more time, more teachers and better teachers.

And finally, I should like to say a word about one of the questions that you will be discussing. I've spoken of that two or three times during the year to parents, this business of children liking Sunday School or Hebrew school. The question that parents have been sort of habituated into asking their children: Do you like Sunday school? Do you like Hebrew school? And that in their minds is the criterion of the value and the effectiveness of the school--whether the little boy or the little girl likes it. If they don't like it, then the school is no good. Now that to my mind is a bizarre and fantastic approach to education. School is a place for instruction; it is not a place for entertainment. A community must teach the children what the community is persuaded the children require for their present and future life, regardless of whether the children at the moment of instruction like it or not. Of course, we want to make our instruction as attractive as we can; we will use whatever aids we can to make learning pleasant. But after all, the pleasantness of the learning is not the end or the criterion.

There are many things that I learned under duress when I was a child for which I have been grateful all through my life, which I would be missing terribly today if my parents had listened when I said, "Oh, I don't like this subject." Now there are certain subjects to which children take readily and certain subjects are more difficult. That's all part of training--to do the difficult things. I think the sooner we drop from our thought pattern this conception that a child must like Sunday school the better. The child must learn at Sunday school. We must not waste a moment of the child's time. We must try to give the child as much as we possibly can of what we want to transmit--Jewish life, Jewish thought, Jewish history, the Hebrew language--in the most palatable way possible of course. But the process is always a process of learning which is not always easy.

I'm afraid that we have put our emphasis--not all of us of course but many of us--on the ease and pleasantness and acceptability of what we are teaching. The child is not in a position to evaluate a 3,000 year-old tradition but will we hope understand later on the why and the wherefore. But we must be fully persuaded ourselves that what we are teaching the child is vital to the life of the child and his future needs, as well as to his present adjustment, and vital to the survival of our people and faith in the world.

The American Jewish community from here on must live on its own resources. The old world is dead. The sources of Jewish scholarship and inspiration from the old world have been dried up. The Jewish communities have been destroyed. Only two vital centers of Jewish life are left in the world, with a few here and there sort of on the periphery--that's Israel and America. The American Jewish community must begin to live on its own spiritual intellectual provender as it were--must begin to produce its own teachers, its own scholars, its own writers, if it is to have a vital Jewish life. It will not just be a dead limb but the trunk of the tree. We won't be able to draw much inspiration along these lines, religious lines, from the new State of Israel which has problems of its own. We have to be seriously thinking in terms of our own--here, in terms of a great heritage, great culture, and a great future.



"FOLLOWING THROUGH ON THE CLEVELAND STUDY"

This guide is intended to assist the participants in the Third Annual Pedagogic Conference, to be held on Sunday, December 18, 1955, at The Temple, Ansel Road and E. 105th Street. The Conference will afford an opportunity to our teachers to discuss some of the implications of the recent Study of Jewish Education in Cleveland.

The Study of Jewish Education in Cleveland has presented us with a mass of material on the various types of schools in our city, and has made a number of practical recommendations regarding the communal schools. Of concern to us at our Third Annual Conference are the sections of the Study which evaluate the accomplishments of our schools and which probe the attitudes of our pupils toward their studies. As teachers, we want to examine the practical implications of these findings.

The three areas which have been singled out for special consideration are:

- I. ARE WE EFFECTIVELY IMPARTING JEWISH VALUES THROUGH OUR TEACHING?
- II. HOW DOES THE CURRICULUM OF THE JEWISH SCHOOL RELATE TO THE LIFE OF THE CHILD?
- III. WHAT SHOULD THE ROLE OF HEBREW BE IN THE JEWISH SCHOOL?

The technique to be used in handling these themes will be that of the "buzz" session. This technique provides for the dividing up of large audiences into groups of about ten people each, with a discussion leader and a recorder for each group, making it more readily possible for participants to engage in serious discussion.

The advantages of the breakdown of such an audience are described by Jack J. Cohen and Rebecca Imber in their volume, "The Creative Audience" as follows: "It is easier to talk to five, six or ten people than to a hundred. It is also possible to get a chance to do more talking. What you would hesitate to say in a larger meeting, you are less reluctant to express when you meet a few people in an informal grouping. And somehow, the problem which is given and the time limit which is set, gives impetus to the group. Soon there is busy and interested talk going on in all the groups. It is not unusual for a 'ooh-no' to meet the chair when the termination of the buzz groups is called. Use the buzz session at the beginning, end or middle of your program, depending on what purpose it serves. Remember, though, its main purpose is to get everybody into the discussion."

I. ARE WE EFFECTIVELY IMPARTING JEWISH VALUES THROUGH OUR TEACHING?

Even more important than the transmitting of information is the inculcation of an appreciation of Jewish values and of positive Jewish attitudes. This is an area with which religious educators have been struggling for many years. It is of the utmost importance that we try to define for ourselves the Jewish values that we want to teach through the various subjects of our curricula.

1. What are the basic values reflected in the subjects and activities of the curricula of Jewish schools?
2. What do you consider to be the primary elements of Jewish ethics (e.g. justice, truth, peace, honesty, etc.)?
3. How can the study of Bible particularly mold the ethical outlook of the child?
4. Do our curricula make adequate provision for spiritual and moral influences?
5. Do you feel that Jewish ethics should be taught as a special subject with a special text or that it should be integrated with the rest of the curricula?

II. HOW DOES THE CURRICULUM OF THE JEWISH SCHOOL RELATE TO THE LIFE OF THE CHILD?

The surveyors found that the overwhelming majority of our pupils who thought that Jewish children should learn about their religion was 94%. However, the proportion of those who expressed a "like" for the Jewish school varied from 77% for the Hebrew school to 65% for the Sunday School. This finding raises the question whether our curricula are geared to the needs of the pupils and whether they are effectively helping to integrate them into the Jewish community and American society.

1. Does the gap between the proportion of children who approve religious education and those who like their school indicate that we are failing in some way to meet the children's own standards as to what the Jewish school should be?
2. Is the approval of the children a sufficient criterion for the success of the school program?
3. To what extent do the programs and curricula of our schools meet the needs and interests of the Jewish community and help to prepare students for the fields of Jewish service and learning?
4. How can Jewish schooling promote synagogue participation and home observances?
5. How does Jewish education contribute to the child's sense of security and well-being and help him integrate into American society?
6. In what way can Jewish education contribute to the child's creative development?

III. WHAT SHOULD THE ROLE OF HEBREW BE IN THE JEWISH SCHOOL?

One of the primary areas of concern to the surveyors was the achievement of our pupils in Hebrew, both in the afternoon Hebrew schools and in the One-Day-a-Week schools. They pointed to the fact that only a small percentage expressed a liking for Hebrew prayer study (22% in the One-Day-a-Week school; 64% in the Hebrew school) and raised the problem as to what should be our goals in the teaching of Hebrew (In the Sunday school 31.4% said they liked Hebrew; in the Hebrew school - 51.6%.) This problem, therefore, is presented for the consideration of our teachers in our various types of schools. Participants in the discussion should in each case indicate whether their remarks pertain to the Sunday or Hebrew school, or both.

1. Should Hebrew be taught as a living language or primarily as a means of introducing the child to synagogue and temple services or to the study of the Bible and sacred literature?
2. Can we achieve greater linguistic accomplishments within the present time schedule of our schools?
3. What can be done to make Hebrew prayer study more meaningful in the One-Day-a-Week school?
4. Should the One-Day-a-Week school attempt to teach Hebrew phonetic reading?
5. Can the study of Hebrew contribute to a greater knowledge of our religious and cultural values?

ARE WE EFFECTIVELY IMPARTING JEWISH VALUES THROUGH OUR TEACHING?

Sol L. Sugarman

In discussing this question, we must first understand what we mean by Jewish values. Are there desirable values which are not exclusively Jewish?

The limited time allotted to me does not allow us to enter into a broad discussion. However, as Jewish educators, we should consider Jewish values in their spiritual and ethical spheres. Jewish values fall into two main divisions: (a) between man and God; (b) between man and his fellow man.

If we accept the premise that secular values are concerned primarily with ethical conduct "between man and man," then our second area "between man and God," deriving its prime inspiration from God and His Torah and tested in the crucible of His teachings, is the measuring rod by which our efforts as religious teachers are judged. For the beginning of wisdom is the fear of the Lord.

When we consider the effective teaching of Jewish values, we must face several challenging problems:

1. Are Jewish values measurable?
2. Are any values measurable scientifically?
3. What do we mean by measurement? Is it only a relative term?
4. If a person should get a high score on a test on religious or ethical conduct, does it prove that he is a religious individual who behaves ethically in his dealings with his fellow man?
5. If a teacher should successfully teach Jewish values without possessing desirable qualities of good conduct, is this not in itself a crime against intellectual honesty?

Even though values of all kinds are still in the early stage of measurability, teachers and rabbis should recognize that together with the transmission of information should go the inculcation of an appreciation of Jewish values and positive Jewish attitudes through the various subjects and activities of the religious school curriculum. The Bible, our liturgy, the Hebrew language, Jewish history, Jewish ceremonies, the Jewish arts, the synagogue, and all communal organizations should become the aids to and the sacred counterparts of ethical living, high moral standards, justice, charity, kindness, humility, understanding and cooperation - all striving to elevate the dignity of man.

Our Bible is replete with invaluable lessons which can mold the ethical outlook of the pupil. The curricula of religious schools in all their phases present many opportunities for the enhancement of spiritual and moral life. Beginning with the biblical account of creation, through the eras of the Patriarchs, Moses and the Prophets, and down through Jewish history with its moments of joy and degradation, creativity and darkness, there are innumerable events which can and should be used to develop the character of the pupil.

To fulfill our responsibilities more effectively, it is necessary to study Torah in all its phases, to love our people and its institutions, to understand and respond to the religious impulses of our tradition, to appreciate and judge our fellow man with understanding and humility. And in our moments of triumph, we should realize there is a Godly force above us and around us. If we do this, we shall continue, by personal example, with the tools at our disposal, and with the help of every available technique, to impart Jewish values through our teaching.

HOW CAN THE CURRICULUM OF THE JEWISH SCHOOL
RELATE TO THE LIFE OF THE CHILD?

S. Z. Vincent

It might be well to start our consideration of this question by going to those most directly concerned - the kids themselves. Only our question will have to be simplified a bit to get rid of our stuffy adult lingo . . . and so in the survey in effect, we asked of our children, "What do you want from your Jewish school?"

The honest answer - and children are as capable of crushing honesty as they are of skillful duplicity - could be summarized in one word, "Fun." We all know that this is the universal standard of values for children - even more accepted than our adult standard of money. It is precisely the same standard they apply to the public school, to Cub Scout activities, to potential friendships, everywhere . . . Indeed, we can accept it as axiomatic that whatever objectives we as adults have in mind for our children, we will not achieve them - or, to use the language of our question, we will not relate them to the life of the child - unless we manage at the same time to meet their merciless and undeviating demand for fun.

This is not nearly so discouraging a prospect as some would believe. It does not mean that we must develop formless schools abjectly catering to a pack of wild Indians - or Hebrews - intent on running amok. Indeed, children have a profound contempt for such disorganized schools, without discipline or meaning.

We must understand that the child's use of the word "fun" is not too different from the adult word "creativity." We all know that play is the technique a child employs in order to conquer experience; he grows and develops - physically, emotionally, spiritually - primarily and best through creative play.

And so it should come as no surprise to us for example, that the survey revealed that Sunday school children chose assemblies and holiday celebrations as their favorite "subjects." I don't think this was because such projects demanded less of them; on the contrary, I believe many of the children invested much of their energy and time in being in plays, preparing exhibits, participating actively in the assemblies and celebrations. The assemblies were for many the most creative fun. The survey seems clearly to indicate that we lose our children not when we demand too much of them, but when we demand too little. We keep them when we provide opportunities for growth, for fresh new experiences.

I therefore suggest that the degree to which we relate the curriculum to the life of the child can be measured by the extent to which we provide opportunity for him to grow, to develop, to explore - in a word, to have fun.

What flows from this easy generalization?

First, meaningless brute repetition is - in the eyes of the child - our cardinal sin. He must use what he repeats - or feel it gets somewhere. If he has this sense of growth, of using, he will cheerfully undertake the dullest assignment. Nothing, after all, is duller or more tiring than memorizing a part in a play. Children do it cheerfully - because beyond the memorization is the play. Beyond the memorization of the Hebrew letters of the alphabet must be reading skill, beyond reading skill must be language meaning. Beyond prayer study must be prayer. Beyond the facts of the medieval history lesson must be activities, projects, discussion that

will make the life of the medieval Jew come alive - so that the child becomes by imaginative play the Jewish hero he is studying. Always there is this beyond if we are to relate the curriculum to the life of the child.

Generally speaking we have effected this relationship best with our youngest children - in general education as well as in Jewish education. It is because, on the primary level, we teach on the basis that the child is not only a brain but legs and arms and eyes and ears and mouth as well. In later years, we treat the child too often as a disembodied brain - and our education fails to become experience.

One final word. Perhaps we attempt too much . . . 3,000 years of history - not only Jewish history but world history since Jewish history can be taught only in the perspective of world history. A classical foreign language. Commitments to ethical values and spiritual meaning. A good piece of the liturgy. A rich but difficult literature . . .

What an assignment! And, in so few hours a week. No wonder that in attempting so much by way of length and breadth of the curriculum, we sacrifice depth. And in educational terms, this is precisely the dimension that we can least afford to sacrifice. Much better, the child will tell us, to cover less material but to cover it, not repetitively, but with enough time to develop color and meaning, activities, play - creative fun.

The survey shows that parents want us as teachers to stress overwhelmingly learning - the "brain" part of the work. The children tell us they want fun. Our job in relating the curriculum to the life of the child - and to the life of the community - is to be resourceful enough, good teachers enough - to satisfy both these seemingly opposed but really mutually complementary, and vitally important goals. In the buzz session, we assign to you the simple task of figuring out how.

WHAT SHALL THE ROLE OF HEBREW BE IN THE JEWISH SCHOOL?

Bernard Levitin

The few brief minutes, allotted to me, to introduce the third area for discussion this afternoon "What should the role of Hebrew be in the Jewish school?" allow for only sketchy general observations.

Before proceeding to indicate my general reactions to the above question, we must of necessity differentiate between the teaching of Hebrew in the Sunday school and in the afternoon Hebrew schools.

First, the Hebrew in the Sunday school:

All of us are aware that the achievements in the field of Hebrew teaching, one hour a week for 35 Sundays during the year, can at best be very meagre. We must therefore conclude:

- 1) That no Hebrew can and should be taught in the Sunday school as a living language, but essentially as Prayer Study and as a vehicle for enabling the child to follow the most frequently used prayers in the synagogue.
- 2) The Prayer Study in the lower grades (3rd through 6th) should be designed primarily for memorizing some blessings and simple prayers and service responses.
- 3) We ought to relegate the teaching of the reading of prayers in Hebrew to grades 7, 8, and 9. This must take the form of a concentrated study of Hebrew reading with definite goals of achievement and with a concrete syllabus of selected prayers for each year. It would not be advisable to extend the actual teaching of the rudiments of reading beyond one year. The following two years should be devoted to acquiring fluency in reading and understanding of the prayers and their place in the prayerbook.
- 4) Hebrew Prayer Study must be entrusted to teachers who are qualified and proficient in Hebrew and who are familiar with the prayerbook. The teachers must be provided with a definite list of prayers to be covered each year with pertinent information regarding the prayers which they are to transmit to their students.

Now, as to the role of Hebrew in the Hebrew schools.

I assume that all of us agree that there is a great educational value in the knowledge of the Hebrew language as a strengthening factor in our position as a people, and especially in the enhancement of our cultural life. Whenever the Jewish people preserved the Hebrew language in one form or another, they continued their national existence even though their spoken language was not Hebrew. Whether the use of Hebrew is limited to the Prayerbook, to expressions of religious life and home observances or as a language employed in reading or in speech, the important thing is that Hebrew be regarded as the language of the Jewish people and that it be accepted with respect and affection.

Most of us agree that the ideal condition would be for the Hebrew language to be taught intensively to the majority of our children, but even such an outstanding proponent of maximum Hebrew in our schools as Professor Zvi Scharfstein maintains that "if we will succeed to bring 5% of our children of school age under the pinion of the Hebrew Shechina (Divine Inspiration), we will have saved our people from cultural annihilation."

A realistic appraisal of our situation would then demand a dual approach:

- 1) We must exert ourselves to develop a group of men and women fully equipped to handle the sources of Jewish life, a group whose lives and works will be saturated with the Hebrew language. For this group, the Jewish community must provide an intensive course of study in Hebrew on all three levels - elementary, secondary and adult. More students should be encouraged to take a more intensive course of Hebrew studies, if they indicate any inclination, ability or interest in it, without fear of losing their denominational loyalties by attending more intensive Hebrew schools in the community.
- 2) We must see to it that, in addition to this group, there shall be a much larger group of students, attending a Jewish school more than once a week, certainly a much larger number than are attending at the present time. We must raise the requirements for Bar-Mitzvah and Confirmation, so that eventually most of our students attend Hebrew classes in addition to the one-day-a-week school, thus enabling us to train the majority of our student body in developing a sense of kinship with our culture in Hebrew.

QUESTION AND ANSWER PERIOD

Question: Does Mr. Levitin feel that Hebrew can be taught in a concentrated session perhaps during the summer, in that way facilitating the study of the language for the one-day-a-week school?

Mr. Levitin: I am definitely in favor of such concentrated study. Our experience over the years has been that Hebrew as such was not liked by the children in our Sunday schools precisely because it was extended over a period of many years. The child forgot during the summer what he had learned in the first year and then had to repeat the same thing over and over again. My own personal experience with large Sunday schools has been that even in the eighth and ninth grades the children could not read Hebrew. I believe that it is possible to teach the children simple reading in one year and no more. If it can be done during the summer months, I would be heartily in favor of it. We brought in about 150 children of the United Jewish Religious Schools over a period of eight successive weeks during last summer and I think we succeeded in teaching reading. I certainly am in favor of concentrated study.

Question: Regarding the concept of inspiring our children with the "fear of the Lord," - should not our emphasis be rather on love and reverence as a more positive way of approaching this area?

Mr. Sugarman: That's a very fine observation. In the Torah, we find two statements: "Serve the Lord with joy," and "Serve the Lord with fear." One of the reasons that I emphasize the word "fear" is that love does not always presuppose respect and dignity. Intimacy sometimes leads to an opposite result. Fear combined with love is certainly the ideal situation. However, if we have love accompanied by respect and dignity, then I am certainly in accord with the discussion at your table that this is the ideal situation.

Mr. Brilliant: I would like to add this thought. The Hebrew term yirah is not exactly fear. It's really awe and reverence, and that's not the same thing. I would therefore not use the word "fear" at all.

Mr. Vincent: I should like to extend the question even further. The question refers to how you approach the Lord, whether through fear or through love. We here have emended it. I am wondering to what extent in our entire Jewish educational apparatus, with the exception of the Orthodox schools perhaps, we approach the Lord altogether. To what extent in our entire curriculum are we doing history and language but failing to fulfill specifically religious objectives? I don't propose any answers. I'm really raising a further question. It is always a source of regret to me when our non-Jewish friends come around to our schools and tell us that they're rather impressed with the fact that we are so close to the public schools not only in our methods but in what we do. We again approach our body of knowledge from the standpoint of history and lingual skills. I am wondering whether the spiritual and ethical content has been given as much attention as these other aspects.

Question: Why can't we standardize our Hebrew teaching in such a way as to do away with the transportation problem and have children study Hebrew in their neighborhood at close proximity to their home?

Mr. Levitin: I would be the first one to welcome such a move. I think every communal agency is looking to the solution of this problem along the lines that have been just suggested. Our children waste a great deal of time in going to and coming from school. We would like to see an ideal situation in our community where children would come to one district or area school, regardless of their congregational affiliation. We should save their time for study rather than utilize it for transporting them to and from school.

Mr. Brilliant: You will recall that at the recent annual meeting of the Bureau, I discussed the need for district schools and Rabbi Armond E. Cohen of Park Synagogue practically seconded this proposal. I think the very fact that there is discussion and there is thinking in this direction, will lead us to find some kind of a solution.

Rabbi Kabakoff: I believe that in some cities, such as Toronto and Detroit -- and I heard this week that this is a problem that is being considered in Rochester -- some moves have been made in this direction as an example of cooperation between the congregations and the communal schools.

Question: To which do we give primacy -- to the Jewish teacher and the school or to the Jewish home in the inculcation of values?

Mr. Sugarman: I think that a great wrong is being committed by parents, not only in Cleveland, but everywhere by shrugging off their responsibility of inculcating within the child good manners, good health practices and ethical conduct. To expect the school alone, both the religious and public school, to assume that responsibility is to admit to failure. I believe that the religious and public school both have duties of their own. But the home has its responsibility. Parents should not expect the school to take care of their job, just as it is unwise for a school to expect the parents to take care of all of its work. These are both counterparts of one united activity.

Question: Since our religious teaching is supplementary, how much homework should be expected of our pupils?

Mr. Levitin: It seems to me that we have to differentiate at this point between the Sunday school and Hebrew school. As far as the Sunday school is concerned, I am certainly in favor of giving homework. The child has a whole week in which to sit down and review the lesson. In the Hebrew school, the problem is different because of the difficulties of the language. Very often, the child is unable to do his own homework unless it's amply explained by the teacher or unless he is given some assistance at home. In the case of Sunday school, I am definitely in favor of homework.

Mr. Vincent: I think we tend somewhat to underestimate ourselves. I tried to say in my prepared remarks that we lose our pupils not when we demand too much of them but when we demand too little. I think this question implies a kind of insecurity on our part as teachers. What we're really saying is, and I am talking only about Sunday schools now, that we're rather afraid that if we give homework, the children won't do it. We can raise our standards much more than we think. We can make greater demands if we show the pupils on the following Sunday that we mean business and that we expect them to do homework. I'd recommend to teachers that if the homework is meaningful, if it is well prepared and if it's well followed up, that they will get fine results.

Mr. Brilliant: I believe that Mr. Vincent sort of begs the whole question. Far too often teachers assign a new chapter to fourth, fifth and sixth graders, who are expected to read that chapter at home and then return to school and know it. If the homework is intelligent, if it will not take too much time, and the child will really be challenged by the kind of work to be done, then it may be desirable. But from what I have seen of most of the homework, it's either that the child is expected to learn his lesson beforehand without the teacher having to teach it or it's an assignment in the work book. Homework should be the result of good teaching and should be a challenge to the child so that it becomes "fun" to do at home.

Question: What do you think of depending on the reaction of children in evaluating our work? Should we, as Rabbi Silver seemed to imply, disregard the reaction of the children themselves?

Mr. Vincent: I don't think the Rabbi implied that. The evaluative function is an adult function if you are talking only about evaluation now. When we evaluate our successes and failures, one of the profound questions we have to ask ourselves is to what extent are we getting across to the children. Now children don't want to have fun in a wild sense, at all. That will not satisfy them. I don't think we ought to be guided in everything we do by a child's idea of what is fun and what is not fun. I interpret fun to mean "creativity" and "growth." Our objective of transmitting our culture can be accomplished best if we take into account the child's needs. This is part of our evaluative function.

Question: Are we overemphasizing the need for a comprehensive Hebrew education? Should we not rather leave it to the individual student to work out for himself?

Mr. Levitin: I cannot agree with the first premise that we have over-emphasized Hebrew. I think we have been under-emphasizing the teaching of Hebrew in many congregational schools, temple schools and one-day-a-week schools. Hebrew is one of the most important phases of our Jewish educational process because all of us agree, especially when it relates to congregational schools, that a primary consideration in the religious education of the child is preparation for services. How can you prepare a child for a Conservative service, for example, without a knowledge of Hebrew, or at least of fluent reading of the prayers? I do not expect a large percentage of the children to comprehend Hebrew. That has to be relegated, perhaps, to a smaller group. But certainly the majority of our children will not receive a good Jewish education unless they are able to participate in a service. We must see to it, therefore, that at least this aim is achieved.

Question: What is the thinking of the panel on the use of the report card in the Jewish school?

Mr. Sugarman: Well, I would not use the word "report card" as it is conventionally known. I would substitute in its place an evaluation. I believe that every parent is entitled to have some standard of measurement. Unfortunately, many teachers do not use this instrument as a standard of evaluation but view it merely as a chore. Therein lies one of the weaknesses in distributing report cards or evaluation sheets to the students. I believe this is important because it gives the teacher a means of control over the child and enables him to elicit greater effort from the weaker pupils. Secondly, the child himself is made to realize that the teacher is on guard and is sincerely interested in his welfare. It represents a joint partnership between the child and the teacher.

Rabbi Kabakoff: I think it is only fitting that in speaking about ethics and values, we should conclude with a very brief ethical statement from the Ethics of the Fathers. You recall the statement "The reward of one Mitzvah is another Mitzvah." To paraphrase that, we can say, "The reward of one discussion is another discussion." As was suggested by Mr. Vincent, we are hoping that as a result of this Third Annual Conference, there will ensue further discussions between parents and teachers and between faculties of the various schools, so that ultimately, the consumer, who is the child, will benefit from your work and your efforts.



DISCUSSION GROUPS

TOPIC I: ARE WE EFFECTIVELY IMPARTING JEWISH VALUES THROUGH OUR TEACHING?

Among the points made by the discussants in the various groups were:

1. We cannot teach values if the parents in the home fail to cooperate in carrying out what the school seeks to accomplish.
2. Teachers must themselves be a model of the values and ideals they teach.
3. Some felt that there should be no separation between the subjects taught in the classroom and Jewish ethics. Ethics should not be superimposed but should rather be an end product of teaching.
4. Some felt that the effect of teaching Jewish values was not truly measurable. The impact was something like that of a delayed time bomb.
5. Ethical content should be taught and stressed at the earliest age, and reiterated at different levels as the child grows older.
6. Some felt that greater stress should be put on the Bible in order to impart significant values to the child.
7. The stories in the Bible should be related to everyday living.
8. The commentaries of Rashi and others can be used by the teacher in interpreting ethical values in the Bible.
9. Interest in Jewish communal life is a vital Jewish value.
10. One discussion group felt that only in the case of children of high school age was there room for a separate course in ethics.
11. One teacher reported that the textbook "The Still Small Voice" by William B. Silverman (N.Y., Behrman, 1955) was being successfully used to teach ethics in the first year of her Sunday high school.
12. Some felt that the teaching of Jewish values could not be taught apart from customs and ceremonies.
13. Some stressed that a primary Jewish value was the inculcation of a positive feeling of Jewishness.
14. The Keren Ami is an effective means for teaching children to be charitable.
15. Some suggested that abstract ethical principles could be related to the experience of the child through dramatization and group discussion.
16. One teacher reported that the Euclid Avenue Temple was experimenting with Bible tales written by Ruth Sicherman for the 3rd-4th grades. The summaries at the end of each chapter point up the ethical and moral concepts of each lesson.

TOPIC II: HOW DOES THE CURRICULUM OF THE JEWISH SCHOOL RELATE TO THE LIFE OF THE CHILD?

Among the points made by the discussants in the various groups were:

1. Most teachers felt that the school was more effective in influencing the younger rather than the older child.
2. It was felt that the best teaching techniques must be employed in order to make for interesting teaching in the older grades.
3. Among examples of techniques that were suggested for relating the curriculum to the life of the child were the use of games, scripts, quiz programs, panels, newspapers, creative arts and crafts, etc. In the lower grades, dramatization was deemed valuable.
4. Some teachers disagreed over the value of the use of workbooks.
5. Assemblies are an effective means of relating school work to the life of the child. The older children should be encouraged to write plays for presentation at assemblies.
6. Fun means pleasant teaching but too much sugarcoating leads nowhere.
7. The main function of Jewish education is to awaken in the child pride in the Jewish heritage. A sound knowledge of Judaism contributes to the child's security.
8. The general consensus was that the likes or dislikes of the child should not be a determining factor in shaping the curriculum.
9. Our objective should be to make the child like the subject. The child will enjoy learning if the subject is presented by a teacher who is himself adequately prepared to teach.
10. The Jewish school must impart to the child an understanding of what he stands for and of his place in the world.
11. We can help the child emotionally to become integrated into his social group.
12. To promote synagogue participation, it is important to stress attendance at a worship service each week.
13. Home observance can be encouraged by giving it a proper place in the curriculum.
14. Current events, if properly taught, can help relate the child to the Jewish community.
15. There was a difference of opinion on the use of homework. Some teachers felt that on the junior high level, it was enough to ask that the textbook be covered. Others felt that homework was a necessity. Homework should be so designed, however, as to encourage individual accomplishment.

16. Some teachers felt that the programs and curricula of our schools were lacking in respect to the study of the Jewish community. It was suggested that field trips to various institutions might be profitably encouraged.
17. Very often the parents are responsible for the child's dislike of school. They should encourage the child in every way possible.
18. It was felt by some that children liked Hebrew school more than their studies in the one-day-a-week school because they had more contact with the teacher in the Hebrew school set-up.
19. Each holiday should be highlighted through special projects geared to the age level of the child.
20. Each grade should have a project on Jewish life to be worked on partly at home.
21. Very often, the curriculum is too crowded and does not allow much time for creativity. Also, there is too much repetition.
22. History can be made more meaningful through the use of visual aids and dramatization. The past should be related to the present.



TOPIC III: WHAT SHOULD THE ROLE OF HEBREW BE IN THE JEWISH SCHOOL?

Among the points made by the participants in the groups were:

1. The general consensus was that in the one-day-a-week school only prayer study could be taught. Emphasis should be placed, however, not only on phonetic reading but on the meaning and background of the prayers.
2. The primary purpose of the study of Hebrew in the synagogue school was the preparation of the child for synagogue participation.
3. Various techniques were suggested for the enhancement of prayer study through use of junior congregations and special worship periods.
4. Hebrew songs are an important means for the teaching of Hebrew.
5. It was maintained that the teaching of Hebrew prayer study should be in the hands of special qualified teachers.
6. A few teachers felt that even within the scope of the one-day-a-week school more time should be given to the study of the Hebrew language. Some felt, on the other hand, that the study of Hebrew should be eliminated in that type of school since it could not be taught effectively for lack of time.
7. It was suggested that special periods of time, such as the month of June, should be set aside by one-day-a-week schools for concentration on the study of Hebrew reading.
8. Another suggestion was to stress special Hebrew classes on additional days during the week, other than Sunday, for the most effective study of Hebrew.
9. In the case of the afternoon Hebrew school, there was some difference of opinion on the question whether the emphasis should be on Hebrew as a modern spoken language or upon preparation for Humash study.
10. It was suggested that more Hebrew summer camp scholarships be made available as a means of increasing the facility of pupils in spoken Hebrew.
11. Many felt that the status of Hebrew in the community should be raised in order to provide greater incentive for the study of the language.
12. Some suggested that arrangements should be made for the setting up of district Hebrew schools whereby children could get Hebrew training without having to travel great distances daily.
13. Some felt that Hebrew should be taught only to homogeneous groups of children who show language aptitude.
14. The consensus of the group was that the study of Hebrew could contribute to a greater knowledge of our religious and cultural values.

THE CLEVELAND INSTITUTE OF JEWISH STUDIES

OF THE BUREAU OF JEWISH EDUCATION

2030 South Taylor Road - ERIEVIEW 1-0446



CLEVELAND HEIGHTS 18, OHIO

OFFICE OF THE DEAN

December 22, 1955

Rabbi Abba Hillel Silver
The Temple
East 105th and Ansel
Cleveland, Ohio

Dear Rabbi Silver:

On behalf of the planning committee for our recent Pedagogic Conference and the teachers who were present, may I express to you our thanks for your participation in the Conference program and for your keynote message.

All of us are grateful to The Temple for the hospitality which was shown the assembled teachers. Rabbi Stone and Mrs. Eisenberg were extremely helpful in the planning and carrying out of our program.

Cordially yours,

Jacob Kabakoff

Rabbi Jacob Kabakoff
For the Conference Committee

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The Cleveland Institute Of Jewish Studies

ANNOUNCEMENT OF COURSES

1955 - 1956

Teacher Training
Teachers in Service
General Jewish Studies



Affiliated with the
BUREAU OF JEWISH EDUCATION
and a Constituent Agency of the
JEWISH COMMUNITY FEDERATION

2030 S. TAYLOR ROAD
CLEVELAND HEIGHTS 18, OHIO

GENERAL INFORMATION

The Jewish Teachers Institute, an outgrowth of the Jewish Normal School, was placed under the auspices of the Bureau of Jewish Education in 1926. Its purpose was the training of religious school teachers to serve the Jewish schools of our community. Parallel with this school was the Beth Midrash l'Morim for the training of Hebrew teachers.

In 1933, the Institute expanded its activities and offered needed Jewish educational opportunities to adults desiring to enrich their Jewish knowledge and to obtain a clearer understanding of the vital problems and movements in Jewish life.

PRESENT-DAY SCOPE

With this goal in view, the Jewish Teachers Institute was expanded into the Cleveland Institute of Jewish Studies, which today has for its purpose to serve:

- (a) Trainees for Hebrew teaching
- (b) Trainees for Sunday School teaching
- (c) Teachers in service
- (d) Adults who seek to be informed Jewishly
- (e) Organizations that want to establish study groups

CREDITS

One period per week for a semester of 18 weeks constitutes one credit towards a Hebrew School Teacher's Certificate. One period per week for a 12-week semester, or two periods per week for a 6-week semester, shall constitute one credit towards a Sunday School Teacher's Certificate.

Credit will be granted only to those who satisfactorily complete the class work according to the standards set up by the Institute of Jewish Studies. No credit will be granted to anyone who has attended fewer than three-quarters of the sessions scheduled for the course.

TUITION

The tuition fee will be at the rate of \$5.00 per credit hour.

SCHEDULING OF COURSES

The Institute of Jewish Studies reserves the right to cancel any scheduled course for which there is not a minimum registration of ten persons.

Special classes not listed in this bulletin will be arranged to meet the requirements of any group or organization provided there is a minimum of twenty persons.

SCHOLARSHIP FUND

A Scholarship Fund has been established to aid selected students in the Beth Midrash l'Morim with the payment of their college tuition. This Fund seeks to make it possible for students to devote themselves to preparation for the Hebrew teaching profession. Applications are now being accepted by the Scholarship Committee.

Courses

BETH MIDRASH L'MORIM

DEPARTMENT FOR THE TRAINING OF HEBREW TEACHERS

The following courses will be offered beginning Monday evening, September 19, 1955. Classes will meet for a minimum of three sessions—8 hours per week.

INSTRUCTORS —

RABBI MEYER KOGEN
MR. JOSEPH GUZIK
RABBI JACOB KABAKOFF

Section I

HUMASH—Bamidbar with Rashi

BIBLE—Jeremiah

MISHNAH AND AGGADAH—Selected portions

HEBREW LITERATURE AND COMPOSITION

HISTORY—From Shabbetai Zevi Messianism to modern times

Section II

HUMASH—Shemot with Rashi

BIBLE—Psalms

MISHNAH AND AGGADAH—Selected portions

INTRODUCTION TO POST-BIBLICAL JEWISH LITERATURE

MODERN HEBREW LITERATURE—Selected readings

HISTORY—From the Emancipation to the present

SUMMER COURSE

A 6-week summer course will again be offered this year on Monday and Wednesday evenings, beginning June 18.

HEBREW TEACHERS IN SERVICE

*Tuesday mornings, beginning September 20, 1955
10 to 12 A.M.*

To meet the needs of teachers in service, seminars will be arranged in consultation with the members of the groups to be formed.

DEPARTMENT FOR THE TRAINING OF SUNDAY SCHOOL TEACHERS

Wednesday evenings, beginning October 12, 1955

I. CLASSROOM MANAGEMENT—Education III

October 12 - November 16

6 sessions 1 credit

Orientation, routine, maintaining proper discipline, attendance and punctuality, records and reports; other problems connected with the proper and efficient management of the classroom.

NATHAN BRILLIANT

II. JEWISH HISTORY: From 70 C.E. to 1492 C.E.— History II

November 30 - January 4

6 sessions 1 credit

Talmudic and Gaonic Periods; the Schools in Palestine and Babylonia; the Jews under Islam; the Golden Age in Spain; Jewish life in medieval Christian Europe.

SYLVAN GINSBURGH

III. THE WRITINGS—Bible III

January 11 - February 15

6 sessions 1 credit

Psalms, Proverbs, Job, Ecclesiastes and Song of Songs—ethical and moral precepts of Wisdom Literature; analysis of the motifs of each book; selected readings.

RABBI STEPHEN SHERMAN

IV. POST-BIBLICAL AND MEDIEVAL JEWISH LITERATURE—Literature I

February 29 - April 11

6 sessions 1 credit

Survey of the Apocrypha; the Aggadah of the Talmud and Midrash; selected classics of the Middle Ages, including Judah Halevi, Ibn Gabirol and Maimonides.

RABBI PHILIP HOROWITZ

V. BASIC PRINCIPLES OF JUDAISM—Religion III

April 18 - June 6

6 sessions 1 credit

An analysis of some of the outstanding ideas and ideals of Judaism, such as Monotheism, Torah, Messianic ideals, and of the problems of social ethics.

RABBI PINCUS GOODBLATT

VI. SUMMER COURSE

A 6-week summer course will again be offered this year, beginning June 20.

GROUP LEADERSHIP COURSES

In cooperation with the Jewish Community Centers, courses will be offered leading to a certificate in Club Leadership. The courses, which seek to meet the growing need in the community for more trained leadership, are open to qualified young adults as well as to members of organizations and others who are interested in the various aspects of group leadership. These courses will also be recognized for credit towards a Sunday School certificate.

PRINCIPLES OF GROUP LEADERSHIP

Six Tuesday evenings—October 18 - November 22

This course, to be given by staff members of the Jewish Community Centers, will be conducted in the form of a workshop on the basis of case material, discussion and the use of program skills in the effective leadership of groups. Open to all those interested in understanding more about the development of individuals in group experience.

Hadassah Women's Institute

In cooperation with the Cleveland Chapter of Hadassah, a third annual Women's Institute will be offered. It will consist of an eight-week Lecture Series and courses in Hebrew, beginning Thursday afternoon, January 26, 1956. The courses are open to all women who are interested in advancing their Jewish studies.

B'nai B'rith Institute

In cooperation with B'nai B'rith, a ten-week Institute, offering courses in Basic Judaism and Bible, will be presented on Monday and Tuesday evenings, beginning October 3 and 4. Registration will take place at an opening meeting on Sunday evening, October 2nd, at 8:30 P.M. The courses are open to the public.

Achdut Club

In cooperation with the Achdut Club, courses in Bible (Mr. Tinman), Hebrew Literature (Mr. Becker), and Readings in Jewish Nationalism (Rabbi Kabakoff) will be offered on successive Wednesday evenings from 8:30 to 10:00 P.M.

Courses At Hillel

In cooperation with the Hillel Foundation of Western Reserve University, a series of Sunday School training courses for college students will again be offered.

GENERAL JEWISH STUDIES

HEBREW

Courses will be given on Tuesday evenings, beginning October 11, for terms of 12 weeks each, one hour per week.

Elementary Hebrew	7:30 to 8:30	RABBI M. KOGEN
Intermediate Hebrew	8:30 to 9:30	RABBI M. KOBEN
Advanced Hebrew	8:00 to 9:00	MRS. YETTA LAMDIN

YIDDISH

In cooperation with the Workmen's Circle, this course will be given on Wednesday evenings, one hour per week.

Elementary Yiddish	8:00 to 9:00	SENDER WAJSMAN
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OFFICERS

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INSTITUTE OF JEWISH STUDIES

Bureau of Jewish Education

2030 South Taylor Road

Cleveland Heights 18, Ohio

Rabbi Abba Hillel Silver

The Temple

Ansel Road and E. 105

Cleveland 6, Ohio