

A FOLLOW UP STUDY OF THE GRADUATES OF ONE OF THE OLDEST
EXISTING AMERICAN JEWISH DAY SCHOOLS:
THE RABBI JACOB JOSEPH SCHOOL

by

IRVING I. PINSKY

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SPONSORING COMMITTEE:

Dr. Herman C. Axelrod, Chairman

Dr. Judah Pilch,

Dr. Jack Porter.

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CHAPTER I

INTRODUCTION

Present Interest in the Jewish Day School

The unusual growth of day schools in the American-Jewish community has drawn the attention of both educators and laymen with regard to the meaning and implications of this trend. In 1959 one hundred ninety-four such institutions existed in the United States, along with approximately fifty secondary Jewish day schools. Just fifty years ago there were only two day schools in the entire country, and as recently as 1935 the Rabbi Jacob Joseph School was one of only seventeen such institutions. By 1959 day schools were located in eighty-two communities in twenty-five of the states, and had a combined student population of over fifty thousand.¹ This is a unique phenomenon in contemporary Jewish education; in no other country has Jewish education displayed such rapid growth.

The recent rate of day school expansion in this country is clear proof that the experimental nature of these schools is past. One indication of the established nature of

¹Dept. of School Organization, Torah U'mesorah (a national organization interested in furthering day school education).

the day school is the fact that in a number of communities the local Jewish federations give support to affiliated day schools. Another indication would be the official interest evinced by the Department of Education and Culture of the Jewish Agency.

To determine some of the causes that have contributed to the growth of day schools one must consider the nature of the orthodox Jewish community in the United States. The present lay leaders of this group are more thoroughly acclimated to American life than their predecessors. This group has also attained a higher socio-economic level in the Jewish community, thus shedding the stigma of low immigrant status. Such leadership, as would be expected, is more dynamic and vocal in developing its institutions.

Since the end of World War II the ranks of orthodox Judaism have been swelled by an influx of learned Jewish immigrants from Europe. This later group has exerted its influence most directly on the "older" type Jewish day schools. These refugees need no justification for establishing their schools as do the native born Jews in many cases. A clear indication as to the forthrightness of this newly arrived orthodox element is demonstrated in Rabbi Cohen's report in The Synagogue School: "The influx of refugees from European environments in which all-Jewish schools were a normal practice supplied the major impetus for the entire

day school movement."² Certain trends in the general community appearing since World War II have helped immeasurably in abetting the Jewish day school cause. Such factors as the movement to suburbia with its interest in "private" schools and the increasing prominence of the non-Jewish parochial schools cannot be overlooked. This period has also seen much interest in the congregational type of school now mushrooming in suburbia.³

In addition, the experiences of the Second World War and the subsequent establishment of the State of Israel have left an indelible mark on the cultural and religious outlook of the American Jew. It would not be within the scope of the present study to determine the authenticity of the so-called "Religious Revival." However, there is certainly sufficient evidence of increased interest in Jewish tradition and culture.⁴

Large numbers of tradition-minded parents have been attracted to the day school by the high standards of scholastic achievement. This factor becomes increasingly important as the prestige of the over-crowded public

²Cohen, Rabbi J.J., "American Education and the Jewish Day School," The Synagogue School, XVI, No. 1 (1957), 30.

³Porter, Dr. Jack, "Differentiating Features of Orthodox, Conservative and Reform Jewish Groups in Metropolitan Philadelphia," Doctoral Dissertation, Temple University, Philadelphia, Pa., 1958, Chapter I.

⁴Feldman, Dr. Leon, "Some Significant Sociological and Religious Trends in Jewish Community Life," Adult Jewish Leadership, VI, No. 2 (Winter, 1960).

institutions continues to falter. Some parents are impressed by the high standards of Jewish studies in the day school, as compared with other modes of Jewish education. These include both Orthodox and non-Orthodox parents who seek greater Jewish identification for themselves and their children through increased cultural and religious awareness. Many of them feel that these goals can best be realized through the new type of day school now emerging on the American Jewish scene.⁵

The achievements of the students and alumni of the day schools have been such as to reflect very favorably on their institutions.⁶ Outsiders and interested parties are favorably impressed by these achievements and seek more knowledge about the nature of day school education and its ultimate effect on Jewish children.

Many parents feel that the amount of time left after public school is insufficient to accommodate both a healthy minimum of recreation and religious instruction. Thus recreation and religious instruction are forced into an unfortunate inverse reciprocity. One or both are bound to suffer. Thus they turn to the day school in the conviction that this institution provides a far more efficient utilization of their child's time by combining Jewish and secular

⁵Axelrod, Dr. Herman C., "Trends in the Newer Day Schools," Jewish Education, XXIV, No. 3 (Spring, 1954).

⁶The Principal, Yeshiva English Principals Association, V, No. 7 (March, 1960), 11.

studies within the same framework.

Many members of the Jewish community feel that the Yeshivos are responsible for the training of a special type of leadership group. This group includes Jewish teachers, rabbis, social workers, and community functionaries to fill the needs of the emerging Jewish community in America. They are convinced that the survival of the Jewish group depends upon such leaders.

Some individuals feel that America must take the place of the great European centers destroyed by Hitler.

Many parents also feel that the Yeshiva can serve as an educational laboratory where the most advanced methods of teaching can be tested and used. The public schools, supported by public funds, cannot experiment as freely, or change as rapidly, as the private schools, which are supported primarily by voluntary contributions.

Also many laymen, although reluctant to accept day school education, utilize it as a measuring stick against which to gauge the effectiveness of their own types of Jewish education. In this way, the existence of day schools intensifies congregational and afternoon types of Jewish education. Thus a growing number of lay people and educators, including those who are not convinced of the desirability of a day school education, are nevertheless interested in learning more about this type of education. One index of such interest is the increasing number of scholarly articles

appearing on the subject since the end of World War II.⁷ It is this growing interest, from the point of view of student enrollment, adult involvement, and scholarly interest that this study is being undertaken.

One measure of the fulfillment of a school's goals is to be found in an analysis of the graduates produced by the school. Several of the older schools have already been in existence for many years and a study of their graduates would certainly shed much light on this type of education. One of these schools is the Rabbi Jacob Joseph School, often referred to as the "mother of Yeshivot." This famous Yeshiva has been in existence for over fifty years and has graduated close to twenty-five hundred students. A description and survey of the graduates of the Rabbi Jacob Joseph School would supply important data for the evaluation of the Jewish day school in the United States. It is with a view toward such evaluation that this study is offered.

Purposes of the Study

The intense current interest in the day school makes it imperative that an attempt be made to evaluate its role and influence. The Rabbi Jacob Joseph School is regarded as a uniquely traditional institution within the day school movement. This institution represents a more intensive European type of day school than some of the recently

⁷Jewish Education, Index to Volumes 1-25, No. 3, 33 articles, pp. 95, 96.

established schools. Its orientation is given importance because of its pioneering role in this highly specialized phase of Jewish education.

When parents inquire about the advantages of a given school, a prime consideration is the make-up of the student body and its graduates. Educators are also prone to evaluate a school by the calibre of its graduates. Thus the study of alumni is believed to be a valid means of gaining new insights into the nature of an educational institution.

It is hoped that this study can determine the influences of an intensive type of Jewish day school upon its graduates. Particularly, this writer seeks to determine whether various patterns of social, occupational, educational, and religious attitudes are a result of their educational experience. We shall attempt to determine whether these influences are matters of home attitude, rearing, or previous schooling. It is hoped that the data derived from the questionnaire will shed light on these questions.

The study of the opinions of its graduates can be an important aid in evaluating the educational program of the school. For this reason the respondents to the questionnaire were encouraged to provide comments on their Yeshiva education.

The derived data could prove to be revealing since the Rabbi Jacob Joseph School is one of the oldest of day schools, with a curriculum that has remained comparatively

stable over the period investigated. It is also hoped that various alumni comments and responses will be of value to day schools generally. This study would thus seem to have both historical and educational value.

CHAPTER II

HISTORICAL DEVELOPMENT OF THE JEWISH DAY SCHOOL
IN THE UNITED STATESA Frame of Reference: The Emerging Jewish Community

Every immigrant group arriving in the United States has gone through a period of adjustment to its new environment. This period of adjustment, usually a trying one, is a necessary process if the individuals within the group are to survive and retain their identity within a majority population. Many conflicts may arise between the "Old Country" culture and that of the "New World" environment. This conflict must be reconciled before the immigrant and his family can find a comfortable place in a new and often challenging setting.¹

In terms of numbers, the pre-Civil War Jewish Community was insignificant. In the 1880's, after the Jews of Eastern Europe suffered extreme cruelty under the Czars, waves of immigration began, and it was only then that the Jewish community in American became significant.

Under Czar Nicholas II pogroms were instigated by the government which caused virtual destruction of Jewish life

¹Axelrod, Dr. Herman C., "Bilingual Backgrounds and Its Relation to Certain Aspects of Character and Personality of Elementary School Children," Doctoral Dissertation, Yeshiva University, New York City, 1952, Chapter I.

in Russia. Jews fled in two directions. A very small minority decided to leave for Palestine. The overwhelming majority decided to come to America. These newly arrived Jews settled on the lower east side of Manhattan, for in that area they found cheap housing and jobs. They were particularly attracted to the industries that were controlled by German Jews who had arrived before them.

Jewish ghettos sprang up in Philadelphia and Chicago, but New York's East Side was the largest and most important Jewish center. The immigrant struggled and toiled until he had accumulated enough money to provide passage for the remainder of his family.² It was here on the East Side that the occupations brought in by the Jewish immigrant from the Pale in Russia--petty trading, tailoring, and needle trades--developed into great "Jewish industries."³

The poor working conditions prevailing at the time gave impetus to the creation of an organized Jewish labor movement. The ghettos of New York City, as were the ghettos of Europe, were fertile ground for the breeding of socialism. The United Hebrew Trades came into existence as early as 1888 in order to promote unionism among Jewish immigrants in New York City. These unions, with their vast influence, helped to end the sweatshop system on the East Side and served as

²Handlin, Oscar, The Uprooted (Boston: Little, Brown and Company, 1951), pp. 145-146.

³Ibid., p. 9.

models for similar labor developments throughout the country.

Although the first concern of Eastern European immigrants was earning a living and providing bread for the family, it was inevitable that their interests should soon return to their rich religious culture. There was an immediate growth of Yiddish journalism on the East Side. As Mordecai Soltes⁴ has pointed out, the press served as an Americanization instrument for the Eastern European immigrant.

Hebrew scholars were also among those who came to the United States. Their contribution to American-Jewish life and to the adjustment of East European Jews was not as significant as the contribution of the Yiddish scholars and leaders. These Hebraists failed to reach the masses, although an unsuccessful attempt was made to publish a daily Hebrew paper early in the 1900's. The audience for Hebrew novels and Hebrew literature was extremely small; it was a movement geared primarily for the intellectuals. Hebrew seems to be more significant for the third generation Jews who want to return to Judaism, but not to the ghetto way of life. The third generation may also be attracted to Hebrew by the vibrant atmosphere of modern Israel.

With regard to religious observance in the period discussed, the Sephardim,⁵ who were among the first Jews to land

⁴Soltes, Mordecai, The Yiddish Press, New York, 1925.

⁵Name given to Jews of Spain and their descendants. Term was particularly used for the Jews expelled from Spain in 1492. After 1497 they were reinforced by refugees from Portugal. Standard Jewish Encyclopedia (Garden City, New York: Doubleday & Co. Inc., 1959).

in the United States, maintained their strict, orthodox customs. In succeeding generations, however, there was a tendency among American Jews to move away from the traditional type of Judaism. Consequently, Reform Judaism, which had its beginnings in Germany, although it did not greatly influence Jewish life in Eastern Europe, had a tremendous impact on American Jewry. The greatest influence of this liberal group was felt in the United States after the arrival of German Jews in the middle of the nineteenth century. By the twentieth century there were two tendencies prevalent in this country: the earlier Sephardic-orthodox tradition and the German reform tradition. The Eastern European Jews, coming to the United States after 1880, found little in common with these Reform Jews because of the existing socioeconomic difference between the new immigrants and the older settlers. It was apparently for this very reason that Reform Judaism was unable to reach and influence the Eastern European Jewish community.

New orthodox synagogues were founded by the Eastern European Jews. The first of these was the Beth Hamidrash Hagadol, on the East Side in New York City. Other orthodox synagogues sprang up all over the area, catering to the needs of the new immigrant group. It was this group of Eastern European Jews who gave new meaning to Judaism in America and introduced what we now call Orthodox and Conservative Judaism. By the end of the first decade of the century, the three major religious trends in American Judaism,

Orthodox, Conservative, and Reform, already had begun to function in an organized fashion.⁶

During the period covered in this section, the Jewish population of New York was subject to another influence, that of the pressure of American life. For many families the period of adjustment was extremely difficult. Children revolted against the old world values of their parents and the poverty of their lives. Many individuals forsook their Jewish traditions entirely, as a result of inability to reconcile their "New World" ethos with traditional practices and values.

The significant contribution of the Rabbi Jacob Joseph School during the 1898-1925 period was in helping students to see that a full creative Jewish life was possible in America. It provided a positive first contact with American life in a traditional setting, thus integrating under one aegis two great ways of life.

From 1898-1925, the East Side, the great area of first Jewish settlement in this country, began to decline in importance. During the 1920's, Jews began to move to secondary areas of settlement in Brooklyn and the Bronx. The school continued to serve East Side Jewry, but it began to take into account the needs of the entire New York Metropolitan area.

In this study, particular attention will be given to

⁶Adler, Cyrus, Centennial Volume (New York: Jewish Theological Seminary, 1929).

the orthodox community, since the topic under consideration, the Rabbi Jacob Joseph School, is a product of orthodox Jewish life in America.

Advent and Growth of the Jewish Day School Movement in the United States

This study will indirectly attempt to measure the degree of success enjoyed by the Jewish day school, and will consider it as a product of Eastern European culture transplanted into the American environment. It is the opinion of many educators that the Jewish day school movement in the United States represents a significant contribution to Jewish Education. By 1960, over fifty thousand students were studying in Yeshivos,⁷ schools providing a combined program of Hebrew and secular studies. The Rabbi Jacob Joseph School is considered one of the pioneers in the development of the Yeshiva movement in America, for it was the first such institution founded by Eastern European Jews coming to these shores.

During colonial days, it was generally assumed that education was within the jurisdiction of the Church.⁸ It was almost impossible to avail oneself of a completely secular education. Universities, colleges, and schools on all levels were founded and supported by religious denominations, most

⁷Adler, Centennial Volume, op. cit., p. 1.

⁸Butts, R. Freeman, A Cultural History of Education (New York: McGraw-Hill Book Co. Inc., 1947), pp. 362, 363.

of them Protestant. After the first wave of Jewish immigrants into the United States, it was inevitable that there would be a few Yeshivot and day schools established. In 1731, Yeshivat Minchat Arev was founded in New York by the Spanish Portuguese Congregation Shearith Israel to provide Spanish-speaking classes in religion and secular subjects.⁹ Later on came the Ashkenazim¹⁰ who also established several day schools for the children of German-speaking Jews. The Congregation B'nai Jeshurun opened a day school in New York City in 1842 with this very purpose in mind. Congregation Anshe Hessed and Temple Emanuel opened day schools in New York in 1845. In Chicago, Kehillath Anshe Maariv established a day school in 1853.

Examination of the origins of the public school system seems to have some bearing on the topic under discussion. After the middle of the nineteenth century, the public schools founded during the days of Horace Mann were generally influenced by Protestant doctrine and thinking.¹¹ In 1851, in response to protests by Catholics and Jews, a law was passed forbidding religious instruction in the public schools. With this law the secular public school system came into existence.

⁹Dushkin, A.M., Jewish Education in New York City (New York: Bureau of Jewish Education, 1918).

¹⁰Ashkenazim—names of a Biblical people since the ninth century applied to Germany and the Germans. The German Jews and their descendants were therefore called Ashkenazim. Standard Jewish Encyclopedia, op. cit., p. 178.

¹¹New York Statutes, 1851.

By 1885 the concept of the liberalized public school curriculum, the rejection of sectarianism, and the development of rising standards had lessened the need for the private day school.¹² By the above date none of the earlier Jewish day schools were operating.

One must also consider the other factors involved in the day school concept in the United States. The tradition of private education is an ancient one. This tradition developed out of two considerations. The first is that the public school is geared to the common denominator. Some parents believed that only a private school could train their children for the leadership role assumed by an affluent family. For this reason, private schools for the higher socio-economic groups have always been part of the American education scene. Attending a particular school or college is looked upon by certain individuals as a family tradition. This fact is particularly true in New England, where the private schools to this day are very influential.

A second reason for dissatisfaction with public schools was the desire to inculcate specific religious doctrine. From the earliest colonial times, Quakers, Catholics, Jews, and others have maintained private religious schools for their children. The Catholics, indeed, maintain that education is the exclusive responsibility of the Church. The Jewish group

¹²Grinstein, Dr. Hyman B., "The Rise of the Jewish Community of New York 1654-1860," Doctoral dissertation, Columbia University, New York, 1945. Published: Philadelphia, Penn.: The Jewish Publication Society of America, 1945.

feels that the state is responsible for education, but also insists on the right of minority groups to maintain an independent private or congregational school if they so desire.

Just before the turn of the century the Eastern European Jewish immigrants launched their modern day school movement with the establishment of the Rabbi Jacob Joseph School. The factors and atmosphere discussed above had created a climate in which the movement could flourish.

In the Jewish community today we can distinguish several different types of Jewish all day schools. The first is the traditional Yiddish school, patterned after the Eastern European Yeshiva. The main objective of this school is to develop God-fearing Jews, devoted to the ideals of learning and piety. Modern Hebrew, Hebrew Literature, and attachment to Israel are more often than not excluded from the curriculum. The language of instruction is Yiddish, and the teaching methods are patterned after those prevalent in Eastern Europe.

Another type of Jewish school is the traditional Hebrew Yeshiva. This type of Yeshiva seeks to combine Orthodoxy and Hebrew Nationalism. It adheres to Orthodox religious principles, while at the same time it adjusts the curriculum to meet the contemporary needs of American society. In addition to religious studies, Hebrew is taught as a language and also serves as the language of instruction. Zionism is emphasized and an attempt is made to construct a cultural and religious bond between Israel and America.

Many of the techniques of progressive education have been adopted successfully by this group of schools. In many of these institutions, one half of the day is devoted exclusively to Hebrew studies; some of the schools, however, have an integrated curriculum in which Hebrew and secular studies are alternated hourly. Adherents of this latter system claim that students will be better adjusted to the bi-cultural American and Jewish environments.

In recent years, national secular day schools have come into being. These can be described as "non-Yeshiva schools." Hebrew is the language of instruction and the curriculum is Israel-centered, but without strong adherence to religious tradition. Judaism is presented as a culture rather than a religion. A few of these schools are trilingual, trying to impart Hebrew, Yiddish, and American culture simultaneously.¹³

Individuals who studied at Rabbi Jacob Joseph School and other traditional Yeshivot during the early 1900's moved into areas of secondary settlement. They carried with them the concept of the Jewish all day school and began to establish similar institutions in Brooklyn, the Bronx, and uptown Manhattan. Thus the Rabbi Jacob Joseph Yeshiva was the source of inspiration for many more institutions of its type.

It must be fully understood that the Jewish community has wholly accepted the basic pattern established in this

¹³Grinstein, "The Rise of the Jewish Community of New York 1654-1860," op. cit., p. 3.

country, namely, the pre-eminence of a public school education for all children. At the same time, however, the Jewish community considers it desirable that a minority group receive an intensive Jewish education. The Yeshivot are lay operated and financed, and are not under the domination of any vested influence or interest. It is the Jewish community at large, consisting of individuals interested in the transmission of their social and religious heritage, that voluntarily supports these schools. The Hebrew and English departments are usually separate entities. In the English department the text books correspond to those used in the public school system of the same city. Both in the Hebrew department and the department of general studies the teachers are not necessarily clergymen but usually dedicated laity. Ordained rabbis engaged in teaching generally do not hold pulpits, but devote full-time to the field of Jewish education.¹⁴

¹⁴Segal, Samuel, "Evaluation of the Jewish Day School," Jewish Education, XXV, No. 3 (Winter, 1954-55), 46-64.

CHAPTER III

HISTORICAL DEVELOPMENT OF THE
RABBI JACOB JOSEPH SCHOOLIntroduction

The Rabbi Jacob Joseph School is located on the north side of Henry Street, between Rutgers and Jefferson Streets, in New York City. It is one of the oldest Jewish all day schools in the United States. The school is named after Rabbi Jacob Joseph who was born in the Russian village of Krozke in the province of Kovno. He attended the Yeshiva of Volozhin where he was an outstanding student.

In the 1880's, a serious difference of opinion took place between two factions of orthodox Jews on the lower East Side which indirectly influenced Rabbi Jacob Joseph's arrival on the scene. The difference centered around the fact that each faction claimed the exclusive right to issue testimonial of Kashruth¹ to the Jewish butchers, slaughter houses, groceries, and delicatessens. (It was then the custom, as it is today, to grant the right of putting a Plumba, a lead seal, on the feet of slaughtered fowl. This right carried with it financial remuneration; the concomitant financial considerations were, of course, the main reason

¹Kashruth (ritual diet).

for the turmoil.) One of the two quarreling factions, known as the Federation Congregations, composed of fifteen New York Synagogues, invited Rabbi Jacob Joseph in 1888 to settle the dispute. The Federation Congregations installed him as Chief Rabbi of New York. However, the other faction did not recognize Rabbi Joseph and had their own well-known East Side Rabbi. This controversy raged for years, even after the death of the Chief Rabbi. Rabbi Jacob Joseph died on July 30, 1902, only four years after his arrival in America.

In 1901, a group of Jewish businessmen had set about establishing a school to provide their children with an intensive Jewish education. We are informed that the founders organized the school because "the ordinary Talmud Torah was unable to give a complete mastery of the history, literature, and precepts of our religion," and because "there was no school in which a complete secular education could be given without reducing the time needed for religious training."² They engaged both a Hebrew and secular teacher and named their school the Yeshiva Beth Sefer Tiffereth Jerusalem,³ for the Synagogue in which it was housed. The founder of this school was the famous Russian-born Rabbi Samuel Isaac Andron, who had himself received a thorough Jewish and

²Lieberman, Dr. Sidney, "A Historical Study on the Development of the Yeshiva High School Curriculum," Doctoral Dissertation, Yeshiva University, New York, 1958.

³Beth Sefer Tiffereth Jerusalem (Pride of Jerusalem School).

and secular education in his native country.

When Rabbi Jacob Joseph died in 1902, Rabbi Andron assembled Jewish laymen and community leaders and won support for expansion and for change of the Yeshiva's name to perpetuate the memory of Rabbi Jacob Joseph.⁴

Curriculum

The subjects taught at the Yeshiva during the period covered by this section were limited to the material covered in the East European Yeshiva. There was emphasis on Talmud⁵ with the goal of producing Talmudic scholars. Beginners were taught to read the Rashit Da'at,⁶ the Siddur, and then began the study of the Bible. The Sedra or weekly Bible portion was studied in the upper grades together with the classical Rashi commentary. The Kitzur Shulhan Aruk was studied weekly.⁷ No formal attempt was made to teach Isaiah, Jeremiah, or any of the other important Prophets. Courses in Jewish history were not included in the curriculum. The attitude of both board members and faculty was that these subjects were relatively simple in comparison with Talmud

⁴Lieberman, "A Historical Study on the Development of the Yeshiva High School Curriculum," op. cit., p. 21.

⁵Talmud [Hebrew: "teaching"]. Name applied to the Babylonian Talmud and the Palestinian Talmud, in which are collected the records of academic discussion and of judicial administration of Jewish Law. Standard Jewish Encyclopedia, op. cit., p. 1784.

⁶Rashit Da'at--a primer.

⁷Kitzur-Shulhan Aruk--Code of Jewish Law.

and required no formal instruction. They felt that the student could master such subjects by himself after attaining proficiency in Talmud. Yiddish was the language of instruction.

In the program of Talmudic studies, the writer did not find any organized curricular plan. One might have expected to find a course beginning with Mishnah⁸ and progressing through Talmud and other higher Jewish studies. Actually the subject matter varied with the individual instructor's inclination. From the writer's discussions with various graduates of the Yeshiva, it seems that a student could study the same tractate three or four times during his residence at the school.

During the 1920's the Religious department was divided into two sections--a Hebrew and a Yiddish section. It would have been extremely interesting to study this phenomenon at greater length; however, accurate records were not kept. From interviews and talks with individuals, it would seem that gradually a demand developed on the part of younger parents to have their children learn more Hebrew. It is probable that Hebrew-taught classes started slowly and developed into a separate but parallel department through the elementary grades. The parents insisting on a Hebrew education for their children seem to have been more Zionist in

⁸Mishnah--the Oral Law, compiled by Rabbi Judah Ha-Nasi.

outlook.⁹ By introducing Hebrew as a language of instruction, the school adapted some of the methods of the Heder Methukkan.¹⁰ For this purpose, teachers with a thorough knowledge of Hebrew, language, grammar, and pedagogy were needed. This tendency was interpreted by some educators as the Haskalah (age of enlightenment) influence upon the Yeshiva curriculum. However, the teachers who were engaged were all orthodox men devoted to Torah and Mitzvot. Even today the Mesifita maintains parallel Hebrew and Yiddish classes.

The curriculum of the Yeshiva expanded rapidly and changed to fit the needs of the Jewish community. Every new term brought changes and modification. Often the school board and administration worked on a trial and error basis, for no guiding principles or precedents in Yeshiva education on the American scene were available to them.

It is easy for us to look back fifty years and to see errors, but for the pioneers in this important area of Jewish religious education it took courage to found the Yeshiva and to maintain it through this early period of Jewish settlement in America. Their faith and courage played a major role in creating the Yeshiva movement in America.

⁹Lieberman's dissertation, op. cit., consistently stresses the maskil-Zionist influence in the development of the Rabbi Jacob Joseph School rather than the natural East European orthodox adjustment to conditions in American Jewish life of the time.

¹⁰Heder Methukkan--the improved school.

The Faculty

The English (secular) department of the school was considered much less important than the Religious department. This attitude is clearly displayed in the constitution of the school.¹¹

Article VIII of the Constitution discusses the faculty. Section I states "that the school shall have two principals, one for the Hebrew department and one for the secular department."

The next section speaks at length about the duties and responsibilities of the Hebrew school principal. Among his duties are the supervision of studies, conduct, attendance, advancement of the student in the Religious department, reports to the Hebrew education committee, supervision of the teaching staff, and periodic examination. It is interesting to note that Section II includes the provision that:

No person shall be appointed principal unless he be a recognized Talmudic scholar and well-versed in rabbinical literature. No person shall be appointed or retained as principal unless he conduct himself in a strictly Orthodox religious manner and shall have been approved first by at least six members of the Hebrew education committee.

Section III is concerned with the duties and responsibilities of the English school principal. While the duties of the Hebrew School principal occupy fully twenty-two lines, the duties of the English school principal take up only five

¹¹ Constitution and By-Laws of the Rabbi Jacob Joseph School.

lines, with a minimal amount of detail. The school founders were content merely to meet the standards for secular education set up by the New York City Board of Education.

The religious department staff during the years covered in this section was extremely underpaid. During the 1920's \$1,800 was the average salary for a full-time teacher. This is considerably below the public school scale during the same period. For the most part instructors were foreign-born. Rabbinic ordination for instructors was not required for the lower grades, but was a prerequisite for the higher grades, where Talmud was the major subject of study. An individual who had ability to work with children, a sound background, and experience was acceptable. There was a considerable social distance between the students and their instructors, and the teacher was usually an authoritarian who had little warmth or understanding of individual differences among students.

Extra-Curricular Activities

The Yeshiva's program of extra-curricular activities is difficult to assess. Students carried a double program of religious and secular studies at the Rabbi Jacob Joseph School, and the children attended classes from nine to seven, Sunday through Thursday. Friday was a half-day for the children, who were given time off to prepare for the Sabbath. Such a schedule, consuming such a large part of the children's time, would tend to make school-directed extra-curricular activities even more important than usual. However, we must remember that the school retained much of its

Eastern European orientation. In Eastern European Yeshivot, activities outside the realm of religious studies were considered "bitul zeman," a waste of time. It was felt that such activities consumed time better spent in religious studies. Basically, this is the attitude found in the religious department during the period discussed in this section.

The feeling against extra-curricular activities was stronger during the earlier decades of the twentieth century than it is today. Former Board members and faculty members agreed that there was a progressive relaxation on this point. However, the religious department never permitted assemblies, newspapers, clubs, interest groups, councils, and other such activities. There are indications that a choir existed during certain years, but it was devoted to religious music only.

From the earliest times, a daily morning Minyan or congregation was encouraged among the students. This activity was viewed as important in the religious development of the individual. Attendance was never made compulsory, but the Hebrew department certainly encouraged participation by the student body. As far as the writer could ascertain, the extra-curricular activities during this period under examination were of a very limited nature. In addition to the time limitations imposed by the school program, the attitude of the school's administration also seems to have been an important deterrent. More activities were found in the secular department than in the religious section,

reflecting a more liberal attitude of the secular administration of the school toward this type of program.

School Enrollment Before 1925

The writer conducted extensive investigation into the school's records attempting to find out the number of students registered in the Yeshiva before 1925. The school administration during this period did not keep complete records of enrollment. Neither the incumbent Hebrew nor English principal was able to offer any assistance in this respect. Nor did the school secretary know of any data on this matter in the school files. A reasonable approximation of the enrollment during this period would be three hundred.

Parenthetically, it should be noted that the Yeshiva underwent great hardship during the terrible years of the depression. Although many similar institutions were forced to close their doors permanently during the economic crisis, the loyalty of the Alumni and sympathetic workers helped the Yeshiva survive during those difficult years.

The records do show that the number of students grew progressively larger during the 1925-1950 period. It is estimated that at the beginning of the 1920's approximately three hundred students attended the Yeshiva. By 1945 the number had increased to approximately five hundred seventy students. The enrollment figures for the years 1925-1944 were not available. However, an accurate record was kept of the enrollment from 1945-1956. These figures are shown in

Table II of the next chapter.

The Role of Lay Leadership

To understand the composition and function of the School Board, one must first understand the goals of the institution.

The aim and purpose of the Rabbi Jacob Joseph School, as defined in its Constitution and By-Laws,

. . . is, and always shall be, to serve as a center for the study of Torah in the true spirit of Traditional Orthodox Judaism of the Bible, Talmud and Shulhan Aruk; to expound the knowledge, to foster the practice and inculcate and preserve the true spirit of traditional Judaism, so that its students may be imbued with the fear of the Lord and the love of their fellow men, and to provide a course of Secular Studies as required by the State of New York.¹²

The objective of the founders was to produce a generation of Jews steeped in traditional Judaism. It was thus the responsibility of the Board to see that the designated purposes be fulfilled as fully as possible. In turn, the individual Board member had to be a carefully screened person compatible with traditional Judaism and completely sympathetic to the tenets of a Yeshiva education.

A very interesting clause can be found in Section 7, Paragraph II of the Constitution: "Expulsion of Members"--

Any member who shall be guilty of conduct unbecoming a member of this organization, or conduct prejudicial to Orthodox Judaism, or to the aims and purposes of this institution, may be expelled by the Board of Trustees by a 2/3 vote.

¹²Constitution and By-Laws, Rabbi Jacob Joseph School.

From this paragraph we can see that it was the intention of the founding fathers to perpetuate the original concept of a Yeshiva education and guarantee it by means of a dedicated Board.

In describing the standing committee, the Constitution states that

. . . there is to be a Hebrew education committee, which shall also be known as the Board of Hebrew Education, and shall be composed of ten men, at least five of whom shall be Trustees. No person shall be eligible for membership on this committee unless he strictly observes the Laws, rules and regulations of Orthodox Judaism. This Committee shall supervise all the Religious, Hebrew, and English studies of the school, organize and maintain the necessary Hebrew classes, determine the Curriculum, employ and discharge principals, teachers, and others necessary for the maintenance of classes and studies of the Hebrew Religion. It shall be in charge of all matters concerning the education, promotion, conduct, and expulsion of all students attending classes of study of Hebrew and Religion. It shall have the right to discharge teachers and other employees. No principal or teacher shall be engaged for the Hebrew and Religious School who does not meet with the approval of the Committee.

The founders of the institution made sure that the educational policies would follow the outline that they set for themselves. Their particular concern, as is clear from the above, was with the Hebrew rather than with the English Department. Speaking about the standing committee on English Education, the Constitution states that it

. . . shall be composed of ten members, at least five of which shall be Trustees and among them shall also be the Chairman of the Board of Hebrew Education. At least seven of them shall be observers of Orthodox Judaism. It shall organize and maintain classes of study of all subjects pertaining to the curriculum required by the

Board of Regents of the State of New York and shall have charge of the education, promotion, conduct, suspension and expulsion of all students attending the aforesaid classes.¹³

The Secular Board is composed of ten members, but not of "ten men," as specified for the Hebrew Board. Women are eligible. "At least seven shall be observers of Orthodox Judaism," but it is permissible that three diverge from this standard. The Chairman of the Board of Hebrew Education is included in the secular Education Committee. It would seem that even in the early days there was an effort to integrate both departments of the School through the inclusion of this Chairman, even if the purpose were only to make certain that the secular department did not contravene any of the orthodox religious tenets of the school.

As is the case in most institutions, board members are selected for one of three reasons: service, money, prestige, or combination of the reasons. An attempt is made to include all three of these categories. At the same time, a strong attempt is made to preserve the orthodox nature of the institution. The largest number of board members are selected on their ability to assist the Yeshiva financially. This is extremely important to a private educational institution. Many of these individuals, of course, do have strong emotional ties to the East Side, some having attended the Yeshiva at some time during their youth.

¹³Constitution and By-Laws, Rabbi Jacob Joseph School, op. cit., p. 29.

The second largest group of board members is selected on the basis of service to the institution. A large variety of professional services is needed by any public institution, including accounting, real estate, counseling, and other services. Certain board members can render service through their contacts in other fields and in fund raising. Here again, emotional attachment to the East Side and to the school is of invaluable assistance.

The third and smallest group of board members belong to the board for prestige purposes. Very few of the members can be put into this category. This adds to the school's dignity, which matter is an important practical consideration.

There is a growing tendency on the part of the school administration to include active parents on the board and on committees. This was not practical in the past, when most parents were East European immigrants. Today, however, it is possible since the parents have become more articulate and economically stable.

The budget of the institution is supplemented by donations of board members. Donations account for about fifty percent of the budget, while tuition accounts for only thirty percent. The balance is made up through contributions from the alumni, ladies' auxiliary groups, parents' groups, and others.

One of the important items on the questionnaire related to the motivation of the individual's identification

with the institution. Recognizing that the drive for self-expression, ego-satisfaction, and other psychological motives are salient factors, the writer tried to ascertain whether the alumni had in addition an idealistic belief in the institution. The data indicated that an overwhelming majority of the board members had aims similar to members of the religious faculty.

The lofty aim of helping those unable to afford a Yeshiva-type education is reflected in the special Scholarship Committee. Most of the children in the institution receive scholarship assistance; only fifteen percent of the student body pays the full tuition. In general, the committee has a liberal policy on scholarships, basing the decisions primarily on need rather than scholarship alone.

CHAPTER IV

CURRENT STATUS OF THE RABBI JACOB JOSEPH SCHOOL

Introduction

This section will endeavor to describe briefly those educational areas that are integral parts of an effective educational setting.

We should make note of various indices which denote an educational institution's growth and standing. Probably the most highly accepted index of a school's worth and stature is its curriculum. Other criteria are faculty and student body. In addition, the latest educational philosophy includes extra-curricular activities in its evaluation. The section dealing with the "Historical Development of the Rabbi Jacob Joseph School" could hardly include such a recent innovation as co-curricular activities. Thus this item is more pertinent to the present section.

Administration and Scheduling

Children at the school carry a challenging dual program of studies. Each day is divided into two sessions. From the hours of 9:00 A.M. to 1:00 P.M. the children study religious subjects. From 2:00 P.M. to 6:00 P.M. the children study secular subjects. Hebrew studies are carried on six days a week, i.e., every day except Saturday.

Children receive enough hours of English instruction to meet the requirements of the New York State Board of Regents. The school is open all day Sunday, the hours being the same as any other weekday. All grades begin their studies at 9:00 A.M. and end at 6:00 P.M. The Hebrew department works on a system that is a carry-over from the European Yeshiva tradition. Classes continue through the month of July; the month of August is a vacation period. The English department ends its classes in June, providing a two month vacation for its students. Both vacation time and daily hours follow the older European tradition to some extent. There are, therefore, more school days in the religious department than in the English department. The English department has 180 school days per year. The religious department has approximately 45 more school days during its year because of Friday morning and additional summer sessions.

In the fall, all departments begin their classes on the same day. During the year, the school follows a custom of allowing its students to take off the day before each major Jewish holiday. This enables the children to assist their parents with holiday preparations.

Most secular American holidays are observed in the school. These holidays include Lincoln's and Washington's Birthdays, Labor Day, and Election Day. Thanksgiving and legal holidays with a non-Jewish religious connotation are not celebrated by either the religious or English department.

Curriculum

The curriculum of the Rabbi Jacob Joseph School reflects the interest and needs of the parents sending their children to these institutions. There are parents who desire an intensive Yiddish education for their children in the traditional European fashion of the Heder, but there are many who desire a modern Hebrew emphasis in education. Thus some classes are taught in Hebrew while others are taught in Yiddish. It would appear that the institution of Hebrew-taught classes was caused by pressure from the younger parents, particularly the American-born parents. Yiddish had little meaning for the latter, while Hebrew represented the language of Zionism, Israel, and modern Jewish life. The Hebrew department developed during the early 1920's and is now a complete department having a fully developed curriculum and a separate staff. Many of the graduates of this department have gone on to teacher training institutions and are now active in the Hebrew teaching profession.

To understand the unique influence of the school and its curriculum upon the students, one must have an understanding of its *modus operandi*, the course of study. For a curriculum to have an enduring influence it must have specific qualities. The qualities frequently mentioned are selectivity, flexibility, meaningfulness, and purpose.¹ One

¹Stratemeyer, F.B., et al., Developing a Curriculum for Modern Living (New York: Teachers College, Columbia University, Bureau of Publications, 1948), pp. 57, 74.

must fully understand the Yeshiva-type of education in order to appreciate how thoroughly its curriculum embodies these qualities. On the one hand a body of information known as heritage or tradition must be transmitted without too much resistance. On the other hand this ancient tradition must be transmitted safely and intact to the younger generation. The curriculum thus became the vehicle for promotion of spiritual emphasis in the teaching-learning process. While the Rabbi Jacob Joseph School curriculum has undergone revision and modification over the years, its course of study has tended to remain somewhat more stable.

The curriculum for the Yeshiva in both departments includes:

First Year

Elements of Reading, Grammar, Writing, Dictation, Prose, Holiday Songs, Customs and Ceremonies, Introduction to the Pentateuch through stories.

Second Year

Prayer, Pentateuch, first five sidrot of Genesis, Grammar, the Verb, Language, Use of Hebrew Text, "Bilshon Ami"--Part I.

Third Year

Prayer, Pentateuch, the remainder of Genesis, selected verses from Rashi, the Book of Joshua, Grammar, Hebrew Text, "Bilshon Ami"--Part II, Writing, Dictation, Customs and Ceremonies.

Fourth Year

Prayer, all of Exodus, Leviticus until "Tazria," more emphasis upon Rashi, Judges and Samuel I, Grammar, Language, "Bilshon Ami"--Part III, beginning study of Talmud, abbreviated Shulhan Aruk, Cantillation.

Fifth Year

Remainder of Leviticus, all of Numbers, first Parsha of each Sidra to be studied with Rashi, Prophets Samuel II, Talmud--20 pages, Cantillation, Abbreviated Shulhan Aruk.

Sixth Year

All of Deuteronomy, first Parsha of the Sidra with Rashi, Kings I and II, 20 Pages Talmud with Rashi and some Tosafoth, Grammar, and Shulhan Aruk.

The time allotment for the various subjects in the above curriculum is shown below in Table I.

TABLE I
APPROXIMATE TIME ALLOTMENT FOR COURSE OF STUDY
(BASED ON HOURS)

Subject	Class I	Class II	Class III	Class IV	Class V	Class VI
Elements of Reading	Included in Prayer					
Prayer	6	6	2	3		
Language	6	3	3	2	1	
Pentateuch	6	6	10	9	7	5
Rashi			3	2	Included in Pen- tateuch	Inclu- ded in Penta- teuch
Prophets					2	3
Talmud				4	8	10
Grammar	1	2	1-1/2	1-1/2	1	1-1/2
Writing	4	2	1-1/2	1-1/2		
Customs and Ceremonies	2	1		1	1-1/2	1
Cantillation				1/2	1/2	1/2
Songs and Stories	1	1				

Notes:

In Class I--the Pentateuch is introduced in the second half of the year through the medium of stories.

Class II has 3 formal lessons of grammar weekly. In the study of the Pentateuch the instructor will from time to time take a verb in its Biblical form and analyze it with the class. This procedure is also followed in Classes III and IV.

In Class IV--Talmud is begun in the second half of the year.

The foregoing table shows that the time is more or less evenly distributed among the various subjects. However, in the last two years of the curriculum there is heavy concentration upon Talmud and Pentateuch and a corresponding decrease of emphasis upon Jewish history.

The next division of the religious school is known as Mesifta, or high school. The program concentrates heavily on the study of Talmud. The advanced division of the Mesifta is known as the Beth Hamidrash, or "Advanced Learning." Here students attend a lecture by the Rabbi, then meet in small groups to discuss the lecture in detail. The emphasis is on a thorough analytic study of Talmudic law.

The curriculum for the Mesifta includes:

Class I

1. Pentateuch--study of weekly portion with Rashi and appropriate grammatical exercises and drill.
2. Prophets--intensive review of the "Former Prophets."
3. Talmud--study of a tractate with Rashi and selected Tosafoth.
4. Codes--laws relating to daily prayers, blessings, and other religious observances; minor and major holidays.
5. Liturgy--traditional chanting of weekly portion and Prophetic readings.
6. Literature--study of selected Hebrew classics, writing of themes.
7. History--biblical history to beginning of Second Commonwealth.

Class II

1. Pentateuch--continuation of studies begun in Class I.

2. Prophets--book of Jeremiah.
3. Talmud--study of a tractate with Rashi, Tosafoth and other authorities.
4. Codes--laws of Sabbath and Holidays.
5. Liturgy--continuation of studies begun in Class I.
6. Literature--continuation of studies begun in Class I.
7. History--Second Commonwealth to fall of Second Temple.

Class III

1. Pentateuch--continuation of previous studies with addition of modern commentaries.
2. Prophets--book of Isaiah.
3. Talmud--study of a tractate with standard ancient and modern commentaries. Introduction to tractate Chulin (Levitical law).
4. Codes--intensive study of all laws relating to the Sabbath and Holidays.
5. History--Post-Biblical history: Talmudic and Saboraic periods to the Gaonic period.
6. Ethics.

Class IV

1. Pentateuch--study of Leviticus or Deuteronomy with standard commentaries.
2. Prophets--minor Prophets.
3. Talmud--further study of Talmud with ancient and modern commentaries. Study of tractate Hulin continues.
4. Codes--intensive study of part I of the Shulhan Aruk.
5. Ethics.
6. Literature and writing.

Class V

1. Talmud--study of selected portions with special attention to the appropriate codes and response.
2. Pentateuch--study of weekly portion with special reference to the appropriate Midrashic and Halakic passages.
3. Codes--intensive study of Shulhan Aruk.
4. Ethics.

Class VI (Special Class)

1. This class is composed of students selected from Classes III, IV, and V. Study of tractate Chulin, Shulhan Aruk, Yoreh Deah and commentaries.

Class VII

1. Continues study of Shulhan Aruk and further Talmudic tractates which are preparatory to ordination.
2. Introduction to Homiletics.

Class VIII

1. Completion of Codes and Talmudic portions necessary for ordination.
2. Continuation of study of Homiletics.

Semicha (Ordination for the Rabbinate)

Before being ordained, students must pass comprehensive test in:

1. Six tractates of the Talmud.
2. Part I and selections from Part II of Yoreh Deah.
3. Orah Hayim.

Board of Ordination

Ordination is conferred upon students by the Board of Ordination as prescribed in the Constitution of the Rabbi Jacob Joseph School.

The highest division is the Semicha program. The Rabbinical department was organized in 1951, and since then it has conferred ordination upon fifty-nine Rabbis. It is the highest stage of religious study at the school.

TABLE II
NUMBER OF GRADUATES IN THE RABBINICAL DEPARTMENT
1953-1960

Year	Number of Graduates
1953	8
1955	14
1957	14
1959	11
1960	12

In March 1960 the Yeshiva announced the opening of a school of Religious Functionaries to train Shohatim² and Mohalim.³ The Rabbi Jacob Joseph Yeshiva is the first Jewish school in the United States to offer such a program of combined specialized training.

Pupil Guidance

Special decelerated classes have been established for the less proficient Hebrew students. Generally, students in the secular department are promoted regularly,

²Shohatim--ritual slaughterers.

³Mohalim--experts in ritual circumcision.

although promotion is not necessarily automatic. In the Hebrew department, however, children are promoted solely on the basis of their proficiency. It is possible for a child to be in the third grade of the Hebrew department and in the fourth or fifth grade of the secular department.

The religious department considers an hour of Hebrew homework per day as sufficient. Many children find it difficult to spend even an hour a day for homework. Since the children attend from 9:00 A.M. to 6:00 P.M., they are reluctant to continue their studies into the evening. The school is also cognizant of this fact, and homework in the Hebrew and secular studies is kept at a minimum, so as not to cause undue hardship.

Co-curricular Activities

The long hours spent in study by each student prohibit full use of an extensive co-curricular program. The school program calls for concentrated study between 9:00 A.M. and 6:00 P.M., but some co-curricular activities are carried on during these hours.

The religious department does not hold assemblies. Assembly programs are strictly the province of the general studies department. Themes for such assemblies include the secular American holidays and some Jewish holidays. There are also contests of various types as part of the assembly program. The school does have a children's paper in English, appearing four times a year. It attempts to

reflect the spirit and activities of the school. In addition, there are two graduation journals, one for the elementary division and the other for the high school department. These journals are under the jurisdiction of the secular department. The school encourages the students to contribute to the school's own tzedakah, or charity fund, as well as to the Jewish National Fund, The United Jewish Appeal, "Peilyim" (a special Israeli religious educational fund), and other charities. The Hebrew and Yiddish departments particularly encourage contributions for tzedakah because they feel that it is a moral obligation and a way of orienting their students for their future role as active American Jews.

Magazine subscriptions officially offered by the school are limited. Our World and Talks and Tales are the magazines subscribed to by the children. There do not seem to be any secular magazines, such as Junior Scholastics and Senior Scholastics. One influencing factor may be the economic background of the children, inasmuch as they lack spending money that will allow them full use of all possible subscriptions. Newspaper subscriptions to The New York Times and The New York Herald Tribune are a regular project carried on by many classes. Papers are sold at a discount to the students.

The school does maintain a general and a Jewish library. Children are encouraged to use the library during the week. They are also encouraged to borrow books for home reading. The New York Public Library, around the

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corner on East Broadway, has a special Hebrew book section that is used extensively by the school children.

The school's secular and Hebrew departments have no club programs at all. The only activity is an Oneg Sabbath group meeting on Saturday afternoons. There is a teacher assigned to work with this group. The school does not have a student council in the religious department, but a student council does operate actively in the secular department. This council plans a program, and carries on activities for all the children. A teacher is assigned as a permanent advisor to this group.

There is a regular morning Minyan, or Prayer Group. Children are encouraged to attend these services. The number and quality of the co-curricular activities are noteworthy when one considers the various limitations under which they are conducted. Co-curricular activities are, and always have been, more prevalent in the secular department. The attitude among faculty and board in the early years and at the present time is that every moment that the child spends in the Hebrew department should be spent in academic work. Co-curricular activities are considered part of the general studies program.

Another important activity of the school is its summer camp. Camp Deal for Boys is a non-profit camp, chartered by the State of New York for underprivileged students attending the institution. Three-week trips are available each summer for needy students. The camp tries to impart the important cultural, religious, and social values taught in the school.

It is obvious that a clear cut and well defined curricular program is lacking in the Rabbi Jacob Joseph School. Limitations in time as well as philosophical considerations restrict the co-curricular program. These circumstances would surely limit even further a program designed to consume the student's post-school time. Thus, by the very nature of the Rabbi Jacob Joseph School the greatest direction is given to those academic areas that will strictly enhance the spiritual and secular values of the young ones.

Number of Students

The number of students grew progressively larger during the 1925-1950 period. At the beginning of the 1920's approximately 300 students attended the Yeshiva, according to our previous estimation. By 1945 the number had increased to approximately 572 students. The enrollment figures for the years 1925-1944 were not available. However, an accurate record was kept of the enrollment from 1945-1960. These figures are shown in Table III below.

TABLE III

STUDENT ENROLLMENT FROM 1945-1960

Year	Number of Students
1945	572
1946	589
1947	602
1948	641
1949	712
1950	812
1951	874
1952	914
1953	914
1954	913
1955	931
1956	951
1957	946
1958	991
1959	1,023
1960	1,068

It will be noted that the enrollment has increased steadily and that by 1950 the school had 812 students. By 1960 the enrollment reached 1,068. This rapid rise is due in no small measure to the general growth of the Yeshiva movement which has made parents conscious of the need for a more intensive type of Jewish education.

As the oldest Yeshiva of its kind in America, the Rabbi Jacob Joseph School has probably graduated more students than any other day school and has greatly enriched the religious life of the Jewish community in New York. The number of graduates is indicated in the following table:

TABLE IV
 NUMBER OF GRADUATES IN THE ELEMENTARY DEPARTMENT
 1925-1960

Year	Number of Graduates	Year	Number of Graduates
1925	86	1943	64
1926	68	1944	82
1927	83	1945	71
1928	80	1946	73
1929	74	1947	70
1930	51	1948	68
1931	44	1949	113
1932	42	1950	81
1933	52	1951	80
1934	49	1952	90
1935	54	1953	74
1936	56	1954	76
1937	44	1955	75
1938	54	1956	79
1939	42	1957	99
1940	53	1958	80
1941	46	1959	99
1942	60	1960	116

During the depression years 1930-1940 the number of graduates decreased. Beginning in 1942 the number rose steadily from year to year, reaching a peak of 116 students in 1960.

In the year 1940, the Joseph Golding High School, chartered by the Board of Regents, was established in order to provide a Yeshiva education on a secondary level. The following table indicates the number of graduates in the high school department from 1945-1960.

TABLE V
 NUMBER OF GRADUATES IN THE
 HIGH SCHOOL DEPARTMENT

Year	Number of Students	Year	Number of Students
1945	20	1953	50
1946	14	1954	55
1947	26	1955	71
1948	27	1956	64
1949	32	1957	66
1950	38	1958	49
1951	26	1959	63
1952	42	1960	77

In 1945, twenty boys graduated from the high school department, and since then the number has steadily increased, reaching a peak of 77 in 1960. Scholarship standards are very high in the high school, and several graduates each year win State Scholarships. Statistics at the school were available showing the number of graduates of the elementary department who entered the high school from the year 1945. These are listed in Table VI below.

TABLE VI
 NUMBER OF GRADUATES OF THE ELEMENTARY DEPARTMENT
 WHO ENTERED THE RABBI JACOB JOSEPH HIGH SCHOOL
 1945-1960

Year	Number of Students	Year	Number of Students
January 1945	18	June 1950	64
June 1945	16	June 1951	58
January 1946	24	June 1952	74
June 1946	28	June 1953	57
January 1947	27	June 1954	52
June 1947	26	June 1955	54
January 1948	28	June 1956	62
June 1948	22	June 1957	80
January 1949	21	June 1958	59
June 1949	63	June 1959	79
		June 1960	82

Up to June, 1949, graduation was by semesters. Beginning with September, 1949, graduations were held annually.

The Rabbi Jacob Joseph High School was originally organized in September, 1929. It continued on a two-year basis, and after the sophomore year most students transferred to Yeshiva University's Talmudical Academy to complete their high school education. In 1943, the Rabbi Jacob Joseph School presented its first complete four year high school course.

From 1945 to 1960, inclusive, 1,344 students graduated from the elementary department, as is shown by Table IV. Of these 1,344, Table VI shows that a total of 994 entered the high school department of The Rabbi Jacob Joseph School.

Thus 74 percent of the students chose to continue their education at The Rabbi Jacob Joseph School.

While it is doubtful that any of the students were allowed to choose their elementary school, it is highly probable that their opinions concerning their preference of high schools was given considerable weight by the parents. Their choice of high schools, unlike elementary schools, is probably a legitimate reflection of their own preference. Thus the high proportion of students who chose to remain at the Rabbi Jacob Joseph School represents an affirmation by the students of the school's values and methods.

During the earliest periods of the school's development most of its students lived on the East Side. Gradually a shift occurred, and more came from other areas of Manhattan, Brooklyn, Bronx, and Queens. In recent years, New York City's slum clearance program has begun to transform the East Side. Large cooperative housing projects are being built, and many Jews are returning to the East Side. These families are often the children and grandchildren of the original Jewish residents of the area. Many of these individuals are seeking a private school for their children because they feel that the public schools do not adequately meet the educational standards they have set for themselves and their children. It is anticipated that increasing numbers of children will come to the school from the surrounding housing developments.

In the last number of years growing numbers of

students have also been enrolled from Queens. The school is located near the Independent Subway line that runs through the apartment belts in Forest Hills, Kew Gardens, and other areas of Queens.

In recent years, the Rabbi Jacob Joseph School has tended to reflect aspects of the Americanization process. For example, a majority of the students are now American born and an increasingly large number of the parents are also American born. The Yeshiva has become an accepted part of the American-Jewish educational scene and is regarded by many parents as an educational institution equal to, if not better than, the public institutions.

The children attending the school are now part of the "American way of life" and they share in the life of the American Jewish Community about them. The cultural distance that once separated the Yeshiva student from his fellow American has practically disappeared as the day school has developed into an American institution serving a native born student body.

A large number of children receive scholarships in one form or another since most of the parents come from the upper lower or lower middle income groups. Education in the Jewish all day school has become an accepted and necessary item in the family budget. Despite the family's earning power, the costs, including tuition, carfare, lunches, and other items, may very well be prohibitive. This is another practical problem with which the administration must deal.

The Yeshiva has grown during the past thirty years at a rate that can be regarded as truly spectacular. It has become an important educational institution on the American-Jewish scene.

The steady growth of student population will probably continue during the next few years. As in the past, the population of the school will reflect the religious, social, and economic conditions of the New York Jewish Community.

Faculty

The teaching staff of both the religious and secular departments is composed of highly idealistic individuals. In 1955, a Hebrew teacher working 20 hours a week would earn a maximum of \$3,500.00 per year after ten years of service. Many of the religious school staff supplement their income by teaching in an afternoon school or by holding a pulpit. It would appear that high motivation and unshakeable loyalty to the cause of Jewish education are the necessary prerequisites for the staff of this school.

In the secular department there are a number of teachers who come to the school after a regular teaching assignment at a public school. Teachers consider this a convenient and dignified method of supplementing their income. The requirement for the secular department is a Bachelor's degree, although teaching experience may also be a factor.

As would be expected, the fervor for a Yeshiva program

is certainly more discernable in the religious department than in the secular department.

Parent-Teacher Association

The school has always had a very active parent-teachers association despite the financial distress of the majority of families. It appears that the involvement of parents in the religious education of their children is unrelated to their economic status. The activities of the parent-teachers group include meetings, theatre parties, concerts, and other fund-raising activities. School equipment, scholarships, audio-visual aids, and furnishing of rooms are some of the group projects. Considering the fact that parents often live far from the school, their active involvement in the affairs of the institution is significant.

It has been said that this parents group has served as a forerunner of the type of parent-teacher association that has been organized in Jewish all-day schools all over the country. The Yeshiva has been able to build a parent-teacher structure that is certainly representative of bigger and more powerful institutions. This particular area, the involvement of parents, warrants further study, for the conscientious activity of the parents contributes greatly to the Yeshiva's growth and development.

Alumni

The school has been able to develop in its graduates

a sense of kinship and an emotional attachment rare in Jewish educational experience. Alumni come back after twenty or thirty years, ready to continue their work with the school. They are becoming increasingly active in the school board and on its various committees. Many send their children to the school, though it is outside their immediate neighborhood. They feel that their youngsters can have as meaningful an education in the school as they themselves experienced years ago. It is difficult to explain fully this enduring quality. It may be based on the fact that the school provided these individuals with their first secular education and helped them adjust to their new cultural environment. It was in this school that these young people absorbed the values upon which they later built their careers in the business and professional world. On the other hand, this study will also indicate areas in which the alumni strongly feel the need for modification of the curriculum to meet contemporary needs.

CHAPTER V

METHOD AND PROCEDURE

It has already been stated that this study deals with the educational, social, religious, and occupational factors pertinent to the alumni body of the Rabbi Jacob Joseph School, during the years 1925-1949. With these factors in mind, material has been assembled which describes from each of the above foci.

Assembly of the material required for the study involved three separate steps. First, historical data was collected which described the growth of the Rabbi Jacob Joseph School from its inception to this very day. Secondly, information on the current status of the school was needed in order to provide an up-to-date picture of the institution. These two aspects were found to be integrally related, and material on the background of the study was obtained by interviewing key individuals and studying the school records. For the third aspect, information on the alumni itself, an instrument had to be designed which could be distributed to the individuals concerned. Therefore, a special questionnaire was made up for this purpose. This questionnaire forms the central part of the research design of the study and was handled almost independently of the above two steps.

Delimitations

One of the most challenging aspects of this study was the difficulty in obtaining data about the early days of the Yeshiva. The individuals engaged in the actual task of founding the institution, developing its curriculum, raising funds, etc., were not aware of the importance of maintaining records. After careful investigation, it was found that there exists only a very meager historical record, especially as to the school's origin and early days. To overcome this difficulty, it was necessary to design a special questionnaire for faculty, board, and friends of the institution.¹ In addition, interviews were held with numerous persons presently involved in the school administration. Although the questionnaire and interviews provided a great deal of data, much of the information concerning the early period of the Yeshiva is irrevocably lost.

From 1925 onward, historical material is more available. Because of the more recent date, a larger number of individuals associated with the school during that period were available for personal interviews. Also, records were more complete for this period. An attempt was made to select individuals who had been with the institution for long periods of time and who could be counted upon for reliable information.

¹Pinsky, Irving, "Origin and Development of the Rabbi Jacob Joseph School," Master's thesis, Yeshiva University, New York, 1957.

Construction of the Questionnaire

The questionnaire sent to the alumni contains several divisions. The first part seeks to ascertain the educational attainment of the respondent. The second section aims at determining the level of formal Jewish education attained by the respondent and his wife, if married. The third division concerns itself with the individual's social environment, his neighborhood, friends and family background. The next section probes the attitude of the alumnus toward Jewish education in its various forms. The remainder of the questionnaire involves the individual's affiliation with various institutions of the Jewish community and his religious identification. Finally, there is the customary section on identifying data.

Selection of the Sample

Originally, it was decided that every other year would be sampled. However, to allow for changes of address, lack of response, and other factors, the procedure was reviewed, and it was decided that the results would be more reliable if the total mailing list for these years were used. At this point, with the wholehearted cooperation of the officers of the alumni association, some seven hundred sixty questionnaires were sent to those graduates of the Rabbi Jacob Joseph School from 1925-1949 whose addresses were available.

It has already been noted that 1925 was chosen because more complete records were initiated at that time.

The year 1949 was selected because graduates of that year would be approximately twenty-three years of age at the time of this study and would be of sufficient maturity to lend validity to their response. Table VII shows the sample distribution and the number of responses.

TABLE VII
SAMPLE DISTRIBUTION AND
NUMBER OF RESPONSES

Distribution	
Number of Graduates (1925-1929)	1,579
Number of Questionnaires Mailed	760
<hr/>	
Response	
After 4 months	190
After 1st follow-up	62
After 2nd follow-up	52
Total number of returns	304
Percentage of returns	40%
<hr/>	

Mailing of the Questionnaire and Follow-up

According to Table VII, some seven hundred sixty questionnaires were mailed and accompanying the questionnaire was a letter (see Appendix B) requesting response by

a specific date. While the questionnaire stated that the respondent need not sign his name if he so desired, it was gratifying to note that most graduates did sign their names and in many cases wrote in comments which were unsolicited. Many of the graduates also requested a summary of the results of this study.

With the use of accepted follow-up procedures, every effort was made to ensure a maximum return. The following techniques were employed:

- (a) Follow-up postal card (see Appendix C)
- (b) Follow-up letter (see Appendix B)
- (c) Telephone calls
- (d) Personal visits.

As a result of the above mentioned techniques, forty percent of the questionnaires were completed and returned; three hundred and four questionnaires were returned out of a total of seven hundred sixty.

Because of the comparatively high percentage of returns for this type of survey technique, certain generalizations are drawn from the obtained data. It is felt that the derived data will provide many insights into the make-up of the graduates who have received their Jewish and general education in this type of Yeshiva.

Statistical Procedure

The questionnaire contained three basic parts:

- (1) General information about the alumni (age, occupation, graduation year, general education, country of origin, etc.)

- (2) Religious affiliation and observance.
- (3) Attitudes and opinions of the graduates.

The last category was expected to be a fruitful source of implications regarding the educational policies of day schools generally.

After the completed questionnaires were assembled, two distinct methods of collation suggested themselves. The first was to obtain the general description in accordance with the three categories of information already mentioned. The second was an internal, correlative analysis of the data.

The first part was undertaken by means of the usual statistical table type of study. The purpose of this aspect of the research was to present the characteristics of the respondents with reference to the various categories of information obtained in the questionnaire. By tabulating the responses, the make-up of the group became evident.

In the second part, this group has been analyzed in the light of their level of Jewish education. While it is possible to compare graduates according to age or graduation year, attempts at such comparisons in this study were not significant. On the other hand, correlation of the data with levels of Jewish educational achievement provided very significant results. Once the criteria were established it was felt that the information obtained could be most fruitfully presented through a descriptive, analytic, statistical development.

CHAPTER VI

PRESENTATION AND INTERPRETATION OF THE DATA

The data derived from this study as presented in the preceding chapters, which deal with the development of the school's educational program, organization, and curriculum, seem to indicate certain characteristics and attitudes of the alumni of the Rabbi Jacob Joseph School. Before the data derived from this study are presented, it is necessary to consider one important limitation which applies to all survey studies of this type.

A basic question presents itself: namely, what educational, social, and religious goals are conceivably possible for an elementary school from which the graduates of this study are being surveyed? Obviously, the school is an instrument of society, supplementing and reinforcing the values of home, neighborhood, peers, etc., and performing a vital function. The school does not operate in a vacuum. It is constantly influenced by various social and economic factors, and it is difficult to assign specific causal relationships demonstrating a school's direct influence on a child or group. Consequently, it is challenging to determine the exact influence of an elementary school on the life of an adult.

With regard to the Rabbi Jacob Joseph School and its

elementary department, the matter of determining responsibility for the inculcation of basic attitudes and beliefs would certainly appear to be academic. We know that there is constant interaction between the home and the school in the process of establishing values. Not only is there inter-relatedness between the home and the school, but there are other intermittent influences that come into play and affect these two fundamental institutions. The investigator must not underestimate the role of the community, peer relationships, and the house of worship. Nevertheless, it is felt that the home is paramount, and that definite behavior patterns are established by the home environment even before the child enters the formal educational scene. The educator takes upon himself the responsibility of supplementing these attitudes and developing them on a higher plane to the point where the educational process is ultimately transformed into a "way of life."

These considerations complicate an investigation which concerns itself with values and attitudes emanating from the interaction of home and school.

Some of the data collected by means of the questionnaire are presented below in an attempt to clarify some aspects of the covert behavior of the graduates of the elementary department of the all-day institution known as the Rabbi Jacob Joseph School.

Analysis of Data

The alumni:

(a) Graduation year

TABLE VIII
PERCENTAGE OF RESPONDENTS BASED
ON YEAR OF GRADUATION

Year	Percent
1925-1929	23
1930-1934	19.1
1935-1939	15.3
1940-1944	17
1945-1949	25.6

Table VIII indicates that an almost equal number of alumni responded from each five year period. Those individuals who graduated during the years 1945-1949 constitute the largest single group. They are the youngest and are closest in time to their school experiences at the Rabbi Jacob Joseph school. In addition, eighty-three percent of this group continued their Jewish studies in secondary day schools and fully one-third were ordained at the time of this study.

The 1925-1929 graduates constitute the second largest group, a possible indication of the strong impression made by the school on this group of graduates. It should be noted that many of these graduates have concrete ties to the school at this very time.

The number of respondents from each five-year category is a sufficiently high proportion of the total population of that group to be considered representative.

(b) Age

TABLE IX

AGE OF RESPONDENTS

Years	Percent
Up to 28	23
29-34	26
35-40	18.7
41-46	24.3
47	8

The largest age group responding was the 29-34 year old category; one-half (49 percent) of the participants in this study were under 34 years of age, having graduated between 1938 and 1949.

(c) Country of Origin

TABLE X

ORIGIN OF THE PARENTS OF ALUMNI BY PERCENT

Country	Father	Mother
United States	8.5	13.2
Eastern Europe	68.9	66
Central Europe	16	14.9
Western Europe	4.3	3.8
Asia	2.3	2.1

Table X shows that approximately ninety-two percent of the parents of the alumni were immigrants to this country. It is, therefore, reasonable to say that the school was, until recently, supplied with students by the constant flow of Jewish immigrants and that the school reflected the educational goals of these people. Since

almost sixty-nine percent of the parents were of Eastern European origin, they probably brought to the school the educational goals, standards, and values of that group.

TABLE XI
ORIGIN OF THE ALUMNI

Country	Percent
United States . . .	81.3
Eastern Europe . . .	9.8
Central Europe . . .	1.7
Western Europe . . .	6.4
Asia	0.8

This table shows that eighty-one percent of the alumni are American born, though ninety-two percent of their parents were not indigenous to this country. It is important to bear in mind the fact that most of the respondents were subjected to the pressure and influences of the American cultural milieu from their birth, while they were simultaneously subjected to influences in their homes and school which were, in part, antithetical to those of their broader cultural environment.

(d) Religious and Secular Education

TABLE XII

LEVEL OF GENERAL EDUCATION BY PERCENT

General Education	Percent
Some High School or less	5.5
High School and some College	32.8
College Graduate and some Post-Graduate	34.5
M.A.	19.1
Ph.D. and M.D.	8.1

In this study, about sixty-two percent of the respondents had attained at least a bachelor's degree in their secular college studies. Five and one-half percent did not graduate from high school, while on the other hand approximately nineteen percent held master's degrees, and eight percent had achieved doctoral degrees.

There is little doubt as to the high level of secular education attained by this group. It is not unreasonable to infer that this circumstance reflects the intellectual stimulation and educational atmosphere prevailing in the childhood years for this group. Further evidence of this high intellectual attainment is seen in Table XIII.

TABLE XIII

LEVEL OF JEWISH EDUCATION ACHIEVED

Jewish Education	Percent
Terminated with graduation from Rabbi Jacob Joseph School	31.1
Secondary level	9.8
College level	11.5
Post College	20.4
Ordained (Rabbinatē)	27.2

Table XIII gives us a more complete picture of the Rabbi Jacob Joseph School alumnus and his advanced Jewish studies. Among those individuals with academic degrees beyond the B.A., fifteen percent have also had advanced Yeshiva training or even ordination. That is to say that

approximately fifteen percent of the participants in this study have in both Jewish and secular training achieved the highest levels of scholarship. While it is difficult to point directly to the elementary school as the primary cause of this, the Rabbi Jacob Joseph School must have provided at least part of the intellectual stimulation and the basic tools and habits required for the future attainments of its alumni.

The last two tables substantiate the view that the two programs of the day school, the Jewish and the secular, in no way adversely affect each other. It is highly probable, in fact, that the programs reinforce each other by developing values important in furthering both programs, such as good study habits, serious approach to studies, etc.

(e) Occupation

TABLE XIV

OCCUPATION OF RESPONDENTS BY PERCENT

Occupation	Percent
Professionals	43.5
Business	19.2
Clerical	9.6
Skilled	3.2
Miscellaneous	12
No answer	12.5

The graduates are found in many diversified walks of life. Some twelve percent of the graduates are engaged in occupations not classified in any of the groupings formulated; these are listed as miscellaneous.

As the figures show, almost forty-four percent of the respondents are in the professions. In view of the sixty-one percent who hold degrees of B.A. or higher, this comparative percentage is not abnormally high (see Table XI). A large number of the college graduates have entered the business world.

The professional category of the table includes rabbis, Jewish educators, cantors, etc. Also, it is not unreasonable to assume that many who listed their vocation as educator are in the field of Jewish education, and are also engaged in Jewish professional services to the community. This is a significant contribution of Jewish professional leadership from the ranks of Rabbi Jacob Joseph School Alumni.

Degree of Attainment of School's Educational Goals

Religious Identification

As Table XIII indicates, about thirty-one percent of the alumni failed to continue their Jewish education after leaving the Rabbi Jacob Joseph School. About sixty-nine percent studied in schools of various levels and twenty-seven percent of the total were ordained as rabbis. Attention will now be given to the types of religious identification of the alumni.

TABLE XV
RELIGIOUS IDENTIFICATION

Ideology	Percent
Ultra-Orthodox	32.8
Orthodox	33.2
Traditional	13.6
Conservative	14.5
Reform	0.1
Non-observant	5.1

From the above table we see that almost sixty-five percent of the respondents consider themselves orthodox (32.8 percent ultra-orthodox and 33.6 percent orthodox). Conservative, reform and other respondents form twenty percent of the alumni group. These categories were not defined for the respondents. All those who rated themselves other than orthodox were grouped together. Not that their philosophies or conduct were necessarily similar, but because, from the school's point of view, they have deviated from the goal of "orthodoxy." Nevertheless, fully eighty percent of the alumni continue to identify themselves with the philosophical orientation of their alma mater.

Better than eighty percent of the alumni are affiliated with synagogues or temples. More than sixty-five percent are orthodox institutions, fourteen percent are conservative, one percent reform. We gain still greater insight into the nature of the respondents' religious outlook when various aspects of their religious observance are examined.

(a) Worship

TABLE XVI

OBSERVANCE OF PRAYER BY PERCENT

Prayer Observance	Percent
Thrice daily	51
Each morning	24
Weekly	3
Occasionally	6
Sabbath	3
Holidays	10
Do not worship	3

More than fifty percent of the alumni surveyed observe the orthodox practice of prayer thrice daily. However, the two categories of orthodox and ultra-orthodox comprise approximately sixty-five percent of the total. Since only fifty percent pray three times daily in accordance with the orthodox prescription, we are forced to conclude that almost half of those who list themselves as orthodox do not adhere to this ritual in the strictest manner. It is probable that a sizable plurality of those who consider themselves orthodox do not adhere strictly to various orthodox observances.

Twenty-four percent pray each morning. Adding these to the above group, we find 75 percent of the graduates participating daily in some aspect of prayer observance.

Twenty-two percent attend services occasionally, on Sabbaths and on holidays. Only three percent do not attend any services.

(b) Dietary laws and travel on Sabbath and holidays

TABLE XVII
 KASHRUTH OBSERVANCE AND TRAVEL
 ON SABBATH AND HOLIDAYS
 BY PERCENT

	Yes	No
Observe Kashruth	83	17
Travel		
Saturdays	27.7	72.3
Holidays	29.4	70.6

More than eighty percent of the alumni observe Kashruth. This figure represents only those individuals who report dietary observance without reservation. Not included are those graduates who claimed to observe dietary laws at home but not away from home. These individuals are non-observant in relation to the strict orthodox standards of the school.

The percentage is comparatively lower when we turn to the question of travel on the Sabbath and holidays. Only seventy-two percent of the alumni report that they do not travel on the Sabbath while only seventy percent refrain from travel on the Jewish holidays. Again, the figures represent only those answers which were unequivocal. In several cases, the respondents answered that they "usually" did not travel, and in certain professions, such as medicine, some indicated

that they traveled only when necessary. None of these were included in the observant group since not enough was known about their travel to show whether their estimation of necessity fell within the realm of permissible emergency travel as defined by Jewish Law.

Thus far we have dealt with general information about, and religious identification of the alumni.

Attention is now turned to the attitudes of the alumni toward the school as a pedagogic and religious institution. At this point we must differentiate two matters:

- (a) Influence of the school on character and values.
- (b) Evaluation of the pedagogic and administrative aspects of the school.

Eighty-seven percent of the participants in this study felt that the school exerted a positive influence on their ethical conduct; twelve percent claimed that the school had no real effect in this matter; one percent felt that the school was a negative influence.

TABLE XVIII

INFLUENCE OF THE YESHIVA ON BEHAVIOR AND ATTITUDES
BY PERCENT

Participation in Jewish Community Life		Ethical Behavior	
Encouraged	69.0	Encouraged	87.0
Discouraged	4.5	Discouraged	0.9
No Effect	26.5	No Effect	12.1

TABLE XVIII (continued)

Tolerance of Religious Differences among Jews		Adjustment as Jew in General Community	
Encouraged	32.6	Encouraged	51.9
Discouraged	44.9	Discouraged	14.2
No Effect	22.5	No Effect	33.9

Once again it seems appropriate psychologically to view the school as an extension of parental values, simultaneously reflecting and enforcing them. The description mentioned above is certainly apt in the case of the Rabbi Jacob Joseph School, an educational-social-religious institution selected by the parents to strengthen the values they have attempted to inculcate in their offspring during the first five to six years of life. The measure of success attained is reflected in the high proportion of alumni who felt the school enhanced their ethical behavior. Interestingly, neither occupation nor education accounts for the twelve percent who felt the school had no effect on ethical behavior. Included in this group are rabbis, teachers, businessmen, students, skilled workers, and technicians; their educational backgrounds are representative of the full range of the total group of respondents. It is probable that the cause may best be found in the matter of individual personality, reflecting individual responses to basic needs according to experiences and values. When ethical, moral, and religious behavior are investigated, we enter into a

complex constellation built on the way in which the individual identifies, for the most part, with his home and its value system.

With reference to other attitudes reflected in Table XVIII we see that sixty-nine percent claimed that the school influenced positively their participation in Jewish communal affairs; fifty-two percent felt that the school helped prepare the individual to participate in the community generally, while forty-five percent felt that the school tended to make them intolerant of Jews with differing religious orientation. If the negative responses of these items are arranged in order, the following is found to be the case:

TABLE XIX
CLAIMED NEGATIVE INFLUENCE OF THE YESHIVA
ON BEHAVIOR AND ATTITUDE

Behavior and Attitude	Percent
Ethical behavior	0.9
Participation in Jewish communal life	4.5
Adjustment as a Jew in the general community.	14.2
Tolerance of religious differences among Jews	44.9

As expected, tolerance of religious differences among Jews was least encouraged by the unyielding standards of orthodoxy espoused by the school. More than fourteen percent claimed that the school did not encourage their adjustment to the general society and almost five percent felt that the school did not encourage participation in Jewish

community life.

The next aspect of this survey of attitudes, the evaluation of the organization and educational methods of the school, will shed some additional light on these problems.

Evaluation of the pedagogic and administrative aspects of the school. One respondent claimed that the school was excellent, leaving him no room for further possible suggestions, while ten percent did not respond at all to this question. We find that the remaining answers fall into three categories:

1. Observations concerning instruction
 - (a) Secular
 - (b) Jewish
2. Observations concerning education
3. Observations concerning educational methodology.

Some responses covered all three categories; others related only to one aspect of consideration.

- 1.(a) Concerning secular instruction, the respondents suggested: general studies on a higher plane, greater emphasis on the study of the natural sciences, more sports, business courses, music, additional language studies, and arts. The respondents stated that these changes would provide more adequate preparation for general life in today's society. About two hundred twenty-

five respondents mentioned at least one of the above items.

(b) In regard to Jewish studies, the respondents suggested increased instruction: modern Hebrew, Jewish history, Jewish philosophy, and Bible. They also suggested greater emphasis on the study of basic principles of Talmud. In this instance about one hundred ninety respondents made at least one of these observations.

2. Suggestions regarding education generally fell into two categories:

(a) The Jewish Department

Additional Musar (Jewish ethical teachings).
More intensive inculcation of religious values.
More religious counselling and guidance.

(b) The Secular Department

Extra-curricular projects related to the course of study.
Institution of life-adjustment courses.
Increased vocational guidance.
Establishment of co-educational secular studies.

About two hundred thirty-five graduates saw fit to reply along these lines. From this list we see that the primary problem in the eyes of the alumni is the school's lack of preparation for everyday life. This observation is particularly important in relation to the negative responses mentioned above. Some of the recommendations strike the reader as appropriate only on a secondary level, and it is possible that the alumni meant them to be introduced at that level.

3. On the subject of educational methodology there was a stronger emotional response. Some stated that while their teachers were fine, G-d fearing men, they lacked both training and experience as teachers. Others felt that the school's lack of laboratories and shops was a serious impediment to the students' progress.

There were respondents who felt that the student spent too many hours at study, which seriously limited the time available for the development of other personal and recreational activities; they maintained that this condition created a negative attitude on the part of many students. Some also decried the lack of social activities in the school program.

Many singled out for criticism the school's unawareness of, and unconcern for the personal adjustment of the child to society and to his peers in school, and a frequent suggestion was the establishment of a guidance and counseling program. One hundred eighty-five of respondents made at least one mention of these observations.

To what extent can laymen make adequate educational evaluations and recommendations? These respondents, like other American laymen, are concerned with aspects of social adjustment which still draw popular attention in this country, but which are now being questioned by certain educational authorities. When the respondents are divided into laymen and professional educators and rabbis, we find little

or no difference in the responses of the two groups. In each group we find similar comments. The condition seems to be related to the fact that the respondents are reacting to an educational experience which is universal in nature.

The alumni displayed a serious approach in their response to the question, "Which type of Jewish education is most suited to Jewish children?" The overwhelming majority chose the day school. This was reaffirmed by their answers to the question, "Which type school do the respondents' own children attend?"

The participants in this research project have been presented in the light of the three areas with which we have been concerned:

1. General information
2. Religious identification
3. Attitudes toward the alma mater and its influence

The foregoing examination raises questions as to the possible causes of the observed phenomena. In an attempt to ascertain some of these causes and to construct a meaningful picture, we have correlated the data with respect to levels of Jewish education.

Levels of Jewish education were differentiated as follows:

1. Those individuals who did not continue their Jewish studies after graduation from Rabbi Jacob Joseph School

2. Those who continued their Jewish studies on a high school level
3. Those individuals who studied at a college level
4. Those individuals who studied at an advanced Yeshiva
5. Those who were ordained

This scale of Jewish educational attainment correlates meaningfully with our data. The following presentation and analysis will demonstrate that the amount of time spent within the formal framework of Jewish education correlates positively with the degree to which the individual identifies with and accepts the values and goals of his primary school and his home, since, as we have pointed out previously, the school in this case faithfully reflects the values and attitudes of the home.

According to traditional Jewish orientation, observance is in no way dependent upon intellectual achievement. Traditional Judaism requires its adherents to observe Judaism to the fullest, regardless of the intensity of education.

It appears from our study, however, that one's religious identification and observance are closely connected with the amount and intensity of formal Jewish education. Those men that remain for a longer time within the framework are evidently better prepared to observe the laws of Jewish tradition, to accept the values that both the school and the parents revere, or at least to discipline themselves more strictly.

Table XX begins our presentation of this aspect of the study by relating age and graduation year to the educational scale.

TABLE XX
RELATIONSHIP OF GRADUATION YEAR AND AGE,
AS RELATED TO LEVELS OF JEWISH EDUCATION

	Per- cent of Total	Year of Graduation from Rabbi Jacob Joseph School				
		1925 1929	1930 1934	1935 1939	1940 1944	1945 1949
Terminated with Rabbi Jacob Joseph School Graduation	31.1	24.7	27.4	16.4	17.8	13.7
Continued Secondary Talmud Torah or Secondary Day School	9.8	26.1	13.0	17.4	13.0	30.5
Continued on a College Level	11.5	14.8	18.5	18.5	14.8	33.4
Attended Advanced Yeshiva	20.4	27.1	16.7	12.5	14.6	29.2
Ordained	27.2	20.3	14.1	14.1	20.3	31.3
Total	100.0	23.0	19.1	15.3	17.0	25.5
		Up to 28	29 34	35 40	41 46	47 and over
Terminated with Rabbi Jacob Joseph School Graduation	12.3	24.7	15.1	37.0	11.0	
Continued Secondary Talmud Torah or Secondary Day School	34.8	17.4	13.0	30.5	4.3	
Continued on a College Level	33.4	26.0	29.7	7.4	3.7	
Attended Advanced Yeshiva	22.9	27.1	18.8	22.9	8.3	
Ordained	26.6	29.7	20.3	15.6	7.8	
Total	23.0	26.0	18.7	24.3	8.0	

This table correlates three factors: graduation date, age, and level of Jewish education. Over one-quarter of the graduates were ultimately ordained, while an additional twenty percent attained high levels of study in Yeshivot. In other words, almost half of the alumni attained very high levels of achievement in Jewish studies.

Correlating the data in regard to graduation date reveals that the period 1945-1949 produced a larger proportion of alumni on the higher levels of the Jewish educational scale, represented statistically by an average rise of almost ten percent in the figures for the higher levels. This may be an indication of a growing interest in advanced Jewish studies among young students. Of the total number of respondents who studies in Jewish schools on a secondary level, more than thirty percent were members of the 1945-1949 group. On the college level some thirty-three percent are of that group. At higher Yeshiva levels about thirty percent are alumni of 1945-1949, and thirty-one percent of the ordained alumni were from those classes. The figures for the 1945-1949 group itself are as follows:¹ sixteen percent of that group did not continue their Jewish studies, twelve percent continued on the high school level, fifteen percent on the college level, twenty-three percent on the higher levels of Yeshiva education, and more than thirty-three percent

¹The figures in the table represent percentage of total in each educational category rather than percentage of total of graduation year group.

actually attained the formal peak of Jewish study, viz., ordination.

TABLE XXI

LEVELS OF JEWISH STUDY ACCORDING TO GRADUATION YEARS

	Per- cent of Total	1925 1929	1930 1934	1935 1939	1940 1944	1945 1949
Terminated with Graduation from Rabbi Jacob Joseph School	31.1	33.3	44.0	33.3	32.5	16.5
Continued in Secondary Talmud Torah or Secondary Day School	9.8	11.1	6.6	11.1	7.5	12.0
Continued on a College Level	11.5	7.4	11.0	13.9	10.0	15.0
Attended Advanced Yeshiva	20.4	24.1	17.6	16.7	17.5	23.0
Ordained	27.2	24.1	20.8	25.0	32.5	33.5
Total	100.0	100.0	100.0	100.0	100.0	100.0

This table goes even further in illustrating the levels of Jewish study attained in each five year category of graduation years. This table substantiates the evaluation made in Table XX. In the 1945-1949 period, the proportion of alumni who terminate their Jewish studies upon graduation from elementary school has decreased about fifty percent, while those attaining the highest levels of Jewish education reached almost fifty-seven percent of the total graduates of that year.

TABLE XXII

COUNTRY OF ORIGIN OF RESPONDENTS AND PARENTS

	E U R O P E								
	Eastern Europe			Central Europe			Western Europe		
	Parents			Parents			Parents		
	Son	Father	Mother	Son	Father	Mother	Son	Father	Mother
Terminated with Graduation from Rabbi Jacob Joseph School	8.2	65.8	69.9	-	15.1	11.0	4.1	2.7	4.1
Continued in Secondary Talmud Torah or Secondary Day School	17.4	65.2	65.2	-	26.1	17.4	17.4	8.7	13.0
Continued on a College Level	7.4	66.7	66.7	-	11.1	14.8	-	7.4	-
Attended Advanced Yeshiva	12.5	68.7	64.6	4.2	18.8	12.5	8.3	4.2	2.1
Ordained	7.8	75.0	62.5	3.1	14.1	20.3	6.3	1.6	3.1
Total	9.8	68.9	66.0	1.7	16.2	14.9	6.4	4.3	3.8

TABLE XXII (continued)

	United States			Asia		
	Son	Parents		Son	Parents	
		Father	Mother		Father	Mother
Terminated with Graduation from Rabbi Jacob Joseph School	87.7	11.0	9.6	-	5.4	5.4
Continued in Secondary Talmud Torah or Secondary Day School	65.2	-	4.3	-	-	-
Continued on a College Level	92.6	14.8	18.5	-	-	-
Attended Advanced Yeshiva	70.8	6.3	20.8	4.2	2.1	-
Ordained	82.8	7.8	12.5	-	1.6	1.6
Total	81.3	8.5	13.2	0.9	2.3	2.1

Table XXII shows that almost ninety-two percent of the fathers and eighty-seven percent of the mothers of the respondents in this study were born outside of the United States. Thus an overwhelming majority of the respondents have been raised in homes where the values are derived from an alien cultural milieu. One can well understand their adamant complaints that the school did not adequately prepare them for American life. A school established in an immigrant neighborhood and staffed by persons trained largely overseas will naturally tend to concern itself with those needs recognized by the Eastern Europeans who form its dominant group. Some two-thirds of the parents are from

Eastern Europe (included are Russia, Poland, Rumania, Lithuania, Latvia, etc.). If we add those individuals from Central Europe (Austria, Hungary, Czechoslovakia), we find that over eighty percent of the parents (with fathers even eighty-five percent) are from areas which shared the traditions of East European Jewish study.

General education as related to Jewish education.

In examining Table XXIII we find that almost sixty-two percent of the graduates of the Rabbi Jacob Joseph School have received college training. This observation is a very significant aspect of the research. Many students have attained high levels of achievement in both areas.

The remarkable fact is that as the number of years of Jewish studies rise, there is a corresponding increase in the level of secular education attained. Among those graduates who ended their Jewish studies with graduation from the Rabbi Jacob Joseph School, about fifty-three percent are not college graduates. Of those who continued their Jewish studies on the high school level, about forty-eight percent failed to graduate from a college. However, among those who were ordained, the percentage of non-college graduates drops to only twenty-seven percent.

TABLE XXIII

GENERAL EDUCATION AS RELATED TO JEWISH EDUCATION

	School Level			Academic Level	
	Did Not Finish High School	High School and Some College	College Graduate and Some Graduate Work	M.A./ M.Sc.	Ph.D./ M.D.
Terminated with Graduation from Rabbi Jacob Joseph School	4.1	49.3	31.5	8.2	6.8
Continued in Secondary Talmud Torah or Secondary Day School	8.7	39.1	21.7	21.7	8.7
Continued on a College Level	3.7	18.5	40.7	22.2	14.8
Attended Advanced Yeshiva	8.3	27.0	41.6	14.6	8.3
Ordained	4.7	21.9	34.4	32.8	6.3
Total	5.5	32.8	34.5	19.1	8.1

When we break down the categories of academic achievement, we see that among the Yeshiva graduates almost forty-two percent are college graduates, fifteen percent have Master's degrees, and eight percent hold Doctoral degrees. Thus sixty-five percent of Yeshiva graduates received an advanced secular education and twenty-three percent pursued their education beyond the baccalaureate level.

Obviously the Jewish orientation of these students in no way detracted from their pursuit of secular knowledge and training. Nor was the quest for advanced secular education a deterrent to continuing in Jewish studies. One might surmise that, for some of these individuals, there was a single psychological impetus which manifested itself in both the Jewish and secular areas. For others, the answer seems to be that one type of education does not interfere with the other, provided the child's environment can furnish the motivation and incentive needed.

Wife's education. As the level of Jewish education of the alumnus increases there is a tendency for the wife's educational level to rise.

TABLE XXIV
 JEWISH EDUCATION OF THE WIVES OF RESPONDENTS

	None	Sunday School	After-noon School	All-Day School	Teachers College
Terminated with Graduation from Rabbi Jacob Joseph School	10.4	12.5	66.7	6.2	4.2
Continued in Secondary Talmud Torah or Secondary Day School	5.0	10.0	70.0	15.0	-
Continued on a College Level	9.1	-	72.7	13.6	4.6
Attended Advanced Yeshiva	4.7	11.6	60.5	18.6	4.7
Ordained	1.8	1.8	40.0	21.8	34.5
Total	5.9	7.5	59.1	15.6	12.9

Note that the percentage of wives having afternoon school education is less in the case of the graduates who attain ordination or higher Yeshiva education, while the percentage of wives with a day-school background rises in these two categories. This seems to reflect an increasingly common tendency for the younger generation of students to seek as wives young women who share with them a point of view based on a common Jewish educational background. If the Hebrew teachers training institutions are used as a base, one notices a very sharp rise in the percentage of wives with such educational background who married ordained alumni.

Fully fifty-six percent of the ordained alumni married graduates of a day-school or Hebrew Teachers School.

Occupation. Our data do not throw much light on the question of whether the degree of Jewish education plays a role in vocational selection.

The level of Jewish education, except of course in the case of ordination, does not seem to exert any statistically definable influence in choice of vocation (such influence, if it does exist, is not reflected in our limited statistics).

However, Table XXV does provide an interesting index of occupation among alumni of the school. It is noteworthy that the leading third of the occupations includes occupations "traditional to the Jewish group." Doctors and lawyers are numerous. Engineers are less frequent but accountants comprise a large group. One may generalize and say that the following five fields have particularly attracted the graduates: medicine, law, teaching, accounting, and the rabbinate. Not quite forty percent are in the rabbinate.

TABLE XXV

LEVEL OF JEWISH EDUCATION ACCORDING TO VOCATIONAL DISTRIBUTION

	Pro- fession- al	Working in Edu- cation Field	Busi- ness	Cleri- cal	Skilled	Miscel- laneous	No Answer	Jewish Field
Terminated with Graduation from Rabbi Jacob Joseph School	18.5	4.2	25.3	29.7	9.6	7.1	5.6	-
Continued in Secondary Talmud Torah or Secondary Day School	17.4	12.9	32.8	19.6	8.6	-	8.6	-
Continued on a College Level	37.0	25.9	22.2	14.9	-	-	-	-
Attended Advanced Yeshiva	14.6	23.4	20.9	8.9	4.2	11.0	12.8	4.2
Ordained	9.4	26.5	7.8	3.2	-	9.9	4.8	39.1
Total	16.0	16.8	19.2	9.6	3.2	12.0	12.5	10.7

Religious affiliation. Attention is now turned to an analysis of religious makeup of the surveyed group as related to their levels of religious education. Three aspects of religious orientation will be considered: religious affiliation, religious ritual, and comparison by the respondent of his own piety with that of his parents.

TABLE XXVI

LEVELS OF JEWISH EDUCATION AS RELATED TO DEGREE OF
RELIGIOUS OBSERVANCE AND AFFILIATION

	<u>"I Am A Member Of A Synagogue"</u>		
	Orthodox	Conservative	Reform
Terminated with Graduation from Rabbi Jacob Joseph School	64.2	28.2	7.5
Continued in Secondary Talmud Torah or Secondary Day School	88.9	11.1	-
Continued on a College Level	75.0	25.0	-
Attended Advanced Yeshiva	90.5	9.5	-
Ordained	85.0	15.0	-
Total	66.8	15.3	1.7

TABLE XXVI (continued)

<u>"I Rate Myself On The Scale of Religious Observance"</u>						
	Ultra- Orthodox	Orthodox	Tradi- tional	Conserva- tive	Reform	Non- Observant
Terminated with Graduation from Rabbi Jacob Joseph School	6.8	32.9	17.8	30.1	1.4	11.0
Continued in Secondary Talmud Torah or Secondary Day School	21.7	52.2	8.7	13.0	-	4.3
Continued on a College Level	18.5	44.4	22.2	7.4	-	7.4
Attended Advanced Yeshiva	35.4	43.8	12.8	4.2	-	2.1
Ordained	70.3	14.1	7.8	7.8	-	-
Total	32.8	33.2	13.6	14.5	0.4	5.1

About seventy percent of the respondents classify themselves as might be expected, viz., as orthodox. Among those ordained, seventy percent indicate that they are ultra-orthodox, and an additional fourteen percent classify themselves as orthodox.

Among those who did not continue their Jewish studies beyond graduation from the Rabbi Jacob Joseph School, not quite forty percent classify themselves as either ultra-orthodox or orthodox. This figure rises as the educational level rises until it reaches the peak of eighty-four percent among ordained alumni. There is a reciprocal decline in the percentage of non-observant individuals as we go up the Jewish educational ladder.

In the light of these findings, we may reconsider the religious goals of the school. Paragraph (a) of the Rabbi Jacob Joseph School constitution states as its goal:

To impart instruction in religious and secular subjects in the spirit of traditional orthodox Judaism and of Americanism.

Paragraph (d) of the constitution adds:

To encourage religious observance of traditional orthodox Judaism.

Paragraph (3) concludes:

To train students for the rabbinate and ordain rabbis.

In the light of the above statements, the school seems to have undertaken a task which in reality may be beyond the scope of the elementary school. Basically, an elementary school could be expected to undertake to fulfill

only such goals as listed in paragraphs (a) and (d), namely, orthodox religious instruction and the attempt to influence its students to live in accordance with orthodox precepts.

Nonetheless, the findings indicate that the influence of the Rabbi Jacob Joseph School was so effective that

- (1) It managed to provide almost seventy percent of its students with sufficient motivation to continue their Jewish education.
- (2) It enabled almost fifty percent of its alumni to attain the highest levels of Yeshiva education.
- (3) Approximately thirty percent of its graduates went on to become ordained rabbis.

However, when we examine Table XXVI, we find a realistic religious background in addition to the formal background of the alumnus' Jewish education. It is possible in this country to graduate from a day-school and consider one's self as non-observant. This is in spite of the obvious contradiction of the avowed goals of the school. We must therefore analyze the educational-religious makeup of the alumni group.

The strong religious foundation implanted by the school held forty percent of its graduates within this orthodox field. Among the ordained graduates, the figure rises to eighty-four percent. If the conservative, reform, and non-observant categories are considered rejections of the orthodox traditions of the Rabbi Jacob Joseph School,

we find that the number who do thus reject these traditions is negatively correlated with the amount of Jewish education received.

TABLE XXVII
PRAYER OBSERVANCE ACCORDING TO
LEVEL OF JEWISH EDUCATION

	Thrice Daily	Each Morning	Weekly	Occasion- ally
Terminated with Graduation from Rabbi Jacob Joseph School	15.1	21.9	6.8	17.8
Continued in Secondary Talmud Torah or Secondary Day School	43.5	26.1	4.3	8.7
Continued on a College Level	40.7	33.3	3.7	7.4
Attended Advanced Yeshiva	66.7	20.8	-	2.1
Ordained	89.1	9.4	1.6	-
Total	51.5	24.3	3.4	6.0
	Sabbath	Holidays	Do Not Worship	
Terminated with Graduation from Rabbi Jacob Joseph School	9.6	30.1	8.2	
Continued in Secondary Talmud Torah or Secondary Day School	4.3	8.7	4.3	
Continued on a College Level	3.7	3.7	7.4	
Attended Advanced Yeshiva	4.2	4.2	2.1	
Ordained	-	-	-	
Total	3.0	10.0	3.0	

We have already noted that the degree of religious observance is positively correlated with the amount of Jewish education. Table XXVII is additional proof of this. Among the alumni there is a steady increase in the percentage of those who observe the orthodox ritual of prayer (thrice daily) as the level of Jewish education rises. Among those who terminated their Jewish education after the Rabbi Jacob Joseph School graduation, only fifteen percent observe the orthodox practice of prayer. Among advanced Yeshiva students, on the other hand, the figure is up to almost seventy percent, and among the ordained alumni it is about ninety percent.

One might bear in mind here the great difference in the religious orientation of this country and Europe. Possibly we see in the United States the differences between parents and children which occur universally. In Europe, emotional factors played a greater part in religious orientation, and these were not necessarily related to one's educational background. In this country, the religious concepts and attitudes of the younger generation of Jews seems to be closely tied to intellectual constructs and a particular type of educational approach, as well as certain social considerations.

Kashruth and travel on the Sabbath and holidays.

The observance of other religious practices follows the pattern of prayer.

TABLE XXVIII
KASHRUTH: TRAVEL ON SABBATH AND HOLIDAYS

	Observe Kashruth		Travel			
			Saturday		Holidays	
			Yes	No	Yes	No
Terminated with Graduation from Rabbi Jacob Joseph School	58.9	41.1	56.2	43.8	63.0	37.0
Continued in Secondary Talmud Torah or Secondary Day School	87.0	13.0	29.5	70.5	26.1	73.9
Continued on a College Level	81.5	18.5	33.3	66.7	29.6	70.4
Attended Advanced Yeshiva	97.9	2.1	14.6	85.4	16.7	83.3
Ordained	98.4	1.6	1.6	98.4	1.6	98.4
Total	83.0	17.0	27.7	72.3	29.4	70.6

The rise in Jewish educational level correlates very positively with the increased percentages of those adhering to maximum observance. In the observance of Kashruth there is a forty percent difference between the alumni who did not continue their Jewish education (fifty-nine percent) and those who were ordained (ninety-eight percent). The same holds true for Sabbath and holiday observance. Among those who did not continue their studies, forty-four percent refrain from travel on the Sabbath, thirty-seven percent on holidays, while at the top of the Jewish educational scale the figure is ninety-eight percent.

Jewish Study in Adult Life

TABLE XXIX
 JEWISH STUDY AND EDUCATIONAL LEVEL

	Daily	Weekly	Occasionally	Rarely
Terminated with Graduation from Rabbi Jacob Joseph School	7.5	9.6	28.8	64.2
Continued in Secondary Talmud Torah or Secondary Day School	4.3	39.1	21.7	21.7
Continued on a College Level	11.1	25.9	48.1	11.1
Attended Advanced Yeshiva	16.7	29.2	35.4	14.6
Ordained	67.2	14.1	17.2	-

Table XXIX reflects two attitudes toward Jewish study. Weekly or daily study indicates that the individual considers the study part of his life routine. Occasional or rare study indicates that study is not an integral part of the individual's routine. As the level of Jewish education rises there is a clear trend toward higher periodicity of Jewish study in the established routine, that is, a trend toward daily study, rather than weekly or occasional. Among the non-continuing alumni only seventeen percent study systematically, that is, either daily or weekly. This figure reaches almost forty-six percent among those who reach higher Yeshiva

levels, and more than eighty percent among the ordained alumni.

Comparison with Parents

One of the tentative premises upon which this study is based is that Jewish educational attainment, coupled with general educational achievement, is partly the result of emotional stimuli springing from the motivational pattern of the parents. These stimuli touch off a cycle of intellectual curiosity in school which serves to reinforce the original identification mechanism.

TABLE XXX
RESPONDENT DEGREE OF OBSERVANCE AS
COMPARED WITH PARENT OBSERVANCE

	More Observant	Less Observant	The Same
Terminated with Graduation from Rabbi Jacob Joseph School	1.4	71.2	27.4
Continued in Secondary Talmud Torah or Secondary Day School	8.7	52.2	39.1
Continued on a College Level	7.4	55.6	37.0
Attended Advanced Yeshiva	10.4	43.8	45.8
Ordained	25.0	18.8	56.3
Total	11.1	47.7	41.2

Table XXX traces the apparent influence of motivational background upon achievement of education. Among the ordained alumni more than eighty percent consider themselves equal or superior to their parents in observance. But only twenty-eight percent of the alumni who did not continue their Jewish studies felt that their observance equalled or surpassed that of their parents. This seems to corroborate our basic premise, namely, that the amount of Jewish education is closely related to identification with parental ideals.

We have thus far examined the general information and religious identification of the respondents. We turn now to the school correlated with their level of Jewish educational attainment.

Influence of the Yeshiva Education upon Behavior and Attitudes

This general area is divided into two parts. The first part is an examination of the respondents' evaluation of the school's influence on their behavior and attitudes. The second part deals with the respondents' criticism of the organization of the school.

TABLE XXXI
 INFLUENCE OF YESHIVA EDUCATION ON PARTICIPATION
 IN JEWISH COMMUNAL LIFE

	Encour- aged	Discour- aged	No Effect	Total	Did Not Answer
Terminated with Graduation from Rabbi Jacob Joseph School	64.1	1.4	30.1	95.6	4.4
Continued in Secondary Talmud Torah or Secondary Day School	60.9	-	26.1	87.0	13.0
Continued on a College Level	81.5	11.1	7.4	100.0	-
Attended Advanced Yeshiva	60.4	2.1	35.4	97.9	2.1
Ordained	67.2	6.3	20.3	93.8	6.2
Total	66.0	3.8	25.5	95.3	4.7

Except for the one outstanding group, the college level, almost all groups responded in the sixty to seventy percent range, thus reflecting the school's positive influence in raising the level of its students' participation in Jewish communal life. There are two notable aberrations from this pattern, viz., the negative responses from the college level and the ordained group, eleven percent and six per cent, respectively. These figures seem to represent highly vocal groups who did not realize their goals.

TABLE XXXII
 INFLUENCE OF YESHIVA EDUCATION ON ADJUSTMENT
 AS A JEW IN THE GENERAL COMMUNITY

	Encour- aged	Hin- dered	No Effect	Total	No Answer
Terminated with Graduation from Rabbi Jacob Joseph School	39.7	19.2	32.9	91.8	8.2
Continued in Secondary Talmud Torah or Secondary Day School	30.4	26.1	30.4	86.9	13.1
Continued on a College Level	18.1	11.1	40.7	99.9	-
Attended Advanced Yeshiva	50.0	6.3	41.7	98.0	2.0
Ordained	65.6	7.8	18.8	92.2	7.8
Total	48.9	13.2	31.5	93.6	6.4

We see another picture as we deal with adjustment to the general environment. As the level of education rises there is a corresponding increase in the proportion of alumni who feel that the school was a positive influence (except for the aberration of the high school group). That the ordained group answered as positively as they did is not surprising--since its members are not only an educational group but an occupational group as well. Another explanation for the rise in "encouraged" responses as Jewish education increases might be in the selectivity of the educational grouping. The best prepared for society might be the very ones who attained the

highest Jewish, as well as general, education. The actual data, however, are non-conclusive in regard to this hypothesis.

Another interesting fact is that, other than the ordained group, as many felt that the school encouraged community participation as felt it had no effect.

The highest proportion of those who felt the school discouraged participation was displayed by the group who continued in secondary Jewish education. This is understandable. This is a group whose members continued their Jewish studies but did not reach the point where the studies enabled them to firmly establish their values in a concrete matrix of clearly defined attitudes. They were therefore liable to develop negative views because of an incomplete knowledge of their religious origins and beliefs.

Crossing into the area of ethical behavior, the proportion of alumni who attribute a positive influence to the school is higher on all five levels of Jewish education. The low is eighty percent, among college educated, and the apex is almost ninety percent, among the advanced Yeshiva students. In other words, more than three quarters of the participants were sure that the school was a positive influence in the development of ethical behavior patterns in their lives. One should note the extremely low number who replied that the Yeshiva discouraged or hindered their ethical development.

At this point it seems appropriate to ask ourselves why we obtained such positive results in this area. Was it simply loyalty that led the respondents to answer these questions affirmatively? It is very possible that the responses represent a faith in the school and its ideals. However, it is the small percentage of "no effect" answers accompanied by an occasional verbal explanation which brings added light to this question.

TABLE XXXIII
INFLUENCE OF YESHIVA EDUCATION ON ETHICAL BEHAVIOR

	Encour- aged	Discour- aged	No Effect	Total	No Answer
Terminated with Graduation from Rabbi Jacob Joseph School	80.8	1.4	15.1	97.3	2.7
Continued in Secondary Talmud Torah or Secondary Day School	78.3	-	13.0	91.3	8.7
Continued on a College Level	77.8	-	22.2	100.0	-
Attended Advanced Yeshiva	87.5	2.1	8.5	98.1	1.9
Ordained	85.9	-	6.3	92.2	7.8
Total	83.0	0.9	11.9	95.8	4.2

We are touching here, of course, on a highly emotional problem. It is interesting that in the college group (the most negative) no one omitted this question--a possible

testimony to its emotional undertones.

In the final analysis, did the school exert an influence on its students in the area of ethical and moral behavior? There is little room for doubt. The five or six years one spends in school, particularly an elementary school which serves to emphasize and expand the positive values in the home environment, are bound to impress the student. However, the opinions of the alumni reveal that they are judging past events on the basis of present experiences and future aspirations. Therefore these answers are, in most cases, neither objective nor unbiased. But if the opinions of the graduates are important in evaluating the school and its products, then the answers to this question have great validity.

By way of introduction to the next phase of the study, we might pose the question: To what extent are the opinions of the alumni valid in evaluating their alma mater? In this section we deal with respondents' constructive criticism of the school. These responses are neither objective nor necessarily based on anything more than recollection of childhood experiences.

I. The replies of those who had no Jewish education after graduation from the Rabbi Jacob Joseph School are concerned with two aspects of the school:

A. Regarding the Jewish Department they suggested:

1. Increased study of Jewish history and contemporary Jewish events, with greater emphasis on analysis.

2. More intensive study of Hebrew as a spoken language.
 3. At least some exposure to basic tenets of Jewish Philosophy.
- B. In the area of general education suggestions stressed intensified study of:
1. English
 2. American History
 3. Natural Sciences
 4. Arts and music as well as increased laboratory facilities
- C. Recommendations in broader areas for the department of Jewish studies included:
1. Preparation for living, including greater stress on Jewish ethical teachings as applied to daily life
 2. Assistance in vocational selection (for high school)
 3. More tolerant attitude toward Conservative and Reform Judaism
 4. Fewer days of instruction and fewer hours of instruction per day
- D. Under general education, other recommendations included:
1. Institution of co-educational general studies department
 2. Intensification of the general cultural level of the students
 3. The study of comparative religion

Here we may add to the list a desire for a superior teaching staff who could give to the individual student more personal attention as well as more capable instruction.

II. Those who continued on the high school level

differed little from the above group in their recommendations. Greater stress was laid on some subjects, e.g., the Hebrew language, Jewish History, etc. They also express a desire for instruction in social conduct, sports, and music.

III. College Level: These alumni stress the need for physical sciences, but there is constant repetition of the above mentioned recommendations.

IV. Advanced Yeshiva

- A.
 1. Jewish History
 2. Hebrew language
 3. Prophets
 4. Chanting of the Torah (traditional melody and reading of the "trop"--musical notes)
 5. Laws relating to Kashruth
- B. This group also stressed in the general studies department
 1. English
 2. Sports
 3. Natural sciences
 4. Laboratories
 5. Music
- C. Broader educational recommendations in the Jewish department included:
 1. Preparation for life in a non-Jewish world
 2. More integrated course of study
 3. Adjustment within the framework of Jewish traditional values
 4. Prevention of isolation from the general society

D. In the general department recommendations of a general educational nature were:

1. Extra-curricular activities program
2. Aspects of "practical living"
3. Vocational guidance in appropriate grades
4. A guidance program for the individual student

This group did not criticize the quality of the teachers.

V. Ordained: This division is almost identical with the preceding group. There are requests for vocational training and guidance in the appropriate grades. (These respondents also attended Yeshiva in the higher grades.) In addition, there is a desire for more emphasis on the place of religious observance in daily life.

This group also complains of excessive hours, and maintains that they leave the child tired and without time to develop leisure and cultural pursuits.

To summarize, we can identify these salient points:

- A. Organization of curriculum in the Jewish department. Here the suggestions include:
1. Teaching of Jewish History
 2. Teaching of Bible with greater emphasis
 3. Greater attention to principles of the study of Talmud
 4. Teaching the traditional chanting of the Torah and Haftorah
 5. Emphasis on explanation and discussion of Jewish customs, practice, and tradition

In short, there is a desire for a broadened and intensified curriculum with emphasis on preparation which will help the pupil apply his learning to his daily environment.

B. Broader educational recommendations for the Jewish department may be summarized as follows: That the school provide a more thorough knowledge of basic Jewish tenets in order to better equip the students to face the socio-religious realities of his time. This could be accomplished by the following:

1. Emphasis on faith
2. Traditional ethics (MUSSAR)
3. Deepened insight into the language
4. Sources
5. Law and customs

C. On the other hand, these same alumni recommend the intensification of certain areas of secular instruction to better orient the pupil to his surroundings. Included are the following:

1. Natural sciences
2. American History
3. Sports
4. Arts
5. Music

D. In their desire to see the student better adjusted to American society the alumni make the following recommendations for the general studies department (some of which are obviously more appropriate for older students):

1. The introduction of co-educational studies
2. The addition of comparative religion to the curriculum
3. An active guidance department

4. Initiation of a vocational training department
5. More emphasis on co-curricular activities and projects

These recommendations reflect the strong desire on the part of the alumni to relate the school to its environment and to those elements of general society which would not be in conflict with tradition.

Proof of this desire is the fact that most of the alumni see day-school education as the superior form of education for their own children. This seems to be clear-cut evidence that their own Jewish education struck roots. Their criticism notwithstanding, they see day-school as the form of education which most approximates their ideals in education.

Table XXXIV (see page 113) indicates very strikingly the attitudes of the alumni toward the Jewish education of their children. Most interesting is the marked relationship between the education of the respondent and the educational goals for children.

On all levels the majority indicate their preference for day-school education for their children. With each rise in the parents' education there is a sharp rise in the percentage advocating the day-school type of education. Among the "did not continue" group almost sixty-five percent consider day-school desirable. Among the ordained, ninety-eight percent advocate it.

TABLE XXXIV

PERCENTAGE OF OFFSPRING RECEIVING A JEWISH EDUCATION

	Private Tutoring		Sunday School		Afternoon Religious (Hebrew) School or Talmud Torah		Yeshiva All Day School		No Answer	
	A*	B**	A*	B**	A*	B**	A*	B**	A*	B**
Terminated with Graduation from Rabbi Jacob Joseph School	1.4	1.4	4.2	2.8	30.1	29.4	64.4	54.1	-	12.1
Continued in Secondary Talmud Torah or Secondary Day School	-	-	-	-	8.6	26.0	82.8	65.3	8.6	4.3
Continued on a College Level	-	-	-	-	14.8	7.7	81.5	67.6	3.7	25.0
Attended Advanced Yeshiva	-	2.1	-	-	2.1	10.5	95.8	81.2	2.1	6.3
Ordained	-	-	-	-	1.6	6.4	98.4	85.6	-	8.0

A* In order to receive an adequate Jewish education, a Jewish child should attend

B** My own children did, or will attend

After the high school level, the Sunday School category is no longer indicated as adequate, nor are any children sent to a one day a week school.

The "no answer" responses in the majority of instances included unmarried respondents who apparently could not reach any decision on this question.

With this information we complete our presentation and interpretation. This data has provided us with certain general information about the graduates of the Rabbi Jacob Joseph School, the nature of their religious identification, affiliations, and observances, and their reflections, criticisms, and recommendations as graduates for the improvement of their alma mater.

CHAPTER VII

SUMMARY AND CONCLUSIONS

The Problem

The motivation for the present study finds its source in the recent growth of the day-school movement in Jewish education. Much of the pertinent literature continues to focus attention on what now appears to be an established mode of Jewish learning.

The pioneer school in the field of Jewish day-school education, the Rabbi Jacob Joseph School, founded in 1898 and considered by many to be the "Mother of the Yeshivot," would seem to be the logical institution for study and research in this particular field of education. There is indication that many contemporary Jewish day-schools model their school, in one way or another, after the Rabbi Jacob Joseph School.

Specifically, it is felt that a survey of the alumni of the Rabbi Jacob Joseph School, from the elementary department, would furnish data providing insight into the teaching-learning process which molded these youngsters. In addition, these students came from homes that were generally sympathetic with the philosophy governing the school, so as to make a situation whereby home and school were, for the most part, compatible. The results of such a study should,

therefore, prove to be of value both to the educator and social psychologist.

The primary goals of this study, then, are:

1. To trace the influence of the Rabbi Jacob Joseph School on the occupational, religious, and community life of its alumni.
2. To ascertain the attitudes of the graduates toward Jewish tradition, education, and community life.
3. To evaluate the educational phases of the school in the light of the results of this study.
4. To present implications for the day-school in general.

Therefore, this school, because of its pioneering and unique role in initiating day-school education, its large body of alumni, and its unequivocal commitment to the orthodox traditions of Judaism, provides a good subject on the efficacy of Yeshiva education. Granting the difficulty of establishing direct cause-effect relationships between students and their school, such a study can be fruitful not only for the descriptions gained, but also in evaluating certain general aspects of day-school Jewish education.

Procedure

1. Three distinct tasks were involved in the assembly of data
 - (a) Historical data on the school, faculty, student body, and alumni were assembled from published and unpublished material on file in the school and from interviews with key individuals involved in the school during its early years.

- (b) Information on the current status of the school came from an investigation of current records and from interviews with school personnel.
 - (c) Information on the alumni themselves came from mailed questionnaires sent to the graduates of the Rabbi Jacob Joseph School from the years 1925-1949 inclusive. Since there seemed to be no record of compiled information of the type needed, it was necessary to develop a questionnaire which would provide the necessary information.
2. The questionnaire dealt with three major categories of information:
- (a) General identifying information
 - (b) Current religious affiliation and observance
 - (c) Attitudes and opinions
3. The selection of graduates to whom the questionnaire was mailed was based on the total alumni mailing list for the years 1925-1949. The year 1925 was chosen because complete records were initiated at that time. The year 1949 was selected because graduates of that year would be approximately twenty-three years of age at the time of the study and, thus, would have reached a degree of occupational maturity.
4. Some seven hundred and sixty questionnaires were mailed and three hundred and four (forty percent) were eventually returned, upon which the findings are based.

Findings

Among the more significant findings may be included the following:

- A. General identifying information
 - 1. Eighty-one percent of the respondents are American born while some eighty-nine percent of their parents were immigrants.
 - 2. Almost sixty-two percent are college graduates.

3. Only thirty-one percent terminated their Jewish studies with graduation from the elementary department of the Rabbi Jacob Joseph School.
4. About thirty-three percent are engaged in professions, some twenty percent in business and manufacturing, and eleven percent in Jewish communal services such as Rabbis, Cantors, etc., and the remaining respondents in miscellaneous occupations.

B. Current religious affiliation and observance:¹

1. The graduates classify themselves as follows:

orthodox	--	sixty-six percent
traditional or conservative	--	twenty-eight percent
reform	--	one percent
non-observant	--	five percent

2. In the observance of Jewish practices the following information is found:
 - (a) Almost fifty-two percent adhere to the orthodox practice of prayer thrice daily.
 - (b) Eighty-three percent observe Kashruth with no reservations.
 - (c) Close to sixty-six percent observe Sabbath and holiday regulations with regard to travel.
 - (d) Eleven percent felt they were more observant than their parents, with forty-seven percent feeling less observant, and forty-two percent about the same as their parents.

¹There was no pre-determined definition of labels as to religious affiliation from which the respondents might choose. It was felt that a self-determined label would have greater meaning and purpose in this type of study.

- C. From among the many items mentioned the alumni felt that their Yeshiva education had the following influences on their attitudes and behavior:
1. Encouraged participation in Jewish life-- sixty-six percent
 2. Encouraged ethical behavior--eighty-three percent
 3. Effect on tolerance of religious differences among Jews--forty percent discouraged
thirty percent encouraged
 4. Frequent recommendations made by the alumni included the following:
 - (a) That the Jewish department should:
 - (1) Put greater stress on Jewish philosophy and practice
 - (2) Intensify Hebrew language study
 - (3) Provide greater emphasis on Jewish History and current events
 - (b) That the secular department should:
 - (1) Institute life orientation (adjustment) courses
 - (2) Add more physical science courses
 - (3) Place greater stress on art and music
 5. There was a growth of about ten percent in the attainment of highest levels of Jewish education among graduates of the most recent years (1945-1949) as compared with the graduates of the years 1925-1929.
 6. Attainment of high levels of Jewish education was very positively correlated with attainment of high levels of secular education.
 7. The level of the alumnus' Jewish education tends to be positively correlated with that of his wife's Jewish education.

8. The alumni wanted day-school education for their own children in sixty-four percent to ninety-eight percent of the cases, depending on their own level of Jewish education.
9. When the respondents were grouped according to their level of Jewish educational attainment, there was found to be a high degree of association between the degree of orthodox identification and positive attitudes toward the school. For example, Table XXXII illustrates the general increase as the educational level rises, from forty percent to sixty-six percent of those who felt that Yeshiva education encouraged their adjustment as Jews in the general community.

Conclusions

On the basis of the findings of the study, the following conclusions may be drawn:

1. The majority of the alumni¹ of the Rabbi Jacob Joseph School are American born children of Eastern European parents.
2. Most alumni are college graduates and have continued their Jewish education beyond the elementary level.
3. The occupations of alumni vary widely; but, there are noticeable concentrations in the professional fields, in business, and in Jewish community services.
4. The alumni have generally preserved their orthodox identification after graduation.

¹"Alumni" is used throughout these conclusions to refer to that limited group of alumni who graduated from the Rabbi Jacob Joseph School during the period 1925-1949 and who responded to the questionnaire.

5. Of the particular religious observances surveyed, Kashruth was adhered to most strongly and the Sabbath and daily prayer somewhat less so.
6. The alumni themselves generally agree that the School exerted a positive influence on the following: their ethical behavior, their participation in Jewish life, and their adjustment as Jews in the secular community.
7. The alumni strongly advocated life orientation courses in both the Jewish and secular departments, as well as the introduction of a more intensive science curriculum in the secular department. The alumni of both departments also concurred on the desirability of a broader program of Jewish studies.
8. The strongest identification with Jewish values coupled with the most positive attitudes toward the Rabbi Jacob Joseph School (and day-school education generally) are to be found among those responding alumni who have had the most intensive Jewish education.
9. The great majority of the alumni consider the Jewish day-school the most desirable form of Jewish education. To this extent even a large proportion of those respondents who rated themselves as non-orthodox desired day-school education for their children.

Generalizations

It is obviously impossible to delineate clear cause and effect relationships in the area of this study. There are a myriad number of salient factors operating upon the subjects, only a very few of which we have attempted to investigate here. We have examined some aspects of the subjects' primary school environment, and have catalogued and described some pertinent attributes of the subjects which relate to the avowed and implied aims of the school. On the basis of this description we shall formulate some few generalizations, but the non-rigorous nature of these generalizations should be borne in mind.

Where the school succeeded in imparting both knowledge and values it may be assumed that it reinforced other factors in the student's environment, particularly those in the home. That such harmonious reinforcement should exist is not surprising, since the school authorities apparently shared much of the home background in the twenty-five year period studied. Yet the bitter episode of "second generation rebellion" is so common, not only in Jewish but in all immigrant groups, that even mutual reinforcement by home and school is usually set at naught by the violence of this reaction. The fact of the school's success speaks highly for it.

1. (a) Our reservations notwithstanding, the data of this study are conclusive in certain areas. The subjects' continued interest in Jewish education after their elementary education,

their degree of identification with orthodoxy, and their adherence to traditional Jewish practices, indicate that in the cases of well over two-thirds of the alumni the school has attained its avowed and implied religious goals.

- (b) Solid foundations of study technique and knowledge as well as firm inculcation of positive attitudes are necessary to produce the large proportion of alumni who continue their Jewish study after graduation from elementary school. The Rabbi Jacob Joseph School obviously succeeds in establishing both the foundations and the attitudes.
 - (c) Except for those engaged by the Jewish Community as religious functionaries, there is no distinct vocational pattern for Rabbi Jacob Joseph School Alumni. Conversely, the argument that "Yeshiva education is for rabbis," is definitely disproved by the facts. The alumni are found in all walks of life.
2. (a) The goals of the school are more comprehensive than the mere teaching of subject matter; they involve the development of a religious personality. Thus the ultimate orientation of former students in relation

to these attitudes is the cardinal test of the school's success or failure. Here again the extent of orthodox identification, the degree of observance, and the overwhelming tendency to continue Jewish study reflect attitudes in consonance with those of the school.

- (b) The one incongruity seems to lie in the relatively large proportion of subjects who judged themselves to be less religious than their parents. This may reflect guilt about discarding sundry external manifestations of Eastern European orthodoxy, e.g., mode of dress and grooming. It may simply reflect a natural veneration of the "older generation." Be that as it may, over half of the respondents represent themselves as being equally or more observant than their parents in this day of declining Jewish observance. This is a most significant fact. Here is a group which refused to succumb to the pressures which decimated American Jewry's second generation.
- (c) Over and above this is this group's overwhelming commitment to day-school education. The Rabbi Jacob Joseph School was founded by immigrants uncomfortable on our shores, but her alumni have long been among the leaders

in founding day schools for children of American families in various parts of our nation. The data of this study show conclusively the degree to which Rabbi Jacob Joseph School alumni are convinced of the desirability of this form of education.

3. (a) The purposes of the school are twofold: to transmit the full range of Jewish traditional subject matter and the value system of orthodox Judaism as interpreted by Eastern European Jewry, and to provide the basic requirements of a secular education.
- (b) The suggestions for improvement of the school are clustered around two major nodes:
 - (1) Increased attention to life orientation by both the Jewish and secular departments.
 - (2) Intensified mathematical and scientific training. It should be noted that this comes at a time when American educators are placing their emphasis largely on scientific education.
- (c) On a pedagogic level, suggestions that were made for improvement were concerned with better teaching standards and improved administration in both departments. It should be pointed out that the low salary base of the school tends to repel highly qualified individuals; this is particularly noticeable in the secular department.

- (d) With the introduction of American trained teachers one of the major problems in the Jewish department, namely, the cultural barriers between American students and Eastern European teachers, is disappearing.
- (e) One might question, of course, judgments of laymen in the highly complex field of education, yet there are no aberrations among the groups professionally concerned with the field, such as rabbis and educators; the judgments are similar throughout.
- (f) The concern of the alumni about life-adjustment preparation and scientific training suggests that:
 - (1) These men are themselves American born children of immigrants for whom adjustment has been a not inconsiderable problem.
 - (2) They are reflecting American concern over science education.
- (g) It has been pointed out that the Rabbi Jacob Joseph School is atypical among Jewish day-schools in this country in retaining the Eastern European orientation of its original founders. Nonetheless, some of the lessons of the Rabbi Jacob Joseph School are applicable to day-school education of all hues of heritage and background.

Certain salient points seem significant:

- (a) The longer the individual remains in the educational complex the more nearly that individual approaches the traditional ideals of the school. This is reflected in his traditional observance, in his choice of synagogue, the hours he devotes weekly to Jewish subjects of study, and even in his choice of a wife.
- (b) It follows from the above that the elementary day-school should not be looked upon as terminal but as preparatory to future study on higher levels. It should:
 - (1) Provide the fundamental tools for attacking Jewish studies on a higher level.
 - (2) Create a positive environment to stimulate and inspire the student to greater efforts. This latter would seem to be of great importance to the modern day-school.
- (c) In direct contradiction to the claim of some Jewish educators who maintain that the day-schools are merely the cloistered training centers for the community's Jewish professional leadership, the majority of even Rabbi Jacob Joseph School graduates--a very traditional Yeshiva--do not become rabbis or educators. Of course, capable professional leadership will always find its roots in the rich soil of the day-school; however, the majority of the graduates will be dispersed

throughout the Jewish world as knowledgeable lay leaders. The traditional day-school concerns itself with a general preparation for Jewish living rather than with the specific training for the rabbinate.

- (d) The curriculum changes desired by the alumni, while open to question, do reflect the above trends, and are deserving of serious consideration.
- (e) The alumni of the Rabbi Jacob Joseph School constitute a body of lay people who desire various specific modifications but are united in their espousal of the ideal of day-school education for American Jewry. If graduates of other day-schools share this approach, leadership in the day-school movement will pass to American born, American educated professional and lay people.

Recommendation

Since the study indicates that seventy-four percent of the elementary school graduates of the Rabbi Jacob Joseph School entered its own high school, it would be of great value to know what the percentage is in other schools. A comparative study should be made of similar day schools regarding their rate of student-advancement from the elementary level to their own high school division.

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APPENDIX

5. Had advanced Yeshiva training_____

6. Was ordained_____

7. Did not continue_____

8. Other_____

B. My wife's formal Jewish training consists of:

1. Sunday School_____

2. Afternoon religious school (Hebrew or Talmud Torah)_____

3. Jewish all-day school_____

4. Others, specify or comment_____

III

A. The population in my neighborhood is:

1. Almost all Jewish_____ 4. More non-Jews than Jews_____

2. Predominantly Jewish_____ 5. Very few Jews_____

3. Half and half_____

B. I was born in: (Check one)

1. U. S. A._____

2. If foreign born, specify_____

C. My father was born in: (Check one)

1. U. S. A._____

2. If foreign born, specify_____

D. My mother was born in: (Check one)

1. U. S. A._____

2. If foreign born, specify_____

E. How many non-Jewish friends (not acquaintances) do you
(did you) have?

1. none___ 2. under five___ 3. five to ten___ 4. more
than ten_____

Comments _____

- F. Do you participate with non-Jews in non-sectarian activities, in non-sectarian groups? Yes _____ No _____

IV

Please check the statements most approximating your opinion:

- A. In order to receive an adequate Jewish Education, a Jewish child should attend:

1. Sunday School _____
2. Afternoon religious (Hebrew) school or Talmud Torah _____
3. Jewish all-day school _____
4. Other, specify _____

- B. My own children did, do or will attend:

1. Sunday school _____
2. Afternoon religious (Hebrew) school or Talmud Torah _____
3. Jewish all-day school _____
4. Other, specify _____

Comment _____

V

Check one:

- A. I am a member of a Synagogue or Temple _____
 I am not a member of a Synagogue or Temple _____
- B. The Synagogue or Temple to which I belong is:
1. Orthodox _____ 2. Conservative _____ 3. Reform _____
 4. Other, specify _____

Comment _____

C. If I were to rate myself on the scale of religious observance, I would place myself:

- | | |
|----------------------------|------------------------|
| 1. strictly orthodox _____ | 4. conservative _____ |
| 2. orthodox _____ | 5. reform _____ |
| 3. traditional _____ | 6. non-observant _____ |

If other, comment _____

D. I am a member of a Jewish Community Center or Y. M. H. A.

E. I am a member of the following Jewish National organizations:

- | | | | |
|----------------------|-----------------|-------------------|-----------------------|
| 1. Mizrachi _____ | 2. Z.O.A. _____ | 3. Farband _____ | 4. Young Israel _____ |
| 5. B'nai Brith _____ | | 6. Other(s) _____ | |

VI

A. Compared to my parents I would judge my own Jewish observance to be:

- | | |
|-------------------------|-----------------------------|
| 1. more observant _____ | 3. about the same _____ |
| 2. less observant _____ | 4. comment(s), if any _____ |

B. I worship: (check one or more)

- | | |
|-------------------------|-----------------------|
| 1. thrice daily _____ | 4. occasionally _____ |
| 2. each morning _____ | 5. Sabbath _____ |
| 3. weekly _____ | 6. Holidays _____ |
| 7. do not worship _____ | |

C. Do you travel on the Sabbath:

- | | |
|--------------|-------------|
| 1. yes _____ | 2. no _____ |
|--------------|-------------|

Explain, if necessary _____

D. Do you travel on Jewish Holidays (Passover, etc.)

1. yes _____ 2. no _____

Explain, if necessary _____

E. Do you observe Kashruth (dietary laws)

1. yes _____ 2. no _____

Comment, if you so desire _____

F. Do you allow time for Jewish study:

1. daily _____ 3. occasionally _____

2. weekly _____ 4. rarely _____

Other, explain _____

G. Check the subject studied above the elementary levels:

1. Bible _____

4. Talmud _____

2. Bible commentary _____

5. Dinim (laws and customs) _____

3. Mishna _____

6. English books on Jewish
subjects _____

Others _____

H. I subscribe to or read regularly:

Hebraic: 1. Hadoar _____ 2. Bitzaron _____ 3. Israeli papers _____

Yiddish: 1. Jewish Daily Forward _____ 2. Morning Journal _____

Anglo-Jewish: 1. National Jewish Post _____ 2. Commentary _____

Other(s), specify _____

I. (a) If you were to evaluate your own Jewish and general education what positive factors would you attribute to your Yeshiva education?

Please be specific _____

b. What factors, program, courses, etc., would you have liked to have included and were not offered. (mention short-comings, if any, etc.) _____

J. To what extent has your yeshiva education influenced your behavior and attitudes regarding the following:

(check one of the three on the right)	<u>encour- aged</u>	<u>discour- aged</u>	<u>no effect</u>
a. Participation in Jewish communal life	_____		
b. Ethical behavior	_____		
c. Tolerance of religious differences among Jews	_____		
d. Adjustment as a Jew in the general community	_____		
Comments	_____		

VII

If the following information is included, it would be very helpful; however, the questionnaire may be returned UNSIGNED

Thank you

A. Name _____

B. Age _____

C. Occupation _____

D. Are you self employed? _____

E. Marital Status (check)

1. single ___ 2. married ___ 3. divorced ___

4. widower ___

F. Number of children

1. boys _____ age(s) _____

2. girls _____ age(s) _____

G. The age of my oldest child is _____ years.

H. I graduated from R. J. J. S. in _____.

I. I am presently residing in the: (check one)

1. city _____ 2. suburbs _____

APPENDIX B

Dear R. J. J. Alumnus:

As a graduate of the Rabbi Jacob Joseph School you have been selected to participate in a survey dealing with the Jewish all-day school in America. This survey is part of a project in higher Jewish education.

You are among the few in the American-Jewish scene who can provide the important information necessary in studying the pioneering work of your Alma Mater, considered the "mother of Yeshivos," in the field of Jewish all-day school education. It is therefore important that you **FILL** and **RETURN** the enclosed form by Jan. 25, 1960. All answers will be held in strictest confidence. If you so desire, you need not identify yourself.

I am sure you will want to participate in this significant research in Jewish education. If this form is returned in the conveniently enclosed envelope, I shall be glad to send you a summary of the results.

Sincerely yours,

(Signature)

Irving Pinsky
Class 1929

APPENDIX C

March 21, 1960

Dear Fellow Alumnus:

During the month of December 1959 you received a questionnaire which is very vital to a study of the Rabbi Jacob Joseph School. As an alumnus I am sure you would like to help make this study possible. Won't you please complete the questionnaire and return it within the next few days?

Many thanks for your cooperation.

Sincerely yours,

Irving Pinsky '29
199 Euclid Ave.
Waterbury, Conn.

APPENDIX D

May 20, 1960

Dear R. J. J. Alumnus:

Some time ago, I requested your cooperation in helping me make a study of the Rabbi Jacob Joseph School alumni. This study can be of tremendous importance to the Jewish day school movement in the United States.

I realize that you may have an extremely busy schedule. However, I know that you will want to be a part of this significant endeavor.

It will take only thirty minutes to fill out the questionnaire I sent you. Your cooperation will be appreciated.

Many thanks,

(signature)

Irving Pinsky '29