

THE ASSEMBLY AS AN INSTRUMENT
IN RELIGIOUS EDUCATION

Morton J. Cohn.

**Thesis submitted in partial
fulfillment of the require-
ments for graduation from
the Hebrew Union College.**

1934.

To the
blessed memory of
my mother
and to my teacher
Abraham N. Franzblau
this thesis
is
respectfully dedicated.

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INTRODUCTION

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INTRODUCTION

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THE ASSEMBLY AS AN INSTRUMENT IN RELIGIOUS EDUCATION

INTRODUCTION

Motivation of the Study

This study of "The Assembly as an Instrument in Religious Education" has grown out of several years of perplexity. The writer feels certain that his doubts as to the efficiency of assemblies as they have been conducted in our religious schools for many years are shared by many whose difficult task it is to create Jewish loyalties and cosmic adjustments in the hearts and minds of our children.

As a pupil in a large religious school for many years the writer often was constrained to ask himself and his teachers just what was being accomplished by means of assembly activity; but neither source of inquiry brought a satisfactory reply. As a teacher he witnessed assemblies in several schools, assemblies of varying degrees of quality from an educational point of view. Often he was tempted to conclude that greater benefits would accrue if the assembly were abolished and the time consumed put to more useful purposes in the classroom. Indeed, one comment received from a rabbi seemed to confirm the advisability of such a step. He wrote: "...I don't think much of the assembly! My school is too small for group assemblies--and I find little value in materials which must be adapted for six as well as for thirteen year old children. I have minimized therefore the

educational aspect of [the] assembly; only occasional educational programs; ...by shortening [the] assembly period [I] have lengthened [the] class-room instruction period." From another rabbi this comment was evoked: "May I remark that my own opinion upon your subject is that the assembly in most instances is more of a nuisance than a help to a Sunday School program."

However, the writer was not willing to pass judgment upon this phase of religious education on the basis of so narrow a range of experience. Perhaps countless other schools put to more fruitful use the assembly period. Perhaps they presented programs and activities that were not stereotyped, that grew directly out of the life-experiences of the child, that really filled some gap left by classroom instruction. Perhaps the vast majority of our religious schools had much more than a so-called worship service for children unprepared to worship, a few administrative announcements, birthday blessings, and a moralizing lecture from the rabbi. In short, this study to determine the value of the assembly as an educational concept was motivated by the desire to see what is actually being done in the assemblies of our religious schools.

Methods of the Study

Obviously it was impossible to attain this objective in the best way--actual observation and investigation. Therefore the next best way was chosen--the questionnaire. Of course it is hopeless to expect a questionnaire to give perfect results; but a questionnaire that is made as simple, as short, and as

explicit as possible, with opportunities to check in most places rather than to write in answers, will give results that are as satisfactory as possible under this method. Several of those answering the questionnaire indicated that it did give satisfactory results. One Rabbi who is a Ph.D. in Education (Teachers College, Columbia) wrote: "Your questionnaire is really much above the average in getting at the facts. The method has limitations no one can completely overcome...questionnaires are limited instruments. But, under the circumstances, you have used the method very well."

As to the questionnaire itself, which is reproduced below (pp. 12-15), it was mailed to every congregation affiliated with the Union of American Hebrew Congregations, as listed in its fifty-ninth annual report published in October 1933. This was a total of 283 congregations. Accompanying the questionnaire went the following letter:

"Probably you are bothered very often with requests to fill out questionnaires, and it is with trepidation that I am enclosing one for your consideration. However, this is my senior year at the Hebrew Union College, and this questionnaire is the basis for my thesis, which is required for graduation. This thesis is due very soon.

"I am writing on 'The Assembly as an Instrument in Religious Education' under the guidance of Professor Abraham N. Franzblau. In order to prepare a really useful work in the field of religious education I must have a well-tabulated body of facts as a basis on

which to proceed. I trust that you will be willing to co-operate with me in this matter by filling out the enclosed questionnaire, which is very short, and returning it to me at the above address as speedily as possible. May I again call your attention to the fact that my time for work on my thesis is very short, and that I must have an early reply?

"Thanking you for your kind consideration and help, I am,

"Very sincerely yours,"

The response to this letter totaled approximately 110 questionnaires and in order to increase this figure the following follow-up letter, with another copy of the questionnaire, was mailed to all those who did not respond to the first letter:

"About four weeks ago I sent you a questionnaire in connection with my thesis, which is required for graduation from the Hebrew Union College, and I have received no reply from you.

"I fully appreciate how exacting and time-consuming are the innumerable tasks which demand your attention and energy. But won't you please do me the very great favor of filling out my questionnaire? I cannot complete the work on my thesis, which is due soon, unless I have a sufficiently large number of returns to give validity to my figures and facts.

"In the event that you may have mislaid my questionnaire I am enclosing another copy. Please return it to me with the desired information as soon as possible.

"With grateful thanks for your kind co-operation, I am,

"Very sincerely yours,"

This increased the total number of responses to 166, or 58.7% of all those to whom the questionnaire was sent; this will be recognized as an unusually high response to a questionnaire of this size and nature.

The Questionnaire

The questionnaire has four major classifications. The first deals with the enrollment and organization of the school. The second is concerned with activities carried on in the school assembly or assemblies. The third is devoted to facilities for assembly activity at the command of the school. The fourth deals with methods of planning and conducting the assemblies and materials used in the preparation of programs.

A word regarding the editing of the questionnaire is necessary. The questionnaire itself is the result of a series of revisions, each one correcting flaws in and compressing the size of its predecessor. This was done with the purpose in mind of obtaining clear answers to clear questions with a minimum amount of trouble to the responder and thereby to eliminate ambiguity and reduce to a minimum the possibility of error. Therefore in every case where it was possible the questions were so framed as to be answerable with a check or in one word. At the same time the make-up of the questionnaire was arranged so as to welcome comments from the responder, and many were the comments made. These have been incorporated in the body of the thesis in all instances where they were applicable.

Tabulation Procedures

The procedure of tabulating the questionnaire was simple, in order to avoid errors or inaccuracies. First, the 166 questionnaires were divided into eight categories, since it is obvious that conditions in small schools differ vastly from those in large schools. Just what these divisions are will be discussed below.

The second step was to tabulate each division separately. This was accurately executed by means of check-marks on tabulation sheets for each answer to every question. The tabulation of each of the eight categories was entered upon a copy of the questionnaire, which presented a picture of the assembly conditions in all the schools of the group.

The third step was to combine these eight group-tabulations into one master-tabulation, which gives a composite answer in table-form to each item in the questionnaire, as well as the percentage figures for each category and for the totals. This master-tabulation is appendix A of this thesis, and it is numbered and lettered to correspond with the questionnaire.

Now we must turn to the general results of the tabulation. The check-up of the answers proved that, in the main, the purposes of the questionnaire were actually achieved. Despite the great care taken, however, a few items showed some ambiguity, in the types of replies received. The questions that elicited vague or unsatisfactory responses were the following:

- (1) Group-instruction in History.
- (2) Group-instruction in Bible.

(3) What kind of music employed in assembly worship services?

(4) At which assembly, if you have more than one, do you follow the procedure of turning it over to a different class each week?

(5) The table on Sec.IV E of the questionnaire.

These five factors of information represented only five out of 121 (4.1%) factors of information comprised in the questionnaire. The nature of the difficulties in each case will be discussed in the various chapters of the thesis. It may be said here that each answer to these questions was treated in the way that would best incorporate the intent of the responder, whenever the writer could determine what the intent was. Where it was not determinable what was meant, the answer was thrown into the "Unspecified" category. Guesswork was assiduously avoided. The writer believes that his results are as accurate as could be obtained within the limitations of the questionnaire method.

Reliability of the Questionnaire

The reliability of the questionnaire was determined by requesting persons who had already filled out one questionnaire, to fill out the same questionnaire again. Since the questionnaire contains so many items, it was necessary to have only a few persons do this. Twelve names, representing persons who were well enough known to the writer to warrant making this request of them, were selected. Four of these twelve complied with the request.

The original questionnaires were then in each case matched with the duplicates and all differences between the two were tabulated and counted. The questionnaire contained a total of 121 items. The disagreements between responses on the original

and on the duplicate were as follows:

	<u>Agreement</u>	<u>Disagreement</u>
Responder A	116 items (95.9%)	5 items (4.1%)
" B	119 items (98.3%)	2 items (1.7%)
" C	100 " (82.6%)	21 " (17.4%)
" D	<u>107</u> " (88.4%)	<u>14</u> " (11.6%)
Total	442 " (91.1%)	42 " (8.9%)

Using the formula-Reliability = $\cos(\pi u)$ (where u is the percentage of unlike responses and \cos and π are the usual trigonometric functions)--the reliability of even the response which showed the highest disagreement (Responder C) was .856. Taking all four pairs of responses together and using the same formula, the reliability can be shown to be .961. This proves that the reliability of the questionnaire is very high.

Using the formula--Reliability = $\frac{p-q}{\sigma}$, where p is the percentage of agreements and σ is the standard error of the proportion ($\sigma = \sqrt{\frac{pq}{N}}$; q = percentage of disagreements; N is the total number of items), the reliability for the four pairs taken as a whole is 31.6 times its standard error. Even the pair showing the poorest correspondence showed a reliability 9.6 times its standard error. (Note: the test can be regarded as reliable if the respective figure is 4 or higher). This confirms the conclusion that the test is highly reliable.

Schools Included in the Study

We next turn our attention to the 166 schools which responded to the questionnaire. They are schools of all sizes

ranging from those with a dozen pupils in congregations without rabbis to those with nine hundred pupils and conducted by trained principals and Directors of Religious Education. As stated above, these schools were categorized into eight groups. In the first group are the schools of congregations that have no rabbi; these number 19. Schools of less than 50 pupils, in congregations with rabbis, comprise the B group (32 schools). The 29 schools of group C have from 50 to 100 children, and the 15 in group D are those of 100-150 children. Groups E (150-250 pupils) and F (250-350) contain 26 and 24 schools, respectively. Twelve schools each with 350-450 children, comprise group G, and the 9 schools which have more than 450 children in each have been placed in Group H. That these divisions are not purely arbitrary will be made clear by the discussions in Chapter II. Suffice it to say at this point that these categories seem to fit the data.

These 166 schools are from widely separated areas and therefore do not merely mirror the conditions of any particular locale, but give a broad cross section of the country as a whole. The questionnaires are from schools in 141 cities and towns, located in 36 states, the District of Columbia and Canada; and these schools have a total enrollment of over 27,000 (six thousand more than those forming the basis for Dr. Emanuel Gamoran's "Survey of 125 Religious Schools".) Therefore, these 166 schools represent a fair cross-section of the Reform religious schools of the United States.

A glance at the questionnaire will show that the first section thereof really has nothing to do with assemblies. But these questions were asked in order to give a clear picture of the schools whose assemblies we are studying. Therefore it is more fitting that these questions should be discussed at this point, while we are concerned with the schools themselves, apart from the question of assemblies.

Let us first examine the gradations in these schools. Of the 166 schools, there are 27 (16.8%) that have no more than four grades.¹ Ninety (54.1%) have no more than eight grades. Seventy-six schools (45.8%) have curricula providing for 9 to 12 grades, and twenty-two (13.2%) have a full curriculum of twelve or more grades.

In answer to the question "Do you have a High School Department?" 105 schools (63.3%) answered affirmatively; 57 (34.3%) answered in the negative; and four (2.4%) did not answer. Checking these figures against those pertaining to the number of grades in the school, it is evident that the existence of a high school department does not necessarily mean that the school also has a full eight-grade Primary and Intermediate curriculum; only 45.8% have from nine to twelve grades, yet over 63% have high school departments. In fact, many schools have only five or six grades, one or more of which are High School.

¹ See Appendix A, Table 2.

Form of the Thesis

This study is presented in the following chapters:

- I The General Situation in Religious School Assemblies.**
- II Trends in Assembly Activities of Schools of Different Sizes.**
- III Interpretations and Evaluations.**
- IV A Constructive Program of Assembly Activities**
- Appendix A. Statistical Tables Based on the Questionnaires**
- Appendix B. Bibliography on Assembly Programs**

The purpose of Chapter I is to present a view of the general situation regarding the assemblies of all of the 166 schools, in order that the important trends and tendencies in assemblies as they are at present constituted may be revealed. No attempt is made herein to evaluate the practices in vogue, and no subjective comments are made; that is reserved for Chapter III. This chapter merely attempts to answer the question: "What are our religious schools doing with their assembly periods?"

Statistical tables are presented at the close of the thesis in a special supplement and are referred to as needed. In the discussions in Chapters I, II, and III, at the end of each paragraph there is a reference to the statistical table on which the information therein is based.

Facsimile of the Questionnaire

The following is the questionnaire on which this thesis is based:

**QUESTIONNAIRE FOR A SURVEY OF
RELIGIOUS SCHOOL ASSEMBLY ACTIVITIES**

- I What is the enrollment in your religious school?** _____
A How many grades in your school? _____
B Do you have a High School Department? _____

II Activities. Check those of the following carried on in your assemblies:

A Instruction

1. Holiday Celebrations. Check those observed:

- a. Rosh Hashonah _____
- b. Yom Kippur _____
- c. Sukkot _____
- d. Shemini Atzereth _____
- e. Simchas Torah _____
- f. Chanukah _____
- g. Purim _____
- h. Pesach _____
- i. Lag B'Omer _____
- j. Chamisho Osor Bishvat _____
- k. Shovuoth _____
- l. Columbus Day _____
- m. Armistice Day _____
- n. Thanksgiving Day _____
- o. Lincoln's birthday _____
- p. Washington's birthday _____
- q. Any others (specify) _____

2. Group instruction in:

- a. History _____ . By whom? _____
- b. Bible _____ . By whom? _____
- c. Ceremonials.
 - (1) Actual performance of ceremonials, like Seder, Sabbath lights, etc. (Specify) _____
 - (2) Teaching of holiday songs _____
 - (3) Stories with ceremonial content. _____
 - (4) Any other method (state) _____
- d. Current Events and happenings in the Jewish world. _____
 By whom? _____
- e. Music _____ . Who plays? _____
 - (1) Music for worship services? _____
 - (2) Folk music? _____
 - (3) Other forms (specify) _____

3. Entertainment, Dramatics, etc. (Check):

- a. Formal presentation of plays _____
 How frequently? _____
 With costuming? _____
 Are parents or outsiders invited? _____
 By whom are the plays given? (Check) _____

A designated class? _____
 Dramatic Club? _____
 Children selected by tryouts? _____
 Outsiders? _____

State who coaches the plays _____

- b. Telling of stories. _____ How frequently? _____
 By whom? _____
 c. Simple dramatizations of stories from class-work. _____
 d. Moving pictures. _____ How often do you show them
 in the assembly? _____

Check the types of pictures that you show:

Biblical _____
 Comedies _____
 Animated cartoons (Silly Symphonies, etc.) _____
 Newsreels containing events of Jewish interest _____
 Full-length features _____
 Any other kind (State) _____

- e. Stereopticon or lantern slides _____
 f. Any other illustrative aids (Please state) _____
 4. Worship activities carried on in assembly? _____
 a. Where are the services held? _____
 b. Do you employ music in them? _____ What kind? (Specify) _____

- c. Are services a regular feature of your assemblies? _____
 d. If so, _____

Do you use the Union Hymnal Children's Services? _____
 If not, state what service used and where found: _____

If it is your own service, please send copy or copies.
 Do you vary the services for different age-groups?
 If so, send copies, or describe the variations: _____

Do you use the same service every week? _____. If not, state
 how you vary them: _____

- e. If a service is not part of the assembly, do you have a
 children's service independent of the school session?
 f. Is a "sermonette" a feature of the assembly? _____
 How often? _____
 Is it given by : the rabbi? _____ A teacher? _____
 An older pupil? _____
 g. Are "birthday blessings" by rabbi or superintendent a feature
 of your assembly? _____
 5. Do you employ the assembly for the exhibition of classroom
 handwork or projects? _____
 6. Do you have people not immediately connected with the school
 address the assembly? _____
 a. If so, does this occur periodically? _____. Do you have
 a schedule of outside speakers? _____
 b. If only on special occasions, state what these occasions
 are: _____.

B. Administrative Announcements:

1. In your assembly do you have administrative announcements made (attendance reports, charity reports, presentation of awards, statement of rules, etc.) ? _____. Specify: _____

C. Student Organization

1. Do you use your assembly for student organization meetings, such as Student Council, dramatic club, etc.? _____
Specify: _____
How often? _____

D. Miscellaneous Activities:

1. Specify any assembly activity not stated above: _____

III Facilities for Assemblies:**A. Do you have an auditorium? _____**

1. If not, where are your assemblies held? _____

B. How many assembly rooms do you have available? _____**C. Is your assembly space also used for classroom space? _____****D. Do you have a stage? _____**

1. If so, describe it as to size and equipment for dramatics: _____

E. Check the kind of seats in your assembly room: _____

Fixed: _____ Movable: _____

If more than one assembly room, specify type of seats in each: _____

**F. State any other features regarding facilities (Stereopticon, moving picture machine, organ, phonograph, etc.) _____

_____****IV. Methods and Materials:****A. How far in advance is your program of assemblies planned? _____**

Check:

1. At the beginning of the year: _____
2. One month ahead: _____
3. From week to week: _____
4. Other arrangements (Specify): _____

B. Do you plan your assemblies around any central idea or theme? _____

1. Do you ever have a series of assemblies around the same theme? Specify: _____

C. Do you use any references, books, or printed or mimeographed materials in the planning and preparation of your assembly programs? _____

If so, please list what materials you use: _____

D. Do you follow the procedure of turning the assembly over to a different class each week? _____ At which assembly, if you have more than one? _____

1. When does the class prepare its program?

In class time: _____

Out of class: _____

2. Who supervises their preparation? _____.

E. Organization:

1. Does your school have more than one assembly per Sunday? _____.

2. Does each assembly meet weekly? _____. How often? _____.

3. Fill in the following table:

Assemblies Conducted Each Sunday	Grades or dept.	No. of children	Length of assembly	Place in schedule	Worship Service?	Read by whom?
Assembly I						
Assembly II						
Assembly III						
Assembly IV						

F. Personnel

1. Whose job is it to prepare and conduct assembly activity?

**N.B. ENCLOSE COPIES OF YOUR WORSHIP SERVICES OR ASSEMBLY PROGRAMS
IF YOU HAVE THEM.**

Please sign your name and fill in the other desired information:

NAME _____

TEMPLE _____

HOME ADDRESS _____

CITY AND STATE _____

THANK YOU FOR YOUR CO-OPERATION IN ENABLING ME TO COMPLETE
MY THESIS.

CHAPTER I

CHAPTER I

THE GENERAL SITUATION
IN
RELIGIOUS SCHOOL ASSEMBLIES

CHAPTER 1

THE GENERAL SITUATION IN RELIGIOUS SCHOOL ASSEMBLIES

In this opening chapter a composite picture is presented. It sets forth the combined statement of the 166 schools in regard to their assembly activities, their facilities for conducting these activities, and the methods and materials used in the preparation of their assembly programs. It is a bird's-eye view of the schools, and the facts and figures pertain to all 166 schools. We shall find subsequently that certain groups of schools show distinctly different and varying trends and tendencies. But for the present our picture is of the whole, in disregard of any of the classifications that appear in the statistical tables.

II ACTIVITIES¹A. Instruction1. Holiday celebrations.²

The holidays listed in the questionnaire for checking were given in a chronological order, first the Jewish holidays and then the secular. It is in this sequence that they will be discussed.

Ninety three of the schools (56%) celebrate Rosh Hashonah and 109 (65.7%) celebrate Yom Kippur. It is possible that many who answered "yes" had in mind children's worship services in

The information contained in I was incorporated into the Introduction.

See Appendix I, Table 4

the Temple on these days, --something which is quite different from instructive assembly activities. However, it is unreasonable to assume that this is a fact in regard to most of those who indicate by their answers that these are assembly activities.

Sukkot is observed in the assemblies of 148 schools (89.2%), and Simchas Torah in 76 (45.8%). The holidays that are celebrated in the assemblies of the largest number of schools are Chanukah, Purim, and Pesach, which are observed in the assemblies of 161 (97.0%), 162 (97.6%), and 151 (91.0%) schools respectively.

[Table 4]

The Jewish holidays which the assembly largely ignores are Shemini Atzereth, Lag B'Omer, and Chanisho Osor Bishvat. These are observed in 45 (27.1%), 28 (16.9%) and 28 (16.9%) schools, respectively. Thus the emphasis is undoubtedly upon those holidays which retain the greatest significance in the judgment of Reform Judaism, and little attention is given the others.

[Table 4].

In regard to the observance of secular holidays in the assembly, there are two that merit special mention because of the importance which our religious schools are attaching to them. 117 schools (70.5%) observe Armistice Day and 106 (63.9%) have Thanksgiving celebrations in the assembly. The schools celebrate Washington's and Lincoln's birthdays to about an even degree; 85 (51.2%) observe Lincoln's birthday and 84 (50.6%) commemorate Washington. Columbus Day plays a role in the assemblies of only 29 schools (17.5%). [Table 4]

The questionnaire provided space for the listing of any other holidays that the assembly observes. There was a total of 51 such listings, comprising 21 different occasions. Of these Mothers' Day is observed in the assemblies of nineteen schools (11.4%).³ Suffice it to say that the range of holidays celebrated is rather wide, indicating the great potentialities of this phase of assembly activity. [Table 4]

2. Group Instruction

a) History

Seventy eight schools (47.0%) state that they have group-instruction in history in the assembly. Of these 78, ten (12.8%) fail to specify by whom this instruction is given. Of those who do specify, 24 (35.3%) answer that the rabbi gives the instruction, and 36 (52.9%) say that it is given by "the teacher". [Tables 5 and 6]

This is one of the items listed above in the introduction (p.6) as ambiguous. The reason for this is the possibility that some misunderstood the term "group-instruction" and the fact that so many answered, "the teacher". However, it is equally possible that they mean that such instruction is given in the assemblies by the various classroom teachers, even as those who answered "rabbi" left no doubt as to their meaning.

b) Bible.

71 schools (42.8%) answer that Bible instruction is given

3) For other days observed, vide Appendix A, Table 4 item q

in the assembly. 59 of these schools specify by whom this instruction is given. In 27 cases (45.8%) the rabbi is responsible for this instruction; and in 25 (42.4%) answer that this is done by the teachers. This indicates that this and the preceding question, on second sight, were not as ambiguous to the answerer as might be thought.

[Tables 7 and 8].

c. Ceremonials

The answers to the questions regarding group-instruction in Ceremonials leave no room for doubt as to their reliability. By their very nature the questions could not have been misconstrued. This is confirmed by the fact that many who answered the questions negatively amplified their answer with the remark "Done in the classroom".

Practically all the schools include ceremonial content in one form or another in their assembly instruction. Only seven (4.2%) disregard it completely. More assemblies participate in this form of activity than in any other. [Table 9].

Of the 159 schools that have this type of instruction, 135 (84.9%) have actual performance of ceremonials. Such institutions as the Seder, the Kiddush, and the Chamucha lights are enacted before the assembly, serving the two-fold purpose of showing how they are conducted and spurring the children to urge their observance in the home. [Table 10]

It is interesting to note which of the ceremonials of Judaism are actually portrayed by and for our children in

the religious schools.⁴ 88% of those who specify what ceremonials they perform list the Passover seder, 40.4% indicate the Sabbath lights, and 39.5% specify the lighting of the Chanukah lights. On the other hand, very few assemblies perform such ceremonies as Kiddush (10.1%) and building of the Sukkah (16.8%) [Table 11]

Of the schools that have ceremonials in the assembly (159), 141 (88.7%) teach holiday songs and 18 do not. In 94 schools (59.1%) stories with ceremonial content are told. Other methods used in considerably lesser degree for the teaching of ceremonials are plays, exhibits, stereopticon slides, and reports on home performance. [Tables 12-14]

d. Current Events and happenings in the Jewish world.

117 schools (70.5%) state that Current Events play a part in assembly instruction. Nine of the 117 schools do not specify who gives this instruction. Of the remaining 108, the rabbi or the principal instructs the assembly in current events in 54 cases (50.0%) and in 33 schools (30.1%) this is done by the teacher. [Tables 15 and 16]

e. Music

Music plays an integral part in the assemblies of the 166 schools; in only 11 schools is there no instruction in music (6.6%). [Table 17]

4) See Appendix A Table 10

An interesting picture is presented when we examine our questionnaires to discover who plays the music for the assemblies. Of the 141 specified cases, in 24 of them (17.0%) the pupils themselves provide the accompaniment. In 70 schools (49.6%) this task is performed by one of the teachers. 16 schools (11.3%) delegate this phase of the assembly to the temple organist or choir director. In 8 instances (5.7%) the playing is done by volunteer outsiders, such as parents or sisterhood members. 23 schools (16.3%) employ special pianists whose primary task it is to play during the assembly program. [Table 18]

There is a strong contrast between the extent of use made of music for worship services in the assembly and folk music. 144 schools (92.9%) use worship service music, while only 45 schools (29.0%) make use of the vast treasury of Jewish folk music in the assembly. [Tables 19 and 20]

Music is taught in school assemblies in many other forms⁵, of which it will suffice to mention only a few. Some schools have a choir or a glee club, others play records in the assembly, and in others the pupils play instrumental music before the assembly. [Table 21]

3. Entertainment, Dramatics, etc.

a. Formal presentation of plays.

5) See Appendix A Table 21

a. Formal presentation of plays.

The practice of presenting plays in the assembly is very widespread; 151 schools (91%) have plays as one form of assembly activity. [Table 22]

There is great variety in the frequency of their presentation in the different schools. For the sake of simplification let us throw them into a few general categories.⁶ Thirty schools, or 20.8 % of those who specify the frequency, present at least four plays in the assembly during the school year. 63 schools (43.8%) have plays once to three times annually, 25 schools (17.4%) state that they use plays only in connection with holidays,⁷ and eleven schools (7.6%) present only one play annually in the assembly. [Table 23]

In only 15 schools (9.9%) are plays presented without any costuming, while over three-fourths of the schools (114) costume their plays on all occasions. [Table 24]

In only four schools (of the 151 which have plays) does the assembly remain exclusively a children's assembly; in 147 (97.4%) schools, parents and other outsiders are invited to the plays that are given in the assembly. [Table 25].

In answering the question "By whom are the plays given?" many checked several of the answers, indicating that in a large number of cases more than one method is used in selecting

⁶ See App. A Table 23

⁷ While they do not specifically say so, it is most probable that the 63 schools who have plays 1-3 times annually refer to the holidays, making a total of 61.2% who give plays only on holidays.

the children for parts in the plays; this accounts for the duplication in the following figures. Of those who specified (144) 88 schools (61.1%) assign the play to a designated class, which presents it before the assembly. In 26 schools (18.1%) the play is sometimes presented by the school's dramatic club. By far the largest number of schools (110, or 76.4%) select their casts for plays by tryouts. In only 4 schools (2.8%) are plays occasionally presented by outsiders. In 74 schools (52.8%) only one single method of these is used, while in the other 70 schools the procedures for presenting plays vary from method to method. [Table 26]

In regard to coaching and preparing the play for presentation, 33 of those who specify state that they have a special dramatics teacher who does this work (23.0%). 97 schools (67.4%) delegate this task to one of the classroom teachers. In 24 schools (16.7%) the coaching is done by the principal or the rabbi, and in ten schools (6.9%) by volunteering outsiders. Once again the duplication in figures is accounted for by the fact that in many schools this activity is taken care of by more than one person, and these answers fell into several classifications. [Table 27].

b. Telling of stories.

Story-telling, one of the old, traditional assembly features, occurs in the assemblies of 119 schools (71.7%). Of these, 104 schools specify how often stories are told. In 52 schools, or

exactly 50%, they are told at least every other Sunday. Thirteen schools (11.5%) employ story-telling monthly, and the remainder even less.⁸ [Tables 28 and 29].

Many of the schools do not adhere to the principle of having only the teacher or the rabbi tell the story; there is a considerable degree of elasticity in this respect. Among the 105 schools reporting, 57 (54.3%) state that the teachers tell the stories in the assemblies. 74 schools (70.5%) report that the principal or the rabbi tells them and 23 (21.9%) permit their pupils to tell stories in assembly. In a considerable number of schools, either teachers and rabbis or teachers and pupils, or all three tell stories, which accounts for the duplication in the above figures. [Table 30]

c. Simple dramatizations of stories from class-work.

This feature of assembly activity is participated in by 105 schools (63.2%). Four more (2.4%) state that upon rare occasions dramatizations are presented and 57 (34.3%) answer that they do no dramatizations in the assembly. [Table 31]

d. Moving pictures.

Comparatively large numbers of religious schools employ the moving picture machine in the assembly. Fifty schools (30.1%) claim to make use of this means of education or entertainment. [Table 32]

8) 19 answer "occasionally"; 11 answer "seldom"--answers which are difficult to classify.

In ten schools (21.7%) of the 46 who specify how often moving pictures are shown, once a month or oftener. In 13 schools (28.3%) they are shown from two to five times during the year. Eight schools (17.4%) show them "occasionally", and the remaining 15 schools (32.6%) have them only rarely.

[Table 33].

A survey of the types of pictures which are shown in the assemblies is informative as well as interesting. 37 (74.0%) of the fifty schools showing pictures exhibit Biblical movies; 23 (46.0%) show comedies; in 9 schools (18.0%) animated cartoons are presented; 8 (16%) show travelogues; 7 (14%) exhibit "newsreels containing events of Jewish interest"; and 6 (12.0%) present regular full-length features. Other types, which are shown by one or two schools, are: pictures about Washington and Lincoln, anti-war pictures, industrial pictures, and those portraying ceremonials. The range is a rather wide one.⁹ [Table 44]

e. Stereopticon or lantern slides.

57 schools (34.3%) signify that they make use of stereopticon or lantern slides in the assembly. [Table 45]

f. Any other illustrative aids.

Such aids as charts, shadowgraphs, maps, posters and art exhibits are listed by a few schools.¹⁰ [Table 46]

9) See Appendix A, Table 44. These are grouped under the heading "Miscellaneous".

10) See Appendix A, table 46.

4. Worship services.

One of the most important assembly activities, from the standpoint of the number of schools in which it is found, is worship. Only 24 schools (14.5%) do not conduct worship services in the assembly.[Table 47]

a. Where are the services held?

Of the 133 schools that answer this question, 65 (48.9%) hold their worship services in the school assembly room or hall. In 43 schools (32.3%) the services are conducted in the Temple proper, and 12 schools (9.0%) use both the Temple and the assembly hall, as occasion demands.¹¹ [Table 48]

b. Do you employ music in them?

Only ten of the 142 schools that participate in assembly worship services (7.0%) do not have music in connection with the service. [Table 49]

110 of the 132 that do have music for worship state what kind of music they have. Probably due to confusion as to how to interpret the question, the 110 who answered gave replies that were so different as to make classification very difficult.¹² Some replied "hymns and responses" or "Union Hymnal" while others answered "organ" or "piano". 47 (42.7%) of the 110 schools specify that they use the music of the Union Hymnal, but this cannot be taken as complete since some of those who gave other answers (i.e. specifying the instrument)

11) See Appendix A, Table 48

12) See Appendix A, Table 50

may be using the same hymnal. From the answers to item d below in which we see that 107 schools use the Union Hymnal Services, it is safe to assume that at least that number use the Union Hymnal music, which was the real intent of this item.

c. Are services a regular feature of your assemblies?

It is interesting to note the role which worship services play in assembly programs. We find that 112 of the 142 schools (78.9%) have a service at each assembly. Eight schools (5.6%) devote only one assembly a month to worship, and 22 schools (15.5%) state that they hold worship services in the assembly only irregularly. [Table 51]

d. Do you use the Union Hymnal Children's Services?

In 107 schools (75.4%) the Union Hymnal services are used in the assemblies. [Table 52]

If not, state what service used and where found.

Of the 35 schools that hold worship services but do not use the Union Hymnal, eleven (35.5%) of the 31 who specify inform us that they employ the services in the Union Prayer Book. Six schools (19.4%) use the services of the Moses Hymnal, and only seven (22.6%) have their own original children's services. [Table 53]

Do you vary the services for different age groups?

Only 30 of the 142 schools with assembly worship answer this question in the affirmative (21.1%). The others use the same service for children of all ages. [Table 54]

Eleven of the 30 schools that do vary the services describe the nature of the variations. In practically every case the variations differ in each school, ranging from the mere insertion of special prayers to completely different services for children of varying ages.¹³ [Table 55]

28 schools, (19.8%) inform us that they use the same service in the assembly every week, and 97 schools (68.3) state that they do not. Of the 71 schools that tell us how they vary the services, 47 (66.2%) rotate the various services in the Union Hymnal. The other 24 schools use many other methods, too numerous to comment upon in detail. Some use different parts of the Union Prayer Book each week, others rotate the Moses Hymnal services, and others merely vary the music or the responsive reading. It is significant to note that only one school states that the service is arranged to harmonize with the theme of the assembly program. [Tables 56 and 57]

e. If a service is not part of the assembly, do you have a children's service independent of the school session?

This question, because of the implications it contains.

13) See Appendix A, Table 55

is of vital importance. We have seen that in 24 schools there is no worship service in connection with the assembly (vide supra, p. 15]. Of these 24, eleven (45.8%) have children's services independent of the school session and thirteen (54.2%) do not. In other words 13 of the 166 religious schools in our survey (7.8%) have no regular children's worship services whatsoever, while only 11 of the same 166 schools (6.6%) conduct special children's services outside of religious school time. These may be regarded as the extremes of practice with regard to worship services, the vast majority of the schools falling in between. [Table 58]

f. Is a sermonette a feature of the assembly?

The sermonette seems to play a major role in the assemblies of our religious schools. 104 schools (62.7%) have sermonettes given in the assemblies. [Table 59]

Moreover, of the 92 schools who specify how often a sermonette is preached in the assembly, 38 (41.3%) indicate that this occurs weekly. In 15 schools (16.3%) they are given two or three times per month, and in 13 schools (14.1%) they are a monthly feature.¹⁴ [Table 60]

As in the case of story-telling, many of the schools allow more than one person to deliver the sermonette. In

14) For the remaining schools see Appendix A, Table 60

many cases this function is performed jointly by rabbi, teacher, and the older pupils. 103 of the 104 schools state by whom the sermonette is given. (Because of the duplications in their answers the totals exceed 103, or 100.0%). In 90 schools (87.4%) it is given by the rabbi or principal. The teacher performs this function in 33 schools (32.0%). Pupils act as "preachers" in the assemblies of 32 schools (31.1%) [Table 61]

g. Are "birthday blessings" by rabbi or superintendent a feature of your assembly?

In 72 (43.4%) of the 166 schools the blessing of children at the time of their birthdays is a regular assembly activity. [Table 62]

5. Exhibition of classroom handwork or projects.

Fifty seven schools (34.3%) state that they devote part of their assembly time to the exhibition of handwork or projects undertaken by the children in the classrooms. Nine more schools (5.4%) answer that this is done occasionally. In exactly 100 schools (60.2%) handwork and projects of the classroom play no role in the assembly. [Table 63]

6. Outsider to address the assembly.

Eighty schools (48.2%) never have people not connected with the school address the assembly. Of the 86 schools

that do make this a feature of the assembly, 19 (22.1%) state that they invite outsiders periodically; but only 9 schools (10.5%) have an arranged schedule of outside speakers.

[Tables 64-65]

Sixty one schools specify the occasions for which they have outside speakers. These are too numerous to mention in detail, and to only a few of the most significant ones will attention be called.¹⁵ Seventeen schools have speakers representing different social service welfare institutions or pleading the cause of some charity campaign. Six engage outsiders to speak at the opening and closing assemblies of the school year; and seven schools give time on their holiday programs to outside speakers. [Table 67]

B Administrative Announcements

In 129 schools (77.7%) a portion of the assembly time is taken up with routine announcements related to various phases of the school's administration.

92 of these schools specified what types of announcements are made. In the assemblies of 67 (72.8%) attendance reports are read to the children. 70 schools (76.1%) give their charity reports in the assembly. Presentation of awards occurs in 55 assemblies (59.8%) and 45 schools (48.9%) make assembly announcements regarding rules and regulations of the school. Other miscellaneous announcements are made

15) See Appendix A, Table 67

in the assemblies of 33 religious schools (37.8%). [Tables 68 and 69].

C. Student Organization

1. Do you use your assembly for student organization meetings?

In only 41 of the 166 schools (24.7%) is the assembly even devoted to student organization meetings. Of these 41, 33 schools specify what student organizations take charge of assembly activity. In 18 schools (54.5%) the assembly is often turned over to the student council, and in 4 (12.1%) the Dramatics Club has charge. In isolated cases the assembly is devoted to such pupil organizations as Young Judea, "Keren Israel" (Keren Ami meant?), City of Justice, Choir, etc.¹⁶

[Tables 70 and 71]

37 of the 41 schools specify the frequency with which these organizations take over the assembly. In 8 schools this occurs no less than bi-weekly (21.6%). 15 schools (40.5%) devote one assembly per month to this type of activity. In eight schools (21.6%) this procedure is followed no more than 4 times per year. [Table 72]

D. Miscellaneous Activities

1. Specify any assembly activity not listed above.

28 various activities not listed in the questionnaire

16) See Appendix A Table 71

are being performed in the assemblies of these religious schools. In most cases each is mentioned by only one school¹⁷; but six schools state that they hold debates in the assembly, 5 include musical numbers by pupil instrumentalists, and 2 inform us that their assemblies participate in oratorical and essay contests, Keren Ami conferences, and marionette plays. [Table 73]

III FACILITIES FOR ASSEMBLIES

A. Do you have an auditorium?

118 of the 166 schools (71.1%) answer affirmatively; only 48 schools lack this primary facility. [Table 74]

1. If not, where are your assemblies held?

Of the 48 schools answering, 29 (69.0%) conduct their assemblies in the Temple proper. In 6 schools (14.3%) the vestry-room is used for the assembly, and 4 schools (9.5%) use regular classrooms. [Table 75]

B. How many assembly rooms do you have available?

Of the 121 schools that gave an answer to this question, 63 (52.1%) replied that they have only one room for assembly purposes. 47 schools (38.8%) have two assembly rooms; 9

17) For these see App. A, Table 73

schools (7.4%) have three, and 2 schools (1.6%) have more than three. The average number of assembly rooms for this group of schools, according to these figures, is 1.57.

[Table 76]

C. Is your assembly space also used for classroom space?

The assembly room is used for classroom purposes in 64 schools (38.6%). The majority of schools apparently do not find this to be necessary. [Table 77]

D. Do you have a stage?

127 schools (76.5%) report that they have stages in their assembly rooms. Of course, there are stages and stages; some may be no more than a makeshift platform, and therefore the next question. [Table 78]

1. If so, describe it as to size and equipment for dramatics.

112 of the 127 schools with stages describe what kind of stages they have. For purposes of classification they have been placed into nine categories, first according to size and then according to equipment. The division between "large" and "small" is somewhat arbitrary, anything measuring less than 20 feet by 15 feet being classed as small.¹⁸

18) See Appendix A, Table 79.

Thirty-eight schools (33.9%) have small stages, 19 of which are poorly equipped, nine have fair equipment and four are well equipped. Six do not specify the equipment. .

Seventy schools (62.5%) have large stages in their assembly halls. Six of them are poorly equipped, 20 have fair equipment and 34 are well equipped. Ten of those with large stages do not specify what kind of equipment they have. Four schools (3.6%) have portable stages. [Table 79]

E. Check the kind of seats in your assembly room.

Of the 156 schools who answered, 28 (16.9%) have fixed seats, 122 (73.5%) have movable, and 6 (3.6%) state that they have both. [Table 80]

If more than one assembly room, specify type of seats in each.

Although we discovered that at least 58 schools have more than one assembly room (vide supra, p. 22), only 42 specify the type of seats in each. Of these 18 (42.9%) have movable seats in both assembly rooms, and 20 (47.6%) have fixed seats in one and movable in the other. In only one school do they have fixed seats in both assembly rooms. [Table 81]

F. Any other features regarding facilities.

111 schools listed various facilities that they possess and employ in their assemblies. Only the more important of them will be discussed at this point.¹⁹ 45 schools (40.5%)

19) For full list see Appendix A, Table 82

possess stereopticon machines and 41 (36.4%) have their own moving picture machines. An organ is part of the equipment of 41 schools also (36.4%). Phonographs are used in 45 assemblies (40.5%). 50 schools (45.0%) state that they possess pianos, but must be assumed that pianos are possessed by many more who neglected to list it. In 12 schools (10.8%) radios are used. [Table 82]

IV. METHODS AND MATERIALS

A. How far in advance is your program of assemblies planned?

153 of the schools replied to the question. In (25.6%) of them the assembly program is planned at the beginning of the school year. 30.4% of the schools plan their programs from month to month, and 38.1% plan them only a week in advance. The remaining 5.9% employ other miscellaneous methods.²⁰ [Table 83]

B. Do you plan your assemblies around any central idea or theme?

104 schools (62.7%) do not plan their assemblies in this manner. 56 schools (33.7%) state that they do, and six (3.6%) answer that they employ this method "occasionally". [Table 84]

20) For exact distribution See Appendix A, Table 83.

1. Do you ever have a series of assemblies around the same theme?

In only 15 schools (9.0%) are regular series of assemblies presented around a single theme. These 15 schools specify 21 15 different themes around which such series are based.

Series on ceremonials or holidays are presented in 7 schools and on peace in three schools. Among those series that occur in one school each are "Jews in Many Lands", "Our Community", "Leadership and Citizenship", and local Jewish organizations and charities. [Tables 85 and 86]

C. References used in the planning and preparation of assembly programs.

72 schools (43.4%) answer that they use various references, books, and printed or mimeographed materials in planning and preparing their programs. Of this number, 54 specify what materials they use. 42 different references are cited, and it is obviously impossible to comment upon all of them here.²¹ Only those that are used by a comparatively large percentage of the schools are mentioned.

"Entertaining Programs for the Assembly" by A. E. Levinger is used more extensively than any other materials; 29 (53.7%) of the schools make use of it. Her volume "Jewish Festivals in the Religious School" is used for program-planning in 17

21) For all of them, see Appendix A Table 85

22) The full list appears in Appendix A, Table 88

schools (31.5%). For this purpose the materials of the Department of the Synagogue and School Extension of the Union of American Hebrew Congregations are listed by 12 schools ((22.2%). But inasmuch as the two Levinger books are published by this organization it is more than likely that these 12 refer to one or both of these volumes. Nine assemblies (16.7%) turn for aid to the materials of the Chicago Board of Jewish Education, and seven (13.0%) use the materials of the Associated Talmud Torahs of Philadelphia. The Jewish Welfare Board holiday bulletins and the magazine "Young Israel" are each used by five schools (9.3%) in the planning of assemblies. Four schools (7.4%) state that they rely upon their own materials. [Tables 87 and 88]

D. The procedure of turning the assembly over to a different class each week.

Fifty seven schools (34.3%) follow this system regularly, and an additional 15 (9.0%) do so occasionally. 94 schools (56.6%) do not employ this method at all. [Table 89]

1. When does the class prepare its program?

68 of the 72 schools that turn the assembly over to the classes answer this question. Of this number, in only 28 schools (41.2%) do the classes prepare their programs entirely outside of class-time. In 28 other schools the classes use both class time and outside time to prepare their

assembly work. In 12 schools (17.6%) this task is done entirely while the class is in session. [Table 91]

2. Who supervises their preparation?

69 of the 72 schools under consideration specify. In 64 of the schools (92.8%) this supervision is done by the teachers, either alone or in collaboration with principal, rabbi or some other person.²³ In 13 schools (18.8%) this is the task of the principal or rabbi. Five schools (7.2%) have a dramatic coach or a program director to take charge of the preparation. In two schools (2.8%) this preparation is supervised by a committee on assemblies. [Table 92]

E. Organization

1. Does your school have more than one assembly per Sunday?

Sixty schools (36.1%) answer affirmatively, while 106 do not departmentalize their assembly activity. [Table 93]

2. Does each assembly meet weekly?

Only 18 schools (10.8%) reply that their assemblies are not weekly occurrences. Although 59 do not answer the question it is reasonably certain that this means "yes", because in each of these cases they do not answer the next question, "How often". Hence it is reasonably certain that

23) See Appendix A, Table 92

in 89.2% of the schools the assemblies are held weekly.

[Table 94]

Of the eighteen who do not hold weekly assemblies, 5 do not specify how often assemblies are conducted. Of the remaining thirteen, six (46.2%) have them bi-weekly and 2 (15.4%) only monthly. Three schools (23.1%) follow the procedure of having departmental assemblies some weeks and a joint assembly on the other Sundays. [Table 95]

Number of Assemblies Conducted Weekly²⁴

Of the 166 schools, 101 give specific information regarding departmentalization of their assemblies. Of the 101 schools, 46 (45.5%) have only one assembly for the school. In 37 schools (36.6%) there are two assemblies. 16 schools (15.8%) show further departmentalization with three assemblies, and in 2 schools (2.0%) there are four assemblies. Thus the 101 schools have 176 assemblies, or 1.7 assemblies per school. [Table 96]

Length of Assembly

These 176 assemblies show a wide disparity in their duration, ranging from ten minutes at one extreme to an hour and a half at the other. But most of them fall well in the

24) This and the following discussions are based on the computations of the table on page 3 of the questionnaire. See Appendix A, Tables 96-99.

middle between these extremes of practice. Seven assemblies (4.0%) are an hour or longer in duration. 25 assemblies (14.2%) last from thirty to forty-five minutes. The majority of assemblies, 91 (51.7%), consume a half-hour each, and 49 (27.8%) take only from 15 to 30 minutes. [Table 97]

Place of the Assembly in the Schedule

The most favored time during which to conduct the assembly, according to the answers received, seems to be after the classroom work has been completed; 58 assemblies (33.0%) meet at the end of the school session. 44 assemblies (25.0%) are held between classes, and 43 (24.4%) meet before the classes convene. For the remaining 31 assemblies (17.6%) no answer is given. [Table 98]

Of interest is the fact that this phase of assembly-planning is influenced not only by policy, but also by expediency. In schools that have several assembly-rooms the assemblies may be held simultaneously, either at the beginning of the school between classes or after classes; while the schools with only one room available for assemblies must either give up the idea of departmental assemblies or else have each assembly at a different time during the morning.

Worship Services in the Assembly²⁵

This question was included for two reasons: First, it

25) See Appendix A, table 99

serves as an internal check against the question regarding worship services on page 2 of the questionnaire, and secondly, it brings out the difference between schools that conduct worship activities in assembly and the actual number of assemblies in which this activity occurs. A comparison of the two tables, and the two sets of figures reveals that while nearly all of the schools have worship services (85.5%), only 67.1% of the assemblies participate in worship. In other words, a large number of schools that have worship in some assemblies omit it in others.

In 92 (52.3%) of the 167 assemblies worship is carried on regularly and in 26 more (14.8%) it is held occasionally. In 37 assemblies (21.0%) there are no worship services, and for the remaining 21 assemblies (11.9%) there is no answer.

[Table 99]

CHAPTER II

TRENDS IN ASSEMBLY ACTIVITIES OF SCHOOLS OF DIFFERENT SIZES

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TRENDS IN ASSEMBLY ACTIVITIES
OF SCHOOLS OF DIFFERENT SIZES

The 100 schools were divided into eight categories for the purpose of re-examining the assemblies, this time to see if the activities, facilities, and methods are in line with the needs of the children. The total picture is presented, not as a whole, but as the component parts, in order to determine what trends exist and to see whether there are any from small schools to large schools. For each of the eight groups the groups have been divided into two sub-groups. It follows: A and C; B and D; E and F; G and H. This was chosen because these groups are in similar positions; the first group is most clearly. Other groups are better. The first group is more obscure. The first group is stated.

enrollments

these

CHAPTER II

TRENDS IN ASSEMBLY ACTIVITIES OF SCHOOLS OF DIFFERENT SIZES

The 166 schools have been divided into eight categories for the purpose of re-examining the assemblies, this time to see what the activities, facilities, and methods are in schools of different sizes. In Chapter One the total picture was presented; now we shall examine the component parts, in our effort to determine what trends exist and to see whether these trends vary from small schools to large schools. For purposes of comparison and contrast the groups have been thrown together, in most cases as follows: A; B and C; D,E, and F; and G and H. This division was chosen because these groupings are of schools that reflect similar conditions, and by this method the trends stand out most clearly. Other groupings are used only when these purposes are better achieved thereby. A grouping that is too fine would obscure the trends; therefore the combinations are made as stated above.

In Group A have been placed those schools whose congregations have no rabbis. These are all small schools, none of them exceeding an enrollment of forty. Seventeen schools are in this group.

Group B (32 schools) consists of schools with enrollments of less than 50, and group C (29 schools) comprises those

schools with enrollments of 50 to 100.

Groups D, E, and F comprise our third major grouping. The 15 schools of group D have enrollments ranging from 100 to 150. The 26 in E each contain 150-250 pupils. The 24 schools in F have enrollments of 250-350.

The two groups of largest schools are G and H. G contains 12 schools with enrollments of 350 to 450. H consists of 9 schools, each of which have over 450 children.

Therefore in most of the chapter's discussions we will be dealing with the following larger groups: (1) schools of congregations without rabbis (which in nearly every case present a unique picture); (2) schools with enrollments of less than 100; (3) schools with enrollments of 100 to 350; (4) schools with enrollments of over 350. As stated above, there will be re-groupings in those few instances where a clearer view of the trends warrant such a procedure.

To summarize the groupings, the following table is presented for ready reference:

Group A	Schools without rabbis	19 schools	19 schools
Group B	" below 50	32 "	61 schools
Group C	" of 50-100	29 "	
Group D	" of 100-150	15 "	
Group E	" of 150-250	26 "	65 schools
Group F	" of 250-350	24 "	
Group G	" of 350-450	12 "	21 schools
Group H	" of over 450	9	
Total	All schools	166 "	166 schools

I GENERAL INFORMATION

A. How many grades in your school?

It is largely on the basis of the answers to this item that the above groupings were made, because the number of grades in a school determines to a large degree not only whether or not the assembly is departmentalized, but also how many activities are conducted in the assemblies.

In group A the median number of grades is 3, and all but one school have five grades or less. B and C combined (61 schools) have a median of 6 grades, 26 of the schools in this group (42.6%) have fewer than six grades; 31 (50.8%) have 6 to 8 grade curricula; 4 (6.6%) of these 61 schools have more than eight grades.

An even more striking contrast is discernible in the 65 schools of groups D, E and F. Only 14, or less than one-fourth, of these schools have fewer than nine grades, while ten (15.4%) have a full curriculum of 12 grades or more. In this group of schools, in which the median number of grades is 10, there are 16 schools (24.6%) of ten grades and 15 (23.1%) of eleven grades each.

Groups G and H, the 21 largest schools show even more progression. Not one of the schools has less than nine grades, and only 3 (14.3%) have less than eleven. Seven schools (33.3%) have eleven grades, and eleven schools (52.4%) have curricula of twelve or more grades. The median for this group is 12.

[Table 2]

B. Do you have a High School Department ²⁷

Very definite trends, indicating that there is a high correlation between size of school and the existence of a High School department, are evident in the answers to this item. Only 5 (26.3%) of the small schools in group A (having five grades or less) have High School Departments. The schools of B and C, with a six grade median, have High Schools in 25 (41.0%) of the 61 schools. An even greater difference is seen in the 65 schools with enrollments of 100 to 350; 55 of them (90.1%) have High Schools. Among the larger schools (G and H) only one has no High School Department, while the other 20 (95.2%) have. [Table 3]

II ACTIVITIES

A. Instruction

1. Holiday Celebrations.

In the celebration of Rosh Hashonah the schools exhibit no marked trends or differences in the numbers that observe it in each group. There are some differences to be observed, however, in the degree to which Yom Kippur plays a role in the assemblies. In group A only 47.4% of the schools observe and in B and C only 50.8% of the schools observe Yom Kippur

27) For figures on each group See Appendix A, Table 3

in the assemblies; but in groups D, E, and F and groups G and H, 70.5% and 76.2%, respectively, of the assemblies observe Yom Kippur. [Table 4]

At this point it is well to state that in practically every case there is a marked difference in the degree of affirmative answers between Group A (the schools of congregations without rabbis) and the schools in the other groups. Even in cases where no other trends of difference are evident, they are definitely present in the comparison of group A with the other groups. This is true of the degree of observance of Sukkot; only 63.2% of the group A schools devote assembly activity to it, while in all the other groups over 90% celebrate it. [Table 4]

No assemblies in group A celebrate Shemini Atzereth; but 21.2% of the assemblies of groups A and B do so. In groups D, *E, and F, and groups G and H these figures increase to 30.8% and 42.9%, respectively. We shall see that in the case of the other minor holidays also, there is a steady increase in their observances, from the smaller schools to the larger.

Simchas Torah occupies a place in only 10.5% of the assemblies of group A. But in groups B and C 37.7% of the assemblies celebrate this occasion. A combination of the five remaining groups (the 86 largest schools) indicates that in 59.3% of their assemblies Simchas Torah plays a part.

As shown in Chapter 1, practically all of the school assemblies celebrate Chanukah and Purim, and there are no trends worthy of mention in connection with these days.

Although Passover also plays a role in nearly all the school assemblies, it is noteworthy only 68.4% of the assemblies in Group A observe it. [Table 4]

There are very interesting trends in regard to Lag B'Omer. None of the group A assemblies celebrates it, and only 9.5% of the assemblies of G and H observe it; but it is a feature of 20.6% of the assemblies of groups B, C, D, E, and F. [Table 4]

Chamisho Osor Bishvat is not celebrated by any assemblies in group A. In the other groups there is only a slight progression: B and C state that 16.4% of their assemblies observe this holiday; in 20.0% D, E, and F's assemblies it is celebrated; and G and H report that 23.8% of their assemblies take notice of it.

The trend shown in the assembly observance of Shavuoth is noteworthy. If we except group A (in which 47.4% of the assemblies celebrate Shavuoth), the trend is progressively downward. In B and C the figure is 90.2%, in D, E, and F it drops to 76.9% and in G and H to 71.4%. [Table 4]

Let us turn to a consideration of the secular holidays. With the exception of group A, in which no assemblies celebrate it, Columbus Day is celebrated to an even degree (about 20%) in the assemblies of the other groups. The same is generally

true of the celebration in the assembly of Armistice Day, Thanksgiving, Lincoln's birthday, and Washington's birthday; in each of these, group A shows little participation, and the assemblies of the other groups participate to a much greater degree, although there are marked differences in the percentages of those in each group celebrating these days by means of assembly activity.²⁸

Twenty-one other special days that are celebrated in the assemblies of some schools are reported (vide supra, p. 16).²⁹ Only 10.5% of the assemblies in group A observe any of these days, and only 23.8% of the 21 largest schools (groups G and H) celebrate such days in their assemblies. But the middle groups of schools show a somewhat stronger trend in this regard; 31.1% of the schools of groups B and C, and 38.5% of those of D, E, and F list special days which are occasions for special assembly celebrations. [Table 4]

2. Group-Instruction.

a) History

Again the primary contrast is between group A and the others. Only 26.3% of the group A schools devote assembly time to group-instruction in history. Of the 147 schools that comprise groups B to H, 49.8% do have such instruction in the assemblies. It should also be noted that the 61 schools of groups B and C present a considerably higher figure of history

28) For details and exact percentages for each holiday and each group, see Appendix A, Table II A 1 m, n, o.

29) Also see App. A, Table 4 part q.

instruction in the assembly (57.3%) than do 86 schools with larger enrollments.³⁰ There is one important trend discernible in regard to who gives this instruction in the various schools. There is a steady progression from smaller to larger schools in the matter of history instruction being given by dramatics groups or classes. In group A no schools present history instruction in the assembly in this fashion. In the schools of groups B and C, 2.9% of the assemblies that have history instruction do present it by means of dramatic groups or classes. In groups D, E and F this is true of 7.1% of the assemblies; and 20.0% of these assemblies of groups G and H that have history instruction employ this method. Thus it is evident that as we approach the larger schools there is a steady rise in pupil-participation in history instruction. [Tables 5 and 6]

b) Bible

What was said above regarding assembly instruction in history is found to be generally true also in the case of Bible instruction. Only 31.6% of the assemblies in group A have such instruction, while 44.2% of the 147 schools in groups B to H teach Bible in the assemblies. The most important trend can be seen in regard to who gives this instruction. In the smaller schools the rabbi gives the Bible instruction in the assemblies to a considerable degree; and in the larger schools he does so to a much lesser degree. In the schools of groups B and C the rabbi

30) See App. A. Table 5

teaches Bible in 56.7% of the assemblies that have Bible instruction. For the schools of groups D,E and F, this figure is 34.6%; and for the schools of groups G and H it is 33.3%. [Tables 7 and 8]

c) Ceremonials.

We have seen that practically all the schools have assembly activities in one form or another in which ceremonials are taught. Every one of the 86 larger schools (groups D-H) have ceremonial instruction, while in the 80 schools of groups A, B and C 91.2% have instructions in ceremonials in their assemblies. But the percentages in all cases are so high that this trend is unimportant. [Table 9]

In the actual performance of ceremonials in the assembly the groups all participate to an even degree. But very definite trends and progressions are evident when we examine the answers of the groups of schools to the request to specify just what ceremonials are performed. Let us first consider the Seder. 69.2%³¹ of the group A schools state that they enact the Seder. In groups B and C 80.5% have an assembly Seder, and this figure rises to 97.5% in the assemblies of groups D,E and F. All 15 (100.0%) of the schools in groups G and H conduct a Seder.

Only 3 (23.1%) of the 13 schools in group A that perform

31) All these percentages are computed on the basis of those who specify which ceremonials they perform. See App. A, Table II.

ceremonials in the assembly perform the lighting of the Sabbath lights. Of the other 106 schools that specify, 41.7% light the Sabbath lights as one phase of ceremonial instruction in the assembly. Much the same is true in respect to the Chanukah candles. 30.8 of the group A schools that perform ceremonials in the assembly perform the lighting of the Chanukah candles, while in the schools of groups B-H this figure rises to 40.6%.

In the actual performance of Sukkot ceremonials in the assembly, such as building a sukkah or partaking of a meal in one, there is a similar rise. In group A, 7.7% of the assemblies that perform ceremonials enact the ceremonials of Sukkot, while 14.6% of the assemblies of groups B and C do so. But in the combined groups D-H, 20% of the assemblies performing ceremonials observe the Sukkot ceremonials. In all schools, however, the percentages are noticeably low.

None of the schools in group A perform the Kiddush service. In the schools of groups B-F, 8.6% of the assemblies performing ceremonials do present Kiddush services. This upward trend increased in groups G and H, in which 26.7% of these assemblies "make Kiddush". [Table 11]

The only contrast to be made regarding the teaching of holiday songs is between group A and the other schools. Only 53.3% of the group A schools that teach ceremonials in the assembly teach holiday songs. In the assemblies of the other schools (groups B-H), holiday songs are taught in 92.4% of those that have ceremonial instruction. [Table 12]

In the telling of stories with ceremonial content the trends and contrasts are more regular. The schools of group A report that in 46.7% of the assemblies in which ceremonials are taught, stories with ceremonial contents are told. Exactly 50.0% of such assemblies in the schools of groups B and C employ this method. In the case of the schools of groups D, E, and F the rise is more marked; the percentage is 64.6. And the largest schools (groups G and H) report that in 76.2% of their assemblies with ceremonial content such stories are told. [Table 13]

d. Current Events and happenings in the Jewish world.

In this item, as in so many others, only the A group of schools shows a marked difference. Only 7 (36.9%) of these 19 small schools teach current events in the assembly, while 110 (74.8%) of the remaining 147 schools do include this subject in their assembly activities.

In the teaching of current events in the assemblies the teachers play an increasingly important and the rabbis or principals a decreasingly important role as we go from the smaller to the larger schools. In 21.5% of the assemblies of groups A, B, and C in which current events are taught it is done by the teacher. In the schools of groups D, E, and F, 31.9% of these assemblies learn this subject from the teacher; and the figure for the schools in groups G and H is 40.0%. The rabbi teaches the subject in the assemblies of 50.0% of

the schools in groups B and C that include this subject among assembly activities. In the schools of groups D-H the rabbi performs this task in only 32.3% of such assemblies. [Tables 15 and 16]

2. Music

Practically all those schools that do not employ the assembly for group-instruction in music are in group A. Only 57.9% of these schools teach music in the assembly. Of the remaining 147 schools, 98.0% use the assembly for this type of instruction. [Table 17]

Some interesting information is deducible from the figures concerning the various people who play the music for this activity.³² Of the group A schools whose assemblies have instruction in music, 42.9% of those who specify inform us that a pupil plays the music. In all the other groups of schools only 14.9% delegate this task to a pupil. There is a descending trend also in regard to outside volunteers who play the music for assembly instruction. In the group A schools, 42.9% of those who answer designate volunteers as their assembly pianists; in the schools of groups B and C this is true of only 9.3% of those who specify; and in the larger schools (groups D-H), this figure shrinks to 2.5%.

32) See App. A Table 18. Percentages are computed after the "Unspecified" number in Col. 1 is subtracted.

Conversely, there is a very decided upward trend from the smaller to the larger schools when we inquire how many in each category have for their assembly instruction in music a special pianist, organist, or music teacher. None of the assemblies of the group A schools employ such a person, and only 9.3% of those in groups B and C have a special pianist or music teacher. But 42.5% of the schools in groups D-H inform us that the playing is done by someone employed for this purpose. [Table 18]

Nearly all of the schools that have music in the assembly have music for worship services (92.9%). No significant trends were shown by the schools of different sizes. [Table 19]

An entirely different picture, however, is presented when we examine the answers to the question as to whether folk music is taught in the assembly. Here there is a definite progression from the smaller to the larger schools. Only 9.1% of the schools in group A whose assemblies teach music have any folk music. In the schools of groups B and C the figure jumps to 22.9%. In the larger schools--those of groups D to H--folk music is taught in 36.5% of the assemblies in which music is used. [Table 20]

A brief comparison by groups between the use of worship music and folk music is interesting. In the assemblies of group A schools the ratio of those who use worship music to those who use folk music is eleven to one. In the assembly of the schools of groups B and C it is nearly four to one. The ratio is less than three to one in the schools of groups D-H.

3. Entertainment, Dramatics, etc.

a. Formal presentation of plays.

The only variation here is in the schools of group A. Only 63.2% of them present plays in the assembly. 94.6% of the remaining 147 schools devote assemblies to the presentation of plays. [Table 22]

In discussing the frequency with which the plays are presented, it was suggested in Chapter I that those who answered "1-3 times a year" and "Holidays" or "Festivals" meant one and the same thing. Certainly those who gave the latter designation implied that they give plays more often than annually. Therefore we are safe in combining the two columns of answers³³ for the purpose of determining generally how often the various groups of schools present plays in the assembly.

For those schools that present plays in the assembly one to three times annually, or in connection with holidays, the trend is downward from the smaller to the larger schools. Of those who specify how frequently the plays are presented, 74.2% of the schools in groups A, B and C present them one to three times annually; 53.2% of the schools in groups D, E and F give plays in the assembly to this same degree of frequency; and only 45.% of the schools in groups G and H present them once to thrice per year.

33) See App. A table 23

But when we examine the figures for those who present plays more frequently we behold a different picture. Only 1 (1.6%) of the schools in groups A, B, and C gives plays in the assembly four to six times annually, whereas this frequency is specified by 27.4% of the schools in groups D, E and F, and by 25.0% of the schools in groups G and H.

The trend is likewise upward in those few cases where plays are given even more frequently. Only 1.6% of the schools in groups A, B, and C have assembly plays monthly or more often. But in groups D, E, and F, 6.5% of the schools state that they present plays in the assembly at intervals of more than a month, and 10.0% of the schools in group G and H reply similarly. From this discussion it is evident that there is a high correlation between the size of the school and the frequency with which it presents plays in the assembly. [Table 23].

In 16.2% of the schools of groups A, B and C, that give plays these plays are presented without costuming. In the schools of groups D, E and F only 1.6% of them do not costume their plays; and of the 20 schools of groups G and H presenting plays not one lacks costuming for them. [Table 24]

In regard to whether parents or outsiders are invited to the plays in the assemblies, there are no trends or contrasts between the schools of different sizes. The lowest affirmative figure for any group's answer to this item is 88.9%. [Table 25]

There is a definite upward progression from the smaller to the larger schools regarding those who allow the play to be presented by a designated class.³⁴ Only 33.3% of the

34) The percentages pertaining to this item total more than 100% for each group because of a very large number of duplications;

schools in group A who answer the question declare that they witness plays produced by a designated class. But in the schools of groups B and C, 46.2% of those who specify state that they use this method. In the assemblies of groups D, E and F this figure increases to 69.8%, and in groups G and H to 85.0%.

Very marked trends are evident also in respect to those schools which have dramatic clubs that present plays in the assembly. No schools in group A have dramatic clubs that do this. 9.6% of the schools in groups B and C do have plays in the assembly presented by dramatic clubs. Of the schools in groups D, E and F, 22.2% have dramatic clubs that act before the assembly. For the schools of groups G and H the figure rises to 35.0%. [Table 26]

It is very interesting to observe that while in the schools of groups A, B, and C the percentage of those who select the casts for their plays by tryouts is nearly double the percentage of those who have their plays presented by designated classes, in the larger schools (groups D-H) these two methods are used to an almost exactly even degree.³⁵

In all groups the teachers coach the plays to an even degree, and no trends are evident.³⁶ But much less coaching

34) con't.) many of the schools employ 2 or 3 methods. See App.A,

35 See App. A, Table 26

Table II 3a

36 There is much duplication in the figures of this item also.

See App. A, Table 27

by the rabbi or principal is done in the larger schools than in the smaller. In groups A, B and C, 31.7% of those who specify inform us that the rabbi or principal acts as coach; but this task is performed by the rabbi or principal in only 4.8% of the schools of groups D-H.

The role played by dramatics teachers in the coaching of plays for the assemblies becomes increasingly important as the schools increase in size. No schools in group A employ dramatics coaches for their plays. In the schools of groups B and C, 9.4% of those specifying inform us that the plays are coached by special teachers of dramatics. But for the larger schools (groups D-H) this figure rises to 33.7%; over one-third of the schools in these five groups have special teachers for dramatics who prepare the plays for presentation in the assembly. [Table 27]

b. Telling of stories.

It is in the larger schools that the telling of stories plays a major role. Only 52.6% of 19 schools in group A have stories told in their assemblies. But 90 (71.4%) of the 127 schools in groups B to F employ this activity. And of the 21 largest schools (groups G and H), 19 (90.5%) make the telling of stories a part of their assemblies. [Table 28]

Regarding the frequency with which they are told, no marked trends can be detected. As stated in Chapter I, 50%

of the assemblies that have story-telling hear them weekly or bi-weekly. The only trend concealed in this fact is that in group A schools 87.5% of the assemblies hear stories told that frequently, while in the other groups the figures cluster about the 50.0% mark. [Table 29]

The stories are told by the teachers in each group to about an even degree, and there are no contrasts. The same is generally true regarding the telling of stories by the rabbi or principal. But in the case of pupil-participation in story-telling there are some minor trends. It is the middle group of schools that allow the pupils to tell stories in the assemblies much more than the smallest and the largest schools. In group A schools, only 16.7% of those that have stories in their assemblies permit a pupil to tell them, and in the schools of groups G and H only 12.5% permit this phase of pupil-participation. But in the small schools of groups B and C and the moderate sized schools of groups D-F the assemblies that permit of pupil-participation in the telling of stories is number 20.5% and 27.3% respectively. [Table 30]

c. Simple dramatization of stories from class-work.

Only 5.3% of the schools of group A include this activity in their programs of assembly work. But in 62.3% of the schools of groups A and B, dramatizations from class-work are presented before the assembly. 75.4% of the schools in groups B, E, and F witness such dramatizations in their assemblies; and of the

21 schools in groups G and H, 81.0% have this activity. Thus there is a definite progressive trend in this respect from the small to the large schools. [Table 31]

d. Moving pictures.

Even more distinct contrasts are revealed in the matter of the exhibition of motion pictures in the assemblies. None of the schools of group A employ this method of assembly entertainment, and only 13.1% of the other small schools (groups B and C) show motion pictures. But with regard to the larger schools another picture presents itself. 48.8% of the schools comprising groups D to H make use of motion pictures in the assembly. [Table 32]

There are only slight trends regarding the frequency with which motion pictures are shown in schools of varying sizes. In groups B and C the number of schools that use them two to five times annually is double the number that show them weekly to monthly (28.6% and 14.3%, respectively, of the total number in the group). In the schools comprising groups D, E and F 28.1% of those that have moving pictures show them two to five times a year and only 18.8% exhibit them weekly to monthly. But in the largest schools (groups G to H) 42.9% of those that use motion pictures make them a weekly to monthly assembly feature, and 28.1% show them two to five times during the school year.

37

As we learned in Chapter I of our study, most of the schools that employ the use of the motion picture for assembly purposes show Biblical pictures. This is increasingly true of the larger schools. While only 62.5% of the schools in groups B and C that show movies use Biblical pictures, 75.8% of those in groups D, E and F and 77.8% of those in groups G and H do so.

But there is also an increase of similar nature in respect to the showing of comedies on the screen. 37.5% of those who show movies in the assemblies of groups B and C exhibit comedies, while 47.6% of those in groups D to H exhibit this type of picture. No other noteworthy trends are present.

[Table 44]

e. Stereopticon or lantern slides.

None of the schools in group A show slides in their assemblies. Of the 61 schools of groups B and C 24.6% make the showing of slides an assembly activity. For the schools of groups D, E, and F this figure rises to 47.7%; and 52.4% of the schools in groups G and H show slides in their assemblies. The contrasts between the first three of these categories is very sharp, while within the larger schools which comprise groups D to H the differences are slight. [Table 45]

4. Worship services.

The schools of group A present a contrast to the other schools in regard to the number that conduct worship services in the assembly. 73.7% of the schools in this category devote a portion of the assembly to worship, while 90.2% of the schools of groups B and C and 83.7% of those in groups D to H conduct worship services in the assembly. [Table 47]

a. Where are the services held?

There is a very marked downward trend from smaller to larger schools in the number who hold these worship services in the temple proper. Deducting those schools who fail to specify, we discover that in group A 78.6% of the schools that hold worship services in the assembly conduct them in the temple auditorium. In the schools of groups B and C this figure falls off sharply to 37.7%. Only 18.2% of the schools in groups D to H hold their worship service in the temple proper. [Table 48]

Corresponding to this downward trend, there is an upward trend from the smaller to larger schools in regard to the number that hold their services in an assembly room or hall. This, as well as the downward trend, is explained by the fact that a considerable number of the smaller schools have no assembly halls, as we shall soon see. In group A, only 14.3% of the schools that include worship in the assembly conduct

their services in an assembly hall. This figure rises to 41.5% in the schools of groups B and C; while in the schools of groups D to H 57.6% meet for worship in the assembly hall.³⁸

b. Do you employ music in them?

In group A only 80.0% of the schools that have assembly worship services employ music in connection with them, while in groups B-C, D,E,F, and G-H over 94% of the schools with such services have music in them. [Table 49]

42.7% of the schools that do have music with their worship services (excepting those who do not specify) state that they use the music of the Union Hymnal. When we examine this by groups of schools we discover that it is the smallest and largest schools that use the Union Hymnal the least. Only 22.2% of those in group A that specify what kind of music they use give the Union Hymnal as their answer, and for the schools of groups G and H the figure is still lower--15.4%. On the other hand, 51.2% of the schools in groups B and C and 46.7% of those in groups D,E, and F using worship-music sing the music of the Union Hymnal. [Table 50]

c. Are services a regular feature of your assemblies?

In this instance we find a slight downward progression from the smaller to the larger schools; the vast majority of

38) These figures are computed after deducting those who do not specify where their assembly worship services are held. See App. A, Table 48.

schools have services in their assemblies but the larger the schools, the fewer of them make services a regular feature. In group A, 93.3% of the schools that hold worship services state that they constitute a regular feature of the assembly. But in the schools of groups B and C 85.2% of those who have services claim that they hold them regularly. Finally, in the schools of groups D to H only 72.2% answer the question affirmatively. [Table 51]

d. Do you use the Union Hymnal Children's Services?

These services are used much more extensively in the small schools than in the large schools. Of the schools in groups A, B and C, 86.8% of those that conduct services in the assembly use the children's services in the Union Hymnal. In the schools of groups D, E, and F 75.9% of those that have assembly worship use these services. Of the schools in groups G and H that hold assembly services, only 50.% use those found in the Union Hymnal. [Table 52]

As would be expected, the smaller schools do not vary the service for different age-groups, while the largest schools do to quite a degree. No schools in group A have separate services for children of disparate ages. In groups B and C only 7.3% of the schools vary the services for different age-groups. But of those schools in groups D, E and F that hold worship services,

24.1 employ variations to meet the age-levels of the children. In the largest schools (groups G and H) the figure is very significant; 72.2% of these schools with assembly worship vary their services for children of different ages. [Table 54]

There is a similar upward progression in the matter of using different services from week to week. In group A only 33.3% of the schools answer that they use several services for the sake of variation. In groups B and C 60.0% of the schools vary their services from week to week. For the schools of groups D, E, and F this figure rises to 81.5%. And 83.3% of the schools in groups G and H avoid using the same service every week. [Table 56]

Most of these variations consist of rotating the children's services of the Union Hymnal or of the Moses Hymnal. The only contrast is presented by the schools of the A group. Only 33.3% of the schools in this group that vary their worship services use this method, whereas 77.9% of the other schools that vary their services do so by following this procedure.³⁹ [Table 57]

e. If a service is not part of the assembly, do you have a children's service independent of the school session?

The answers of the different groups of schools to this question reveal that the smaller the schools, the less likeli-

39) For further variations see App. A, Table 57

hood there is that they have worship services for children independently of the school session. The trends are clearly defined. Of the four schools in group A that have no worship services in the assembly, not one has a special children's service. Only 2 (33.3%) of the 6 schools in groups B and C that avoid worship in the assembly have separate children's services. This forms a sharp contrast with groups D, E, and F, in which 6 (54.5%) of the 11 schools without assembly worship do provide other regular occasions for children's services. In groups G and H there are only three schools to whom this question applies; but all three (100.0%) state that they have children's worship services independent of the school session. [Table 58]

f. Is a "sermonette" a feature of the assembly?

Although all of the schools use the sermonette quite extensively, there are substantial differences between the groups, the larger schools using them to a much greater degree. 45.0% of the schools in groups A and B state that they use the sermonette in their assemblies. In groups C and D 66.0% of the schools have the sermonette as an assembly feature. For the schools of groups E and F the figure rises to 70.0%. But it reaches 81.0% for the schools of groups G and H. [Table 59]

Regarding the number of schools in whose assemblies the sermonette is a weekly occurrence there is a slight progressive trend. In group A, only 33.3% of the schools that

have sermonettes in the assembly have them weekly. In groups B to F, 39.2% of these schools hear weekly sermonettes in their assemblies. Over half of the schools in groups G and H (53.3%) that have sermonettes in the assembly have them every week.

The progression is more marked in the case of those schools in whose assemblies the sermonette is a monthly occurrence. No schools in group A have sermonettes in the assembly at monthly intervals. In groups B and C only 2.9% of the schools that have sermonettes have them once a month. 20.0% of the schools in groups D, E, and F that have sermonettes in the assembly make them a monthly occurrence. In groups G and H 26.7% of the schools with sermonettes hear them once a month.

[Table 60]

There is only one slight trend to be noted regarding the people who give the sermonettes in the assemblies. In group A the teachers give the sermonette in 66.7% of the schools that specify who gives the sermonette; in all the other schools the teacher plays a comparatively minor role in this respect, giving the sermonette in only 31.0% of the schools that answer.

It should be remembered that Group A contains those schools which have no rabbi; the teacher must therefore take over this aspect of the work. [Table 61]

g. Are birthday blessings by rabbi or superintendent a feature of your assembly?

15.8% of the schools in group A answer affirmatively.

There is a decided increase in the schools of groups B to F in which 45.2% state that birthday blessings are given. The schools of groups G and H answer that 57.1% of them include this as a feature of their assemblies. [Table 62]

5. Exhibition of classroom handwork or projects.

None of the schools carry on this activity in the assembly to any great degree. In group A only 15.8% of the schools use their assemblies for this purpose. Of interest is the fact that this assembly activity plays a greater role in the schools of groups B and C (44.3%) than in the larger schools comprising groups D, E, and F (29.2%) and groups G and H (38.1%). [Table 63]

6. Outsiders to address the assembly.

The progressive trend from the smaller to the larger schools is markedly evident in this phase of assembly programs. Only 26.3% of the schools in group A have people not connected with the school address the assembly. In groups B and C, 42.6% of the schools devote assembly time to this activity. 56.9% of the schools of groups D, E, and F hear outsiders in their assemblies; and in groups G and H 85.7% of the schools give their pupils opportunities to hear outsiders in the assembly. [Table 64]

B. Administrative Announcements

The only trend that is of importance in respect to administrative announcements is the fact that in group A only 31.6% of the schools make them a part of the assembly, while 83.7% of the other schools include such announcements in their assemblies. [Tables 68 and 69]

C. Student Organization

1. Do you use your assembly for student organization meetings?

Here, too, the sole contrast lies between the schools of group A and those of the other groups, in which the distribution of affirmative replies is about even. In group A, only 10.5% use the assembly for meetings of student organizations; but 26.5% of the other schools devote assemblies to this purpose. [Table 70]

Of the various student organizations that take over the assemblies only the Student Council is numerically significant and shows definite trends.⁴¹ In group A, no schools devote assemblies to the Student Council. But in groups B to F the Student Council does conduct assemblies in 55.2% of the schools that allow organizations to take over some of the assemblies. In the schools of groups G and H this figure rises to 66.7%. [Table 71]

40) No important trends are evident in the specifications of these announcements. For exact figures on them, see App. A, Table 68.
41) For other organizations see App. A Table 71.

D. Miscellaneous Activities

1. Specify any assembly activity not stated above.

These activities are too numerous to merit specific mention, and in most cases each is mentioned by only one school, and there are no trends.⁴² There is a contrast however in the total number of miscellaneous activities that each of the groups of schools lists. Only 1 (5.3%) of the 19 schools in group A lists such activities. Of the 61 schools in groups B and C, 10 (16.4%) have assemblies devoted to various special activities. 20 (30.8%) of the 65 schools in groups D, E, and F, mention various activities not listed in the questionnaire. And of the 21 schools in groups G and H, 9 (42.9%) give instances of miscellaneous assembly activities. [Table 73]

III FACILITIES FOR ASSEMBLIES

A. Do you have an auditorium?

The affirmative answers to this question show a very definite trend of upward progression from small to large schools. In group A none of the schools have a school auditorium for their assemblies. But in groups B and C an auditorium is available in 63.9% of the schools. For the schools of groups D, E, and F the figure rises to 89.2%, and in groups G and H every one (100.0%) of the 21 schools has a school auditorium. [Table 74]

42) For the complete list see App. A, Table 73

1. If not, where are your assemblies held?

In most of these cases the assemblies are held in the temple proper, and in several schools the vestry room is used for this purpose. But there are no noteworthy trends between the schools of varying sizes. [Table 75]

B. How many assembly rooms do you have available?

Very marked contrasts are evident in the number of schools in the various groups, with reference to those that have one room and those that have two rooms available for assemblies. There is a descending progression from smaller to larger schools in the case of those with one room available, and an ascending progression from smaller to larger schools in the case of those with two assembly rooms.⁴³ 69.8% of the schools in groups A, B, and C have one assembly room, and only 24.5% have two. 46.2% of the schools in groups D, E and F have one assembly room, and nearly as many (42.3%) have two. And in the case of the schools in groups G and H, only 6.3% are limited to one assembly room, while 75.0% have two rooms for assemblies. In respect to the eleven schools that have three or more rooms available for assembly activity there are no significant trends. [Table 76]

C. Is your assembly space also used for classroom space?

The schools show a definite downward progression from the

43) The percentages in this paragraph were computed after deducting those schools that failed to specify the number of assembly rooms they have. See App. A, Table 76.

smaller to the larger schools in regard to the number that use their assembly rooms also as classrooms. In groups A, B, and C, 52.5% of the schools follow this procedure. But for the schools of groups D, E and F this figure drops to 32.3%. Only 1 (4.8%) of the 21 schools in groups G and H use assembly space for classroom purposes. [Table 77]

D. Do you have a stage?

The answers to this item reveal significant trends of differences. Only 10.5% of the schools in group A have a stage. In groups B and C, 72.1% of the schools state that they have a stage. There is a sharp rise in groups D, E, and F; the figure for the schools in these groups is 92.3%. Every school (100.0%) in groups G and H signifies that it has a stage. [Table 78]

1. If so, describe it as to size and equipment for dramatics.

The many and greatly varying answers to this item were placed into nine categories, only a few of which reveal important trends between the schools of different sizes. In groups B and C, 30.% of the schools that describe their dramatic facilities have stages that are small and poorly equipped. For the schools of groups D, E, and F this figure drops to 11.1%; and only 1 (6.3%) of the schools in groups G and H that have stages has a small, poorly equipped stage.

There is an important upward trend of progression from

smaller to larger schools in respect to those that have large stages with suitable equipment for dramatics.⁴⁴ There are no schools in group A that have such a stage. But in groups B and C, 25.0% of the school assembly halls are so equipped. For the schools of groups D, E, and F the figure rises sharply to 57.4%; and in groups G and H, 81.3% of the schools who specify inform us that their stages are large and adequately equipped for dramatic presentations. Regarding the other categories of stages there are no trends. [Table 79]

E. Check the kind of seats in your assembly room.

The only contrast in this respect is between group A and the others. Whereas 78.2% of the schools in groups B to H state that they have movable seats, only 36.8% in group A have this type of seats. [Table 80]

F. State any other features regarding facilities.

Only with those facilities that show definite trends in the schools of different sizes shall we concern ourselves. In regard to the organ, phonograph, and piano there are no trends.

But there are contrasts between the groups of schools regarding the stereopticon machine. No schools in group A possess a stereopticon. But in groups B and C, 25.0% of the schools specifying answer that they do use stereopticon machines. In the schools of groups D, E, and F this figure rises to 42.9%,

44) For these figures the columns in Table 79 headed "Large, well equipped" and "Large, fair equipment" have been combined. The percents, of course, were computed after subtracting the "Unspecified".

and in those of groups G and H to 55.6%. [Table 82]

The trends of progression are even more marked in regard to the moving picture machine. No schools in group A have this facility. In groups B and C, 11.1% of the schools that specify inform us that they have moving picture machines. For the schools of groups D to H this figure rises to 55.2%.

III There is also a progressive trend in respect to those who have radios. But it is too slight to merit comment.

[Table 82]

IV METHODS AND MATERIALS

A. How far in advance is your program of assemblies planned?

Trends of extreme significance are revealed by the answers to this item. There is a definite upward progression from smaller to larger schools among those who state that they plan their assembly programs at the beginning of the year; and there is a corresponding downward trend from small to large schools among those who answer that their programs are planned from week to week. In group A, only 9.1% of the schools that specify plan their assemblies at the beginning of the year, and 63.6% of them plan from week to week. In groups B and C, 17.2% of those answering make their assembly plans by the year, and 53.4% of them operate on a week-to-week plan. In the schools of groups D, E, and F the two figures are nearly even; 32.3% of the schools plan at the start of the year, while 33.8% plan

from week to week. But in groups G and H, 57.9% of the schools answering testify that their assemblies are planned at the beginning of the year, while only 31.6 proceed on plans made from week to week. [Table 83]⁴⁵

B. Do you plan your assemblies around any central idea or theme?

There is a rather definite trend in the replies to this item. In group A, 89.5% of the schools do not plan their assemblies around central themes. But in groups B to F the figure is lower; in these schools, 60.3% do not plan their assemblies in this manner. In groups G and H, 52.4% neglect to centralize each assembly around some idea or theme.⁴⁶

[Table 84]

C. Do you use any references, books, printed or mimeographed materials in the planning and preparation of your assembly programs?

A progressively upward trend is discernible in the various groups of schools with regard to this item. In groups A, B, and C, 37.5% of the schools answer affirmatively. In groups D, E, and F, 46.2% of the schools state that they use materials for this purpose. For the schools of groups G and H the figure rises to 57.1%. [Table 87]

1. If so, please list what materials you use.

45) See the table for other details.

46) An examination of Table 84 reveals why the negative aspect of the item is discussed, the positive answer has two columns with different headings. Therefore the negative is more accurate.

In answer to this question there are so many materials that are listed only a few times each that it is obviously impossible to find in them any significant trends. However, in a few instances contrasts can be detected to some degree.

"Entertaining Programs for the Assembly" by A.E. Levinger is the reference most frequently used in the schools. None of the schools in group A use it. But in groups B to F 53.5% of the schools that refer to materials on assemblies make use of this volume in planning their assemblies. And in groups G and H 85.7% of the schools refer to this book. [Table 88]

The extent to which the schools use Mrs. Levinger's other book, "Jewish Festivals in the Religious School", also shows decided contrasts between the groups. No schools in group A make use of it. But in groups B to F, 30.2% of the schools that use reference materials use this volume for assembly-planning. In groups G and H, 57.1% of the schools refer to this helpful volume. [Table 88]

Of interest is the information that none of the smallest or the largest schools (groups A, G, and H) use the materials of the Chicago Bureau of Jewish Education. But these materials are used by some of the middle-sized schools. In groups B and C, 150% of the schools that specify state that they use these materials; and for the schools in groups D, E, and F this figure is 26.1%. But these trends are not of great significance. [Table 88]

In regard to the holiday bulletins of the Jewish Welfare

Board the same fact is true; with the exception of group A, only the smaller and the middle-sized schools make use of them. All who use them are in groups B to E; 13.5% of the schools in these groups use this material. [Table 88]

The same is generally true of the assembly materials published by the Associated Talmud Torahs of Philadelphia. Of the seven schools that use them, six are in groups C to E. [Table 88]

Generally it may be said that the larger schools do not use these important materials in the planning of their assemblies.

E. Organization ⁴⁷

1. Does your school have more than one assembly per Sunday?

There is a very marked upward progression from small to large schools in the answers to this item, indicating that the degree of departmentalization of assemblies is in direct proportion to the size of the schools. No schools in group A have more than one assembly, and only 9.3% of those in groups B and C departmentalize the assembly. But in groups D, E, and F, 58.5% of the schools have two or more assemblies per Sunday; and in groups G and H 76.2% of the schools have more than one assembly. [Table 93]

47) There are no trends discernible in IV D, therefore it is omitted in this chapter.

2. Does each assembly meet weekly?

There are very few schools in which the assemblies are not weekly occurrences. But among these few there is a slight trend worthy of mention. No schools in group A report that their assemblies do not meet weekly, and in groups B and C only 6.6% answer the item negatively. In groups D to H 16.3% of the schools state that their assemblies do not meet weekly.

[Table 94]

3. Length of Assemblies.

Our answers to this question are on the basis of the number of assemblies rather than the number of schools.⁴⁸

Most assemblies (51.7%) meet for a half-hour session. In groups A, B, and C, 35.0% of the assemblies are of this duration; for the assemblies of groups D, E, and F, this figure rises 52.2%. And in groups G and H the assemblies last a half hour in 70.7% of the cases.

With reference to assemblies of 30 to 45 minutes in duration there is a contrast between group A and the others. Group A has no assemblies of this duration. But in groups B to H 18.3% of the assemblies last from a half hour to forty five minutes.

A marked downward trend from small to large schools is evident in regard to assemblies that last less than a half hour. In groups A, B, and C 47.5% of the assemblies are in

48) See Table 97 for clarification.

this category. In groups D, E, and F, 27.2% of the assemblies are less than a half hour in duration. Only 14.6% of the assemblies in groups G and H are less than a half hour in length. [Table 97]

Worship Services in the Assembly

There are no progressive trends in this item. It is interesting to note, however, that while no schools in group A answer this item negatively and only 14.6% of the assemblies in groups G and H state that they have no worship services, 24.2% of the assemblies in the middle groups of schools (groups B to F) do not have worship services. [Table 99]

From this chapter on trends we turn our attention to an attempt to interpret and evaluate the practices and procedures in our religious school assemblies, as brought to light by the questionnaire.

Chapter III

INTERPRETATIONS AND EVALUATIONS

First part of our task is completed. In Chapters

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INTERPRETATIONS AND EVALUATIONS basis of what we

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Chapter III

INTERPRETATIONS AND EVALUATIONS

The first part of our task is completed. In Chapters one and two we have answered in considerable detail the question "What is being done in the assemblies of our religious schools?" There remains the second task, a task which is even more important and which must be done on the basis of what we have learned from the questionnaires. In this chapter the writer shall attempt to answer the question "Wherein do our schools fail to exploit to their fullest extent the possibilities of the assembly, and how can they create of the assembly a true instrument of education?"

The problem that immediately arises is : What are the full possibilities of the assembly? It would be unwise, however, first to set up a concept of the perfect assembly and then see what procedures are necessary in order to attain that Utopian goal. The differences of opportunity between small schools and large schools, with their widely disparate facilities and their varying degrees of quality in teaching staffs, renders such a method not only impractical but unjust. Obviously, what is a splendid program of assemblies for the small town school with fifty pupils is not a splendid program for the large city school with an enrollment of several hundred. Therefore we shall employ an inductive method procedure, working from the facts, and the evaluations of them, to a synthesis of a program. It is in the next and concluding chapter that the writer will

attempt to formulate a philosophy of assembly activity. At present let us turn our attention to the facts that have been discovered.

I. GENERAL INFORMATION

B. Do you have a High School Department?

It is lamentable that less than two thirds (63.3%) of our schools have High School Departments. There is no reason why a full ten or twelve year curriculum cannot be instituted in every school. A very small enrollment is no excuse; surely there are some children in the community of high school age! What usually happens is that after confirmation (usually at the age of thirteen in these small schools) the children drift away from the school. The fault for this lies with the school, which has failed to provide a full curriculum which would retain both the child's interest and the child himself.

The writer is of the firm opinion that fruitful experiences in the school assembly, where a healthy balance between the learning factor and the entertainment factor is achieved and in which the principle of pupil-participation is enlarged, would do much to help stimulate interest on the part of the pre-confirmation children sufficient to impel them to remain in the religious school throughout their high school years. The assembly is no panacea for the chaotic conditions existing in so many of our religious schools; but the writer

does believe that good assembly activity which presents opportunities for the child to express himself in purposive activities within the microcosm of his own group can unquestionably raise the general tone and morale of the Reform religious school.

II Activities

A. Instruction

This word "instruction" was used in the questionnaire with something definite in mind. Obviously, the primary purpose which our religious schools recognize is instruction; but it is feared that many of them forget to apply this fact to the assemblies, and it becomes either a boresome waste of time, being retained only because "it has always been done", or an entertainment in the same sense that the moving picture house provides entertainment.

Let it be emphatically understood at this point that anything that has no educative values, that fails to further some phase of the child's religious education, has a doubtful place as a feature of the assembly.

This does not mean that the program must be bare of entertainment or amusement. These and instruction are far from being mutually exclusive. Given the proper methods of planning and conducting the assembly, it can be made an

institution not only for amusement, but also for instruction and even inspiration.⁴⁹ What these methods and modes of procedure are will become apparent as we discuss what our schools are doing in regard to the various activities of the assembly.

1. Holiday celebrations.

How applicable the above statement is to the celebration of holidays is made clear by this quotation:

"We are maintaining that educational values must predominate in our observance of special days--for those who are the audience as well as for those who participate in the program. We mean by this that the special day must bring them something by way of enrichment for their religious lives--some new insight, some desirable emotional stirring, some sublime moment of inspiration or worship. This need not make the special day program less entertaining. The greater the pleasure, the more effective the educational value will be, other things being equal. But the pleasure must come from satisfaction of the higher impulses rather than from a mere pleasant passing away of time. Our emphasis in the observance of special days is on educational values first, with just as much of interest and entertainment as is consistent with this ideal."⁵⁰

Only slightly more than half of the schools observe Rosh Hashonah in their assemblies. Although this is explained by the fact that many schools do not open until after the Holy Days, this does not justify the loss incurred by the failure to impart to the children certain distinct social values implicit in the nature of the day, values which offer

49(Levinger, E. E. Entertaining Programs for the Assembly (Union of American Hebrew Congregations, Cincinnati, 1930), p.3
Cubberley, E. P. The Principal and His School (Houghton Mifflin Co., New York, 1923) p. 325.
50) Vieth, P.H. Improving Your Sunday School (Westminster Press, Philadelphia, 1931), pp. 141f.

wide opportunities for assembly observance aside from the possible value of a children's worship service.⁵¹

In respect to Yom Kippur the situation is not much better; over one third of the schools disregard it completely in their assemblies. The smaller schools are the more guilty in this respect.⁵² If only for the sake of Rosh Hashonah and Yom Kippur, let us open the religious school earlier in the year, so that these Holy Days will in most years come while the school is in session. Inasmuch as the public schools are by this time in session (Rosh Hashonah almost invariably is later than Labor Day), it is a simple matter for the religious school to open very early in September. What a magnificent pair of assembly programs could be conducted on the two consecutive Sundays closest to Rosh Hashonah and Yom Kippur! How effective a climax could be worked into the second assembly, after the ten yomim noro'im. A program re-enacting either of these holy days as observed in the ancient Temple could be rich in color, warmth and emotional appeal, and would serve as a fine send off to a year of enriched assembly activities. The opportunity is too great to be missed. The writer considers such assemblies to be more important on the Sundays nearest these days than the children's services actually conducted on Rosh Hashonah and Yom Kippur.

51) See discussion under IIA below, regarding worship services in relation to the assembly. See the Bulletin on the Observance of the High Holy Days, Jewish Welfare Board, N.Y.

52) Vide supra, p. 47.

In Chapter II, (p.47) it was called to the reader's attention that in so very many items the small schools of congregations without rabbis had a very much lower percentage of affirmative answers. This is true in the case of Sukkoth observance in the assembly. (If the comments of the writer in this section deal considerably with this type of school, it is because in most instances it is these schools that show the greatest need for guidance in the planning and conduct of assemblies.) It is gratifying that this lovely fall festival is observed in nearly all the assemblies of the other schools. Indeed, the festival, with the opportunity it presents for the actual building of a Sukkah and the bringing of fruits, can be a treasure-trove of activities. The first-fruits idea can be linked with our American Thanksgiving festival, and to both can be imparted, by implication, a high ethical significance by transmuting the fruit-offering theme into philanthropic endeavors in which every child can participate. And the whole Keren Ami project can be motivated by this festival.⁵³

Pageantry, a much neglected form of entertainment and instruction, can be employed to advantage in a Succoth program. Such a method stimulates the emotions of the child in the pageant or in the audience, and it lends to this holiday an importance which in the school is usually reserved only for

53) For other ideas for Succoth activities see: Levinger, E.E. Jewish Festivals in the Religious Schools (Dept. of Synagogue and School Extension, U.A.H.C., Cincinnati 1923) pp.16-50, 263-303

Chanukah and Purim--holidays whose appeal is intrinsically no richer than that of Succoth. The fact of the matter is that one rabbi reported that his Sukkoth pageant, written by one of his teachers, has been eminently successful. It need not be elaborate or complex. On the contrary, all of the assembly programs, even those for holidays, should avoid taking on the aspect of a "performance", if they are to be natural expressions of childhood and yield the best educational advantages.

54

Slightly over one-fourth of the schools observe Shemini Atzereth in the assembly, while nearly half of them (45.8%) celebrate Simchas Torah. The wisest procedure seems to be to combine the two into one program. Again we find that the small schools without rabbis neglect this holiday. This is understandable, because the significance of the occasion does not stand out in as clear relief as in the case of the major holidays. But there are so appallingly few occasions when our assemblies are devoted to the idea of Torah, and so few of our people still hold this, their heritage, in veneration, that this holiday is too important to be disregarded in the small schools.

It must be emphasized that lack of materials is no excuse. The bulletins and portfolios of the Jewish Welfare Board and the Chicago Board of Jewish Education are inexpensive and easily obtainable and they give both materials and methods. Elma

54) For other aids in planning Sukkoth programs, see Section VI of the Bibliography in Appendix B

Ehrlich Levinger's splendid volume "Entertaining Programs for the Assembly" contains a wealth of dramatization material on Bible, which any teacher with the slightest spark of ingenuity can adapt for Simchas Torah.

Ceremonialism will appeal strongly to the younger children, who respond so readily to visual stimuli. A program in which the last chapter of Deuteronomy is read and a Hakofoth ceremony, with appropriate vocal music, can be participated in by the entire assembly. Thereafter the child will experience a reaction of pleasure when he hears of Simchas Torah. And we learn best that which we enjoy learning!

In the high school assembly many interesting and instructive features could be incorporated in a Simchas Torah program. ⁵⁵ A student could report to the assembly on a visit to a local synagogue on Erev Simchas Torah and describe what occurred. Another could study and present a report on the cycle of reading the Torah in the synagogue.

It is high time that we became aware of the fact that for years we have been overdoing Chanukah and Purim. Weeks of strenuous efforts, of tiring rehearsals, of frayed nerves, and of interference with classroom work are devoted to the preparation of these shows, so that the pupils might "act" in and witness a play on the same old theme, hear children recite the same poems,

55) See Jewish Welfare Board's Bulletin on the Observance of Simchas Torah

and listen to the same teachers extol the same virtues of the same holiday characters. We have given up, in most schools, the old curriculum, or lack of curriculum, in which the child wondered if there was anything wrong with the second half of the book, because for several years he had had the first half. Why then, must we make our children so one-sided in the matter of Jewish holidays that as far as the assembly is concerned they hear of Chanukah and Purim almost to the complete exclusion of the others?

The writer urgently recommends that the so called minor holidays be given places of importance in the assembly program. If plays are presented only once or twice a year, which is the case in the small schools, it is wisest to give the plays on different holidays each year. The children in all likelihood will participate more zestfully in a Simchas Torah or Lag B'Omer play, than in a Chanukah or Purim Play, because the former will be new to them; and the element of the unexpected, of freshness and newness is of paramount importance in the planning of any assembly activity.⁵⁶

It is hardly necessary to enter into a discussion regarding the celebration of Pesach; since over 90.0% of the school assemblies observe it, much of what was said regarding Chanukah and Purim applies to this holiday also. The re-enactment

56) Cubberley, op.cit., p. 329

of the Seder is a splendid activity; but even a splendid activity should give way occasionally to some other form of holiday celebration. If the assembly has made quite an affair of Passover in previous years, it would be far wiser for a year or two to give it less attention and devote the time and energy to meaningful, purposive programs for Chamisho Osor Bishvat or Lag B'Omer.⁵⁷

The fact that only about one-sixth of the schools observe Chamisho Osor Bishvat in the assembly is no index to the possibilities that the holiday holds for meaningful activity. If the school's policy is pro-Zionistic the program can be very rich indeed. In fact, the writer is inclined to believe that the traditional anti-Zionist stand that formerly characterized our Reform temples is still carried over in this respect--the neglect of this holiday.

In the schools where the equipment is available there is no better way of celebrating Palestinian Arbor Day than an exhibition of lantern slides which illustrate the new agricultural life in Palestine, with explanations, if possible, by someone who has visited the land recently.⁵⁸ Is it hoping

57) At this point it should be stated that Levinger's book on "Jewish Festivals" has fine material for Chanukah, Purim and Passover, but it fails to deal with the minor holidays. Since this book is reported to be used by many schools (see chapters I and II), it is possible that it has greatly influenced the character of holiday celebrations and the choice of holidays to be celebrated. See Bibliography, Section II of Appendix B, for further materials on these holidays.

58) Levinger, Assembly Programs, p. 113, footnote.

too much to expect some of the pupils to catch a spark of inspiration or enthusiasm for this holiday through such an activity?

In small schools without equipment such a program may be impossible. Mrs. Levinger in her volume on assembly programs presents an interesting Chamisho Osor Bishvat program, to be presented by grade I, consisting of a story of the holiday, song dialog⁵⁹ and a playlet. Such programs can be constructed for other grades.

The purpose of the day can be beautifully fulfilled by means of an impressive tree-planting on the Temple grounds. If this is not feasible, a contribution by the school to the Jewish National Fund for the planting of a tree in Palestine, accompanied by an appropriate program, can be meaningful to the children who participate in such an assembly.

Lag B'Omer, which also is celebrated in only one-sixth of the schools, does contain potentialities for a good program. The day is associated historically with the martyrdom of Rabbi Akiba during the revolt against Rome. A thrilling dramatization could be presented, dealing with the miraculous staying of the plague among Akiba's pupils, which caused the festival to be named the Scholar's Holiday. Says Mrs. Levinger: "There should

59) See the Chamisho Osor Bishvat booklet of the "Little Books of Jewish Songs" of the Board of Jewish Education, Chicago. In Appendix B, section III of bibliography gives many other aids for this holiday.

also be special mention made of the celebration of this holiday in the European Chedarim; in this connection the translated version of Sholom Aleichem's Jewish Children will prove most helpful."⁶⁰ Upon the assembly, especially in the small schools, falls the responsibility of revitalizing these minor holidays, if they are to attain a position of any significance in American Jewish life.

As stated in Chapter II,⁶¹ although over three-fourths of the schools have Shavuoth programs in their assemblies, it is celebrated to a much greater degree in the small schools with enrollments of 100 or less.

Inasmuch as this holiday generally coincides with the closing of the school for the summer, it is advisable that it be made significantly impressive. Therefore more formality in the program is perhaps desirable. For this occasion a joint assembly of the school may be planned, and there should be a sufficient variety of appeal to hold the interest of primary pupils as well as those of the Intermediate and High School departments. Pageantry in which the transmission of Torah idea predominates could be so arranged and conducted that it would be a thing of beauty to all of the children, and the occasion could mark a fitting climax to a year of fine assembly activity, just as the Rosh Hashonah or Yom Kippur assembly

60) For a program, see Levinger, Entertaining Programs, pp. 160-167, and the mimeographed materials listed in Section III of App. B.

61) Vide supra, p. 48.

initiated the assembly activity for the year. The pageant could be an out-of-doors affair.⁶²

An alternate procedure for larger schools is to present a joint assembly on the closing day of school in which the year's outstanding program of each departmental assembly is presented for the entire student body. Not only does this serve as a fitting summation of the group efforts of the children, but the foreknowledge of such a program will spur each child on to make the assemblies in which he actively participates the best ones.

A few schools suggested other special days of a Jewish nature that could be celebrated in the assembly. Such a day as Hebrew University Day presents an opportunity for activity built around a study of Jewish educational institutions.⁶³ One school reports that it sets aside an assembly annually for the observance of the birthday of Isaac M. Wise. Such an activity has great instructional value, and can justly be considered group instruction in history.⁶⁴

Balfour Declaration Day merits some assembly activity among the older children, who should be cognizant of the trends in modern Jewish life and the place of Zionism in the life and thought of the Jew. Young Judea has devised some worthy materials for the celebration of this day and it can be adapted to meet

62) For Shabuoth entertainment and programs, see Levinger, Jewish Festivals, pp. 209-260, 505-549. The pageant "Let There Be Light" is an example of how a year's work can be summarized in attractive form.

63) See Appendix B, Sec. II "Program Material for Hebrew University Celebration."

64) Levinger's "Entertaining Programs" pp. 137-140 gives suggestions for such a program.

the needs and policy of any school.

It is surprising that in so few schools is there imparted any knowledge regarding the congregation itself. There should be an assembly devoted to the story of the founding and development of the local congregation and the part it has played in civic life. Dramatization and pageantry are the best ways of instructing the children in the civic importance of their institution of worship. Such methods will encourage the older children to trace the history of the congregation by means of old records, newspapers, and interviews with old members, thus teaching them the rudiments of research.

We must give serious consideration to the problem of secular holiday observance in the assembly because our survey revealed that so many schools do celebrate them by this means-- notably, Armistice Day, Thanksgiving, and the birthdays of Washington and Lincoln.⁶⁵

The general rule to apply to the assembly observance of secular holidays is this: Observe only those to which you can add some definite religious value! Let not the celebration of the holiday be a mere repetition of what has been done (and probably done better) by and for the children in their public schools.⁶⁶ If this rule were followed, many of the assembly

65) Vide supra, pp. 17f, and 48f.

66) Says Vietti, op.cit. p. 145: "Unless religious education can add a distinctive value to any day, we had better not take the time for observing it."

See Nudelman, E. A. The Jewish Sunday School Assembly, art. in "The Jewish Teacher" (Dept. of Synagogue and School Extension) Vol. II, No. 1, p. 5

programs conducted in our religious schools for these days would be abandoned, and rightfully so. Only insofar as these holidays can be linked up unmistakably with Jewish values do they merit celebration in our assemblies.

There is justification for the inclusion of Armistice Day and Peace Day if the methods and materials employed in their celebration result in a depiction of the traditional Jewish attitude toward peace. A program based on the League of Nations is splendid for this occasion in the assembly of the public school; but how much more fruitful from the point of view of Jewish education is a program, for example, based on the Pirke Aboth statement about being of the disciples of Hillel, loving peace and pursuing it, or a dramatization of the story of the meeting of Alexander the Great and the High Priest Simon, or Akiba's parable of the fox and the fish! Jewish tradition and history is replete with episodes reflecting the Jew's attitude toward peace. (For program materials, see The Jewish Peace Book by Abraham Cronbach.)

Thanksgiving is observed by nearly two thirds of our schools, but should be made the occasion for activity in all of them, by the process as indicated above, of combining it with Sukkoth, showing their intrinsic similarity, and bringing out by further analogies the impulse experienced by all mankind to express its gratitude for Nature's bounty by giving of this bounty to those less fortunate. Much would be gained in the school

if such a Sukkoth-Thanksgiving program were substituted occasionally for the hackneyed Chanukah celebration. Striking possibilities are evident in a dramatization or tableau depicting America as first a haven for oppressed Pilgrims and, centuries later, a shelter of refuge for harried European Jews.⁶⁷ The tremendous potentialities of such an assembly can only be hinted at; the good teacher or principal can easily actualize them.

The birthdays of Washington and Lincoln play a part in the assemblies of the public schools, especially in the primary grades.⁶⁸ But they also have a place in the religious school assemblies, as there are very definite historical connections between these men and the Jews of their respective times. Because of the close proximity of these holidays, it may be wise in some cases to observe the birthdays of only one, and celebrate the birthday of the other in the following year. Mrs. Levinger presents suitable programs of a Jewish nature for these occasions, consisting of songs, essays, dramatizations, and declamations.⁶⁹ A rather new play entitled "Jews Who Stood by Washington" by Edith L. Calisch will serve as the nucleus for a splendid program for the High School department.

67) For a magnificent playlet of this nature, see Levinger, Entertaining Programs, p. 51-55

68) Wiese, E. and Clarke, K. Assemblies as a Part of Elementary School Work (University School Leaflets, College of Education, University of Iowa, No. 17, February 1929) p.3

69) Levinger Entertaining Programs, pp. 125-127. Other materials are listed in Sec. II of Appendix B.

Columbus Day is observed by very few schools. It is not of extreme importance from the Jewish point of view. But an interesting program might be held in the High School department, based on the oft recurring contentions that Columbus was of Jewish descent. Or a story of the Jews who accompanied Columbus (particularly Louis de Torres, whom many say, was the first in the party to set foot on American soil) might be told. Because of the fact that the expulsion of the Jews from Spain and Columbus' trip occurred almost simultaneously, many believe that money confiscated from the Jews, and not Isabella's jewels, financed the venture. Therefore a program on the Jews of Spain at the time of the expulsion would be pertinent, and could grow directly out of classroom activity of the grade studying this period in history. A biography of Abraham Zacuto, the cartographer whose maps Columbus used, would also be appropriate. Any one of these activities would bring to light a different facet of Columbus Day and justify its presence in a High School Assembly.

Mother's Day, which, according to our findings, is observed in only 11.4% of the schools, can incorporate certain Jewish values and become the subject of an interesting assembly program. Since the day always occurs on Sunday, there is the advantage of exact dating. The child has lovingly given his mother a present wherewith to express his love, and this spirit should be captured and used by the school. A delightful program

on famous Jewish mothers could be arranged, consisting of playlets and readings. Levinger's playlet, "Our Jewish Mothers' Hall of Fame"⁷⁰ and Henrietta Szold's tribute to the Jewish Mother⁷¹ are examples of what can be employed in a Mother's Day assembly in a Jewish school.

It is needless to point out the specific Jewish values that can be given to other secular occasions that should be the basis for activities in school assemblies. The intelligent instructor, with the aid of the bibliography appended to this study, can easily discover them and create programs of Jewish activity that will be meaningful to the child. Such occasions are Federation Day, Community Chest Week, Child Labor Day, Boys' Week, Girls' Week, and any number of local occasions and celebrations that might have connections with Jewish values and which could enrich the experience of the child in the assembly of the religious school.

2. Group-Instruction.

By this term we do not mean the mere telling of facts or giving of data to a group of children seated in the assembly. This method of teaching is outmoded in the classroom, and even more so in the assembly, where the pupil-pupil relationship

70) Levinger, Entertaining Programs

71) Hertz, J. H. A Book of Jewish Thoughts (Bloch), p. 12

is emphasized over the pupil-teacher relationship to even a greater degree than it is in the classroom.

Any method which gives information, develops skill, forms attitudes, or fosters appreciations and loyalties and helps to integrate Jewishly the personalities of the children of the assembly is group-instruction. In some cases these respective ends are attained best by means of the story, essay, or talk; in others, through the medium of plays, tableaux, recitations, games or music; and in still others, through visual aids, such as lantern slides or motion pictures. This is the concept of group instruction to which reference is made in regard to the assembly.

a & b. History and Bible.

Less than half of the schools reported that they have history instruction in the assembly; and in the schools of congregations without rabbis, only slightly over one-fourth have such instruction.⁷² In regard to Bible instruction in the assembly, the situation is even more discouraging; only 42.8% of the schools have it. One must ask how a wide variety of assembly programs can be conducted without recourse to these important subjects, if there is to be any consistent vitality in them. If the assembly has entertainment as its sole purpose (aside from worship), then it is easy to understand the absence of history and Bible. But since the writer maintains the position that the assembly must be first and

72) Vide supra, pp. 18 and 49.

foremost an educative factor, it is inconceivable that instruction in Bible and history be omitted from the activities of the group. Cubberley lists the historical assembly among the various types of assemblies that he discusses,⁷³ and Mrs. Levinger devotes several assembly programs to Bible instruction, employing various techniques and methods of instruction.⁷⁴

Since history is the most universally taught subject in the classrooms of our religious schools, assembly work in this subject can be a great impetus to better classroom effort. The knowledge that a certain history lesson is to be dramatized in the assembly can serve as a great stimulus to the child to master the subject at hand; and the children of other classes witnessing the history assembly program not only learn information thereby, but may be stimulated to better efforts in their history work. The same is true in regard to Bible instruction.⁷⁵

In those schools that do include history and Bible instruction in their assemblies, this instruction is given almost entirely by the rabbi or one of the teachers,⁷⁶ and very little instruction is given by the pupils themselves. In the two groups of largest schools only 20% of them have pupil-participation in

73) Cubberley, op.cit.p.326.

74) Levinger, E. E. Entertaining Assemblies, pp. 35-47. Many of the other programs in the volume are fine examples of History instruction, e.g., "Stories of the Rabbis of Israel", "Some Jewish Poets", "The Kings of Israel", etc.

75) Nudelman, E. The Jewish Sunday School Assembly (art. in "The Jewish Teacher", Dept. of Synagogue and School Extension, Vol.II, No.1). On pp.3f he illustrates this principle by depicting a class preparing for a Bible program for the assembly.

76) Vide Supra, pp. 18f. and 50.

history and Bible instruction in the assembly, and for all the other schools the figure is less than ten per cent.

The best answer to the question "Who should give this instruction?" is that there can be no general rule. It depends entirely on circumstances, the material to be presented, the facilities available, and the method of presentation to be used. This instruction should be given by the rabbi, by the teachers, and by the pupils, as best befits the situation. But certainly pupil-participation should play a much larger role than it does, as revealed by our questionnaire! And it is just as certain that the assemblies of over eighty percent of the schools which give this instruction in the assembly do not do so in order that the rabbi or teachers might have opportunities to perform! The school whose methods of presenting these subjects are so poor that they allow for no active participation in them by the pupils would do better to drop these subjects in favor of other features. The rabbi should present the instruction in history and Bible when his background and knowledge enable him to add something of interest that could not be presented by the teachers or pupils. The teacher should participate in the instruction in these subjects mainly in an advisory capacity, aiding the children in planning and preparing programs. She may also be called upon occasionally to conduct the program, to tell a story in connection with the assembly-lesson (for in each case it is a lesson) , or perform any one of several other functions. The

pupils should be the most active participants in the presentation of the program wherever feasible,--and this means in most instances. Their participation need not be eliminated if the method employed is not dramatization; in the description of a classroom project, in the presentation of a slide lecture, in the singing of music pertinent to the lesson, in the telling of stories, in the reading of essays--in short, in many of the activities usually reserved for teacher and rabbi the children can actively participate, and thereby increase the pupil-to-pupil relationship in the assembly.⁷⁷

This does not mean that the teacher will be any less active in the preparation and planning of the assembly. Here is the task of guiding the choice of the children in the subjects to be presented and the methods of presentation to be used.

c. Ceremonials.

No other subject of instruction is given as much consideration in the assembly as ceremonials, in one form or another, and this is rightfully so. Only four per cent of the schools disregard it. Group-instruction in ceremonials is a wise procedure, because although the curricula of many religious schools are fairly adequate in history, Bible, etc., ceremonials as a classroom subject has been neglected in the Reform Sunday school.

⁷⁷) A scanning of Levinger's Entertaining Assemblies reveals that invariably these functions are performed by the pupils.

Furthermore, the intrinsic concreteness of the subject renders it perhaps more suitable than any other subject for assembly work. It is much easier to dramatize a Kiddush service or a Seder than the poetry of Ibn Gabirol.

Consequently, it is not strange to discover that 135 of the 166 schools present actual performances of ceremonials in the assembly. This is especially valuable in the assemblies of the lower grades, because of the simplicity, concreteness, and beauty of these ceremonies. These are strong visual stimuli that remain with the child.

Of great importance is the fact that the performance of these ceremonies will make many children ask themselves, and then their parents, why they are not performed at home. It is the writer's experience that the carry-over of ceremonies from the assembly into the home is not at all uncommon. In his school a program entitled "A Day in the Jewish Home" was presented by third grade children. Included in the presentation were the mezuzah, mizrach, talith, tefillin, morning prayer, grace before and after meals, Sabbath candles, challah, kiddush, spice box, and night prayer.⁷⁸ A check-up some weeks later by the class teacher revealed that in the homes of some of the children the grace before and after meals, the prayers, the candles and the Kiddush had been instituted. The assembly therefore, by means of vital, realistic, presentations of ceremonials can not only teach the subject but also serve the concomitant purpose of stimulating home observance.

78) The principal prefaced the presentation by stating that although some of these are not generally found in Reform homes, we should know about all of them and continue to employ and enjoy certain of them.

This is only one aspect of the tie-up between home and school effected through the assembly; others will be discussed presently.

Our survey revealed that the Passover seder is by far the most popular ceremonial in our assemblies. Others that are enacted to a lesser degree are the lighting of the Sabbath lights and the lighting of the Chanukah candles. Such performances as Kiddush and the building of a Sukkah occur in only a few schools.

The writer recommends that the assemblies enact to a greater degree those ceremonials connected with the Sabbath and daily home-life, inasmuch as these can play a much more constant role in the ceremonial life of the Jewish child. The joy which children show in these assembly-participations in ceremonies warrants our including more of them in our assembly activities. It is the best mode of group-instruction in ceremonials.

Nearly all of the schools teach holiday songs in the assembly; but most of those who do not are the small schools without rabbis.⁷⁹ It is not necessary at this point to enter into discussion upon the value of music in the assembly; that will be done in the section on music. But this item, which informs us that only slightly over half of these small schools use holiday songs in the assembly, illustrates the absolute

79) Vide supra, pp. 20 and 52.

barrenness of so many of these small-school assembly activities, or lack of activities. Again the writer cannot refrain from emphasizing the inexpensiveness of such material, the wealth of it that exists, and the ease with which it can be obtained. It was with this purpose in mind that the section on assembly music in Appendix B was drawn up. The definite ceremonial value of music regarding the holidays and their ceremonials cannot be disputed; they teach, they are tuneful, and the children derive from them an enjoyment that outlasts the holidays. They can be incorporated into dramatizations, tableaux, and other presentations.

The telling of stories in which ceremonies play a part is an effective mode of ceremonial instruction in the assembly. But less than sixty per cent of the schools use this method. It can serve as a refreshing change when dramatizations have occurred frequently, and, if told by a child, it provides an opportunity for individual expression, which the dramatization does to a much lesser degree. Stories of the type of Weilerstein's "What Danny Did" can be usefully employed to teach ceremonials in the assembly of the lower grades. Books of the type and calibre of "Hear Ye Sons" by Irving Fineman can be used to teach ceremonies by the story method in the assemblies of older pupils.

80

80) For other books of stories, in which such material can be found, see section II of Appendix B.

A very small number of schools specify other methods of group instruction in ceremonials. Of these, the most valuable is the exhibition of ceremonial objects. This can take two forms: (1) the exhibition of bona fide objects used in the performance of ceremonials and illustrations of their use, and (2) exhibition of ceremonial handwork and handcraft projects executed in the classroom.

The first of these methods is extremely valuable, but requires careful planning if it is to achieve the desired results. The children participating in such an exhibit must collect ceremonial objects if the Temple does not possess them, and they should be taught how to use them and how to explain and illustrate the use of them to the assembly. This should include as many objects as it is possible to obtain; it is rather deplorable that so many children brought up in the Reform environment have never even seen such objects as the mezuzah, the tallith, and the tefillin. Such an assembly can be most fruitful in acquainting the child with aspects of Jewish life that otherwise he might never know exist.

The second method, the exhibition of ceremonial handwork and handcraft projects, is even more basically rooted in child-activity. The child naturally desires to receive the approval of other children for what he does. Therefore, if the Menorah which he draws or molds forms part of an exhibit, not only will the assembly gain thereby, but the child who

makes the object gains an incentive for further classroom efforts. It is the same story--purposive activity in the assembly, especially that which wins the approval of the group, will act as a stimulus to the work of all the classes that witness the activity.

A simple method of ceremonial instruction, very useful in the lower grades, is to have children report on the performance of ceremonials that they have witnessed in homes or synagogues. For older pupils, such reports can take the form of short essays on ceremonials of Jews of other lands (Falashas, Yemenites, Samaritans, etc.)

A school, by alternating the above methods in the group-instruction of ceremonials, can present assemblies that are rich in materials, color, and emotional appeal to the child and fulfill satisfactorily a function that is not carried on with great efficiency in the classroom.

d. Current Events and happenings in the Jewish world.

Although approximately seventy percent of the religious schools do teach Current Events in the assembly, only 36.9% of the small schools without rabbis give such instruction. The reason for this is not hard to find. In these small, usually poorly organized schools the teaching staff comprises volunteers who in all likelihood have no access to periodicals

that deal primarily with Jewish news. Consequently they are not sufficiently well informed to realize the importance of Jewish current events as a factor in Jewish education. But where there is a rabbi, it is reasonably certain that there will be some Current Events instruction both in the classrooms and in the assemblies.

The importance of Current Events must not be underestimated. If the child's personality is to be integrated into his Jewish and his non-Jewish environments--and we stated early in the chapter that such integration is an essential aim in instruction--he must have some knowledge of the current life and status of the group of which he is a part. It is not enough that he be cognizant of local Jewish life; the scope of such instruction must be national and then international. Current Events, therefore, has as rightful a place in the assembly as does history, insofar as it can bring desirable values, create certain emotional attachments and attitudes, and stimulate classroom activity.

Those schools that have Current Events in the assembly report that in most cases the instruction in this subject is given by the rabbi or the teacher. The comments made concerning instruction in history and Bible apply generally to the teaching of Current Events, and need not be repeated here. The methods, too, will be much the same, giving opportunity for rabbi, teachers and pupils to participate in many ways.⁸¹ With so many possible topics available for assembly

81) Vide supra, pp. 101-103.

programs in each subject, there probably will be no more than three or four Current Events programs in the assembly during the year. It is wise, therefore, that about twice a month the rabbi or teacher give a short review of important events (or in the younger assemblies, of outstanding men) in the Jewish news of the week.

Mrs. Levinger presents a model program consisting of three short talks by pupils on current events in American Jewry, European Jewry, and Palestinian Jewry, and a tableau entitled "Pilgrims to Palestine", which, if carefully prepared, could be rendered extremely effective in awakening the child's interest in present-day life in Palestine.

The writer employed a novel method presenting a Current Events program in his school assembly, a method which, because of its newness, awakened enthusiasm on the part of the children who participated as well as on the part of those who listened. The program was called "The Jewish March of Time". Many weeks before the program was given, the idea was explained to the High School class which was to present it, and they enthusiastically took up the suggestions. By listening to several consecutive broadcasts of the "March of Time" radio program the pupils gained an idea of the technique to be employed, and they diligently set to work preparing their "radio program" of Jewish current events in the form of a series of short, swiftly-moving dramatizations, with appropriate phonograph music between

each one. A week before the program was presented, the pupils of the entire assembly were urged to listen to the "March of Time" broadcast that week. On the following Sunday morning the pupils, upon entering the assembly room, saw nothing on the stage but a radio set. After preliminary assembly routine had been dispensed with, one of the pupils in the class presenting the program turned on the radio, with the comment that it was time to hear the latest news in the world of Jewish life. Imagine the pleasant reaction of the students when a voice coming from the radio announced "This is the Jewish March of Time"! The entire program, lasting about twenty minutes was characterized by a carefully rehearsed smoothness and a youthful zest that transmitted itself to the entire audience. Since that time Current Events has been one of the most popular subjects in the curriculum; and the only difficulty was that nearly every class began to clamor for the opportunity to present a "radio program". It is a simple matter to broadcast through an ordinary radio, and requires only a few minor adjustments and a microphone, which can be borrowed or bought for no more than two or three dollars. This is only one illustration of the possibilities of variety in the effort to teach effectually in the assembly. Even the smallest of schools can use this method. Sufficient material for any program on Current Events can be obtained from the Jewish Daily Bulletin and the weekly paper for religious school children, entitled "Jewish Current News."

e. Music.

There is hardly a religious school assembly in which music does not play a part; nearly 95% of the schools in this survey employ music in the assembly. This is most gratifying, for there are few features of the assembly more attractive, than the mass singing of well-chosen songs. The following description brings out clearly the value of music in the assembly:

Such leadership should be given that the pupils not only sing but are proud of how well they can sing. Well selected standard songs and hymns should be committed to memory and sung so well that the whole school looks forward eagerly not only to the special assembly "sings" but to this part of every assembly program. In the singing, every member of the school can participate. The aim of the music is to furnish enjoyment, cultivate musical taste, wake up, unify, and inspire the whole group. The song leader can bring the group into the right mood to appreciate the other parts of the assembly program and to begin or continue their day's work. The orchestra, original compositions, solos by pupils or outside artists, may aid in elevating taste and exploring new beauties in tone or interpretation or entire new fields of music, but the great morale builder is the singing of the whole group. The victrola, when used skillfully and intelligently, may aid greatly in developing a keener appreciation of music, but it is the singing school that makes for the happy school..... Singing should be the one event that is part of every assembly." 83

83) Fretwell, E. K. "Philadelphia Survey", Book IV, p. 139. Quoted in Terry, P. W. Supervising Extra-Curricular Activities (McGraw-Hill, 1930), p. 154 f.

Little more need be said regarding the value of songs in the assembly. The bibliography in Section III of Appendix B gives a rather full list of the music that is best suited to fit the needs of the religious school assembly.

It is hoped that, with the wealth of good song material that exists, our schools do not confine themselves merely to hymns from the Union Hymnal (so many of which are utterly foreign to the experiences of childhood and quite unintelligible to the pupils). There can be no excuse offered for lack of variety, which is the primary cause for dull and listless singing in assemblies.

With so much material to choose from, the music should in all possible cases be picked to harmonize with the theme of the assembly program. Another word of warning is necessary in this respect. Don't use music merely as a filler-in to kill time! There is no surer way of stifling any latent musical appreciations that the child may have, and furthermore, it only jars whatever harmony of theme that the assembly program may have. This "filler-in" method is reminiscent of the country church service, during which the preacher announced, "In order to give Deacon Jones time to fill the stove, the congregation will sing: 'Nearer my God to Thee'." So many Sunday School assemblies have opened with the ubiquitous "We Meet Again in Gladness" that the writer ventures the opinion that the children are anything but gladdened by their eternal vocalizing of this musical prevarication.

84) See Levinger, E. E. Entertaining Programs, in which each program is accompanied by appropriate songs.

Our study revealed that in the smaller schools the piano accompaniment for songs in the assembly is played in most cases by volunteer outsiders or by pupils, and in the larger schools nearly equally by the classroom teachers and special pianists for assembly purposes. While the special pianist is desirable in that it increases the importance of the assembly in the eyes of the pupils and probably yields the most efficient playing, the purpose is served if one of the teachers plays sufficiently well to meet the assembly's needs. While pupil-participation is desirable in all phases of assembly work, the playing of the piano by the pupils to accompany the singing should be discouraged except in those rare cases in which the pupil is older and fully proficient or where there is no other alternative in the small school. To serve its purpose fully, the music must yield all its beauty, and not be marred by faulty accompaniment. There are other phases of musical activity (which will be discussed presently) in which the young pianist can find opportunity for self expression.

The general rule to apply is that the music shall be played by the person best equipped to play it, whether that person be teacher, pupil, or volunteer outsider.

As stated in Chapters I and II nearly all of the schools have music for worship services. The discussion of this aspect of musical activity is reserved for the evaluation of the worship

services carried on in the assembly.

It is an extremely unfavorable commentary upon the assemblies of the schools that in only twenty-nine per cent of them Jewish folk music is sung or heard. For the smaller schools the figure is even lower.⁸⁵ What a golden treasury is lying undiscovered by most of our schools! How revitalizing to the hymn-weary youngsters some rollicking, joyful East European and Palestinian folk-songs would sound! The writer has included in Section III of Appendix B a number of excellent books on Jewish folk-songs in English, Yiddish, and Hebrew in the hope that many schools, when the existence of such rich material is brought home to them, will avail themselves of this opportunity to enrich their assembly music.⁸⁶

The value of this folk-music is great. An entire program of singing, hearing and discussing such music can be made extremely interesting. Or the folk-songs can be incorporated into many different assemblies, since they cover a wide range of themes. Where Hebrew and Yiddish are completely foreign to the children the English songs and the simpler Hebrew melodies can be learned and used.

Hebrew folk-music can serve as a motivation for improved instruction and learning of Hebrew in the classroom. Recurrent

85) Vide supra, pp. 21 and 55.

86) The "Little Books of Jewish Songs" (See Section III of Appendix B) are excellent for introducing folk-music to the school, and they cost only a few cents each.

singing of the songs will develop in the pupils a modicum of "Sprachgefühl", increase their vocabularies, and perhaps lend pleasant associations to the study of the language. The values of such songs can only be hinted at here. But if one examines some of the materials and listens to how differently from the hymns these melodies are sung by the children, he will urge the institution into the assembly of Jewish folk-music on a much broader scale than is now prevalent.

Among other forms of group-instruction in music that are used in our religious schools are the playing of phonograph records, instrumental solos by pupils, songs by a student-choir or glee club, and the singing of traditional music by the temple's cantor. Regarding these various methods one writer says:

"Assemblies might be devoted to musical appreciation lessons through use of the victrola or through a recital of Jewish music by the music teacher of the school, or the cantor, or by some instrumental artist. In this way pupils can be brought into contact with examples of Jewish music with which they might otherwise have no contact whatsoever."⁸⁷

The lesson in appreciation, inasmuch as the formation of favorable attitudes is one of the aims of instruction, has a definite place in the musical programs of the assembly.

With regard to solos by pupils in the school, they must not be merely for purposes of entertainment. This is in

87) Nudelman, op. cit. p. 7.

accordance with our definition of instruction at the outset of our task of evaluation. When the solo can be of such nature that it imparts something of Jewish value it has a place in the assembly, and an occasional violin, piano or vocal solo in Jewish music should be encouraged. This should be true also of programs arranged by a student-choir or a glee club.

The use of phonograph records is recommended by several writers.⁸⁸ Innumerable are the Hebrew and Jewish records that would have value in the assembly. The records of the Jewish Home Institute are delightful for pupils in the primary grades.

Thus we see how varied are the activities that can be used to provide suitable group-instruction in Jewish music. These methods are educational, entertaining and in some cases capable of motivating classroom work. One rabbi enclosed with his questionnaire an outline of a year's assembly activity in his school; it contains six programs devoted exclusively to music.

3. Entertainment, Dramatics, etc.

a. Formal presentation of plays.

There is no method of instruction and entertainment more popular in the assemblies of our schools than the presentation of plays.⁸⁹ The word "formal" was included to distinguish these from dramatizations. Over ninety per cent of our schools present

88) Prehm, H. and Anderson M. Opening Exercises Planned and Conducted by Children (University Schools Leaflets, College of Education, University of Iowa, Number 16, No. 1928), p. 2.

89) Jordan, R. H. Extra-Classroom Activities in Elementary and Secondary Schools, (Crowell Co., New York, 1928) pp. 30ff.

plays as an assembly activity. When we take into consideration the fact that many of the small schools have no stage and some don't even have an adequate assembly room, we can appreciate how high a figure this is.

The play is a valuable instrument of assembly instruction, if used judiciously. Especially useful is it in connection with holidays and special occasions, when at times a slightly more formal character and impressive atmosphere may be desirable.

The opinion of one authority on school dramatics is of sufficient interest to warrant quotation of her views regarding their value:

".....First, the building of better standards of theatrical appreciation and understanding of the real meaning of the drama as an interpretation of life. This should impress both the school audience and the members of the cast. If both student body and actors may be brought to see the advantage ofplays, pointing a definite life lesson, over the doubtful thing frequently shown in vaudeville and cheap theatres, then a great social value has been attained.

"Where, as in most of our better schools now, the production of the play is made a cooperative enterprise involving the various school departments...in preparation of costumes, scenery, and other appurtenances, the result is an esprit de corps attainable in but few other ways, and a pooling of resources which permeates the entire school for good. The play may thus be made contributory to the building of a fine school spirit.

".....Add to this the easily recognized improvement in poise, self-possession, voice, and bearing, growing out of dramatic work and there is no doubt of there being real values for the actors which may well become permanent assets." 90

This evaluation of dramatics is generally applicable to the religious school. Of course, inasmuch as it is a phase of instruction, plays, too, must be presented that will appeal to the age-level of the participants and of the audience that views it. If a school is departmentalized into three assemblies, each will require its own plays.

This brings us to the next important item in connection with the presentation of dramatics, and that is the frequency with which they should be given. As hinted above, it depends largely upon the size and departmentalization of the school and its assemblies. Obviously, the careful preparations which the preparation of a play entails limit the number of times per year that it is feasible to present them. In the schools with only one assembly it is possible to present plays three or four times a year. But where there are several assemblies, so many presentations in each assembly would entail too severe a tax upon the limited physical facilities, upon those who coach the plays, and upon those who prepare costumes and scenery. It is, therefore, perhaps the best procedure in such cases to limit the number of formal plays annually to two for each assembly. Moreover, to ease the strain on the above-mentioned agencies it is advisable to have the different assemblies give their plays at different seasons or at least at intervals of several weeks. If the Primary assembly is having a play for Sukkoth and Thanksgiving, the Intermediates should have theirs for Chanukah. In the following year each assembly can present

plays on occasions for which other assemblies presented plays during the preceding year. Not only would this plan tend to eliminate the overemphasis which many of our schools are threatening to place on dramatics almost to the exclusion of other equally or more valuable forms of assembly activity, but it would present when viewing the school as a whole, a richer and more varied program of dramatics. While no larger a number, and probably even a smaller number, of plays would be presented, they would cover a much more inclusive range of occasions, and no greater an expenditure of energy and effort would be involved.

In the light of this rather elastic plan let us see how frequently our schools of various sizes do have plays in the assembly, according to the information from our survey. Three-fourths of the schools with enrollments of less than a hundred and about half of the larger schools present plays one to three times annually, which is in general accordance with the principles outlined above. But when we consider the schools in which dramatics are presented monthly or oftener the picture is not what it should be. The percentage of small schools that have such frequent presentations is lower than that of the larger schools, in which the plays should be given with less frequency if the assemblies are to be well-balanced.⁹¹

Another aspect of dramatic presentations is costuming. Less than ten per cent of the schools present their plays without

91) Vide supra, pp. 22 and 56 f.

costuming, and in the larger schools all of the plays are costumed. It is highly advisable that when plays be given, they be presented in the best possible manner, if they are to fulfill their purposes of instruction and entertainment. If plays are given only two or three times a year it is really a simple matter to costume them.

Very few plays suitable for religious school use are so elaborate that they require rented costumes; such plays should be avoided, except in the largest schools with ample budgets. But the item of expense is not the important factor. The renting of costumery eliminates concomitant factors that are of equal importance with the play itself. Costumery offers a fine opportunity for handwork in the school; the making of costumes, which need not be elaborate, gives many more children than only the actors the chance to participate. If the costumes required are too difficult in design for the children to make, the task can be taken over by mothers of the children and members of the Sisterhood. Thus can be created by means of assembly activity another very definite bond between the home and the school.

Another word regarding the planning of costumes is pertinent. Each student participating in the play should be required to discover by reading references which the teacher will supply, the types of clothes worn by the various classes of people of the period with which the play deals, and thereby assist in the

92) Levinger, E. E. Jewish Festivals, p.12. For illustrative plates of costumes, see pp. 554-570.

planning of his own costume. This should be one of the educational functions of dramatics.

In practically all of the schools the parents of the children are invited to witness the plays. While it is generally agreed that there should be one or two special entertainments during the school year at which the parents are present, there is some disagreement as to whether parents should be invited to the regular weekly assemblies in the event that a play is presented.

The writer is of the opinion that the assembly, no matter what the nature of the program, should remain a children's activity not only by but also for the children. Since instruction, and not entertainment, is its primary function, its purposes can best be accomplished without extraneous distractions. Our better regulated schools invite parents to visit the classroom sessions only on "open school" days. Why should this procedure not apply to the assembly, which is also an important instrument of instruction? The special entertainments and an occasional "open school" Sunday make a sufficient number of occasions for which to invite parents. One of the rabbis, commenting upon this item in the questionnaire, states that his pupils present their holiday plays for the benefit of the adults after a Friday evening service, and then on ^{the} following Sunday it is presented to the school. This modification of the procedure serves both purposes--entertainment and instruction.

On this point, however, authorities disagree. Nudelman maintains that parents should be urged to attend assemblies in

which their children participate, in order to build up a stronger interest in the school on the part of the home.⁹³ Jordan, on the other hand, agrees with the writer's point of view in stating that the parents' attendance should be limited to special school entertainments.⁹⁴

There are several alternatives as to who shall present the plays. They can be given by designated classes, by a dramatic club, by children selected by try-outs, or by outside groups. In Chapters I and II we learned that many schools employ several of these methods. The most popular method seems to be to select the cast by means of try-outs for parts, but in nearly two-thirds of the schools designated classes also present plays; and in nearly a fifth of them, plays are presented by dramatic clubs.

As would be expected, the smaller schools employ the tryout method to the greatest extent because practically none of them have dramatic clubs, and the class-unit is too small to allow much choice in casting a play.⁹⁵

All of these methods have certain features to recommend their use, and no one of them should be used to the exclusion of the others. In the larger schools, the dramatic club will probably serve the purpose best. It is organized specifically for this purpose and should be given the opportunity to express itself;

93) Nudelman, E. op. cit. p. 9.

94) Jordan, R. H. op. cit. pp. 31f.

95) For other figures on methods used, vide *supra*, pp. 23 and 57f.

Furthermore, this method eliminates the inevitable avalanche of would-be Thespians that always descend upon the coach when general tryouts for the whole department or school are held.⁹⁶ In the case of holiday plays this is especially true.

If the play to be given concerns a phase of Jewish life, literature or history with which some particular class is dealing, the greatest values will be derived from it if it is presented by that class. In the larger schools which do not have dramatic clubs, this procedure is also advisable.

Categorically speaking, the try-out method should be limited to the small school, where the other two methods are not practical. It may, however, be used in the middle-sized school if the tryouts are conducted on a departmental basis and the departmental unit is not so large that there will be too many children from whom to select.

Outside talent should be, and is, used in very few instances. Only when some outside group has something of great interest that is concerned with Jewish values, and that something cannot be transmitted effectively by those connected with the school--only under such circumstances should outsiders present plays before the assembly. Should a Jewish actor of high talent be in town and he can be prevailed upon to present something of dramatic value to the children, he should be engaged to do so at the assembly. But to bring in outsiders to perform plays merely to

96) Jordan, op. cit. p. 41. Levinger, Jewish Festivals, p. 8.

ve the children more polished dramatic presentations is to defeat every worth-while purpose which the plays in the assembly might have.

From our survey we discovered that the plays are coached mainly by classroom teachers, a dramatics teacher, and the rabbi or principal. One third of the larger schools report⁹⁷ that they have special teachers of dramatics.

Again, the circumstances must determine who shall coach the plays. In each school that has its staff a special teacher for dramatics or an assembly instructor there is no problem. But the majority of our schools cannot afford this luxury. Where the plays are produced by the dramatic club, the teacher who serves as the club's adviser is in all likelihood the one best fitted to do the coaching. If it is the practice of a school to have the play presented by a designated class, the teacher of that class, with the aid of any other teacher who is especially efficient at this activity, can prepare the play. If the try-out system is used, the person who is best fitted for the work should make the selections and do the coaching. The rabbi or principal should not consider coaching to be either his duty or his prerogative unless he happens to be the one best fitted for this work. Fitness must in all cases be the determining factor. Although it is generally inadvisable to have the coaching done by volunteer outsiders, if there is in the community a person

97) Other figures on pp. 23 and 58f.

has outstanding ability in coaching and is willing to do the faithfully, such ability should be put to use. Under no circumstances should a professional dramatic coach be called in for this work; the assembly is not to be turned into a training ground for professional actors, and the professional attitudes which such a coach would stress must be avoided. It is far better to have a less polished play coached by someone who is part of the school than a production that is professional in perfection because it was professional in its preparation.⁹⁸ In any fair-sized school there can be found a teacher, principal, or rabbi who is able to handle the coaching activity in an intelligent fashion. In the smaller schools the services of a volunteer can be used, subject to the qualifications stated above.

b. Telling of stories.

Although nearly three-fourths of our schools have story-telling listed as one of their assembly activities, the telling of stories is a sadly neglected art. Usually a story is told when nothing else can be thought of to fill in the assembly time. Consequently, they are poorly prepared, shabbily told, and rarely enjoyed. Paradoxically enough, if story-telling were fully appreciated as a method of group instruction and entertainment, fewer of them would be told. Teachers must learn the true

98) These and other objections to professional coaching are voiced in Jordan, op. cit. pp. 44f.

as of effective story-telling and master the art of making story literally breathe with life. Unless the story carries child into new realms of imagination and thought, it has been short of its potential powers as a vehicle of instruction. ⁹⁹

It is not only the method of story-telling that we must criticize, but also the type of stories told. The writer has often heard stories told in the assembly that have no connection whatsoever with things Jewish. Such stories are valueless from the viewpoint of Jewish education, and unless they are linked up with some Jewish value that the teller is trying to convey, they have no place in the assembly.¹⁰⁰ The purpose of the story must be essentially the same as that of other assembly activities, namely, instruction.

Fifty per cent of our schools employ story-telling in their assemblies weekly or bi-weekly. This is one of the activities that has been badly overemphasized in the assemblies of our schools. Perhaps the frequency with which this activity occurs is due to the fact that it requires less expenditure of effort than other forms of assembly work. The writer sees no reason whatever why the story should play so much greater a role in our assemblies than many other modes of procedure, especially since so very few people know how to tell a story in a way that makes

99) The writer recommends that all teachers read Bryant, S. C., How To Tell Stories to Children (Houghton, Mifflin, 1915)

100) The question of Jewish value in stories must not be confused with moralizing, which is at all times to be avoided in the telling of stories.

it makes it meaningful and fruitful to the child.

Stories should be told whenever they best serve the purpose that any particular program seeks to achieve,--no more, no less. Consequently, they must be directly related to the theme of the assembly. It would, perhaps, be wise to suspend for a period of time the telling of stories in the assembly, until at least a few teachers learn how to tell them effectively and become acquainted with the best available Jewish stories for children.¹⁰¹ In the smaller schools, at least, the children will be vastly relieved by the let-up in this most passive form of assembly activity.

A few lines will suffice as to who should tell the stories in the assembly. They should be told only by those who can tell them effectively, those who have developed the ability to elicit from the children pleasurable emotional reactions to the story. Because story telling is an art, it must not be told by the child unless he has a distinct aptitude for it. This is probably the only assembly activity regarding which the writer recommends a minimum of pupil-participation.

c. Simple dramatization of stories from class-work.

So much has been said above regarding dramatizations that

101) For story materials, see Section II of Appendix B

it requires little argument here to justify the wide use of dramatization in the assembly. There is no other method so effective in providing a definite linking up of the assembly activity with the work of the classroom. It was with regret that the writer discovered that less than two-thirds of our schools employ the dramatization procedure. In the smaller schools only 52.6% have dramatizations; it is especially in these small schools, where lack of facilities makes so many other activities impossible, that the dramatization should play a role of great importance.

Cubberley summarizes the value of dramatization in the assembly in these words:

"Dramatization of historical events,..... myths....legends, and simple stories furnish excellent material....In such work each child has a part to perform, and in the effort to carry it through in such a way as will be acceptable to the audience and fit in with the work of his classmates certain desirable results are certain to be achieved. The ability to cooperate is stimulated in a way that mere classroom instruction will not do, and self-confidence and the acceptance of responsibility naturally result."¹⁰²

d. Moving pictures.

Thirty per cent of the schools, a rather high figure, show moving pictures in their assemblies. As would be expected, it was discovered that only a very small number of the schools

¹⁰²) Cubberley, op. cit. pp. 328 f. For procedure and planning, see Levinger, Entertaining Programs, pp. 80f.

with less than a hundred children show moving pictures; it is an expensive activity which most of these schools cannot afford.

This is an assembly activity that can be of much educational value when properly used;¹⁰³ but it can also have an extremely deleterious influence upon the pupils' attitudes toward the assembly. Shall we show movies to the children to entertain them? Even if this were a worthy purpose we would fail to achieve it, for we cannot successfully compete with the talking pictures of the motion picture house. The writer often has wondered if the entertainment value has not been overrated. The child sees movies once a week or more often in the theater. If we can add nothing to what the theater gives, let us discontinue the showing of movies. Indeed, one rabbi commented that he had given up showing motion pictures since the advent of the talking pictures.

But moving pictures do have a valid place in our assemblies if we constantly bear in mind that their primary purpose must be instruction; they should be entertaining movies, and not movies for entertainment.

With this brief introduction to the problem in mind, let us see what kind of movies are being shown in our assemblies, and which of these, from the point of view of Jewish educational values, justly belong therein.¹⁰⁴

103) Cubberley, op. cit. pp. 327 f.

104) Vide supra, pp. 25 and 63.

Biblical pictures are easily the most popular, with nearly three-fourths of the schools employing the use of movies showing this type. The Bible movie can serve a very worthwhile purpose in the younger assemblies. The strong visual stimulus which the movie presents will impress the story upon his memory. These films, which can be linked up with the child's Bible instruction in the classroom, will help to develop pleasurable reactions to the whole subject of Bible. Let it be said here, however (and this is true of all types of movies shown in the assembly), the pictures will serve a better purpose if they are not made the only feature of the program. When they constitute merely one part of a related program their instructional aspect and function is emphasized. The writer urges that movies be shown only when pertinent to the subject of a program. Of course, the program may be built around the film as well as vice versa; the important fact is that the picture be only one of several features of the program, even though it be the most important one. Since it is to be part of a program, and assembly time is limited, it is usually inadvisable to show more than two reels.

Comedies and animated cartoons are shown in at least half of the schools that have motion pictures. Such features are of no value to any phase of Jewish education and should be entirely confined to their proper sphere--the motion picture theater. The same is true of full-length feature pictures, which are shown in

assemblies of six of our larger schools. ¹⁰⁵

Travelogues, if pertinent to the theme of the assembly, are a most useful visual aid. Pictures of Palestine, of Egypt, and of other Oriental countries can be used to great advantage to illustrate a lesson. Eight schools exhibit them in the assembly. Occasionally a newsreel will contain some event of Jewish interest that would supplement a Current Events program; such a picture will make the event a living reality for the child, and increase his appreciation of occurrences in Jewish life.

A few schools show pictures dealing with sociological concepts and ideals, such as anti-war and industrial films. These, too, have a rightful place in the assembly if the program links them up with Jewish values.

It is not difficult to show pictures of the right type in the assembly. If a school can afford to go to the considerable expense of renting moving picture films, that school should be certain that the educational returns justify the expenditure. The Associated Talmud Torahs of Philadelphia have prepared a bulletin on motion pictures suitable for religious school use and how they can be procured; this literature can serve as a guide to the proper type of pictures to show in the school. ¹⁰⁶

105) In the High School assembly it is permissible on rare occasions to show a feature-picture which has some distinctly Jewish theme, such as "Disraeli" or "The House of Rothschild". But such pictures are rare, and too expensive for more than very infrequent showings.

106) See Appendix B, Section II.

e. Stereopticon or lantern slides.

Only slightly more than one-third of the schools show slides in the assembly, and the fraction is even lower for the schools with enrollments of 100 or less,¹⁰⁷ due to the problem of expensive equipment beyond the means of most small schools.

The use of slides should be governed by the same principles as those that apply to the showing of motion pictures. When a slide lecture can supplement some curricular subject upon which the assembly is based, it has a place in the program. Slides on Palestine, of the Oppenheim pictures of Jewish home-life, etc. can add considerably to the child's enjoyment of the assembly and make more vivid his comprehension of the subject.¹⁰⁸ One of the larger schools reports their use in these words: "In the Junior Assembly, we have had considerable success in the presentation of Jewish biblical history through the medium of slides. These slides were taken out of our Library archives and arranged in a series of graphic stories so that the continuity and drama of our history might be vividly portrayed. Young people are visual minded and they enjoy the slides because of their suggestiveness and imaginative appeal. Of course, the Director explains the significance of the pictures as they are thrown on the screen."

107) Vide supra, pp. 25 and 63.

.. Worship services in the assembly.

It is the writer's contention that children's worship services fail to serve a valid function or purpose in the assembly and therefore should not be a feature of assembly activity. It is with this point of view uppermost in mind that the various items in the questionnaire which deal with worship will be discussed and evaluated. This point, if it is to be found valid, must be not merely the writer's opinion, but it must be proved by interpreting the actual practice in the worship services conducted in our religious school assemblies.

Nearly eighty-five per cent of the schools in our survey conduct worship services in their assemblies. One-third of the schools hold these worship services in the Temple proper. This in itself speaks against worship in the assembly. The rigid formal atmosphere of the surroundings, while in all likelihood conducive to worship by adults, can hardly have the same effect on children. The element of spontaneity, of whole-hearted participation is undoubtedly impaired by the absence of facilities fitted to the needs of the child. Hard as it is to create in the child that elusive thing called "a worshipful attitude under the most ideal of physical conditions, it is impossible to accomplish this end in the Temple auditorium, where facilities are too inelastic and impossible to adjust for the use of the children, especially in executing other phases of assembly activity. We do not ask adult worshippers to sit in Kindergarten chairs and plays in the sand-box; why

force the children to sit in Temple pews facing a pulpit?

b. Do you employ music in them?

A glimpse at the music which the children sing week after week is enough to warrant the elimination of that disturbing factor to the unity of the assembly--the so called worship service. Considerably over half of the schools use the music of the Union Hymnal--not only the hymns, but also the responses.¹⁰⁹ A close study of these hymns makes one pause and seriously doubt whether the compilers of the volume could find it in their hearts to condone the use of at least ninety-five per cent of the hymns in the worship service for children! The writer has often heard children of the Primary Department's assembly sing these hymns, of which the following is a typical sample:

"How lovely are thy dwellings fair, O Lord of Hosts,
 how dear, how dear
 The pleasant tabernacles are, where Thou dost dwell,
 so near, so near.
 My soul doth long, yea, even faint, Thy courts,
 O Lord, O Lord, to see;
 My heart and flesh are crying out, O living God,
 for Thee."

Such hymns are worse than meaningless to the child; they lead

109) Vide supra, pp. 26f, and Appendix A, Table 50.

to nothing but misleading conceptions in his mind. He pictures a deity dwelling in tabernacles and courts--queerly mixed associations of a harvest festival and the time Father had to go to court for parking too long in a restricted zone. Does this sound absurd? How often we are prone to forget that the child's associations with words are very limited and that his imagery is very concrete.

The writer also doubts seriously the value of singing the Hebrew responses. To the argument that they are valuable because they prepare the children for participation in adult worship services later on, we may answer that years of incorrect reading and careless repetition of meaningless responses in the assembly cannot serve as preparation for anything, but merely to serve to perpetuate the bad habits of inattentive, unintelligent lip-service. If the children are to learn the Hebrew responses, the place for such learning is in the classroom and assembly lessons in music. Although the writer's experiences as teacher and principle have extended over nearly a decade, he has yet to hear an assembly sing hymns or psalms in a worship service with one tenth of the enthusiasm that is put into "Foolish Lot" or "Hovoh Nogiloh". Unless and until suitable music for and singable by children is placed into the worship service, the music is worse than valueless.

In answer to the next item, we discovered that approximately four-fifths of the schools that have worship services in the

assembly make them a regular feature, and the others hold them more or less irregularly.¹¹⁰ As stated in Chapter II, it is among the larger schools, in which educational practices are better, that fewer assemblies include worship as a regular feature. If the purpose of these worship services is to prepare children for future participation in adult services, why not have them every week, just as they are held for adults? This apparent inconsistency on the part of those who do not hold services regularly in the assembly seems to indicate that there is some doubt among religious school directors as to the efficacy of the assembly worship service as a mode of preparation for something to come later. Indeed, John Dewey has repeated time and again that education must not be preparation for future life activities, but must mirror the life of the child and be limited in its mode of presentation to experiences within the range of childhood. If, on the other hand, the purpose of these services in the assembly is to instruct by means of interesting and entertaining methods, we have already given sufficient indications that the children's services as constituted at present are neither interesting or entertaining.

d. Union Hymnal Children's Services.

What we have said above was in anticipation of this question. Three-fourths of the schools that hold worship services in the assembly use the services in the Union Hymnal. As hinted above,

110) Vide supra, pp. 27 and 65f.

a study of these services impresses one with the futility of trying to teach children to worship in the assembly, or anywhere else, if this is the sort of material from which they must learn. Each service is nothing more than an emasculated adult service. For years we have been laboring under the delusion that we are dealing with little men and women; it is time to realize that we are trying to educate children. Seen from this point of view we can perceive that these services lack even a single point of contact with the life of the child, and fail to create a worship-situation. We do not doubt that, in the broader meaning of the term, children do experience the impulse to worship; but it is in every respect the impulse of a child, and only as such ¹¹¹ impulse can it be satisfied. The solemn, moralizing tone in which these services are cast is not only contrary to the spirit of childhood, but is also in violation of the spirit which should ¹¹² characterize the activities of the assembly.

The writer hoped that there would be a different picture in the assemblies of those schools whose services were not those of the Union Hymnal. But this did not prove to be the case. Over a third of these use the Union Prayer Book--a procedure that requires no comment! Many others use the services of the Moses

111) Dorothy Zeligs, in her article The Sunday School Assembly ("The Jewish Teacher", Vol. I, No. 4) p. 18, points out the dangerous theological misconceptions in the mind of the child that these services cause.

112) The writer urges that the reader glance at the children's services in the Union Hymnal, that he might see for himself how just these criticisms are.

Hymnal, and these suffer from the same defect as those of the Union Hymnal: they are for "little men and women". A few schools use their own services; some of these were sent to the writer, and although one or two are characterized by a simplification in terminology, they are still unsuitable for children because they are patterned after the form of the adult service and have no points of contact with the life and experiences of the child.

Only about one-fifth of the schools vary the worship services for children of different age-groups.¹¹³ There can be no more potent condemnation of children's worship services than this fact. There is grave doubt in the writer's mind whether even the older children can understand or enjoy the services that are being used; how much the greater that doubt is with regard to youngsters eight and ten years of age! We do not require children in the Intermediate department to read Graetz in their history lessons; why inflict a type of worship on these youngsters that is equally incomprehensible? In the small school especially, where the enrollment is too small for departmental assemblies, a meaningful worship service is more than impractical; it is impossible.

The answer to the question: "Do you use the same service every week?" seems very favorable, at first glance. Nearly seventy per cent of the schools state that they vary their assembly services from week to week. But a closer examination

113) Vide supra, p. 28.

reveals that the only variation that most of them employ is to rotate the various services in the Union Hymnal or to use different portions of the Union Prayer Book. Some merely change the music and responsive readings. Only one school uses real variation--the arrangement of services that harmonize with the theme of the assembly program. All other variations used by the schools are at best superficial, and the net result is that there are several services to bore and mislead the child, instead of one.^{114.}

e. If a service is not part of the assembly, do you have a children's service independent of the school session?

This is really the most important question in this whole section on worship, because it points a way out of the dilemma of children's worship services. By removing worship from the assembly and so reinterpreting and changing it as to make it beautiful, meaningful, and educative to the child, we can steer a safe, sane course between the Scylla of the traditional worship service in the assembly and the Charybdis of no worship at all for children below the age of adolescence.¹¹⁵

Only eleven of the twenty-four schools that have no worship services in the assembly have children's services independent

114) Vide supra, p. 28.

115) See Kurzband, T. Education for Worship in the Jewish School ("The Jewish Teacher," Vol. I, No. 4, pp. 28f.) The author points out that certain assemblies about worship are desirable. But these would really be in the nature of a history lesson. Mrs. Levinger (Entertaining Programs, pp. 65ff.) presents an interesting program of this type on "The Prayers of Israel".

of the school session. In the other thirteen schools the children participate in no regular worship services whatsoever.

It is here that our Temples lose one of their great opportunities to educate their young. Although the purpose of children's worship services must not be to prepare children for participation in Temple worship, if the religious impulses of the child are satisfied by worship services that find many points of contact with his needs and experiences, that child will be a Temple-goer as an adult, because he will have participated in worship that was designed to meet his youthful requirements.

We have said enough above to indicate that the assembly is hardly the place for this worship activity, because it fosters values of a different nature and has as its chief end instruction in a sense too limited to include worship. To put it in another way, the assembly time is too limited to include both regular worship services and any of the other activities which this chapter discusses. When, then, shall children's worship services be held? Since most of our schools meet on Sunday morning, no better time can be found for children's worship services than Saturday morning. The Saturday morning services conducted in our congregations serve little purpose; the men are at their businesses and most of the younger women are busy elsewhere. The result is that the service is attended by a handful of old women and a few old men. How much more fruitful this hour would be, if spent with the children in worship services designed to meet their requirements and mental statures! These can be departmentalized

according to the number of departments in the school. For example, a large school with four departments could hold two worship services each Saturday, each department participating in a bi-weekly service.

It is not among the purposes of this thesis to present a philosophy and program of worship for children. Suffice it to say that the traditional service must not be used. New services must be created, using any and all devices that will be conducive to the ends to be achieved. Dramatization, pageantry, music, ceremonials,--all these can be used in the execution of the theme of the service--and each of the services should have a definite theme. The education classes of the Hebrew Union College have prepared a series of such worship services for children. These will soon be published in mimeographed form, and with these as models, other children's services can be created--services that will effectively evoke and satisfy intelligently and intelligibly the religious impulses of children.

f. Is a sermonette a feature of the assembly?

Nearly two-thirds of the schools have sermonettes in their assemblies. It is in the assemblies of the larger schools that the sermonette is used to the highest degree.¹¹⁶

Whether the sermonette is an effective educational method depends largely on what we understand by the term. If it is only a shortened sermon in which the attempt is made to inculcate

116) Vide supra, pp. 29 and 68.

morals in the children, the sermonette is a useless instrument and should be eliminated from the assembly. Even if we assume that children could grasp abstract moral principles dissociated from any concrete incident or experience, it is a long step from knowledge of right and wrong to right action. Therefore the sermonette is a futile vehicle for the teaching of ethics or morals. In his book Moral Principles in Education, John Dewey says, "There is nothing in the nature of ideas about morality, of information about honesty or purity or kindness which automatically transmutes such ideas into good character or good conduct."

If, however, we think of the sermonette as a talk to the assembly by rabbi, teacher, or pupil, dealing with a subject of common interest, the sermonette does have a place in the assembly. The talk, however, must have direct bearing upon the theme of the program, and, like other features, it must grow out of the classroom experiences and studies.

Upon rare occasions the rabbi or principal may use such a talk to bring about a closer and warmer contact between himself and his school. Children grow and learn by the effect that personalities exercise upon them. If the rabbi or principal has something worth-while and interesting to say, something that will be of value in the Jewish development and integration of the child, and if his personality is such that he exerts a distinctly beneficial influence upon the children, an occasional informal talk before the assembly does serve a valid purpose.¹¹⁷

117) Terry, P. W. op. cit. pp.152f., and Jordan, R. H. op. cit. pp.57f.

With this concept of the sermonette in mind, we cannot approve of the frequency with which most of the schools have sermonettes in the assembly. (In fact, being certain that in nearly all cases the sermonettes are of the undesirable, moralizing type, we cannot approve at all of the current practice of sermonettes in the assembly!) Nearly half of the schools employing the sermonette have them told weekly and many more have them two or three times a month. Over half of the larger schools have sermonettes weekly in the assemblies.¹¹⁸ As stated above, the sermonette must not partake of the nature of the sermon, and should be given in the assembly as the need arises, which will be very seldom.

The schools answer that sermonettes are given by rabbi or principal, and, to a much lesser degree, by teachers and pupils.¹¹⁹ In this phase of assembly activity, as well as in the others, there must be a greater emphasis upon pupil-participation, in the older assemblies, it is wise for the rabbi or principal to remain in the background and encourage the pupils to address the assembly. Of course, this will be quite impossible if the old-style sermonette persists. But it has no valid justification for persisting and therefore it should be eliminated.

118) Vide supra, pp. 29 and 68f.

119) Vide supra, pp. 29f. and 69.

g. Are "birthday blessings" by rabbi or superintendent a feature of your assembly?

Forty-three per cent of the schools include this in their assembly activity. We have seen that it is much more prevalent in the larger schools than in those with enrollments of less than a hundred.¹²⁰ Although Levinger approves of this activity,¹²¹ the writer feels that it is out of place in the assembly, especially in the case of the large school. If the blessing is given to each child individually--in a large assembly there may be a dozen or more each week--it consumes too much valuable time. If one blessing is given for all the children who have had birthdays during the week, it becomes too impersonal to be meaningful to the child. This is one activity that should be confined to the more intimate atmosphere of the classroom.

5. Exhibition of classroom handwork or projects.

Nearly two-thirds of all the schools fail to include this important activity in their assemblies; how greatly they would profit in interest manifested by the children if this type of activity were to replace the worship service!

So much has already been said, in connection with subjects discussed above, about the value of showing to the assembly the handwork and projects executed in the classrooms, that little need be added here to demonstrate how potent an education

¹²⁰) Vide supra, pp. 30 and 70

¹²¹) Levinger, E. E. Entertaining Programs, p. 10

factor this can be.¹²² Such exhibitions and demonstrations are factors of primary importance in the motivation of classroom work. The assembly must serve as the school's clearing-house not only for ideas but also for concrete materials created. When the fifth grade views the Bedouin village built by the children of grade four, they will enthusiastically work on a project growing out of their class-work, in order to prove that they, too, can cast into concrete attractive forms what they have been studying. The school that neglects the use of this assembly activity loses a valuable opportunity to heighten interest in the assembly and to improve the quality of classroom work.

6. Outsiders to address the assembly.

Slightly more than half of the schools occasionally have people not connected with the school address the assembly (although for the larger schools this figure is considerably higher).¹²³ Slightly over one-fifth of these schools have such speakers at periodic intervals. Only ten per cent of them plan a regular schedule of outside speakers.

The practice of allowing outsiders to speak to the assembly is a good one if properly carried out. What has been said before applies here also--the speaker and his subject should harmonize with the theme of the assembly. If the theme of the program deals with ceremonials, a speaker should be invited to

122) Wises and Clarke, op. cit. p.7 refer to the use of classroom projects and materials in class programs.

123) Vide supra, pp. 30f. and 70.

describe a local social agency. And of course it goes without saying that the speaker and his subject must always be of interest to the children and commensurate with their age and understanding.¹²⁴ The main criterion is that the speaker have a worthwhile message for the children; outside speakers, too, must maintain the instructional character of the assembly.¹²⁵

There is no necessity for such speakers to be invited at regular intervals; too close adherence to a time-schedule may result in many uninteresting speakers. There should, however, be some elastic schedule of outside speakers. We shall discover later that the best assembly activity is that which is planned, at least in outline, at the beginning of the school year. This being the case, some more or less definite provision must be made for outside speakers. Wherever possible, such arrangements should be made in connection with specific assemblies. If a certain program in December is to be devoted to philanthropy and a speaker is desired, provision should be made for this at the start of the school year.

This rule, however, like all good rules, has its exception. If an outstanding personality comes to town, a person who has something of definite value to impart to the children, and that person is available only at the moment, it is excusable and even profitable under such circumstances to violate previous arrangements and homogeneity of theme. But such instances will be rare.

124) Wiese and Clarke, op. cit. pp. 3f., give examples of "outside talent assemblies." Also see Cubberley, op. cit. p. 327, for various outsiders of interest to the assembly.

125) Jordan, R. H. op. cit. pp. 63ff.

We must not, however, indiscriminately allow any and all visitors, be they rabbis or not, to intrude and interfere with the planned assembly merely "to say hello to the dear kiddies".

Many and varied are the occasions which the schools report, on which outsiders address the assemblies. It is not necessary to discuss all of them here. ¹²⁶ It is sufficient to say that the general rules stated above plus common sense, will serve for all of these cases.

One of the most valuable ends to be achieved by this type of assembly activity is that of developing contacts with the interests of the Jewish community. Assemblies devoted to social service, philanthropy and important fund-raising campaigns are fertile fields for interesting outside speakers. On this point one writer has this to say:

" It is possible in the assembly to utilize occasions of special Jewish drives in the community or of Jewish current events of outstanding interest to bring home to the children their connection with the larger Jewish world with which they have very little direct contact. Occasionally speakers may even be brought in from the outside to address the children and describe to them the work of the Jewish organizations that they represent provided, of course, that they have a real child message to convey....." ¹²⁷

B. Administrative Announcements.

Over three-fourths of the schools devote a portion of their assembly time to routine announcements. Announcements are, for

¹²⁶) Vide supra, p. 31, and Appendix A, Table 67.

¹²⁷) Nudelman, E. op. cit. p. 6

the most part, necessary evils, and should be used in the assembly as little as possible. The classroom bulletin board should be used for this purpose wherever feasible. Those announcements that are made in the assembly should be made with as much dispatch as possible.¹²⁸

A good method to employ in order to prevent a dead routine in the matter of announcements is to allow the pupils to give them. They are part of the programs (although intrinsically an uninteresting part), and as such they present an opportunity to widen the range of pupil participation.¹²⁹ The child who is not participating in one of the more important features of the program can find a medium of self-expression by making announcements.

Such matters as attendance reports, charity reports and allocations, statements regarding school rules, etc. can do much to foster school spirit, especially if these are announced by the children.

C. Student Organization

1. Do you use your assembly for student organization meetings?

In less than one-fourth of the schools are some assemblies turned over to student organization meetings. This indicates either that our religious ^{schools} have very few student organizations or that these organizations are not playing as large a part as

128) Cubberley, op. cit. p. 322.

129) Jordan, op. cit. pp. 33 and 65.

they should in the conduct of the school's government and activity.

Before we attempt to evaluate what little assembly activity there is on the part of student organizations, let us first determine why these organizations (Student council, dramatics club, young Judea, etc.) are valuable as organisms through which to conduct some of the work in the older assemblies.

We have been drawing our conclusions on the assumption that most of the assembly activity will be done on the basis of class-groups. The reason for this is that in building up an instructive and entertaining program it is easier to work with established, homogeneous groups than with individuals. The same argument may be advanced in favor of group-participation by clubs and student organizations, which are characterized by some homogeneity of aim and purpose.¹³⁰ In such assemblies a presiding officer is in charge, and under his leadership the program is presented. From such procedure the pupils learn valuable lessons in cooperation, responsibility, and self-confidence. From such meetings may arise many questions of social ideals and conduct and of scholastic and disciplinary standards that can be dealt with effectively by the student organization in charge. The assembly meetings motivate not only effort in preparing suitable programs, but also certain school standards of activity and conduct.¹³¹

130) Cubberley, op. cit. p. 325.

131) Wilson, H.B. and Wilson G. M. The Motivation of School Work Houghton, Mifflin, 1921) p. 229.

The assembly serves as the best possible focal point for student government as well as student activity. Some forms of such student government will be discussed below. On this subject one authority writes:

"The assembly is closely related, often an organic part of student government. It is the forum of the officers of the student body and, when it is turned into a "town meeting", it becomes a powerful means of molding public opinion. The achievement of a spirit of social solidarity in the school is one of the chief objectives of student government. No activity contributes more to this end than the assembly." 132

Among those few schools wherein some of the assemblies are turned over to student organizations, the Student Council ranks first numerically. This organization can serve a useful purpose in the assembly. Since it represents the children, it should have charge of those assemblies or parts of assemblies that are devoted to administrative matters in which the children are concerned. Such items as the allocation of the school's charity fund, the problem of tardiness, the care of the building, and the observance of school regulations might well be handled in the assembly by the Student Council. A modification of this procedure is the "City of Justice" idea. A student tribunal elected by the children tries, in the older assembly, cases of student discipline and discussed school problems. Not only does this type of activity develop beneficent social attitudes, but it teaches the children how

to handle the problem of self-government. Furthermore, such an assembly activity is interesting as well as instructive.

The dramatics club (only twelve per cent of the schools have them) is another institution that the assembly should take advantage of. The formal presentation of plays in the assembly is a great task for the individual class, and the try-out method has its disadvantages, as brought out above in the discussion of dramatics. Therefore, if the school has a dramatics club, it is wisest to let this group take charge of dramatic presentations in the assemblies.

There are many other worthwhile student organizations in the schools that should be allowed to take an active part in the assembly. Such groups as the Boy Scouts, the Girl Scouts, and Young Judea can present activities which, if carefully supervised and planned, can have a high degree of instructional value.

No rule can be stated regarding the frequency with which such groups should have charge of assemblies. It depends entirely on the number of such organizations that the school has, the general plan of assembly programs for the year, the functioning ability of the organizations, the existence of some real need for participation by any such group, and many other factors. It is in commensuration with all these factors that we say that such group-participation in assembly activity should occur whenever there is a need for it and when the purpose of any particular assembly can be achieved most satisfactorily by means of this method.

D. Miscellaneous Activities.

1. Specify any assembly activity not stated above.

It is obviously impossible to enter into discussion regarding each of the 28 miscellaneous activities that the schools include in their assembly programs. Some of them have already been pointed out in other sections of the chapter. Therefore some of these will merely be mentioned, and the more important ones will be discussed briefly.

Among the more important of these are: the Purim carnival; debates and declamation contests, marionette plays; school orchestra; and musical solos by children.

The Purim carnival is indeed a welcome change from the usual Purim program, and is enjoyed by children of all ages. The writer has held them in his school for several years, and they have invariably met with success. Many of the Purim materials listed in Section III of the Bibliography contain materials and directions for conducting a successful Purim carnival. However, it requires an unusually great deal of time in preparation, if it is to be successful.

Debates have a useful place in the High School assembly. They offer the older child a splendid means of self-expression, and they can provoke thought, on the part of all who hear them, on important Jewish problems. Because of the great amount of preparation entailed, however, they should not be held often. In the small school that has no departmental assemblies it is

inadvisable to have debates, for they can hold no interest for the younger children.

Marionette plays are an everlasting delight to children; and this can be a most fruitful means of teaching Bible and history in the assembly. If the school has a class in arts and crafts, this class can make the building of marionettes a semester's project, and then present a play based on Bible or Jewish history. This is a true assembly project; the writer has seen such marionette work that has involved purposing, planning, preparing, executing, and judging.

In conclusion, the writer wishes to demonstrate a well-rounded program of assembly-activity by quoting, in part, a report from the director of religious education in a large school to his school committee. He writes:

"A reasonably varied program has been presented to the students at the assemblies. Ordinarily, the Junior and High School Departments meet separately, but frequently, they are brought together to witness a play or performance of general interest.

"Miriam Soloveff and Isaac Stern played before general assemblies during the Spring and Fall terms. A complete and receptive silence marked each performance. One of the child prodigies told me after the recital that it was "great fun" to play for fellow students.

"Mr. Ralph Chesse's marionettes gave a delightful performance of "Saul and David" a play in seven scenes especially written for the use of religious schools. Brief assembly plays are given on the average of once each month.

".....Home-made plays, however lacking in dramatic form, usually exhibit some native vitality. In the Religious School plays, an attempt has been made to treat modern subject matter (as the contemporary German scene) or to present historical and Biblical material with a modern application. For example, the next play, "Abraham and the Idols", depicts in its first part

the traditional story of the idol-breaking incident; in the second part, an American business man shares in the destruction of the false material gods of the past decade." 133.

III. FACILITIES FOR ASSEMBLIES

A. Do you have an auditorium?

We have discovered that nearly thirty per cent of the schools in our survey lack the primary facility--an assembly room, and in the smaller schools the figure is considerably higher.¹³⁴

The school that must conduct assembly activities without a room suitable for this purpose is under a severe handicap; it is most unfortunate, for the assembly instruction must suffer to some degree thereby. The importance of the assembly room is expressed by this statement by one authority:

"A prominent high school principal once remarked that the morale of his school, he thought, had fallen off 50 per cent since his school auditorium had been closed for a year during some necessary building operations.....¹³⁵

In schools that lack this facility, the best available substitute must be employed. As a general rule, let it be said that it is better to use a large classroom than the Temple proper. The latter is too stiff and formal to allow for whole-hearted participation by the younger children; the

133) For other comments and ideas on these and other activities, see Wiese and Clarke, op. cit. p. 1; Jordan, op. cit. p. 34; Cubberley, op. cit. pp. 324f.; Terry, op. cit., p. 154.

134) Vide supra, pp. 33 and 72.

135) Jordan, R.H., op. cit. p. 57.

former has the atmosphere of instruction which can easily be transferred to the assembly, and it places the child in surroundings more natural and familiar to him than the Temple auditorium.¹³⁶

Although we are fully cognizant of all the severe handicaps that such a makeshift entails, let it be emphatically stated that the principal or teacher is not justified in using this as an excuse to shirk the duty of planning and executing a program of assemblies rich in activity and meaning. With the exception of such items as motion pictures, slides, and dramatics, the assembly activities discussed above can be conducted in the large classroom on a makeshift platform.

1. If not, where are your assemblies held?

Over two-thirds of the schools without auditoriums conduct their assemblies in the Temple proper. Enough has been said above to demonstrate the inadvisability of this method, especially with younger children. The other schools use either classrooms, as recommended above, or the vestry room. Cubberley suggests that a large lower hallway or a large basement room may be used for assembly purposes.¹³⁷ These may be used if healthful conditions prevail and the pupils are not exposed to draughts or dampness.

136) Wiese and Clarke, op. cit. p. 2, also advise the use of classrooms in schools that have no auditorium.

137) Cubberley, op. cit. p. 320

B. How many assembly rooms to you have available?

Over half of the schools have only one room in which to conduct assemblies. Over a third have two assembly rooms, and less than ten per cent have more than two. Naturally, it is the larger schools that have more assembly rooms available,¹³⁸ and therefore we shall find a higher degree of departmentalization in their assemblies.

Most of the smaller schools fail to appreciate the fact that departmentalization of the assembly activity need not be dependent upon the number of rooms available. By so arranging the schedule of classes that each age-group of children will use the assembly room at a different time, departmental assemblies can be held without having the advantage of departmental assembly rooms.¹³⁹

C. Is your assembly space also used for classroom space?

Over one third of the schools find it necessary to use their assembly space for classroom purposes also. This is unfortunate, because it means either that there can be only one assembly for the school, or the class meeting in the assembly room must move into a classroom while other assemblies are in progress. Neither procedure is highly desirable, and other

138) Vide supra, pp. 33 and 73.

139) For the planning of departmental assembly rooms, see Tralle, H.E., and Merrill, G.E. Planning Church Buildings (Judson Press, 1921) diagrams in Chapters II and III. On page 28 are indicated the advantages of the assembly room over the auditorium.

arrangements should be made, if possible, to have no classes meet in the assembly room. Classroom work is undoubtedly handicapped if conducted in a room not designed primarily for classroom use. If, however, the facilities of the school plant are so poor that there are inadequate facilities to allow a classroom for each class, departmentalization of the assembly will enable those classes that must meet in the assembly room to move to the classroom during the assemblies in which they do not participate. This is at least better than having the class hold its entire session under adverse working conditions.

D. Do you have a stage?

Over three-fourths of the schools have stages in their assembly rooms. It is only in the larger schools that most of the stages are well-equipped for dramatic purposes.¹⁴⁰ Dramatics, however, constitute only a comparatively minor phase of assembly activity, and it is only in this one aspect that the lack of a well-equipped stage causes difficulties. Although a stage of some sort is necessary to most of the work of the assembly, it need not be well-equipped for dramatics to serve its major purposes. For the intimacy that should characterize the assembly program, elaborate lighting and scenic effects are not necessary;¹⁴¹ on the contrary, overemphasis on scenery and staging will weaken the educational aspect of the assemblies and turn them into "performances".

140) Vide supra, pp. 74f.

141) Levinger, E. E. Entertaining Programs, p. 8.

E. Check the kind of seats in your assembly room.

It is indeed fortunate that nearly three-fourths of the assembly rooms in our schools are equipped with movable seats. It is only with this type of seats that the desired degree of flexibility in programs can be attained. In those assembly rooms that are equipped with theater type or pew type seats, the element of pupil-participation tends to be minimized. For certain types of activity, such as games, exhibits, etc., it is desirable to have the floor-space cleared, and this is possible only when the seats are movable. At times it may seem desirable to have other than a row-by-row seating arrangement; but if the seats are fixed, no such adjustments and changes are possible.

In order to eliminate undue noise from the moving of seats, the best type for assembly purposes are those that are attached in sections of three. These are heavy enough to minimize the noise of scuffling, and light enough to be pushed to the sides or rear of the room when more floor-space is desired.

F. Other features regarding facilities.

Many and varied are the facilities employed in the assemblies of our schools. We shall comment only upon a few of the most significant ones.¹⁴²

142) Vide pp. 35f, 75f. and Appendix A, Table 82.

The minimum equipment for the assembly room consists of a piano. But we can hardly be satisfied with minimum facilities, if we wish our assembly programs to be interestingly varied in their modes of presentation. One authority lists the following items as necessities in the assembly room; rug, chairs or seats, piano, blackboard, table or desk for superintendent (this is really not necessary), cabinet for supplies, suitable teaching-pictures on the walls, maps, song-books, reference library, bulletin board, and stereographs.¹⁴³

The value of such facilities as the phonograph, stereopticon, and moving picture machine has been discussed earlier in this chapter. The rabbi or principal who makes plans in his budget to purchase such facilities for his assembly programs does wisely. Although a lack of facilities is no justification for a lack of interesting and instructive assembly activity, the addition of such equipment will make good assemblies better.

IV. METHODS AND MATERIALS.

A. How far in advance is your program of assemblies planned?

There is no more important item in the entire questionnaire than this question. The quality of any school's assemblies can be determined largely by the way that school answers this question. If the writer quotes at rather great length in this section, it is

¹⁴³) Tralle and Merriell, op. cit. pp. 26 and 28.

because he wishes to emphasize how vitally important is the planning of assemblies at the outset of the school year. We do not use a makeshift, faulty method in planning our classroom curricula; why should not the assembly curriculum, which is also an important medium of instruction merit the same careful consideration and planning?

Our survey revealed that only one-fourth of our schools make any plans for their assemblies at the beginning of the school year, and the great majority of the schools plan their assemblies from month to month or even from week to week. Among the smaller schools, conditions are especially bad; considerably over half of the schools whose enrollments do not exceed a hundred plan their assemblies no more than a week in advance.¹⁴⁴ These figures derived from our study reveal in themselves how much is lacking in the preparation and execution of the assembly programs in our schools.

In this connection we quote from one whose task it has been for many years to supervise assembly activities in public high schools. What she says is extremely pertinent to the situation in our religious schools as well:

"The assembly in most schools is the 'stepchild' of the curriculum committee--any last minute thing will do! If, as most authorities agree, our attitudes are determined not by our intellects, but by our emotions, then most schools are missing the controlled mass emotional appeal of the assembly program. As will be seen in this pamphlet, the objectives for the whole year were carefully

144) Vide supra, pp. 36 and 76f.

worked out, as well as those of each month and of each period. The teacher-in-charge took to the volunteer group of students only the objectives--the methods of attaining them were devised by the students themselves. Given the research books, they wrote or developed through action the original sketches." 145

Specifically in regard to the religious school assembly, we are told that:

".....It is important to emphasize that in preparing an assembly the execution of the program is of major importance. All too frequently an assembly fails not because the content of the program was inferior but because the various elements of the program were poorly rendered. A major consideration in all assembly work is to allow sufficient time for planning and rehearsing the program. A good procedure to follow is to plan out all assemblies at the very beginning of the year and to indicate at that time to the various teachers, classes and specialized groups involved exactly what contributions are to be expected of them. It is only in this way that adequate safeguards can be set up against the poorly executed programs that are all too frequent a phenomenon at our Sunday School assemblies." 146

From these statements it is clear that a wealth of fine material, a staff of ingenious teachers, a school of willing and working children, superbly equipped assembly rooms and halls--all of these together are of little avail in the execution of good assembly activity unless planning is done at the beginning of the year. Of course this plan can be elastic and in outline; but the general theme of each week's activity and what class or

145) Davis-Dubois, Rachel Pioneers of the New World (Series III of Assembly Programs of Woodbury, New Jersey, High School. American Friends' Service Committee, 1930) p.3.

146) Nudelman, E. op. cit. p. 8

group is to present it should be arranged and clearly understood by all when the school year begins. It is indeed lamentable that so few of our schools adhere to such a policy.

B. Do you plan your assemblies around any central idea of theme?

The answers to no other question in the questionnaire were as surprising to the writer as were the replies to this item. He was willing to assume that in practically all assemblies there was some unity of theme or underlying idea. It was somewhat of a shock to discover that over sixty per cent of the schools do not base each assembly upon some central theme. Bearing in mind our contention that the assembly has primarily an instructional function, we are constrained to ask how such a function can be carried out when the assembly is not a thematic unit. We suspect that the following "typical program" of one of the schools is typical of all those who answer that their assemblies do not represent thematic units of instruction:

1. Opening hymn--"With Grateful Hearts" etc.
2. Social Service--Pupil from each class brings box with contributions to front. Prayer is said by Rabbi or older pupil.
3. Religious Service--our own, prepared by Rabbi.
4. Prepared program--(a) short play,
(b) talk by Rabbi,
(c) talk by outsider, etc.
5. Announcements.
6. Closing--"En keloheanu"
7. Benediction by Rabbi.

Such a "typical program" contains too many disparate elements to have any unity of theme. Social service, worship, talks by outsiders--it is difficult, if not impossible, to create a unified assembly out of such widely varying elements.

Mrs. Levinger, in her volume of assembly programs, takes it for granted that the assembly will express a unified theme. Another writer speaks of the assembly programs as "units".¹⁴⁷ Indeed, if we wish to make of the assembly a truly worthwhile instrument in religious education, it must be characterized, first of all, by unity of idea.

1. Do you ever have a series of assemblies around the same theme?

Only fifteen schools, or less than ten per cent of those comprising our survey, answer this question affirmatively. Among such series presented are ceremonials and holidays, peace, "Jews in Many Lands", "Our Community", "Leadership and Citizenship" and local Jewish organizations and charities.

This system of assembly procedure, while not imperative, is a useful one. There are subjects which would be of interest to the children and about which they can derive valuable information; yet they are much too large in scope to be handled in one assembly-lesson. In such cases it is advisable to present the subject in a series of programs, each program dealing with

147) Wiese and Clarke, op. cit. p. 1.

a different aspect of the general theme. It would be a hopeless task, for example, to attempt to portray in one assembly "The Literature of the Jew". But upon such a theme a series of ten, fifteen or twenty splendid assemblies might be conducted. This system is especially practicable in the High School assembly, where the children will be satisfied by variety of method and will not need such wide variety of subjects. Indeed, the writer has in his possession copies of such series each of which required a whole year to present in the assemblies of public high schools. To illustrate the possibilities of such a procedure, the following outline of such a series is presented. The general subject is "The Contribution of Education to World Unity". The program for the year's series is as follows:

World Unity Through

October.....	Language
November.....	Science and Invention
December.....	Dance and Games
January.....	Literature
February.....	History
March.....	Mathematics Household Arts
April.....	Art and Music, Manual and
May.....	Government

Along similar lines our High School departmental assemblies could present a splendid, unified series on "Jewish Contributions to Civilization" or on any of countless other themes.

148) Davis--Du Bois, Rachel, Education in World-Mindedness. A Series of Assembly Programs given by Students of Woodbury, N.J. High School (American Friends Service Committee, 1928) A reading of this booklet will acquaint the reader with the method of planning and conducting such a series of programs.

C. Do you use any references, books, printed or mimeographed materials in the planning and preparation of your assembly programs?

An indication of how impoverished the assemblies of our schools must be, is given by the fact that only slightly more than forty per cent of the schools use such materials in the preparation of their assemblies. With the wealth of materials that is available, there is no excuse for any school to waste valuable time by conducting assemblies that are bare or threadbare in content. It is not necessary to discuss what materials are used in the seventy-odd schools that do make use of such references; this was done in Chapters I and II. The materials and the extent to which they are used is discussed there.¹⁴⁹ At this point it is sufficient to state that it is in the hope that all of the schools will use these references that Appendix B, the Bibliography, was incorporated into this thesis. In each case it is stated where the materials may be procured.

In conclusion, let it be emphasized that although the ingenuity of the teacher and the ability of the group presenting the program are factors of primary importance in the planning and preparing of assembly activity, these factors should be supplemented by well-prepared reference materials, such as are listed in Section II of Appendix B.

149) Vide supra, pp. 37f. and 77-79.

- D. The procedure of turning the assembly over to a different class each week.

We discovered that over one-third of the schools follow this procedure regularly and an additional fifteen schools do so occasionally, while fifty-six per cent of the schools do not employ this method. From previous discussions it is clear that this is the method favored by the writer. ¹⁵⁰ It must, however, be subjected to a very important qualification. It has been the experience of the writer that in the very small schools the classes are too small and too few in number to make this a practical plan of procedure. While a well-organized small school with an enrollment of 50 may have a twelve-grade curriculum, it will, in all likelihood, have no more than three or four classes sufficiently large to prepare and execute programs. To call on a class for a monthly program is too great a burden, and the work of the classroom will suffer. Therefore in the small school it is wiser for pupil-participation to be done by individuals rather than by classes.

However, in the larger schools with ten or twelve classes of normal size where the class is called upon infrequently, there is no reason why this plan should not yield excellent results, if properly planned and conscientiously conducted. When we remember that one of the greatest values of the assembly is the motivation of class-work, we cannot but urge this method of

150) As indicated above in the discussion of Student Organizations, a number of assemblies should be set aside for programs by the various clubs and groups in the school.

of operation. 151

1. When does the class prepare its program?

Our survey informs us that ⁱⁿ slightly over forty per cent of the schools wherein the classes produce the assembly programs, the preparation of the program is done outside of class-time. In seventeen per cent of the schools the preparation is done during the class-time; and in the other schools, both class-time and outside time is used for the preparation of the program.

Which of these three procedures is most desirable?

Mrs. Levinger says on this subject: "In the younger grades it may be necessary to devote several lesson periods to the rehearsals in order to give the beginners the confidence necessary to a public appearance...With intermediates it is often but to allow them to dramatize their material out of class....." 152

Inasmuch as the assembly activity should grow directly out of classroom work, it is necessary that the preliminary planning be done in the class. Assuming that the assembly schedule has been prepared at the beginning of the year, the teacher of each class knows the exact dates when her group is to present the program. She will inform the class of this date many weeks in advance, with instructions to watch for any particular phase of their work which they think would form the basis for a good program. When the class determines the subject and chooses the method of

151) Cubberley, op. cit. pp. 328f.

152) Levinger, Entertaining Programs, pp. 6f.

presentation to be used, they and the teacher will draw up a definite program and assign the various parts of the program. If dramatics or dramatization is chosen as the mode of presentation, additional class time must be allowed for its preparation. But this can be set off on a good start in less than one class period, and the rest of the preparation should be done outside of class time. If any of the other types of presentation are chosen (essays, slide lecture, exhibit, etc.) less class time is needed because individuals can be met with outside of class more conveniently than can a group of children.

The general rule to observe in the preparation of the assembly is to use as little of class-time as possible for it. We have at our disposal about two hours a week in the one-day school; we cannot afford to waste it. We must conclude that both class-time and out-of-class time should be used in the planning and preparing of assembly activity. What the proportions shall be depends upon the type of program to be presented, the age of the children, and other factors. Common sense and economy of time must be the determinants in this respect.

2. Who supervises their preparation?

Over ninety per cent of those who answered this item replied that this supervision is done by the teacher, in some cases alone, in others with the aid of principal or rabbi. In other schools this task of supervision of the children's preparation is performed by the rabbi; the principal or the dramatic coach or program director.

We cannot approve of turning this supervision over to anyone in the school without the aid of the teacher of the class. It is the classroom teacher who either motivated the choice of the class in their choice of a program or knows the reasons why the class was self-motivated in its choice and planning of its assembly activities. It is she who understands best not only the work of her pupils but also the pupils themselves.

On the other hand, the classroom teacher alone should not be entrusted with the supervision of assembly-planning. After all, her school contacts are limited to the class which she teaches. There should be some person--either rabbi or principal, or, in the larger schools, an assembly instructor or program director--whose task it is to organize coordinate, and unify the program in collaboration with the teacher of the class. It is through the cooperation of these two agencies--the classroom teacher and the person in charge of assemblies---that proper supervision can be given to the preparation of the assembly program.

E. Organization.

1. Does your school have more than one assembly per Sunday?

The question of departmentalization of assembly activities has been raised many times previously in this chapter, we have repeatedly implied that if the assembly is to serve any valid

purpose as an educational instrument it must be graded, even as classroom instruction is graded. Both the subject matter and the methods of presentation must necessarily differ for children of widely varying ages, and this can be achieved only by departmentalization.¹⁵⁴

Our survey reveals that only slightly more than a third of the schools have several assemblies each Sunday, while nearly two-thirds of the schools have a general assembly for all the children; from all that has been said in this chapter it should be apparent to the reader that these schools might just as well abolish their weekly assembly period; certainly they can accomplish very little educationally.

We are not surprised to discover that only 7.5% of the schools with enrollments of less than a hundred have departmental assemblies. But we must look with misgivings upon the schools with enrollments of 100 to 350; less than sixty per cent of these schools have more than one assembly each week. It is hoped that this study will point out to the rabbis and principals of one-assembly schools the futility of massing all of the children together for assembly activity, and impress upon them the fact that the assembly cannot be an effective instrument of instruction unless it is departmentalized.

154) Prehm and Anderson, op. cit. pp. 2-4, list ten types of assemblies for each of the first six grades; these show clearly how widely both content and method can and should vary for different age-groups.

2. Does each assembly meet weekly?

In all but ten per cent of the schools the assembly is a weekly occurrence. Most of those that do not have weekly assemblies hold them bi-weekly.

The writer believes that assemblies should be held as often as they have something worthwhile to present, something that will make a genuine contribution to the Jewish education of the child. In the efficiently conducted school a weekly assembly should not be too great a tax upon the ingenuity of teachers or classes. It is much better, however, to present interesting, instructive, varied assembly activities bi-weekly than to waste valuable time in poorly planned, inefficiently conducted weekly assemblies that are bare of meaningful activity. One writer states:

"In the first place, I should like to emphasize that an assembly should take place no more frequently than can be done effectively and with truly educational benefit to both participants and audience concerned. How frequently this should be it is difficult to say since local conditions and circumstances must in the last analysis be the determining factor." 155

It would be unwise in a school that is attempting to reorganize its old, traditional assembly along the lines suggested in this study to institute a weekly assembly. The work will be done more efficiently and meaningfully if for the first year or two the assemblies meet bi-weekly.

156

An Additional Note on Departmentalization

We are given the specific information that forty-five per cent of the schools who specify do not have any departmentalization at all in the matter of assemblies. Over a third of the schools have two assemblies, and only fifteen per cent of the schools approach the proper degree of departmentalization with three assemblies.

Enough has been said above to show the necessity of departmentalization. Now we must determine how great a degree of departmentalization is necessary. Ideally, there should be a separate assembly for each department in the school; this would mean at least three and in many cases four. Local conditions in regard to facilities may render this difficult. But this can be surmounted by having each assembly use the same space at different times in the schedule. The important fact to remember is that the assembly, if it is to be truly educative in character and function, must be departmentalized.

Length of Assembly

Over fifty per cent of our assemblies are a half-hour in duration. But only 15 to 30 minutes are devoted to more than one-fourth of the assemblies. On the other hand, fifteen per

156) The remainder of this chapter is based on the questions in the table on page 3 or the questionnaire. For figures beyond those cited, vide supra, pp. 40-42 and 80f.

cent of the assemblies require from 30 to 45 minutes.

The amount of time that we consider sufficient for the assembly depends largely on our concept of what the assembly should accomplish, and also on our experiences with assemblies. The writer has witnessed some alleged assemblies of fifteen minutes duration that might just as well have been cut to five minutes, and he has witnessed others 45 minutes in length that merited every minute of time given to them. When exploited to its fullest possibilities and used to its best advantages, it will be as deserving of a considerable portion of time as any classroom subject.¹⁵⁷

In order to construct a class program, however, it is necessary to assign to the assembly a definite length. For all practical purposes a half-hour is most advisable. If the worship service is eliminated, as we stated it should be, thirty minutes will be ample time for the presentation of a program rich in learning-situations, interest, and entertainment.¹⁵⁸

Place of the Assembly in the Schedule

The assemblies in our schools take place, to about an even degree, at the beginning of the morning session, at the

157) Cubberley, op. cit. p. 321

158) Wiese and Clarke, op. cit. pp. 1 and 21, advocate assemblies of half-hour duration.

close of the session, and between classes. There is no definite time in the schedule that is to be preferred over any other time. The assemblies should take place, in each instance, at the most convenient times. There are, however, certain "don'ts" to be observed.

Many of our schools have the assembly at the very beginning of the morning so that the problem of tardiness will not interfere with the work of the classes. This is a bad procedure for two reasons. Not only does it fail to solve the problem of tardiness--the children will trail into assembly during the entire period--but it also works on the assumption that the assembly is totally unimportant. If an assembly occurs at the very beginning of the sessions there must be some valid reason for placing it there.

If the school wishes to meet the proper requirements for departmentalization and has only one assembly hall available, it will be necessary to hold assemblies at the beginning, in the middle, and the end of the class sessions. The main point to be observed is that the assembly for each group should be placed at that point in the schedule where it will be most advantageous to the group concerned.¹⁵⁹ Such arrangements must necessarily vary to meet the conditions and circumstances in each school.

159) Jordan, op. cit. p. 61, advocates placing the assembly between classes. She has reference, of course, to the public school.

F. Personnel

1. Whose job is it to prepare and conduct assembly activity?

Most of the schools inform us that this task is performed by the principal or the rabbi. Certainly the general plan to be made at the beginning of the year must be worked out mainly by the person at the head of the school. He may call in teachers for advice or consultation; but the responsibility for the general outline of activities is his, even as the responsibility for the classroom curriculum is his.

Authorities in the field of assembly activities answer this question in much the same way. One states that the "direction" of the assembly is ordinarily placed in the hands of a committee of pupils and teachers which is supervised by the principal.¹⁶⁰ Another maintains that the responsibility for the program lies with the principal, but he may delegate his authority to others; then a joint committee of pupils and teachers should determine well in advance the specific nature and content of each assembly program.¹⁶¹

We may conclude, therefore, that once the general plan for the year has been laid down by the principal or rabbi, each classroom teacher and her class (with the aid of the assembly instructor, if such there be, for details) have the responsibility for the preparation and the conduct of the assembly program for which that class is responsible. To fulfil

¹⁶⁰ Terry, op. cit., pp. 151 f.

¹⁶¹ Jordan, op. cit. pp. 59 and 61 f. A similar procedure is presented by Wilson and Wilson, op. cit., p. 224.

all the purposes of the worthwhile assembly, this responsibility must be shared by teacher and pupils alike.

CHAPTER IV

A CONSTRUCTIVE PROGRAM OF ASSEMBLY ACTIVITIES

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A CONSTRUCTIVE PROGRAM OF ASSEMBLY ACTIVITIES

In the chapter just concluded we have tried to fulfil the task which we set for ourselves--to interpret and evaluate the practices of our religious school assemblies, to see wherein they are wanting, and to attempt to point the way to specific improvements towards the creation of assemblies rich in educational values and interesting to children of all ages.

Therefore, it would be valueless and futile to attempt to draw up specific programs for the use of assemblies in a study of this kind. That is the task of the teachers, for the assembly activity must be a manifestation of the activity of the classroom. We feel that we have pointed the way for teachers to follow. It shall be the purpose of this chapter to present, on the basis of Chapter III, a general philosophy of assembly activity. We shall concern ourselves primarily with the value and purpose of the assembly and how assembly programs should be developed.

From the many criticisms already raised it is evident that the value of the assembly in unifying the work of the school and in giving tone, spirit, and enthusiasm to all that is done in the classroom is not fully appreciated in our religious schools.

All too frequently assemblies are carried on because they are prescribed by careless custom, while the teachers look upon it as a waste of teaching time. But if our study has taught us anything, it is that the assembly, if rightly used, can be one of the most important features in the work of the religious school.

An answer to the question, "Why Assemblies?" is ably given in regard to the public school in this way:

"....One of the fundamental purposes of the school is to train the pupils for social efficiency in the particular situations in which they find themselves in life. In order to accomplish that purpose the child must be given an opportunity to assume responsibilities and to carry them through to his own satisfaction and to the satisfaction of the group. In addition to this, the school must afford an opportunity for the development of self-confidence, poise, courtesy and ability to think on one's feet. The opening exercise [i.e., assembly] is a period which lends itself to the development of these abilities." 162

The religious school assembly has for its task the performance of these functions, plus the specialized function of Jewish integration. Loyalties to the group, favorable emotional attitudes towards the Jewish way of life--these are the things that the religious school assembly must strive to build up by means of inspiration instruction. Mrs. Levinger expresses the same philosophy in different terms: "The main object of the Assembly, in our opinion, is to assist in the

development of a favorable attitude to the Jewish Religious School and to the ideals which the Jewish School reflects."

One of the most important aims of the assembly should be to motivate and stimulate classwork; this aim stands out clearly in the discussions in Chapter III. The writer believes that this aim alone is sufficient to exert greater efforts towards the improvement of our assembly programs. No other agency in the school can do so much to cultivate a greater appreciation of the work of the classroom, to promote better scholarship, and to encourage exploration in new fields of Jewish interest, such as art, music and literature. ¹⁶³ The motivation-value of the assembly is forcefully expressed in the following excerpt:

"Since the programs for the morning exercises are usually the outcome of classroom work in the various school subjects...the motives afforded for the regular work of the school are both manifold and potent. The children of the school realize the character of work which may be presented and the degree of excellence it should evidence to be creditable. They likewise realize that it is a distinct recognition to be allowed to provide the program...Every group is, therefore, constantly watchful of its daily work to discover some product adapted for use in the school assembly...The important thing stressed here is that these programs should grow out of the regular work of the school and afford large motives for attainment in those exercises and subjects of the school which contribute to these....programs." ¹⁶⁴

The expressional value of the assembly to the child cannot be overestimated. The scope of self-expression open to him in the classroom is limited, usually being confined

163) Terry, op. cit. p. 151. Wilson and Wilson, op. cit. p.92.

164) Wilson and Wilson, op. cit. pp. 225 and 232.

to recitation and perhaps a little handwork. It is in the assembly that he learns how to face an audience, how to present something for evaluation by his fellows, and how to share the fruits of his study and labor with others. ¹⁶⁵

There are certain essential principles that have been emphasized in the above discussions. These are of such vital importance that we would do well to review the two most essential of them.

First of all, our assemblies must be characterized by more pupil-participation if they are to be rich in educational values to the child. Wherever it is possible, the principal and the teachers should remain in the background in the presentation of the program. Let us remember that we desire assembly activity and not assembly passivity on the part of the children.

Secondly, the programs in the assembly will serve their proper purpose more fully and efficiently if they contain the element of the unexpected, the element of variety. If the children know that each week they are to witness a dramatization their interest in the assembly will speedily wane. It has been amply demonstrated in Chapter III that the possibilities for variety in the assembly programs are without

165) At this point it is well to refer to Prehm and Anderson, op. cit. pp. 5-8; here is presented a splendid outline on how to develop assembly programs.

limit. By exploiting fully all the methods suggested therein the weekly assembly will be looked forward to by the children with keen anticipation.

We have completed our task. By presenting a picture of current practices in the assemblies of our schools, evaluating them, and suggesting methods for their improvement, we have arrived at a broad, all-inclusive program of fruitful, meaningful assembly instruction and we have presented throughout the discussion a definite philosophy of activity. This philosophy has its basis in the spirit of the project method, and we may sum it up by stating that our assemblies must always be units of instruction characterized by whole-hearted, purposeful activity on the part of the children, who are guided by their teachers in their purposing, planning, preparing, executing and judging of programs that grow directly out of classroom activity.

The writer has tried to keep uppermost in mind the small schools in which the assembly activities are limited and imperfect. If this study proves of aid to them, if they attain through the program presented herein a road to meaningful assembly activity rich in instructional values to the child, then the assembly will truly prove to be a valuable instrument in religious education, and the writer will be satisfied.

John

APPENDIX A

**STATISTICAL TABLES
BASED ON THE QUESTIONNAIRE**

APPENDIX A

SUMMARY OF TABULATIONS

Group A	Schools without rabbis	19 schools
" B	" below 50	32 "
" C	" of 50-100	29 "
" D	" of 100-150	15 "
" E	" of 150-250	26 "
" F	" of 250-350	24 "
" G	" of 350-450	12 "
" H	" of over 450	9 "
		<hr/> 168 "

Table 1

I What is the enrollment in your religious school?

Group	Median	Average	Total enrollment
A	14	18 plus	342 plus
B	35	32.5	1040
C	64	67 plus	1943 plus
D	115	117	1755
E	182	184	4784
F	294	294 plus	7056 plus
G	419	413 plus	4956 plus
H	500	609 plus	<u>5481</u> plus
			27,357 plus

Table 2

I A. How many grades in your school?

Median	Unspec.	Two	Three	Four	Five	Six	Seven	Eight	Nine	Ten	Eleven	Twelve	Mo
3	1	4	6	3	4	1							
5			2	10	8	8	3			1			
7				1	5	8	6	6	1		1	1	
9						1		6	2	4	2		
10								2	3	10	6	4	1(13)
10.5							1	4	5	2	7	5	
11.5									1		5	4	2(13)
12										2	2	4	1(14)
	1	4	8	14	17	18	10	18	12	19	23	18	4

Table 3

I B Do you have a High School Department?

Group	Yes	%	No	%	No answer	%
A	8	26.3	11	57.9	3	15.8
B	11	34.4	20	62.5	1	3.1
C	14	48.3	15	51.7		
D	10	66.7	5	33.3		
E	26	100.0	0	0.0		
F	19	79.2	5	20.8		
G	11	91.7	1	8.3		
H	9	100.0	0	0.0		
Total	105	63.25	57	34.33	4	2.42

Table 4

II Activities Check those of the following carried on in your assemblies

A. Instruction

1. Holiday Celebrations. Check those observed.

Group	Rosh Hashonah				Yom Kippur				Sukkot			
	Yes	%	No	%	Yes	%	No	%	Yes	%	No	%
A	9	47.4	10	52.6	9	47.4	10	52.6	12	63.2	7	36.8
B	16	50.0	16	50.0	20	62.5	12	37.5	28	87.5	4	12.5
C	21	72.4	8	27.6	21	72.4	8	27.6	28	96.6	1	3.4
D	6	40.0	9	60.0	9	60.0	6	40.0	13	86.7	2	13.3
E	13	50.0	13	50.0	15	57.7	11	42.3	25	96.5	1	3.5
F	15	62.5	9	37.5	19	79.2	5	20.8	22	90.8	2	9.2
G	8	66.7	4	33.3	10	83.3	2	16.7	12	100.0	0	0.0
H	5	55.6	4	44.4	6	66.7	3	33.3	8	88.9	1	11.1
Total	93	56.0	73	44.0	109	65.66	57	34.34	148	89.15	18	10.85

Group	Shemini Atzereth				Simchas Torah				Chanukah			
	Yes	%	No	%	Yes	%	No	%	Yes	%	No	%
A	0	0.0	19	100.0	2	10.5	17	89.5	17	89.5	2	10.5
B	10	31.3	22	68.7	14	43.8	18	56.2	32	100.0	0	0.0
C	6	20.7	23	79.3	9	31.0	20	69.0	28	96.6	1	3.4
D	2	13.3	13	86.7	8	53.3	7	46.7	15	100.0	0	0.0
E	10	38.5	16	61.5	17	65.4	9	34.6	24	92.3	2	7.7
F	8	33.3	16	66.7	14	58.3	10	41.7	24	100.0	0	0.0
G	6	50.0	6	50.0	8	66.7	4	33.3	12	100.0	0	0.0
H	3	33.3	6	66.7	4	44.4	5	55.6	9	100.0	0	0.0
Total	45	27.1	121	72.9	76	45.78	90	54.22	161	96.98	5	3.02

Table 4 (continued)

II A g.h.i.

Group	Purim				Pesach				Lag B'Omer			
	Yes	%	No	%	Yes	%	No	%	Yes	%	No	%
A	18	89.5	2	10.5	13	68.4	6	31.6	0	0.0	19	100.0
B	32	100.0	0	0.0	29	90.6	3	9.7	6	18.8	26	91.2
C	28	96.6	1	3.4	29	100.0	0	0.0	5	17.2	24	82.8
D	15	100.0	0	0.0	13	86.7	2	13.3	3	20.0	12	80.0
E	25	96.5	1	3.5	24	92.3	2	7.7	5	19.2	21	80.8
F	24	100.0	0	0.0	23	95.8	1	3.2	7	29.3	17	70.7
G	12	100.0	0	0.0	11	91.7	1	8.3	1	8.3	11	91.7
H	9	100.0	0	0.0	9	100.0	0	0.0	1	11.1	8	88.9
Total	162	97.59	4	2.41	151	90.96	15	9.04	28	16.86	138	83.14

A j.k.l.

Group	Chamisho Osor Bishvat				Shavuoth				Columbus Day			
	Yes	%	No	%	Yes	%	No	%	Yes	%	No	%
A	0	0.0	19	100.0	9	47.4	10	52.6	0	0.0	19	100.0
B	3	9.7	29	90.6	30	93.8	2	6.2	7	21.9	25	78.1
C	7	24.1	22	75.9	25	86.2	4	13.8	5	17.2	24	82.8
D	2	13.3	13	86.7	11	73.3	4	26.7	4	26.7	11	73.3
E	6	23.1	20	76.9	21	80.8	5	19.2	5	19.2	21	80.8
F	5	20.8	19	79.2	18	75.0	6	25.0	4	16.7	20	83.2
G	3	25.0	9	75.0	8	66.7	4	33.3	3	25.0	9	75.0
H	2	22.2	7	77.8	7	77.8	2	22.2	1	11.1	8	88.9
Total	28	16.86	138	83.14	129	77.71	37	22.29	29	17.47	137	82.53

Table 4 (continued)

Group	Armistice Day		Thanksgiving Day		Lincoln's birthday	
	Yes %	No %	Yes %	No %	Yes %	No %
8	42.1	11 57.9	5 26.3	14 73.7	3 15.8	16 84.2
23	71.9	9 28.1	19 59.4	13 40.6	14 43.8	18 56.2
21	72.4	8 27.6	20 69.0	9 31.0	16 55.2	13 44.8
15	100.0	0 0.0	13 86.7	2 13.3	9 60.0	6 40.0
20	76.9	6 23.1	17 65.4	9 34.6	15 57.7	11 42.3
15	62.5	9 37.5	17 70.7	7 29.3	17 70.7	7 29.3
8	66.7	4 33.3	8 66.7	4 33.3	8 66.7	4 33.3
7	77.8	2 22.2	7 77.8	2 22.2	8 33.3	6 66.7
Total	117 70.54	49 29.46	106 63.85	60 36.15	85 51.2	81 48.8
Group	Washington's birthday					
	Yes %	No %				
4	21.1	15 78.9				
13	40.6	19 59.4				
16	55.2	13 44.8				
10	66.7	5 33.3				
15	57.7	11 42.3				
15	62.5	9 37.5				
8	66.7	4 33.3				
3	33.3	6 66.7				
Total	84 50.6	82 49.4				

Table 4 (continued)

1 A q. Any others (specify)

Group Mother's Day Memorial Day Hebrew Univ. Day Lee's birthday Closing Exercise

	2				
	2	3	1	1	1
	4	1			
	2	1			
	4				
	3		1		
	1				
Total	$\frac{1}{19}(11.4\%)$	5	2	1	1

I.M.Wise's Birthday Birthday Sundays for children Fathers and Sons Good Will Day Days in Honor of local persons or events Peace Day

	1					
		1	1	2	1	
						1
						1
					1	
					1	
Total	1	1	1	2	3	2

Table 4 (continued)

II A q. (continued)

Group	Father's Day	Boys' Week	Girls' Week	Balfour Day	Federation Day	Flag Day
-------	--------------	------------	-------------	-------------	----------------	----------

A
B
C
D
E
F
G
H

	1	1	1	1	1	1
				2		
Total	1	1	1	3	1	1

Group	Child Labor Day	Birthday of Moses (March)	Birthdays of Spinoza and Mendelssohn	Congregational Anniversary
-------	-----------------	---------------------------	--------------------------------------	----------------------------

I
J
K
L
M
N
O
P
Q
R
S
T
U
V
W
X
Y
Z

	1	1		
	1		1	
				1
Total	2	1	1	1

Table 5

II A 2a) Group instruction in History

Group	Yes	%	No	%
A	5	26.3	14	73.7
B	22	68.8	10	31.2
C	13	44.8	16	55.2
D	8	53.8	7	46.7
E	11	42.5	15	57.5
F	9	37.5	15	62.5
G	7	58.3	5	41.7
H	3	33.3	6	66.7
Total	78	46.98	88	53.02

By whom?

Table 6

Group	Teacher	Principal	Rabbi	Teacher & Rabbi	Dramatic Groups or Classes	No answer
A	1	1				3
B	10	1	7	1		3
C	7		3		1	2
D	3		3	2		
E	8		2		1	
F	2	1	3		1	2
G	3	1		2	1	
H	2				1	
Total	36	4	18	5	5	10

Table 7

II A 2b Group Instruction in Bible.

Group	Yes	%	No	%
A	6	31.6	13	68.4
B	19	59.4	13	40.6
C	11	37.9	18	62.1
D	7	46.7	8	53.3
E	10	38.5	16	61.5
F	9	37.5	15	62.5
G	5	41.7	7	58.3
H	4	44.4	5	55.6
Total	71	42.77	95	57.33

By whom?

Table 8

Group	Teacher	Principal	Rabbi	Teacher & Rabbi	Dramatic groups or classes	No answer
A	1	1				4
B	6	1	9	1		2
C	2		6		1	2
D	2		2	2		1
E	7		2		1	
F	3	1	2		1	2
G	3			2		
H	1		1		1	1
Total	25	3	22	5	4	12

Table 7

II A 2b Group Instruction in Bible.

Group	Yes	%	No	%
A	6	31.6	13	68.4
B	19	59.4	13	40.6
C	11	37.9	18	62.1
D	7	46.7	8	53.3
E	10	38.5	16	61.5
F	9	37.5	15	62.5
G	5	41.7	7	58.3
H	4	44.4	5	55.6
Total	71	42.77	95	57.33

By whom?

Table 8

Group	Teacher	Principal	Rabbi	Teacher & Rabbi	Dramatic groups or classes	No answer
A	1	1				4
B	6	1	9	1		2
C	2		6		1	2
D	2		2	2		1
E	7		2		1	
F	3	1	2		1	2
G	3			2		
H	1		1		1	1
Total	25	3	22	5	4	12

Table 9

II A 2 c Group-Instruction in Ceremonials

Group	Yes	%	No	%
A	15	78.9	4	21.1
B	31	96.9	1	3.1
C	27	93.1	2	6.9
D	15	100.0	0	0.0
E	26	100.0	0	0.0
F	24	100.0	0	0.0
G	12	100.0	0	0.0
H	9	100.0	0	0.0
Total	159	95.78	7	4.22

Table 10

II A 2 c (1) Actual performance of ceremonials [Totals equal column 1 of above]

Group	Yes	%	No	%
A	13	86.7	2	13.3
B	24	77.4	7	22.6
C	25	92.6	2	7.4
D	12	80.0	3	20.0
E	22	84.6	4	15.4
F	20	83.3	4	16.7
G	10	83.3	2	16.7
H	9	100.0	0	0.0
Total	135	84.93	24	15.07

II A 2 c (1) Actual performance of ceremonials [%s are minus "Unspecified"]

Group	Unspec.	%	Seder	%	Sabbath lights	%
A	0	0.0	9	69.2	3	23.1
B	3	12.5	15	71.4	7	33.3
C	5	20.0	18	90.0	9	45.0
D	1	8.3	10	90.9	6	54.5
E	8	36.4	14	100.0	9	64.3
F	5	25.0	15	100.0	6	40.0
G	2	20.0	8	100.0	3	37.5
H	2	22.2	7	100.0	1	14.3
Total	26	19.2	96	88.0	44	40.0

Group	Chanukah Lights	%	Sukkot	%	Kiddush	%	Miscellaneous	%
A	4	30.8	1	7.7		0.0	1	7.7
B	10	47.6	3	14.3	2	9.5	1	4.8
C	6	30.0	3	15.0	2	10.0	1	5.0
D	6	54.5	2	18.2		0.0	2	18.2
E	6	42.9	3	21.4		0.0	3	21.4
F	6	40.0	4	26.7	3	20.0	2	13.3
G	3	37.5		0.0	1	12.5	2	25.0
H	2	28.6	2	28.6	3	42.9		
Total	43	39.5	18	16.8	11	10.1	12	11.0

Table 12

II A 2 c (2) Teaching of holiday songs. [Totals based on "Yes" in II A 2 c]

Group	Yes	%	No	%
A	8	53.3	7	46.7
B	28	90.3	3	9.7
C	24	89.1	3	10.9
D	13	86.7	2	13.3
E	25	96.2	1	3.8
F	24	100.0	0	0.0
G	11	91.7	1	8.3
H	8	88.9	1	11.1
Total	141	88.67	18	11.33

Table 13

II A 2 c (3) Stories with ceremonial content [Totals based on "Yes" in II A 2 c]

Group	Yes	%	No	%
A	7	46.7	8	53.3
B	14	45.2	17	54.8
C	15	55.6	12	44.4
D	10	66.7	5	33.3
E	16	61.5	10	38.5
F	16	66.7	8	33.3
G	9	75.0	3	25.0
H	7	77.8	2	22.2
Total	94	59.11	65	40.89

Table 14

II A 2 c (4)		Any other method					
Group	Plays and Dramatization	Exhibit objects and pictures	Reports on performance of ceremonials at home	Combined with local Southern customs	Exhibits of hand-craft projects	Slides	Talks
A	1		1				
B		1	1	1			
BC					3	1	
D	3						
E	2	1					
F	2						1
G	1	1				2	
H	2	X					
Total	11	3	1	1	3	3	1

Table 15

II A 2 d. Current Events and happenings in the Jewish world.

Group	Yes	%	No	%
A	7	36.9	12	63.1
B	26	81.3	6	18.7
C	22	75.9	7	24.1
D	11	73.3	4	26.7
E	19	73.1	7	26.9
F	17	70.8	7	29.2
G	8	66.7	4	33.3
H	7	77.8	2	22.2
Total	117	70.5	49	29.5

By whom?

Table 16

Group	Teachers	Prin. or Rabbi	Pupil	Pupils and Teachers	Rabbi teacher or pupil	A class	Unspec.
A	2					1	4
B	3	15	2	3	2		1
C	7	9	3		2		1
D	3	7			1		
E	8	3	3	3	1		1
F	4	5	1	1	4	1	1
G	4	4					
H	2	1	1			2	1
Total	33	44	10	7	10	4	9

Table 17

II A 2 e Group Instruction in Music

Group	Yes	%	No	%
A	11	57.9	8	42.1
B	32	100.0	0	0.0
C	27	93.1	2	6.9
D	15	100.0	0	0.0
E	26	100.0	0	0.0
F	24	100.0	0	0.0
G	11	91.7	1	8.3
H	9	100.0	0	0.0
Total	155	93.4	11	6.6

1/8 Who plays? [%s are on basis of 155 minus "Unspecified"]

Group	Unspec.	%	Pupil	%	Teacher	%	Outside Volunteers	%	Special pianist, organist or music teacher
A	4		3		3		1		0
B	3		4		21		0		4
C	2		5		14		5		1
D	1		1		9		1		3
E	2		6		9		1		8
F	2		2		6		0		14
G	0		1		4		0		6
H	0		2		4		0		3
Total	14	9.0	24	17.0	70	49.6	8	5.7	39 27.6

Table 19

II A 2 e (1) Music for worship services? [Totals on basis of figures in col.1 ("Yes") of II A 2 e, p. 15]

Group	Yes	%	No	%
A	11	100.0	0	0.0
B	28	87.5	4	12.5
C	23	85.2	4	14.8
D	13	86.7	2	13.3
E	25	96.2	1	3.8
F	24	100.0	0	0.0
G	11	100.0	0	0.0
H	9	100.0	0	0.0
Total	144	92.9	11	7.1

Table 20

II A 2 e (2) Folk music? [Totals on basis of figures in col.1 ("Yes") of II 2 e, p.15]

Group	Yes	%	No	%
A	1	9.1	10	90.9
B	8	25.0	24	75.0
C	5	18.5	22	81.5
D	5	33.3	10	66.7
E	8	30.8	18	69.2
F	12	50.0	12	50.0
G	4	36.4	7	63.6
H	2	22.2	7	77.8
Total	45	29.03	110	70.97

Table 21

II A 2 e (3) Other forms (specify)

Group Records from J.H.Insti. Instrumental, by pupils Marches into & out of assembly Class,Choir or Glee Club Miscellan.

A					
B	1			1	
C		1	1		1
D			1	1	
E				2	1
F					3
G		2			2
H					
Total	1	3	2	4	7

Table 23

How frequently? [Totals based on "Yes" column of II A 3; %s are minus "unspecified"]

Group	Unspecified	%	Weekly to monthly	%	4 to 6 per year	%	1 to 3 per year	%
A	2	16.7					5	50.0
B	3	10.3					15	57.7
C	1	3.7	1	3.8	1	3.8	15	57.7
D	1	6.7	1	7.1	3	21.4	6	42.9
E			3	12.0	6	24.0	9	36.0
F					8	34.8	5	21.7
G			2	18.2	3	27.3	4	36.4
H					2	22.2	4	44.4
Total	7	4.6	7	4.9	23	16.0	63	43.8

Group	Yearly	%	Holidays or festivals	%	Occasion- ally	%	Seldom	%
A	2	20.0	2	20.0	1	10.0		
B	4	15.4	6	23.1	1	3.8		
C	5	19.2	3	11.5			1	3.8
D			4	28.6				
E			3	12.0	3	12.0	1	4.0
F			6	26.1	4	17.4		
G					2	18.2		
H			1	11.1	2	22.2		
Total	11	7.6	25	17.4	13	9.0	2	1.4

Table 24

II A 3 a.

With costuming? [Totals equal "Yes" column on p. 19--basis of 151].

Yes	%	No	%	Sometimes	%	Seldom	%	Little	%	Unspecified	%
9	75.0	1	8.3							2	16.7
15	51.7	1	3.4	5	17.2	1	3.4	3	10.3	4	13.8
21	77.8			1	3.7					5	18.5
12	80.0	1	6.7	2	13.3						
19	76.0			3	12.0			2	8.0	1	4.0
18	78.3			4	17.4			1	4.3		
11	100.0										
9	100.0										
114	75.5	3	2.0	15	9.9	1	0.7	6	4.0	12	7.9

Table 25

3 a Are parents or outsiders invited? [Totals equal "Yes" column on p. 19--basis of 151]

Yes	%	No	%	Occasionally	%
12	100.0	0	0.0	0	0.0
27	93.2	1	3.4	1	3.4
26	96.3	0	0.0	1	3.7
15	100.0	0	0.0	0	0.0
23	92.0	1	4.0	1	4.0
22	95.7	1	4.3	0	0.0
10	90.9	0	0.0	1	9.1
8	88.9	1	11.1	0	0.0
143	94.8	4	2.6	4	2.6

Table 26

A 3 a By whom are the plays given? [Basis of 151, minus "Unspecified"]

Group	Unspec.	%	Designated class	%	Dramatic club	%	Picked by try-outs	%	Outsiders	%
	3	25.0	3	33.3			7	77.8		
	4	13.8	12	48.0	3	12.0	21	84.0		
			12	44.4	2		22			
			11		3		9			
			15		7		17		2	
			18		4		18		1	
			10		4		10			
			7		3		6		1	
Total	7	4.6	88	61.1	26	18.1	110	76.4	4	2.8

Table 27

A 3 a State who coaches the plays [Basis of 151, minus "Unspecified"]

Group	Unspec.	%	Teachers	%	Principal or rabbi	%	Dramatics teacher	%	Outside Volunteers	%	Miscell.	%
	3	25.0	7	77.8	1	11.1					1	11.1
	2	6.9	17	63.0	11	40.7	3	11.1	5	18.5		
	1	3.7	19	73.1	8	30.9	2	7.7	2	7.7	1	3.8
			12	80.0	1	6.7	5	33.3	1	6.7		
			12	48.0	3	12.0	13	52.0			1	4.0
			18	78.3			6	26.1	1	4.3	1	4.3
			7	63.6			3	27.3	1	9.1	1	9.1
	1	11.1	5	62.5			1	12.5			2	25.0
Total	7	4.6	97	67.4	24	16.7	33	22.9	10	6.9	6	4.1

Table 28

II A 3 b Telling of stories.

Group	Yes	%	No	%
	10	52.6	9	47.4
	23	71.9	9	28.1
	20	69.0	9	31.0
	11	73.3	4	26.7
	17	65.4	9	34.6
	19	79.2	5	20.8
	11	91.7	1	8.3
	8	88.9	1	11.1
Total	119	71.7	47	28.3

Table 29

II A 3 b How often? [Total--119; % are minus "Unspecified"]

Group	Unspec.	%	Weekly to bi-weekly	%	Monthly	%	Two to six per year	%	Occasion-ally	%	Seldom	%
	2	20.0	7	87.5			1	12.5				
	2	8.7	10	47.6	3	14.3	1	4.8	1	4.8	6	28.6
	1	5.0	9	47.4	2	10.5	1	5.3	5	26.3	2	10.5
		0.0	6	54.5	1	9.1			4	36.4		
	3	17.6	6	40.9	3	21.4	2	14.3	3	21.4		
	2	10.5	6	35.3	3	17.6	2	11.8	4	23.5	2	11.8
	2	18.2	6	66.7			1	11.1	1	11.1	1	11.1
	3	37.5	2	40.0	1	20.0			1	20.0	1	20.0
Total	15	12.6	52	50.0	13	12.5	8	7.7	19	18.3	12	11.5

Table 30

A 3 b By whom? [Total-119; % are minus "Unspecified"]

Group	Unspec. %	Teacher %	Rabbi or principal %	Pupil %	Miscellaneous %
4	40.0	4 66.7	2 33.3	1 16.7	
2	3.7	12 57.1	18 85.7	5 23.8	
2	10.0	9 50.0	17 94.4	3 16.7	1 5.6
1	9.1	6 60.0	6 60.0	1 10.0	
2	11.8	8 53.3	8 53.3	4 26.7	
	0.0	8 42.1	11 57.9	7 36.8	1 5.2
1	9.1	7 70.0	9 90.0	1 10.0	
2	25.0	3 50.0	3 50.0	1 16.7	1 16.7
Total 14	11.8	57 54.3	74 70.5	23 21.9	3 2.9

Table 31

II A 3 c. Simple dramatizations of stories from class-work

Group	Yes	%	Rarely	%	No	%
1	1	5.3			18	94.7
2	15	46.9			17	53.1
3	23	79.3			6	20.7
4	11	73.3	2	13.3	2	13.3
5	18	69.2	1	3.8	7	26.9
6	20	83.3	1	4.2	3	12.5
7	9	75.0			3	25.0
8	8	88.9			1	11.1
Total	105	63.2	4	2.4	57	34.3

Table 32

I A 3 d. Moving pictures

Group	Yes	%	No	%
1	0	0.0	19	100.0
2	2	6.3	30	93.7
3	6	20.7	23	79.3
4	7	46.7	8	53.3
5	12	46.2	14	53.8
6	14	58.3	10	41.7
7	4	33.3	8	66.7
8	5	55.6	4	44.4
Total	50	30.1	116	69.9

Table 33

IA 3 d. How often do you show them in the assembly?
[Total-50; % are minus "Unspecified"]

Group	Unspec.	%	Weekly to monthly	%	2 to 5 per year	%	Occasion- ally	%	Seldom	%
	1	50.0							1	100.0
			1	16.7	2	33.3	2	33.3	1	16.7
	1	14.3	2	33.3			1	16.7	3	50.0
			2	16.7	5	41.7	1	8.3	4	33.3
			2	14.2	4	28.4	3	21.4	5	35.7
	1	25.0	2	66.7	1	33.3				
	1	30.0	1	25.0	1	25.0	1	25.0	1	25.0
Total	4	8.0	10	21.7	13	26.3	8	17.4	15	32.6

Table 44

A 3 d. Types of pictures shown [%s on basis of "Yes" in II A 3d, p. 28.
Duplications account for over 100%]

Group	Biblical	%	Comedies	%	Animated Cartoons	%	Newsreels of Jewish interest	%	Full length features	%	Miscell.	%
	2	100.0										
	3	50.0	3	50.0							1	16.7
	5	71.4	2	28.7	1	14.3	2	28.7			2	28.7
	10	83.3	7	58.3	3	25.0	2	16.7	3	25.0	3	25.0
	10	71.4	7	50.0	4	28.7	2	14.3	2	14.3	3	21.4
	3	75.0	2	50.0	1	25.0			1	25.0	1	25.0
	4	80.0	2	40.0			1	20.0			2	40.0
Total	37	74.0	23	46.0	9	18.0	7	14.0	6	12.0	12	24.0

Includes: Pictures about Washington & Lincoln, Chicago World's Fair, "Educational" films, Anti-war pictures, pictures portraying ceremonials, Industrial films, Juvenile features, Pictures of School activities.

Table 44 continued

Group	Travelogues	%
A		
B		
C		
D		
E	2	16.7
F	5	35.7
G	1	25.0
H		
Total	8	16.0

Table 45

Table 45 Stereopticon or lantern slides

Group	Yes	%	No	%
	0	0.0	19	100.0
	6	18.8	26	81.2
	9	31.0	20	69.0
	4	26.7	11	73.3
	14	53.8	12	46.2
	13	54.2	11	45.8
	7	58.3	5	41.7
	4	44.4	5	55.6
Total	57	34.3	109	65.7

Table 46

A 3 f Any other illustrative aids.

Group	Pictures	%	Charts	%	Shadowgraphs	%	Maps	%
	1	3.1						
	2	6.9	2	6.9	1	3.4	1	3.4
	2	13.3						
							1	3.8

total	5	3.0	2	1.2	1	0.6	2	1.2
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Group	Songs flashed on screen	%	Balopticon	%	Posters	%	Art exhibit	%
	1	3.4	1	3.4	1	3.4		
							1	3.8
					1	4.2		
	1	3.5					1	3.5
total	2	1.2	1	0.6	2	1.2	2	1.2

Table 47

A 4. Worship activities carried on in assembly?

Sup	Yes	%	No	%	Twice yearly	%
	14	73.7	4	21.1	1	5.3
	28	87.5	3	9.4	1	3.1
	26	89.7	3	10.3		
	12	80.0	3	20.0		
	22	84.6	4	15.4		
	20	83.3	4	16.7		
	10	83.3	2	16.7		
	8	88.9	1	11.1		
total	140	84.3	24	14.5	2	1.2

Table 48

A 4 a Where are the services held? [Totals on basis of 142(above): % are minus "Unspecified"]

cup Unspec. %	Temple %	Assembly room or hall	Vestry Room	Assembly hall and Temple	Miscell. %
1 6.7	11 78.6	2 14.3			1 7.1
2 6.9	12 44.4	10 37.0	2 7.4		3 11.1
	8 30.8	12 46.2	2 7.7	3 11.5	1 3.8
	1 8.3	9 75.0			2 7.7
1 4.5	2 9.5	10 47.6	2 9.5	4 19.0	3 14.3
2 10.0	5 27.8	11 61.1		2 11.1	
2 20.0	3 37.5	3 37.5		2 25.0	
1 10.5	1 14.3	5 71.4		1 14.3	
total 9 6.3	43 32.3	62 46.6	6 4.5	12 9.0	10 7.5

Includes: "Sunday School Room", "Annex", "Auditorium", "Chapel", "Temple Center", "Temple and vestry", and "Social hall".

Table 49

II A 4 b Do you employ music in them? [Totals based on "Yes" in II A 4]

Group	Yes	%	No	%
	12	80.0	3	20.0
	28	96.6	1	3.4
	24	92.3	2	7.7
	12	100.0	0	0.0
	22	100.0	0	0.0
	17	85.0	3	15.0
	9	90.0	1	10.0
	8	100.0	0	0.0
Total	132	93.0	10	7.0

Table 50

I A 4 b What kind [Total-132; % are minus "Unspecified"]

Group	Unspec. %	Union Hymnal %	Hymns and % responses	Other hymnals* %	Miscell. %
3	25.0	2	22.2	1	11.1
6	21.4	12	54.5	5	22.7
3	12.5	10	47.6	3	14.3
1	8.3	5	45.5	4	36.4
3	13.6	10	52.6	4	21.1
2	11.8	6	40.0	0	0.0
2	22.2	1	14.3	2	28.6
2	25.0	1	16.7	4	66.7
Total 22	16.7	47	42.7	23	20.9

J. H. Levy's Hymnal; Moses Hymnal; Beth Ahabah Hymnal

Group	Organ %	Piano %	Piano and % Organ	Miscellaneous %
3	33.3	2	22.2	
2	9.1	2	9.1	
		7	33.3	
		2	18.2	
		2	10.5	1
3	33.3	3	22.2	5.3
2	25.0			2
			1	16.7
Total 10	9.1	18	16.4	3

Table 51

II A 4 c Are services a regular feature of your assemblies?
[Totals on basis of "Yes" in II A 4- 142]

Group	Yes	%	Once a month	%	No	%	No answer	%
A	14	93.3			1	6.7		
B	14	82.8			5	17.2		
C	22	84.6			4	15.4		
D	8	66.7	3	25.0	1	8.3		
E	15	68.2	2	9.1	5	22.7		
F	15	75.0	3	15.0	2	10.0		
G	7	70.0			2	20.0	1	10.0
H	7	37.5			1	12.5		
Total	112	79.9	8	5.6	21	14.8	1	0.7

Table 52

Do you use the Union Hymnal Children's Services
[Totals-142--"Yes" of II A 4]

Group	Yes	%	No	%	Partly	%	Sometimes	%
	12	80.0	3	20.0				
	25	86.2	4	13.8				
	20	76.9	6	23.1				
	10	83.3	1	8.3			1	8.3
	17	77.3	5	22.7				
	14	70.0	3	15.0	3	15.0		
	6	60.0	2	20.0	2	20.0		
	3	37.5	5	62.5				
Total	107	75.4	29	20.4	5	3.5	1	0.7

Table 53

A 4 d If not, state what service used and where found [Totals- 35;
% are minus "Unspecified"]

Group	Unspec.	%	Union Prayer Book	%	Other service books*	%	Own service	%	Miscell.	% **
			1	33.3	2	66.7				
	2	57.0	1	50.0					1	50.0
			2	33.3	3	50.0			1	16.7
	1	50.0	1	100.0						
					2	40.0	3	60.0		
			4	66.7			2	33.3		
	1	25.0	2	66.7					1	33.3
					2	40.0	2	40.0	1	20.0
Total	4	11.4	11	35.5	9	29.0	7	22.6	4	12.9

"Booklet of children's services"--1 U.A.H.C. service leaflet--1
Grossman's Children's Services--1 Moses Hymnal--6
"Prayers & Hymns"--1 "Modified Union Hymnal"--2 "Selected Prayers"--1

Table 54

II A 4 d. Do you vary the services for different age groups?

Group	Yes	%	No	%
A	0	0.0	15	100.0
B	0	0.0	29	100.0
C	4	15.4	22	84.6
D	2	16.7	10	83.3
E	5	32.7	17	77.3
F	6	36.0	14	70.0
G	6	60.0	4	40.0
H	7	87.5	1	12.5
Total	30	21.1	112	78.9

Table 55

II A4 d. If so, describe the variations.

Group	Unspec.	%	Variations of U.P.B. & Union Hymnal	%	Different services for each dept.	%	Miscell.	%
A								
B								
C	2	50.0	1	50.0			1	50.0
D			1	50.0	1	50.0		
E	3	60.0			2	100.0		
F	5	83.3					1	100.0
G	3	50.0	2	66.7	1	33.3		
H	6	85.7			1	100.0		
Total	19	63.3	4	36.4	5	45.5	2	18.2

Table 56

A 4 d. Do you use the same service every week?

Group	Yes	%	No	%	No answer	%
	4	26.7	5	33.3	6	40.0
	9	31.0	18	62.1	2	6.9
	5	19.2	15	57.7	6	23.1
	0	0.0	12	100.0	0	0.0
	4	18.2	16	72.7	2	9.1
	4	20.0	16	80.0	0	0.0
	1	10.0	9	90.0	0	0.0
	1	12.5	6	75.0	1	12.5
Total	28	19.8	97	68.3	17	12.0

Table 57

If not, state how you vary them. [Total-97-% are minus "Unspecified"]

Group	Unspec.	%	Rotate Union Hymnal or Moses Hymnal * Services	%	Different parts of U.P.B.	%	Different services for holidays	%	Miscell.	%
	2	40.0	1	33.3			2	66.7		
	3	16.7	12	30.0	1	4.7			2	13.4
	4	26.7	11	100.0						
	3	25.0	5	55.6	1	11.1	2	22.2	1	11.1
	4	5.0	10	83.3			1	3.3	1	8.3
	4	25.0	8	66.7					4	33.3
	4	44.4	3	60.0	1	20.0			1	20.0
	2	33.3	3	75.0					1	25.0
Total	26	26.8	53	54.6	3	4.2	5	7.0	10	14.1

47 rotate Union Hymnal services

A 4 e If a service is not part of the assembly, do you have a children's service independent of the school session?

Group	Yes	%	No	%
	0	0.0	4	100.0
	0	0.0	3	100.0
	2	66.7	1	33.3
	1	33.3	2	66.7
	2	50.0	2	50.0
	3	75.0	1	25.0
	2	100.0	0	0.0
	1	100.0	0	0.0
Total	11	45.8	13	54.2

Note--7.9% of schools have no worship service at all)

A 4 f. Is a "sermonette" a feature of the assembly?

	Yes	%	No	%
up	3	15.8	16	84.2
	20	62.5	12	37.5
	20	69.0	9	31.0
	9	60.0	6	40.0
	13	50.0	13	50.0
	22	91.7	2	8.3
	10	83.3	2	16.7
	7	77.8	2	22.2
tal	104	62.7	62	37.3

Table 60

A 4 f. How often? [%s are minus "Unspecified"]

	Unspec.	%	Weekly	%	2 to 3	%	Monthly	%	Occasion-	%	Seldom	%	Miscell.	%
					per				ally					
					month									
			1	33.3					2	66.7				
	3	15.0	9	52.9	4	23.5					3	17.6	1	5.9
	3	15.0	6	35.3	3	17.6	1	5.9	4	23.5	1	5.9	2	11.8
			2	22.2	4	44.4	1	11.1	2	22.2				
	1	7.7	5	41.7	1	8.3	3	25.0	3	25.0				
	3	13.6	7	36.9	2	10.5	4	21.0	3	15.8	3	15.8		
	2	10.0	4	50.0	1	12.5	2	25.0			1	12.5		
			4	57.1			2	28.6	1	14.3				
tal	12	11.5	38	41.3	15	16.3	13	14.1	15	16.3	9	9.5	3	3.3

Table 61

A 4 f. It is given by: [Total-104 (above page): % are minus "Unspecified"]

Group	Unspec.	%	Rabbi	%	Principal	%	Teacher	%	Older pupil	%
							2	66.7	1	33.3
1	5.0		13	94.7			5	26.3	5	26.3
			19	95.0			7	35.0	6	30.0
			7	77.3			1	11.1	3	33.3
			11	84.6			4	30.8	5	38.5
			18	61.8	2	9.1	8	36.4	6	27.3
			7	70.0			2	20.0	4	40.0
			7	100.0	1	14.3	4	57.1	2	28.6
total	1	1.0	87	34.5	3	2.9	33	37.0	32	31.1

12572 52
 I A 4 6. Are "birthday blessings" by rabbi or superintendent a feature of your assembly?

Group	Yes	%	No	%
A	3	15.8	16	84.2
B	12	37.5	20	62.5
C	16	55.2	13	44.8
D	10	66.7	5	33.3
E	11	42.3	15	57.7
F	8	33.3	16	66.7
G	5	41.7	7	58.3
H	7	77.8	2	22.2
Total	72	43.4	94	56.6

Table 63

II A 5 Do you employ the assembly for the exhibition of classroom handwork or projects?

Group	Yes	%	Sometimes	%	No	%
A	3	15.8			16	84.2
B	10	31.3			22	68.7
C	17	59.6			12	41.4
D	6	40.0			9	60.0
E	5	19.2	6	23.1	15	57.7
F	8	33.3	3	12.5	13	54.2
G	3	25.0			9	75.0
H	5	55.6			4	44.4
Total	57	34.3	9	5.4	100	60.3

II A 6 Do you have people not immediately connected with the school address the assembly?

Group	Yes	%	Rarely	%	No	%
A	5	26.3			14	73.7
B	9	29.1	3	9.4	20	62.5
C	8	27.6	6	20.7	15	51.7
D	8	33.3	1	6.7	6	40.0
E	14	57.8			12	46.2
F	14	58.3			10	41.7
G	4	33.3	7	58.3	1	8.3
H	7	77.8			2	22.2
Total	69	41.6	17	10.2	80	48.2

Table 65

II A 6 a If so, does this occur periodically? [Totals equal 86, based on above]

Group	Yes	%	No	%
A	1	20.0	4	80.0
B	2	11.8	10	88.2
C	1	7.7	13	92.3
D	2	23.1	7	76.9
E	8	32.0	6	48.0
F	4	26.7	10	73.3
G	1	11.1	10	88.9
H	0	0.0	7	100.0
Total	19	22.1	67	77.9

Table 66

II A 6 a Do you have a schedule of outside speakers? [Basis of 86, as above]

Group	Yes	%	No	%
A	1	20.0	4	80.0
B	1	8.3	11	91.7
C	0	0.0	14	100.0
D	1	11.1	8	88.9
E	3	21.4	11	78.6
F	3	21.4	11	78.6
G	0	0.0	11	100.0
H	0	0.0	7	100.0
Total	9	10.5	77	89.5

Table 67

6 b. If only on special occasions, state what these occasions are.
[Total represents 86, minus "Unspecified"]

Unspec.	Various Charity Drives	Special Visitors	Patriotic birthdays	Opening and Closing Exercises	Heads of Jewish Institu- tions	When Oppor- tunity offers	Holidays
1		1					
3		3		1			1
3	2	2		2		2	2
2		2		1		2	1
3	4	3		1			2
9		2				2	1
		1	2	1	1		
4	3	1					
1 25	9	15	2	6	1	6	7

b. (continued)

Speakers from organiza- tions	Boys' Week	Boy Scouts	Depen- ding on work of Dept.	Welfare Workers	Palestine Drive	Leading Citizens	Alumni	Mothers Day	Gues- rabb
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								1	2
2									1
1							1	2	1

1

1	1	1	2	1
---	---	---	---	---

2

5	1	1	1	2	1	1	1	3	4
---	---	---	---	---	---	---	---	---	---

Graduation	Armistice Day	In connection with school problems	School entertainments
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1

1

1

1

1

1

2

1

1

(61 schools state 71 occasions)

B Administrative Announcements

Table 68

In your assembly do you have administrative announcements made?

Group	Yes	%	No	%
	6	31.6	13	68.4
	23	71.9	9	28.1
	29	100.0	0	0.0
	14	93.3	1	6.7
	20	76.9	6	23.1
	18	75.0	6	25.0
	11	91.7	1	8.3
	8	88.9	1	11.1
Total	129	77.7	37	22.3

Table 69

Specify: [Basis of 129; % are minus "Unspecified"]

Unspec. %	Attendance % Reports	Charity % Reports	Presentation % of awards	Statement % of rules	Miscell. % Announcements
4 .7	1 50.0	1 50.0	2 100.0	1 50.0	10
	13 56.5	18 78.3	9 39.1	7 30.4	12 52.2
8 .6	19 90.5	17 81.0	17 81.0	15 71.4	9 9.5
7 .0	3 42.9	5 71.4	3 42.9	3 42.9	6 85.7
5 .7	13 86.7	13 86.7	9 60.0	6 40.0	8 53.3
5 .4	9 69.2	9 69.2	7 53.8	6 40.0	2 15.4
6 4.5	5 100.0	3 60.0	4 80.0	3 40.0	1 20.0
2 2.0	4 66.7	4 66.7	4 66.7	4 66.7	2 33.3
127 .7	67 72.8	70 76.1	55 69.8	45 49.9	33 35.8

clauses: Honor Roll (4), Student Council reports (3), Urging Temple
 dance (3), Coming events (2), announcements regarding scouts, gym,
 ary, teachers' meetings and rehearsals (1 each).

c. Student Organization

Table 70

1. Do you use your assembly for student organization meetings?

Group	Yes	%	No	%
A	2	10.5	17	89.5
B	6	18.8	26	91.2
C	10	34.5	19	65.5
D	6	40.0	9	60.0
E	8	30.8	18	69.2
F	5	20.8	19	79.2
G	1	8.3	11	91.7
H	3	33.3	6	66.7
Total	41	24.7	125	75.3

Table 71

II C 1. Specify [Basis of 41--"Yes" in II C; % are minus "Unspecified"]

Unspec. %	Dramatics Club	%	Student Council	%	Committee to allocate school funds	%	Boy & Girl Scouts	%	Miscell. % *
1	50.0	1	100.0						
2	33.3		1	25.0					3 75.0
2	20.0		7	87.5	1	12.5			
1	16.7		4	80.0					2 40.0
1	12.5	1	14.3	3 42.9	1	14.3	1 14.3	1	14.3
		2	40.0	1 20.0					2 40.0
			1	100.0					
1	33.3		1	50.0			1	50.0	
1 8	19.5	4	12.1	18 54.5	2	6.1	2 6.1	8	24.2

Includes activities participated in by one school each: Assembly in form of
 Club in memory of deceased teachers; Young Judea; Keren Israel project;
 of Justice meetings; Kind Deeds Fund Council; program by Junior
 regation; choir.

Table 72

1. How often? [Based on 41, % are minus "Unspecified"]

Unspec. %	Weekly %	Bi-weekly %	Monthly %	1-3 per year %	Miscell. %	*
				1	50.0	1 50.0
	2 33.3	2 33.3	1 16.7		1	16.7
1 10.0	1 11.1		7 77.8	.	1	11.1
1 16.7		1 20.0	2 40.0	3 60.0		
1 12.5		1 14.3	4 57.3	2 28.6		
			1 20.0	1 20.0	3	60.0
					1	100.0
1 33.3		1 50.0		1 50.0		
1 4 9.6	3 8.1	5 13.5	15 40.5	8 21.6	7	18.9

includes: "Periodically" "Occasionally" "Irregularly" "When necessary".

[37 schools--38 organizations, therefore totals over 100 %]

Table 73

D Miscellaneous Activities

Specify any assembly activity not stated above.

Philanthropy* Assemblies	Current Events Activi- ties	"Radio" programs	Purim Carni- val	Debates & orator- ical con- tests	Marion- ette plays	Music** Assemblies	Miscell ***
1							
1							3
	2	1		1			2
1			1	1		1	
		1		4		1	3
2				1		2	2
				1	1	3	1
					1		2
5	2	2	1	3	2	7	13

Complete total--40 schools, engaged in 22 listed activities.

Includes: Benefit parties for charities; penny collections for presents to sick pupils; and Keren Ari conferences.

Includes: Harmonica club; school orchestra; and musical solos by children.

*Includes: older children writing prayers; practice for school entertainments; publication of paper; question box; talks by pupils; programs by children from local Jewish Community House; pledging allegiance to Torah; interview of Jewish leaders; weekly prayers by the rabbi; slide lectures; description of classroom projects; and Mothers' class programs.

Table 74

II Facilities for Assemblies

A Do you have an auditorium?

Group	Yes	%	No	%
	0	0.0	19	100.0
	15	46.9	17	53.1
	24	82.8	5	17.2
	14	93.3	1	6.7
	22	84.6	4	15.4
	22	91.7	2	8.3
	12	100.0	0	0.0
	9	100.0	0	0.0
Total	118	71.1	48	29.9

Table 75

III A 1. If not, where are your assemblies held? [Total-48; % are minus "Unspecified"]

Group	Unspec. %	Temple %	School room %	Vestry %	Miscellaneous %
A	5 26.3	10 71.4	2 14.2		2 14.3
B		10 58.8	2 11.8	4 23.5	1 5.9
C		4 80.0		1 20.0	
D		1 100.0			
E	1 25.0	2 66.7		1 33.3	
F		2 100.0			
Total	6 12.5	29 69.0	4 9.5	6 14.3	3 7.1

Table 76

How many assembly rooms do you have available?

	Unspec.	%	One	%	Two	%	Three	%	Four	%	Seven	%
10	52.6		3	33.3	4	44.4	1	11.1	1	11.1		
10	31.3		17	77.3	5	22.7						
7	24.1		17	77.3	4	18.2					1	4.5
4	26.7		5	45.5	6	54.5						
6	23.1		8	40.0	9	45.0	3	15.0				
3	12.5		12	57.1	7	33.3	2	9.5				
3	25.0				8	88.9	1	11.1				
2	22.2		1	14.3	4	57.1	2	28.6				
1	45	27.1	63	52.1	47	38.8	9	7.4	1	0.8	1	0.8

te--1.57 is the average number of assembly rooms per school.

Table 77

III C Is your assembly space also used for classroom space?

Group	Yes	%	No	%	No answer	%
A	10	52.6	2	10.5	7	36.8
B	20	62.5	10	31.3	2	6.2
C	12	41.4	16	55.2	1	3.4
D	10	66.7	5	33.3		
E	5	19.2	21	80.8		
F	6	25.0	18	75.0		
G	1	8.3	11	91.7		
H	0	0.0	9	100.0		
Total	64	38.6	92	55.4	10	6.0

Table 78

III D Do you have a stage?

Group	Yes	%	No	%
A	2	10.5	17	89.5
B	17	53.1	15	46.9
C	27	93.1	2	6.9
D	13	86.7	2	13.3
E	23	88.5	3	11.5
F	24	100.0	0	0.0
G	12	100.0	0	0.0
H	9	100.0	0	0.0
Total	127	76.5	39	23.5

Table 79

p 1. If so, describe it as to size and equipment for dramatics
 [Totals equal 127; % are minus "Unspecified"]

Unspec. %	Portable %	Small, poor equipment %	Small, equipment not stated %	Small, fair equipment %	Small, well equipped %
	1 50.0		1 50.0		
1 5.9		4 25.0	1 6.3	3 18.8	2 12.5
3 11.1	2 8.3	8 33.3		2 8.3	
	1 7.7	2 15.4		1 7.7	2 15.4
3 13.0		2 10.0	1 5.0	2 10.0	
3 12.5		2 9.5	3 14.3		
4 33.3					
1 11.1		1 12.5		1 12.5	
al 15 11.8	4 3.6	19 17.0	6 5.4	9 8.0	4 3.6

tinued

Large, poor equipment %	Large, well equipped %	Large, equipment not stated %	Large, fair equipment %
2 12.5	3 18.8	1 6.3	
1 4.3	3 12.5	4 16.7	4 16.7
		2 15.4	5 38.5
2 10.0	8 40.0	1 5.0	4 20.0
	10 47.6	2 9.5	4 19.0
	6 75.0		2 25.0
1 12.5	4 50.0		1 12.5
al 6 5.4	34 30.4	10 8.9	20 17.9

Table 80

8. Check the kind of seats in your assembly room.

up	Fixed	%	Movable	%	Both	%	Unspecified	%
	5	26.3	7	36.8			7	36.8
	6	18.8	24	75.0			2	6.2
	2	6.9	27	93.1				
	0	0.0	13	86.7	2	13.3		
	4	15.4	18	69.2	3	11.5	1	3.8
	5	20.8	18	75.0	1	4.2		
	3	25.0	9	75.0				
	3	33.3	6	66.7				
al	28	16.9	122	73.5	6	3.6	10	6.0

Table 81

9. If more than one assembly room specify type of seats in each.

up	Number answer- ing	Movable in both	%	Fixed in one, mov- able in other	%	Fixed in both	%	Movable in 2, fixed in one	%	Movable in all	%
	4	2	50.0	2	50.0						
	4	1	25.0	3	75.0						
	2	2	100.0								
	4	1	25.0	3	75.0						
	9	4	44.4	3	33.3	1	11.1	1	11.1		
	7	4	57.1	3	42.9						
	7	4	57.1	2	28.6			1	14.3		
	5			4	80.0					1	20.0
tal	42	18	42.9	20	47.6	1	2.4	2	4.8	1	2.4

Table 52

7. State any other features regarding facilities. [%s are minus "No answer"]

up	No answer	%	None	%	Stereopticon	%	Moving picture machine	%	Organ	%
11	57.9								4	50.0
13	40.6				2	10.5			8	42.1
12	41.4				7	41.2	4	23.5	3	17.6
4	26.7				5	45.5	7	63.6	3	27.3
5	19.2	2	9.5		12	57.1	10	47.6	2	9.5
7	29.2				9	52.9	10	58.8	9	52.9
2	16.7				4	40.0	4	40.0	7	70.0
1	11.1				6	75.0	6	75.0	5	62.5
al	55	33.1	2	1.8	45	40.5	41	36.4	41	36.4

up	Phonograph	%	Piano	%	Radio	%	Miscellaneous*	%
	3	37.5	5	62.5	1	12.5		
	7	36.8	9	47.4	1	5.3	4	21.1
	10	58.8	10	58.8	2	11.8	4	23.5
	3	27.3	7	63.6	1	9.1	1	9.1
	6	28.6	7	33.3	2	9.5	5	23.8
	10	58.8	5	29.4	2	11.8	3	17.6
	2	20.0	4	40.0	3	30.0	0	0.0
	4	50.0	3	37.5			0	0.0
tal	45	40.5	50	45.0	12	10.8	17	15.3

*includes: pulpit, ark, menorah, film slide projects, combination radio-phonograph, panatrope, maps, radiopticon, lantern slides, ceremonial exhibit, and sound amplifier.

Table 83

Methods and Materials

A How far in advance is your program of assemblies planned?

Group	No answer	%	Beginning of year %	One month ahead %	From week to week %	Miscellaneous *
	8	42.1	9.1	9.1	63.6	18.2
	2	6.3	16.7	30.0	53.3	3.3
	1	3.4	17.9	35.7	53.6	3.6
			26.7	26.7	46.7	13.3
			30.8	38.5	26.9	7.7
			37.5	33.3	33.3	8.3
	2	16.7	70.0	50.0	10.0	
			57.1	57.1	71.4	
Total	13	7.8	26.6	30.4	38.1	5.9

Includes: "No plan"; 2 weeks ahead; 2 months ahead; 6 months ahead; "time varies", and several others.

Note: Table represents 168 answers from 153 schools.

Table 84

IV. B. Do you plan your assemblies around any central idea or theme?

Group	Yes	%	No	%	Occasionally	%
A	2	10.5	17	89.5		
B	10	31.3	22	68.7		
C	9	31.0	15	51.7	5	17.2
D	5	33.3	10	66.7		
E	11	42.3	15	57.7		
F	10	41.7	14	58.3		
G	4	33.3	7	58.3	1	8.3
H	5	55.6	4	44.4		
Total	56	33.7	104	62.7	6	3.6

14 B 1. Do you ever have a series of assemblies around the same theme?

Group	Yes	%	No	%
A	2	10.5	17	89.5
B	2	6.3	30	93.7
C	2	6.9	27	93.1
D	1	6.7	14	93.3
E	2	7.7	24	92.3
F	4	16.7	20	83.3
G	1	8.3	11	91.7
H	1	11.1	8	88.9
Total	15	9.0	151	91.0

Table 86

14 B 1 Specify [Totals over 100% because of duplication, 15 schools giving 22 answers]

Group	Ceremonials & holidays	%	Peace	%	Communal life & philanthropy	%	Miscell.	* %
A	2	100.0					1	50.0
B			2	100.0			1	50.0
C	2	100.0					1	50.0
D			1	100.0			1	100.0
E	1	50.0			1	50.0	1	50.0
F	1	25.0			2	50.0	1	25.0
G							1	100.0
H	1	100.0					1	100.0
Total	7	46.7	3	20.0	3	20.0	9	60.0

* Those mentioned only once are included in this category. These are: current events; Israel's mission; Ethics; Worship; Singing; Jews in Many Lands; The Jew in the Modern World; Leadership and Citizenship; and assemblies on Torah.

Table 87

IV C. Do you use any references, books, printed or mimeographed materials in the planning and preparation of your assembly programs?

Group	Yes	%	No	%
A	7	36.8	12	63.2
B	10	31.3	22	68.7
C	13	44.8	16	55.2
D	8	53.3	7	46.7
E	13	50.0	13	50.0
F	9	37.5	15	62.5
G	6	50.0	6	50.0
H	6	66.7	3	33.3
Total	72	43.4	94	56.6

Table 88

IV C. If so, please list what materials you use.

Unspec.	%	Own materials	%	Dubin ceremonials of Home and Synagogue	%	Young Israel	%	Chicago B.J.E. Materials	%	Jewish Teacher Magazine	%
3	42.9			1	25.0	1	25.0				
2	20.0					2	25.0	2	25.0	1	12.5
1	7.7			1	8.3	1	8.3	1	8.3	1	8.3
1	12.5							2	28.6		
3	23.1	3	30.0			1	10.0	3	30.0	1	10.0
3	33.3							1	16.7		
3	50.0			1	33.3						
2	33.3	1	25.0								
al 18	25.0	4	7.4	3	5.6	5	9.3	9	16.7	3	5.6

C. If so, please list what materials you use. (Con't from preceding page)

ap	Jewish Welfare Board Holiday Bulletin	%	U.A.H.C. materials	%	Euclid Ave. Temple materials	%	Young Judea	%	Playlets	%	Assoc. Tal. Torahs of Phila. material	%
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1	12.5	3	37.5	2	25.0							
---	------	---	------	---	------	--	--	--	--	--	--	--

2	16.7									2	16.7	
---	------	--	--	--	--	--	--	--	--	---	------	--

1	14.3	2	28.6			1	14.3	1	14.3	2	28.6	
---	------	---	------	--	--	---	------	---	------	---	------	--

1	10.0	3	30.0			1	10.0			2	20.0	
---	------	---	------	--	--	---	------	--	--	---	------	--

		4	66.7									
--	--	---	------	--	--	--	--	--	--	--	--	--

								1	33.3			
--	--	--	--	--	--	--	--	---	------	--	--	--

								1	25.0	1	25.0	
--	--	--	--	--	--	--	--	---	------	---	------	--

al	5	9.3	12	22.2	2	3.7	2	3.7	3	5.6	7	13.0
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ap	Levinger "Entertaining programs for the Assembly"	%	Levinger Jewish Festivals in the Religious School	%	Miscell.	Consists of those materials listed only once. These are:
					6	"With Singer and Sage"
						"Israel in Canaan"
						"Into the Promised Land"
						Union Prayer Book
						Ceremonies of Judaism--Idelsohn
						Hebrew Tribune (Magazine)
4	50.0	4	50.0	2		Home Institute materials
						Jewish Daily Bulletin
9	75.0	4	33.3	7		Ceremonials--Rosenau ?
						The Youth Leader (magazine)
4	57.1	1	14.3	0		Biblogues--Segal
						One Hundred Sermons for Children
						G.B.Hallock
4	40.0	2	20.0	3		Book on Purim--Brownman ?
						The Jewish Peace Book--Cronbach
2	33.3	2	33.3	2		Materials of National Council for the Prevention of War
						Bulletin of Bloch Publishing Co.
2	66.7			2		The Jewish Encyclopaedia
						Religious School Conference of New York materials
4	100.0	4	100.0	7		Playground & Recreation Ass'n. materials
al	29	53.7	17	31.5	29	53.7%
						New York Bureau of Jewish Education materials
						Franzblau materials
						Midrashic Tales ?
						Current Events from Jewish papers
						Pamphlet material
						Anthology of Jewish Poetry--Kohut
						The Jewish Year--Alice Lucas
						The Standard Book of Jewish Verse--Friedlander

A Jewish Book of Days
--Roth

Jewish Anthology--Fleg

Table 89

Do you follow the procedure of turning the assembly over to a different class each week?

up	Yes	%	No	%	Once a month %		Two a month %		Occasionally	
	4	21.1	15	78.9						
	4	12.5	26	81.3	2	6.3				
	16	55.2	10	34.5	1	3.5	1	3.5	1	3.5
	6	40.0	8	53.3					1	6.7
	13	50.0	10	38.5					3	11.5
	6	25.0	14	58.3					4	16.7
	6	50.0	6	50.0						
	2	22.2	5	55.6					2	22.2
al	57	34.3	94	56.6	3	1.8	1	0.6	11	6.6

Table 90

At which assembly, if you have more than one?

up	Number Answering	Intermediate	Intermediate and High School	Juniors & Seniors	Both Junior	Sr. or H. S. Assembly
	1					1
	1					1
	6	2	1	1	1	1
	4				1	1
	3	1				2
	1				1	
al	16	3	1	1	3	1

the class prepare its program? [On basis of 72 (See 1V B); "Unspecified"]

me %	Out of class %		Both %		Unspecified %	
25.0	2	50.0	1	25.0		
16.7	2	33.3	3	50.0		
27.8	6	33.3	7	38.9	1	5.3
14.3	2	28.6	4	57.1		
14.3	8	57.1	4	28.6	2	12.5
20.0	3	30.0	5	50.0		
0.0	4	80.0	1	20.0	1	16.7
0.0	1	25.0	3	75.0		
17.6	28	41.2	28	41.2	4	5.6

Table 92

as their preparation? [Basis of 72; % are minus
][Duplications account for totals over 100%]

ther %	Principal % or rabbi		Pupil %		Dramatic % teacher		Miscell.* %	
66.7	1	33.3						
100.0			1	16.7				
100.0	3	16.7			1	5.6		
100.0	1	14.3						
93.3	1	6.7			2	13.3		
90.0	4	40.0						
100.0	2	33.3						
50.0	1	25.0			2	50.0	3	75.0
92.8	13	18.8	1	1.4	5	7.2	3	4.3

2) and head of department (1).

Table 93

IV E. Organization

1. Does your school have more than one assembly per Sunday?

Group	Yes	%	No	%
A	0	0.0	19	100.0
B	2	6.3	30	93.7
C	4	13.8	25	86.2
D	5	33.3	10	66.7
E	16	61.5	10	98.5
F	17	70.8	7	29.2
G	9	75.0	3	25.0
H	7	77.8	2	22.2
Total	60	36.1	106	63.9

Table 74

IV E 2 Does each assembly meet weekly?

Group	Yes	%	No	%	No answer (probably means yes)	%
A	6	31.6			13	68.4
B	18	56.3	2	6.3	12	37.5
C	11	37.9	2	6.9	16	55.2
D	11	73.3	1	6.7	3	20.0
E	15	57.7	4	15.4	7	26.9
F	13	54.2	6	25.0	5	20.8
G	10	83.3	1	8.3	1	8.3
H	5	55.6	2	22.2	2	22.2
Total	89	53.6	18	10.8	59	35.5

Table 95

IV E 2 How often? [Based on 18, "No" column of IV E 2; % are minus "Unspecified"]

Group	Unspecified	%	Monthly	%	2 per month	%	Miscellaneous *	%
A								
B	1	50.0	1	100.0				
C							2	100.0
D					1	100.0		
E	2	50.0	1	50.0			1	50.0
F	1	16.7			3	60.0	2	40.0
G					1	100.0		
H	1	50.0			1	100.0		
Total	5	27.7	2	15.4	6	46.2	5	38.5

*Includes the following answers:

3 weeks separately and a joint monthly assembly
 Every third week departmental
 Every third week a joint assembly
 When convenient
 Varies

Table 96

IV E 3 Number of assemblies conducted weekly in the schools
[% are minus "Unspecified"]

Unspecified	One assembly	Two assemblies	Three Assemblies	Four assemblies
65 39.2%	46 45.5%	37 36.6%	16 15.8%	2 2.0%

101 schools have 176 assemblies, or 1.7 assemblies per school.

Table 97

Length of Assembly

[Based on 176; % is based on total number of assemblies in each group]

Unspec. %	Hour or longer %	30 to 45 minutes	Half-hour %	15 to 30 minutes %	Less than 15 minutes %
assemblies)	2 28.6		2 28.6	2 28.6	1 14.3
8 assemblies)		3 16.7	4 22.2	11 61.1	
5 ")		2 13.3	8 53.3	5 33.3	
6 ")		2 12.5	10 62.5	4 25.0	
9 ") 2 5.1		7 17.9	17 43.6	13 33.3	
0 ") 1 2.5	4 10.0	6 15.0	21 52.5	8 20.0	
0 ")	1 5.0	2 10.0	13 65.0	4 20.0	
1 ")		3 14.3	16 76.2	2 9.5	
176 3 1.7	7 4.0	25 14.2	91 51.7	49 27.8	1 0.6

Table 98

Place of the Assembly in the Schedule

[Based on the 176 assemblies of the 101 schools]

Unspecified	Beginning	Middle	End
31 17.6%	43 24.4%	44 25.0%	58 33.0%

Table 99

Worship Services in the Assembly [Basis of 176 assemblies and 101 schools]

Group	Number of assemblies	Yes	%	Occasionally	%	No	%	No answer	%
A	7	6	85.7					1	14.3
B	18	14	77.8	1	5.6	3	16.7		
C	15	10	66.7	1	6.7	4	26.7		
D	16	6	37.5	5	31.3	5	31.3		
E	39	16	41.0	7	17.9	5	12.8	11	28.2
F	40	14	35.0	10	25.0	14	35.0	2	5.0
G	20	10	50.0	2	10.0	4	20.0	4	20.0
H	21	16	76.2			2	9.5	3	14.3
Total	176	92	52.3	26	14.8	37	21.0	21	11.9

APPENDIX B

**BIBLIOGRAPHY
ON ASSEMBLY PROGRAMS**

APPENDIX B

BIBLIOGRAPHY ON ASSEMBLY PROGRAMS

I

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71 W. 47th Street, New York.

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Lists of Slides, Filmstrips, Motion Pictures Suitable for Use
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Portfolio of Articles, Stories and Poems for The High Holidays

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List of Plays
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