

Survey - Winnipeg

A Study Of
JEWISH EDUCATION
IN WINNIPEG

Survey Committee on Jewish Education
December, 1963

**A STUDY OF
JEWISH EDUCATION IN
WINNIPEG**

SURVEY COMMITTEE ON JEWISH EDUCATION

DECEMBER 1963

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APPENDIX

Mr. S. L. Morantz

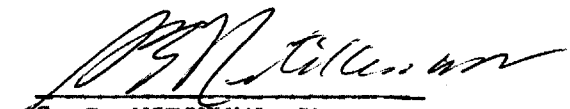
President, Jewish Welfare Fund

Winnipeg, Canada

Sir:

We, your Survey Committee on Jewish Education, appointed
in January 1960, have the honour to submit our report, concurred
in by all the members.

Respectfully submitted,


S. B. NITIKMAN, Chairman


R. C. BELLAN, Member


R. J. MATAS, Member


HARRY WALSH, Member


A. B. FELD, Secretary

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December 1, 1959

Mr. S. B. Nitikman
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Dear Mr. Nitikman:

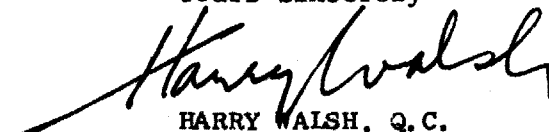
I want to confirm our discussions regarding the Survey of Jewish Education in Winnipeg that the Jewish Welfare Fund has decided to sponsor.

As I indicated in our conversations, the Welfare Fund is anxious to establish how effective the Jewish Education programs in Winnipeg are, what improvements, if any, are required and how efficiently they are being financed.

Beyond this, we want to leave the fullest freedom to the Survey Commission to explore and investigate all areas that it feels are relevant to the study of these questions.

Thank you very much for your agreement to act as Chairman of the Survey Commission.

Yours sincerely


HARRY WALSH, Q.C.
President

HW:T

ACKNOWLEDGEMENTS

The Committee wishes to acknowledge the indispensable co-operation it has received from representatives of the Talmud Torah, the Peretz-Folk School, the Shaarey Zedek Synagogue, the Rosh Pina Synagogue, the Herzlia Academy, Maimonides College, the Canadian Jewish Congress (Western Division), and the Jewish Welfare Fund.

The poll of our community's attitudes to Jewish Education, which forms an important part of this report, was carried out under the dedicated direction of Messrs. Joel Slater, Brian Aronovitch and Lou Plotkin. They were assisted by volunteers from Hadassah, National Council of Jewish Women, Pioneer Women, the Y.M.H.A., and the following B'nai B'rith Lodges: Men's: Winnipeg, Manitoba, Maple Leaf, West Kildonan, Garden City, River Heights and Assiniboine Women's: Winnipeg, Manitoba, Maple Leaf, West Kildonan, Garden City and River Heights.

We found a deep interest and willingness to help in this community project on the part of all the organizations approached.

A particular tribute must be paid to Aaron B. Feld, the Executive Director of the Jewish Welfare Fund, without whose contribution this Survey would not have been possible. His intimate knowledge of the history and operation of the schools is reflected in every phase of this report. The Committee is gratefully appreciative of his willingness to accept these heavy duties in addition to his other heavy responsibilities at the Jewish Welfare Fund.

A Tribute to the late Chief Rabbi Dr. Abraham S. Kravetz

It is impossible to report on Jewish Education in Winnipeg without paying tribute to the great role played by the late Chief Rabbi.

The advancement of Jewish Education was his overriding aim in life. He dreamed of creating in Winnipeg a Hebrew, religious, and scholarly centre to replace at least one of those destroyed in Europe. He played a vital role in the creation of the Talmud Torah day school program and of the Herzlia Academy and strove for the establishment of a university-level Maimonides College to be affiliated with the University of Manitoba. No one who met him could fail to be impressed by his vision and respect his sincerity.

ESTABLISHMENT OF SURVEY COMMITTEE

On November 24, 1959, the Board of Directors of the Jewish Welfare Fund approved a recommendation of its Executive Committee that "the Welfare Fund undertake a Survey of all Jewish Education programs and needs in the City of Winnipeg, retaining such outside expert advice and guidance as may be deemed necessary".

The Jewish Community of Winnipeg last reviewed its total program of Jewish Education in January of 1944, when a Survey of Jewish Education in Winnipeg was conducted on behalf of the Welfare Fund by Dr. Israel Chipkin of the American Association for Jewish Education.

Since the Survey, two Synagogue schools (the Shaarey Zedek and the Rosh Pina) and the Herzlia Academy have been established, and the Shaarey Zedek School and Herzlia have merged. The new schools have an enrolment of close to 1100 children, (compared with a registration of some 1100 students in the Talmud Torah and Peretz Folk School); the registration in the afternoon school classes of the Talmud Torah and Peretz School has decreased steadily and the day school enrolment increased year by year to the point where day school enrolment now represents slightly more than 60% of the total registration; the schools have moved into attractive new buildings in the new areas of Jewish population concentration; considerably more money is being spent on Jewish

Education and the Talmud Torah has developed a day school program for grades eight, nine, ten and eleven, financed by private funds.

In January of 1960, Mr. S. B. Nitikman, a past president of the Welfare Fund, was appointed Chairman of the Survey Committee. Professor R. C. Bellan, of the Economics Department of the University of Manitoba, and Mr. R. J. Matas, a past chairman of the Winnipeg School Board and past chairman of the Urban Trustees Association of Manitoba, agreed to act on the Survey Committee. Mr. Harry Walsh, Q.C., President of the Jewish Welfare Fund in 1960, acted on the Committee in an ex-officio capacity.

CHAPTER I - SCOPE AND METHOD OF THE SURVEY

Early in its deliberations the Committee decided that it must limit its studies and for that purpose set up the following points as a basis of discussion with those primarily interested in Jewish Education:

- (1) How effective are the programs of the schools and what are they achieving?
- (2) Is the apparent trend of a decrease in afternoon school classes and an increase in day school classes a desirable one?
- (3) Is the extension of day schools to the junior high school and senior high school levels desirable?
- (4) What steps should be taken to ensure an adequate supply of fully qualified teachers?
- (5) Should steps be taken to provide a continuous evaluation of our programs of Jewish Education (a "Bureau of Jewish Education")?
- (6) What are the responsibilities of parents for the financing of the Jewish Education of their children?
- (7) What is the Jewish Community's responsibility for financing Jewish Education and what is the responsibility of the Welfare Fund?
- (8) Should the Jewish Community accept any financial responsibility for the Congregational schools?

This does not allow for more than incidental attention to such questions as adult education, informal education and other activities which have a bearing on Jewish Education programs.

The Committee had the authority to hire technical assistance. On careful reflection, it was decided that studies of a professional nature bearing on such questions as curriculum and Teacher qualifications could be delayed for later community action if and when required. For the purpose of the present survey, we confined ourselves to the more general approach to the questions outlined and to ascertaining the factual information available. Later in the proceedings, it was decided to ascertain the attitude of the community at large. The Attitude Poll and its results are part of the report and will be commented on later. The Committee considered that a detailed study of practices in other cities was not warranted.

We felt that the 1959 study "Jewish Education in the United States", by Dr. Alexander Dushkin and Uriah Z. Engleman, gave us a reasonable view of the situation in that country and information was also obtained from Toronto and Montreal. The Chipkin report and the "Social, Recreational, and Education Survey of the Jewish Community of Winnipeg (1945)" by Louis Kraft, Executive Director of the National Jewish Welfare Board of New York, were made available to the Committee along with other information, all of which was exceedingly helpful.

CHAPTER II - DEFINITIONS

The purpose of Jewish Education as differentiated from education generally, is to instill in the individual those attitudes and feelings which will result in his acceptance of his responsibilities as a Jew and his realization of the values inherent in Jewish life and thought. Jewish Education must provide an appreciation of the Jewish heritage of religion, history and literature. It must aim to integrate the individual into Jewish institutional and communal life. This must be in keeping with Jewish life as Canadians. It is to be remembered that these objectives are not exclusive to Jewish Education and are shared by other Jewish institutions and organizations and most of all by the Jewish home and family life. The definition is a broad one and the aims of our educational institutions (as expressed to us and contained in full later in this report) fall within this framework but differ widely in their application and interpretation. It is interesting that, on close analysis, the stated aims of the schools are not far apart and would seem to be drawing closer together. This will be discussed further in another context.

To clarify the terms we have used to describe the schools, we adopted the following definitions:

- (a) Day Schools Schools which conduct Jewish studies and regular Public School studies. Children attending day schools do not attend public schools.

- (b) Afternoon Schools Schools which meet after Public School hours for three or more days a week.
- (c) Congregational Schools Schools conducted by congregations, mainly for the children of their members, though they may accept some children of non-members. These schools are administered by a School Board representing the Congregational membership.
- (d) Sunday Schools Primarily Religious Schools attached to a congregation. Classes are conducted for one or two hours on Sundays.
- (e) Community-Programmed Schools This term is suggested to describe a Jewish school system patterned after the public schools. The system would be administered by a broadly based School Board drawn from the various organizations and congregations within the community. While due allowance would be made for the curriculum preferences of different groups, one ultimate goal of the system would be a reasonable uniformity of instruction.

Throughout this report, the word "Jewish" is used in its broadest sense, but "Yiddish" and "Hebrew" are used only as the names of languages. Thus "Yiddish education" means instruction in or about the Yiddish Language.

CHAPTER III -- History of the Jewish Schools in Winnipeg

Talmud Torah

The first organized Jewish Education program on record in Winnipeg was established in 1891 by the Shaarey Zedek Synagogue. In 1902, the King Edward School, sponsored jointly by the Zionist Society and the Shaarey Zedek Synagogue was established. In 1905 a Zionist group which wanted more emphasis on spoken Hebrew and more progressive educational methods, established a branch school at Charles and Dufferin. By 1907 the building was no longer able to accommodate the demand for Hebrew education and plans for a new building were initiated. The Zionist group decided to turn the program over to a community body and under the leadership of the late Chief Rabbi Kahanovitch the Winnipeg Talmud Torah was established. The building to house the new Talmud Torah was constructed at Charles and Flora in 1912.

In 1913, a branch of the school was established in the Adath Yeshurun Synagogue on McGregor Street and in 1919 classes were opened in the Shaarey Zedek Synagogue on Dagmar Avenue. In 1922 the Talmud Torah constructed a branch at the corner of Magnus and Andrews. It is reported that by 1925 the Talmud Torah enrolment was 800 - 400 in the main Branch, 350 in the Magnus Avenue branch and 50 in the Dagmar branch. A Branch was opened in the Jewish Orphanage Building in 1940 and continued until the present building was erected at Matheson and Powers in 1952. The Magnus Avenue and Flora Avenue buildings were sold in 1952.

After several unsuccessful attempts, a Day School program with a small enrolment was established in 1944 and grew year by year to its present size.

Peretz-Folk School

In May 1914 a group of "Radical Nationalists" founded the "Yiddishe Radicale Shule" in a building on McKenzie Street. There was one teacher and seventeen pupils. In 1915 the name was changed to the "I.L. Peretz School". By 1918 enrolment had grown to one hundred.

In 1918, a group of "Arbeiter Ring" leaders, feeling that the school did not stress socialist ideals sufficiently, withdrew and founded the "Liberty Temple School". This school in turn, in 1933, split into left and right wing groups. The left wing took over the Liberty Temple School which eventually became the present Sholem Aleichem School. The right wing group opened an "Arbeiter Ring" school on Manitoba Avenue which rejoined the Peretz School five years later.

In 1931, a Labour Zionist group in the Peretz School, desiring more emphasis on Zionism and spoken Hebrew, withdrew and established the "Folk School" on St. Johns Avenue. In 1945 the Folk School rejoined the Peretz School, the merged organization being known as the "Peretz-Folk School". The emphasis on Hebrew, which had been introduced earlier, was increased in the combined school. At the present time, nearly as much time is spent on Hebrew as on Yiddish.

Almost from the beginning, the school operated a Kindergarten and a day school. By 1930 it was operating a grade six day school. In 1934, there were 60 children enrolled in the kindergarten, 109 in the day school, 241 in the elementary afternoon classes and 44 in the junior high school (afternoon). In 1942 a grade 7 class was added in the day school.

The Peretz School was located at Aberdeen and Salter from 1922 to 1955 and branches were operated for short periods on Main Street, St. Johns Avenue and on Matheson Avenue. In 1950 the present main branch was constructed at Aikins and Polson, and the Aberdeen Branch was sold. In 1957 a branch was opened in Garden City, West Kildonan.

Shaarey Zedek Religious School

The school had its beginnings in small, informal Sunday morning Bible classes for teen agers, instituted in 1915. Gradually, as the enrollment grew, it became necessary to enlist volunteer teachers, and by 1927 the "Sunday School" was functioning on a "Considerable Scale" ("70th Anniversary Brochure" of the Synagogue) with a "Regulated Curriculum".

In 1937, as enrollment increased still further, the school had developed a formal structure and had begun to pay its teachers. Confirmation ceremonies for graduates of the Sunday School were developed at this time.

In 1949, when the new Synagogue building in South Winnipeg was completed, a "Three Day-A-Week" afternoon school program was established. Shortly afterwards, attendance at the afternoon school program became a condition for attendance at the Sunday school, and subsequently, the Sunday school was discontinued.

In 1956, a school building separate from the synagogue was constructed at Lanark and Grant.

In September of 1959 the school initiated a day school program, which is now operating classes in grades one to six.

Rosh Pina Religious School

As soon as the synagogue was established (1952) a two afternoon a week and Sunday morning Jewish Education program was established together with a nursery school and kindergarten. Registration has remained fairly stable at some 200 children.

In the fall of 1962 a Grade One day school with a registration of fifteen children was established. A Grade Two day school was added in September of 1963.

Herzlia Academy

The Herzlia Academy was established in 1954 as a result of the merger of the "River Heights School for Jewish Children" (a secular school organized by a group of Peretz School-orientated parents and operating in Public School facilities for two years) and an orthodox

Hebrew-orientated group led by the late Rabbi Kravetz. In the fall of 1955 it announced plans to conduct a capital campaign to raise funds for the erection of a school building.

The Welfare Fund, because it felt the community could not afford to take on any additional commitments for Jewish Education, instructed its Community Planning Committee to explore the possibilities of working out an integrated program of Jewish Education in South Winnipeg and a series of meetings was held between representatives of the Herzlia Academy and the Shaarey Zedek Synagogue. The Herzlia people indicated that they wanted a more orthodox approach and a more intensive program than was available in the Shaarey Zedek Synagogue School. They did not feel that the plan, worked out by the Welfare Fund with representatives of the Shaarey Zedek Synagogue, particularly with regard to control of the school's program, would meet their needs and the Herzlia group proceeded with its campaign.

In February 1957 the Herzlia Academy applied informally to the Welfare Fund for an allocation for the support of the school. Because the Welfare Fund indicated that the Board would probably not be prepared to provide a subsidy at this time, the application was withdrawn. It was renewed in the fall of 1957 by the Talmud Torah, who indicated that it had taken over the operation of the educational program, and that the school was now a Branch of the Talmud Torah. At the suggestion of the Welfare Fund, negotiations were opened between the Shaarey Zedek and the Talmud Torah to have the Shaarey Zedek buy the Herzlia Building and

to have the Talmud Torah and Shaarey Zedek operate the educational program jointly. By July of 1959 the negotiations broke down over the question of the Talmud Torah's control of the program -- there was agreement in all other areas. The Talmud Torah's application to the Welfare Fund was renewed and in November 1959 the Board of the Welfare Fund approved an allocation to the South End Branch of the Talmud Torah for a one year trial period. At the end of the trial period, the school was accepted as a full member agency.

In September 1963 the Herzlia Academy and the Shaarey Zedek Religious School merged to form the Ramah Hebrew School.

The Welfare Fund is currently carrying on negotiations with the Ramah School on the question of financing and is taking the position that it does not have the means to provide support. The negotiations will probably continue for some time and at the time of the writing of the report no additional information is available.

Maimonides College

Maimonides College was established in 1951 as an institution for higher learning. Most of its students have been graduates of the Talmud Torah.

It has provided a limited amount of teacher training and many of its graduates have taught part time in the Talmud Torah while attending the University of Manitoba. A few have remained in the teaching profession. A number have gone on to further training in the Theological Seminaries.

Maimonides has enabled children who completed their course of study at local Jewish Schools to continue their education. It is an afternoon school, has an ungraded curriculum and courses are offered after school hours at several locations.

We received no statistics but 1963 registration figures are reported at 75 students registered for a variety of courses. We are informed that Maimonides College graduated its first class in 1953 and since then has graduated a total of 67 students. Since the Joseph Wolinsky Collegiate (a day school) was established, the registration in Maimonides College has decreased. Talmud Torah graduates who wish to continue their Jewish Education have generally preferred to enrol in the Collegiate, rather than Maimonides.

Maimonides College has been supported by a private Foundation and a community fund-raising dinner. It now provides some financial assistance to the Department of Judaic Studies at the University of Manitoba.

The College has had grants from the Keren Hatarbut and from the Canadian Jewish Congress towards its Teacher Training Program.

The matter of the extension of Maimonides College to the Campus of the University of Manitoba was studied by a special joint committee of the Welfare Fund and the Canadian Jewish Congress and is not dealt with by the Survey Committee. (The Joint Committee recommended that the program of the Judaic Department should be expanded).

Joseph Wolinsky Collegiate

Joseph Wolinsky Collegiate was established in 1958 as a Day School to provide instruction in grades eight, nine, ten and eleven. The 1963 enrollment figures show the following registration:

Grade eight	-	25 children
Grade nine	-	27 children
Grade ten	-	12 children
Grade eleven	-	<u>13</u> children
Total		77 children

In line with Jewish Welfare Fund policy, the Joseph Wolinsky Collegiate does not receive any Welfare Fund support. The Survey Committee does not have any information on how the collegiate is financed.

Sholem Aleichem School

Studies and statistics in this report do not include the program of the Sholem Aleichem School since the Board of the Jewish Welfare Fund in 1953 terminated the affiliation of the school with the Welfare Fund because, in the opinion of the Board, the objectives of the school were not in consonance with the basic aim of Jewish Education--Jewish survival.

CHAPTER IV -- Aims and Objectives of the Schools

The following are statements issued by the schools, regarding the basic purposes of their institutions.

Talmud Torah

In the spring of 1960, in a brief submitted to the Survey Committee, the Talmud Torah defined its objectives as follows:

"The goal of the Talmud Torah is to keep unbroken the golden chain of our ancient Jewish tradition; to keep alive in the hearts and mind of our young people the ideals and aspirations of Judaism, imbue our youth with a positive attitude to Jewish values, and make them feel justly proud of their noble origin and heritage. We believe that this can be achieved by providing our students with a thorough education in the history of our people (a history which tells the story of our unrelenting struggle for a better and finer world); providing them with a thorough background of the Hebrew language, and giving them a fine grounding in Chumash and Tanach. Jewish history, language and Bible have been and will continue to be the three vital foundation stones of a sound Hebrew education."

"Our aim, however, is not solely confined to turning out students well-versed in Jewish lore. By creating the proper atmosphere and environment within the walls of our school, it is our hope that our students will leave that school with a spirit of devotion-dedicated to G-d, to our people and to the higher and nobler goals in life.

It is with this hope constantly before our minds that we approach and teach the religious precepts and practices of our forefathers with their tradition of worship and prayer."

"It is also for this reason that, in conjunction with the Hebrew program in the day schools, we provide our students with an English curriculum laid down by the Manitoba Department of Education and supervised by an Inspector of Education. This program meets and often surpasses the standards required by the Department. Our students spend the entire day with us, exposed to our ideals and challenged by our ambitions. It is an enriching experience for them and they are quick to take up the challenge."

Peretz Folk School

In a brief submitted in April, 1960, the school described itself as a "Jewish National Secular School" and stated that its objectives and its program could be described as follows:

"From the very beginning, the motto of the Winnipeg Peretz School has been 'The Jewish Child for the Jewish People' and the educational program of the school has been carried on in the light of this ideal for the entire forty-six years of its existence."

"To reach this objective, the school has set up a program of two years of Kindergarten, seven years of Elementary School, three years of Junior High School and two years of High School, which include the following studies:

- (1) Yiddish- Language and Literature
- (2) Hebrew- Language and Literature
- (3) Bible- in Yiddish translation and in the original Hebrew
- (4) Jewish History- from Abraham to the present time, adjusted to the level of development and intelligence of the children.
- (5) Israel- occupies an important role in the school program. The most important facts regarding the growth and development of Israel are taught, and a love for Israel is implanted in the children.
- (6) Jewish Songs- a rich repertoire of various genres of Jewish songs in Yiddish and Hebrew
- (7) Prayer- the children are taught to read the "Siddur" and to understand the most important prayers. This includes, as well, the preparation for Bar Mitzvah of boys whose parents desire it.
- (8) The Present-Day World- The School, from its inception, has been concerned with the on-going Jewish world. The children need to know not only the Jewish past but also Jewish life and Jewish problems today in all parts of the world.

- (9) Jewish Holidays-- All Jewish Holidays are celebrated. The children first learn, through various projects, their national significance and the customs associated with them.
- (10) Canada-- the children are prepared, through discussion in class, for life in Canada--to understand and love their country, Canada, and to appreciate the privileges Jews enjoy here, together with all other ethnic groups of our free, democratic land."

Shaarey Zedek Religious School

The Shaarey Zedek Religious School, in its submission in March, 1960, indicated that its curriculum is constructed in accordance with the following goals:

- (1) To develop and enhance the child's spiritual and ethical sensitivity, so that in act and attitude he may be governed by the religious, ethical and cultural traditions of Judaism.
- (2) To equip the child with knowledge of the Hebrew language, which is indispensable to a full appreciation of the spirit and content of the Jewish heritage and its renaissance in modern Israel.
- (3) To impart a knowledge of Jewish history, literature and culture, necessary for rich, meaningful and intelligent Jewish living and for an understanding of the contribution of the Jew and of Judaism to world civilization.

- (4) To develop in the child the ability and the desire to practice the traditional Jewish observances in the synagogue and the home.
- (5) To provide for the child, during his school career, a wide range of group activities and observances, through which he may experience the satisfaction and the inspiration of Jewish living.
- (6) To instill in the child the desire to continue his studies beyond the elementary school level, and to encourage the graduates of the secondary schools to pursue their studies in higher schools of Jewish learning, in order to prepare for positions of leadership in Jewish life.
- (7) To develop in the child an interest and a desire to participate in local, national and world Jewish affairs and to contribute toward the fulfillment of the prophetic vision of a just society and a united mankind.
- (8) To give the child an awareness of the essential harmony between the ideals and traditions of Canadian democracy and the ideals and traditions of Judaism, to the end that he may be happily adjusted as a Jew, a citizen and an heir to the great Canadian and Jewish traditions.

Rosh Pina Religious School

The Rosh Pina Religious School presented its "Primary Objectives" as follows: *

In order that our children may capture the religious warmth, responsiveness, ideals, loyalties and enthusiasms of and toward Jewish life; and in order that they may acquire a knowledge of Jewish religious truths which can be set at work in the daily life of the child: and in order that he may gather the power and will to use the religious knowledge and enthusiasm supplied by Jewish Education, our school curriculum is based on the following:

- (1) To develop and enhance the child's spiritual and ethical sensitivity.
- (2) To impart a knowledge of Jewish history, literature and culture necessary for intelligent Jewish living and for an understanding of the Jewish heritage (The Bible, prayers, language of the people), and of its renaissance in modern Israel.
- (4) To develop in the child the ability and the desire to participate fully in traditional Jewish observances and practices in the Synagogue and in the home, through emphasis on proficiency in the

*Both the Shaarey Zedek and Rosh Pina presentations are based on a policy statement of the United Synagogue Commission on Jewish Education.

reading and understanding of the prayers of the Siddur, attendance at Junior Congregation and participation in school festival celebrations.

- (5) To instill in the child the desire to continue his studies beyond the elementary school level, and after Bar Mitzvah age, (For this purpose a Junior High School of two years beyond graduation has been added and has proven successful.)
- (6) To help the child accept his Jewishness in a wholesome way so that he faces the fact of his Jewishness squarely and with dignity.
- (7) To give the child an awareness of the essential harmony between the ideals and traditions of Judaism, to the end that he may be happily adjusted to his environment as a Jew and citizen.
- (8) To develop in the child an interest in participating in local, national, and world Jewish affairs, with attention given to the government and affairs of the State of Israel.

CHAPTER V -- Results of Interviews

The Committee held meetings with the schools, The Canadian Jewish Congress (Western Division), and the Jewish Welfare Fund, at which the following positions were outlined:

Talmud Torah

The Talmud Torah indicated that it feels that its prime concern is to provide an intensive Jewish Education (religious indoctrination is secondary). The afternoon schools have failed to achieve this objective; the day schools are completely successful in both the English and Hebrew departments. It is the hope of the Talmud Torah that this type of education will extend steadily into higher and higher levels of Jewish learning. It believes that it is the responsibility of the community to finance such a program for all children whose parents are not able to afford the cost. It doubts whether a communal Jewish Education "Supervisory Body" (a Bureau of Jewish Education) could help to improve our programs of Jewish Education.

Peretz Folk School

Representatives of the Peretz Folk School Education Committee indicated that, in their opinion, the school is doing an effective job. They believe that the afternoon school and day school each has an important function. Some parents do not want or cannot make use of day school programs, and their need for a Jewish Education program for their children must be met. While there has been a slight decrease in afternoon school

classes, this has not come about because of encouragement by the School.

They believe that the day school program is more effective because it provides more teaching time; because the children do not arrive for classes tired (as they do in the afternoon school); there are fewer drop-outs and absences during the year and the retention is much better (seven years compared with an average of three years in the Afternoon School).

In the matter of a central "Supervisory Body" for Jewish Education, they indicated that they were prepared to cooperate, but reserved the right to protect their autonomy at all times.

Shaarey Zedek Synagogue

The members of the Shaarey Zedek Committee expressed the opinion that Winnipeg is ready for a "United Community School". They believed that, since 75% to 80% of the subject matter taught is the same in all schools, and only the teaching of customs and ceremonials is different, it should not be difficult to set up a common core curriculum with some elective subjects. They indicated that the Shaarey Zedek would be prepared to accept a standard curriculum and to accept supervision from a Bureau of Jewish Education.

In the matter of day school education, they indicated that the Shaarey Zedek wants intensive education for its children but it must provide the program that its people are prepared to accept, and it

cannot be too far ahead of its community -- at the present time, the vast majority of parents want to send their children to the Public Schools. They believed that day schools should continue to Grade Six, but not beyond this, because this is the natural transfer point to Junior High School. Beyond Grade Six, in their opinion, the Public School curriculum load is too heavy to be carried on a half-time basis. The children will, by this time, have developed a keen interest in Jewish Education and will continue their studies in the afternoon school classes.

Rosh Pina Synagogue

The members of the Rosh Pina Committee explained that the Synagogue's program of Jewish Education is designed to meet the requirements of parents who are attracted to Congregational schools. They want Jewish Education for their children, but insist that the children must have time to devote to other activities which will develop other areas of their personalities -- throughout North America, the maximum these parents appear to be ready to accept is three sessions per week. With even this limited time available, parents who encourage their children's education help them to achieve much more than the average. The day school can undoubtedly transmit much more knowledge, but a great deal can be learned in the three-sessions-per week program.

They outlined the basic purposes of their school as follows: The basic purpose of the school is to bring the child close to the Synagogue and to prepare him to participate in it fully -- to know the prayers,

with some understanding (to enhance Jewish identification), holiday observance and knowledge of Jewish history. There is a gradual infusion of Hebrew and over the years the brighter students acquire a fairly considerable fluency in Hebrew.

Emphasis is being placed on attracting the children at an early age (six) and keeping them at school beyond the Bar Mitzvah years.

Graduates of the School with two additional years of instruction in the Junior High School, are able to enter Maimonides College and are placed in classes with some of the graduates of the day schools.

Rabbi Shnairson believed that a "Bureau of Jewish Education" would be a very helpful "resources centre" for the schools. As the schools used it, they would develop a strong loyalty to it.

Tuition Fees -- children of non-members are asked to pay higher tuition fees than children of members. Provision is made, however, for a reduction in fees when parents are not able to meet the full assessment.

Like the Talmud Torah, the Peretz School and the Shaarey Zedek Synagogue School, the Rosh Pina representative felt that parents should meet as much of the cost of the education of their children as possible.

They suggested that, since the Talmud Torah appears to feel that afternoon classes are ineffective, consideration should be given to

transferring the operation of the Talmud Torah afternoon school to the Rosh Pina. .

They believed that the question of establishing a "Community School" could not even be contemplated until a vigorous Bureau of Jewish Education had been established.

Rabbi Shnairson indicated that the Rosh Pina curriculum is based on the curriculum set up by the national body of the Conservative Synagogue movement -- as is the case with most other Conservative Synagogues, this curriculum is adapted to local conditions and needs.

Western Division, Canadian Jewish Congress

The Committee explored with the Congress representatives (S. M. Cherniack, N. Selchen, H. Frank and M. Cantor) Congress activity in the areas of teacher recruitment and certification, and the establishment of national curricula standards.

The Congress representatives reported that Congress has, for many years, been concerned with the establishment of national curricula standards and has given consideration to the appointment of a National Director of Jewish Education. Because of budgetary limitations and differences of opinion with national ideological groups in Jewish Education (e.g. the Keren Hatarbuth), this has not as yet been possible.

Mr. Selchen suggested that the problem of national curriculum standards is a very complex one, because the various ideological groups are very jealous of their autonomies and are not anxious to find common ground. He wondered if there would be any benefit in working out basic curricula standards, since, to arrive at a common curriculum, it would be necessary to agree on certain minima and the standards would, accordingly, tend to a minimum.

Mr. Frank indicated that conditions are very different in the various communities and, certainly in the smaller communities, such standards would not be at all applicable.

The Congress representatives felt that it was impossible at present to attempt to set teacher standards, because there is such a shortage of teaching personnel -- especially in the smaller communities. Attempts are being made to develop teacher training programs (with Congress support) in the National Teachers Seminary, the Toronto "Midrash L'morim" and Winnipeg's Maimonides College. These training programs have not attracted a sufficient number of applicants and they have difficulties because of the uneven Jewish educational backgrounds of the students.

Jewish Welfare Fund

The Committee met with the Officers of the Jewish Welfare Fund and received a statement of the Welfare Fund's policy in the area of Jewish Education.

(a) Admissions Policy

The Welfare Fund Officers reported that there are standards regarding minimal size of schools, minimal size of classes, tuition fee payments, uniformity of salaries and "substantial community support", before any school is accepted into the Welfare Fund. Among other things the school must have been in operation for at least three years.

The officers indicated that, under community pressures, policies are sometimes varied.

(b) Secondary School Education

No formal position has been taken, but the Welfare Fund has never supported any day school classes beyond Grade Seven.

Although there is some feeling that secondary education is important, the financial load that Welfare Fund has been carrying for Jewish Education has made it impossible for it to become involved in financing secondary school education.

(c) Limits of Welfare Fund Responsibility for Day Schools

The Welfare Fund Officers indicated that the Welfare Fund constantly exerts pressure to hold down cost; but no outside limit has been set. The feeling was expressed that eventually some such limits will have to be established, related to the community's willingness to provide funds.

(d) A Bureau of Jewish Education

There is a limited Coordinating Program (Coordinating Committee for Jewish Education, sponsored jointly by the Welfare Fund and Jewish Congress).

Some doubt was expressed about the possibility of coordinating schools operated by independent ideological groups.

CHAPTER VI - Survey of Community Attitudes

As part of its Survey, the Committee determined to ascertain the attitude of the Jewish community as a whole toward its presently existing institutions for Jewish Education. A questionnaire was devised, through which individuals were invited to express their views. Copies of the questionnaire were distributed by mail to every known Jewish household in the Greater Winnipeg area; a corps of volunteers then called upon people in their homes to obtain their replies. A total of slightly more than one thousand replies was collected, representing about twenty-five per cent of the estimated number of Jewish households in Greater Winnipeg. Replies were tabulated separately for persons whose children were now attending Jewish schools, for younger adults who expected that their children would attend, and for older people who did not have children of school or pre-school age.

The questionnaire posed the following queries:

- (1) Why the individual favored one or other of the existing Jewish Schools.
- (2) Whether the (a) day school or (b) afternoon school branch was preferred and why.
- (3) In what respect the preferred school was considered to be most meaningful.
- (4) In what respect the preferred school was considered to be least meaningful.
- (5) How many days per week it was thought a child should attend Jewish school.

- (6) Whether Jewish education ought to end at Grade 7 or Grade 11.
- (7) Whether the cost of day school education was warranted by the results.

The questionnaire was so arranged that replies could be readily aggregated and presented in statistical form, showing what percentage of the respondents held any particular point of view. An Appendix of this report shows the actual figures; they can be summarized as follows:

Question 1: Reasons for preferring a particular school.

The course of studies offered was, for most respondents, the chief reason for preferring a particular school. This was true of those who indicated preference for Peretz School and Talmud Torah, both day and evening divisions in each case. For those parents who preferred Herzlia, its location was cited as the most important reason. Those who favored the two synagogue schools gave synagogue affiliations as the most important reason.

Question 2 (a): Reasons for preferring day school.

The most important reasons were:

- (a) the child attends school during normal school hours only,
- (b) the child receives a much more intensive Jewish Education.

These were the reasons most frequently given by the parents of children attending day schools; there was no significant difference as between the different day schools involved.

Question 2 (b): Reasons for preferring afternoon school.

The reason most frequently given by parents was the desire that their children should have the opportunity to associate with non-Jewish children. A good many people expressed the view, too, that Jews should participate in and support the public school system; on this principle they opposed day schools.

Question 3: Where the Jewish school is most successful.

The answer most generally given was that the school imparted a knowledge of the Hebrew language. This was the case for all parents involved, except for those whose children attended Peretz School; they emphasized the value of the teaching of Yiddish. Parents of children attending the two synagogue schools, Herzlia and Talmud Torah, credited the schools with successfully imparting knowledge of religion.

Question 4: Least satisfactory features of the Jewish school.

The most commonly voiced complaints were that discipline was unsatisfactory and that a good deal of time was wasted. Another commonly voiced complaint was that because of Jewish school commitments children did not have enough opportunity to associate with non-Jewish children.

Question 5: Amount of Jewish schooling per week.

Parents whose children attended the two synagogue schools (afternoon) generally considered three sessions per week as appropriate. A considerable proportion of parents whose children attended Talmud

Torah, Peretz and Herzlia afternoon schools (conducted on a five session per week basis) expressed a preference for a three session per week program.

Question 6: Level to which Jewish Education be continued.

Opinion was pretty evenly divided as to whether Jewish Education ought to end at Grade seven or Grade eleven. Slightly more people favored Grade eleven as the terminal year, particularly those who had expressed preference for the Shaarey Zedek and Talmud Torah schools.

Question 7: Cost-benefit of the day schools.

The great majority of those interviewed felt that the benefits provided by the day school type of education justified the cost. Those whose children attended day schools were nearly unanimous in this view; most parents who favored evening schools nevertheless agreed that the expenditure on day schools was justified. Most opinions to the contrary came from people who favored the synagogue afternoon schools.

Summary of Questionnaire "Comments"

One hundred and forty-five Questionnaires included "Comments" as postscripts. About a third of these were expanded statements of opinion regarding the value of Jewish education: "Jewish education never stops", "People don't appreciate the wonderful job our schools are doing", "We are producing very fine young citizens", "Can't measure cost of Jewish education- it is the basis of our survival", etc. The other comments can be summarized as follows:

The cost of Jewish education is beyond the means of many parents and, because they don't want to "bargain", they don't send their children, or send them very late. This was the most frequent of all the comments (fifteen).

Seven parents commented that the afternoon school is becoming a "stepchild" -- gets the poorest teachers and has poor discipline. They remarked that this is unfair, because not all children can handle day school, or want to go.

Four parents commented that the cost of day schools is becoming too great and we must have Government subsidy (three expressed strong opposition to Government support).

Eight respondents expressed varying degrees of support for day schools (largely in favor) but were concerned that they should not continue beyond grade five or six, to avoid "segregation".

Five individuals argued for a merger of schools, a uniform curriculum (for transfers) or a central Bureau.

Seven parents commented that there is not enough Yiddish taught in the Talmud Torah.

Thirteen parents commented that the quality of the teachers is not adequate and the children have to be forced to go to Jewish school.

Four respondents commented that, with the growth of day school, we need to develop "interdenominational activities" to combat segregation.

The other comments were scattered and included: afternoon school sessions should be increased to five, so they may achieve more; day schools threaten the existence of our public school system; the schools should not have a religious orientation; Rabbis should not run the schools; the schools should make better use of time; day schools should be more selective in their admissions; the schools do not demand enough from their pupils; the schools do not teach enough values and are not adequately concerned with identification; there should be more emphasis on conversational Hebrew; there is not enough emphasis on the teaching of history and customs; the "exchange" teachers do not understand our Canadian children; there should be provision for private instruction and there is not enough individual attention for the slow child.

CHAPTER VII - Jewish Population Distribution

The Jewish population of Winnipeg has remained virtually static during the past thirty years. The population from 1931-61 was as follows:

1931	17,660
1941	17,435
1951	18,514
1961	19,376

The greater part of the small increase from 1941 to 1961 appears to have been due to the immigration of displaced persons. In the ten-year period 1951 to 1961, the Jewish population of Toronto grew from 66,000 to 87,000 and the population of Montreal from 71,000 to 102,000.

The Jewish population of Winnipeg has shifted within the limits of Greater Winnipeg. In 1931, 88% of the Jewish population lived in North Winnipeg, 7% in the South and 5% in the Central area. In 1941, 86% lived in the North, 9% in the South and 5% in the Central area. In 1961, 67% of the Jewish population lived in the Northern part of Winnipeg (35% in North Winnipeg and 32% in West Kildonan), 28% in South Winnipeg and 5% in Central Winnipeg and the various suburbs.

The Jewish school population in 1963 is distributed approximately as follows: 1300 in the North Winnipeg and 900 in the South Winnipeg. The Jewish school population in North Winnipeg has been static for the past fifteen years. It has grown from some 200 in the South, during the same period.

On the basis of information provided by the Winnipeg School Board and the Child Guidance Clinic and having regard to the proportion which the Jewish Community constitutes of the total Winnipeg population, the Committee estimates that there are some 2300 Jewish children of elementary school age in Winnipeg. Since the enrollment in the elementary classes of the Jewish schools totals approximately 2000, it would appear that some 85% of eligible Jewish children are attending Jewish schools in Winnipeg. It appears likely that most of the remaining 15% have at one time attended or will in the future attend some Jewish education program.

It is the opinion of the Committee that the school population in North Winnipeg will not increase in the foreseeable future and that the only change that may occur is the continuation of the concentration of enrollment in the day schools.

It would appear that the great majority of Jewish children of elementary school age are presently attending Jewish school and that any additional facilities that may be required in the future will arise (to a limited extent) from further shifts in population to other districts, and from the possible shift of pupils into the day school in South Winnipeg.

At the Talmud Torah, in a registration of 600 students, only 50 are in the afternoon school. Very little further shift to day schools is therefore possible in North Winnipeg. It is impossible to project how extensive a shift to day school will take place in South Winnipeg.

CHAPTER VIII- Teachers

There were, in 1963, 101 teachers on the staffs of the Winnipeg Jewish Schools (not including Joseph Wolinsky Collegiate and Maimonides College).

Of these, the Talmud Torah employed in its English department 16 teachers, all female, 6 full time and 10 part time, and in the Hebrew department 8 male teachers (5 full time and 3 part time) and 8 female teachers (5 full time and 3 part time). Of the Hebrew teachers, 10 were senior staff (7 males and 3 females) and 6 were junior (5 female and 1 male). Three of the Hebrew teachers (2 females and 1 male) were Israelis.

The Peretz-Folk School employed 10 teachers, all female, 3 full time and 7 part time, in its English department. It had 13 Yiddish and Hebrew teachers, 5 male (4 full time and 1 part time) and 8 female (4 full time and 4 part time). Of the Jewish program teachers, 6 (all female) were junior staff and 7 were senior.

The Ramah School (combined Shaarey Zedek and Herzlia) employed 11 English teachers, 3 full time and 8 part time, 10 female and 1 male. It employed 30 Hebrew teachers, 13 full time (6 male and 7 female) and 17 part time (7 male and 10 female). Of the Hebrew teachers, 20 were senior and 10 junior (6 part time and 4 full time). Eight of the Hebrew teachers were Israelis.

The Rosh Pina school employed 5 teachers (4 male and 1 female).

To recapitulate, of the 101 teachers, 37 teach the English curriculum and 59 the Jewish curriculum (excluding the Rosh Pina School), 43 teach full time and 53 part time (excluding the Rosh Pina), 31 were male and 70 were female. Of the 59 Jewish program teachers, 37 had senior qualifications and 22 had junior qualifications.

The great majority of the teachers of the public school subjects in the Talmud Torah and Peretz School are married women (many of whom have been with the schools ten years and more), who supplement their family incomes by teaching five half-days a week. Until recently, regular part time employment was not available in the Winnipeg Public School system, and is still not readily obtainable.

The educational background and training of the teachers is varied. The teachers of the public school curricula are all Normal School graduates, a few have part of their Bachelor of Arts standing. Teachers with full Bachelor's standing are not attracted to the day schools and the few that are employed do not stay very long, because the Welfare Fund's salary scale is based on payment of 90% of Class I standing, Grade XII and one year Teachers College, and cannot compete with the salaries offered to teachers with Bachelors' degrees in the public schools. The school inspectors, over the years, have reported that the work of these teachers is good, and in some instances, outstanding.

Of the Hebrew and Yiddish teachers, the principals in all instances have extensive educational backgrounds and many years of experience. In all the schools a majority of the Jewish program staff is classified as "senior" teachers who are graduates of Yeshivas, the Hebrew University, etc., and have from ten to thirty years of teaching experience.

The backgrounds of the rest of the staffs are more limited. Nearly all of them have graduated from the Talmud Torah or Peretz School High Schools, some with a limited amount of teacher training, and a number of them teach part time while they are attending the university. The majority of the "junior" teachers stay only two or three years. Some have been on staff for ten years and more.

Nearly all of the senior teachers teach full time. Most of the junior teachers teach only part time.

The most serious staff shortages are in the area of senior Hebrew teachers. The employment of Israeli teachers (who come for a three year term) has helped to bridge this gap.

As a result of the relatively small size of the Winnipeg population and because of the unattractive rewards offered in the Jewish teaching profession, it does not seem likely that in the foreseeable future we will be able to attract a sufficient number of gifted young people whom we could train locally as senior teachers. (The experience of the Jewish Teachers Seminaries in the U.S. would seem to bear this out.) The cost of training them would be very high and it is quite likely that we would not be able to hold them in Winnipeg.

There appears to be no immediate alternative to continuing our reliance on Israeli teachers to provide staff for our senior classes.

Salaries in the Welfare Fund supported and the Synagogue schools are similar. They are based on a scale which has been developed and revised over the years on the basis of two criteria - educational background and teaching experience. Salaries for senior teachers with fifteen or more years of experience, are currently \$5480. Salaries for junior teachers begin at \$3000., and reach \$4480. after fifteen years of experience.

The teachers of the Welfare Fund supported schools have had an Association (for some fifteen years) which negotiates on their behalf with the Welfare Fund.

The Welfare Fund schools have a contributory Group Life Insurance plan for their teachers. A Retirement Plan for teachers exists in the Shaarey Zedek school. A Pension Plan was adopted in the Welfare Fund schools in January of 1962.

CHAPTER IX - Community Schools

Each of our existing schools has been established by a private organization or a group of private citizens that felt the need for a particular kind of school, in a particular place, and took action to fill that need. As a consequence, the curricula and programs of the schools have differed substantially in the past.

A common aim and, to a large extent, a common program in broad outline, have, for some years, been in the process of development in all our schools. With goodwill and cooperation, much common ground can be found. There will be room and to spare for differences even when the common elements of unity have been found and emphasized. The community should respect differences in ideology and devote itself to fostering cooperative efforts and maintaining and perfecting standards. When we speak of community efforts to raise standards and to accept minimums, we do not propose that some dictatorial body should issue orders to the schools. We are thinking in terms of an agency representative of its schools, and consequently with full understanding of the diverse ideological groupings. We mean shared responsibility and cooperative efforts to raise standards. In the public school portion of the day school program, the Jewish day schools are using the uniform curriculum required by the Manitoba Department of Education. It should be possible to correlate other portions of the program gradually without interfering with the programs and aims of the individual schools.

Community Schools (as defined) with a common curriculum for all branches do not seem practical at the present time. Even a core curriculum would have to be evolved over a long period of time. An obvious argument used against the Community School program is that the community would have to be prepared to accept total responsibility for such schools.

As a result of a recent American Survey, the National Curriculum Research Institute was set up with the object of continuous study of "What shall be taught and how shall it best be learned in our school". The Institute seeks to further the effectiveness of Jewish schooling for the common end of "Jewish Survival". The Canadian Jewish Congress has for some time concerned itself with a national outlook on Jewish Education and its problems. All of these should prove worthwhile helps to education but the basic progress must be made at the community level. Granted a spirit of cooperation and understanding of the general need for coordinating and improving our curriculum and teaching methods, much can be done, with the assistance of the Co-Ordinating Committee which has been operating in Winnipeg for the past five years.

CHAPTER X - The Effectiveness of the Jewish School Program

The Committee is satisfied that the Jewish schools of this community are performing as well as can reasonably be expected. The afternoon schools operate under the significant handicap that pupils, attending as they do after a full day at the public schools, may be tired and reluctant to go. Allowing for this handicap, and for the further fact that the total period of weekly attendance is not large, their performance must be judged as creditable.

The day schools are unquestionably more successful in imparting a Jewish Education. Students learn Judaica as part of their regular program and, therefore, apply the same care and attention as to their other studies. Attending half of each day, and during normal school hours, they apply more and, compared to afternoon schools, qualitatively better time to the Jewish portion of their studies.

With particular reference to the elementary school program, it is quite possible that the child who attends day school obtains an education which is generally superior. The Jewish day school, requiring almost twice as much from its pupils as does the public school, provides far more educational nourishment. The public school program of the day schools is under the supervision of the Department of Education and the Department's inspectors consistently indicate that the day schools' standards of performance are excellent.

The public school schedule in the day schools is covered through a program of five half-day sessions per week (rather than five full days as in the public schools). The distribution of time between subjects

taught is very similar to the time distribution in the public schools (with perhaps a somewhat greater concentration on "language" and arithmetic and less on social studies, music and art). Because of the difference in teaching time, less time is spent on each subject. There is less time spent on "projects" of various kinds, and there is more home work.

It is felt in some quarters that the intelligence level of the students in the day schools is somewhat higher than in public schools. There would appear to be a selection process at work (the weaker students drop out after grades 1 and 2). Until ten years ago, there was a steady drop-out in all classes and, by the time grade 6 was reached, classes had shrunk, from a first registration of 20-25 in grade 1, to as low as 7 or 8 in grade 6. In recent years the tendency has been for students who have continued on to grade 3 to remain until they have completed grade 7.

The Child Guidance Clinic recently administered I.Q. tests to the students of the Talmud Torah Day School. There are very few students with I.Q.'s below 100; there were a number of students with very high I.Q.'s; the average I.Q. in grade seven was six point higher than the I.Q. of comparable groups in the public school system.

However, the results of these tests must be treated with caution. Group testing has inherent limitations and there can well be a wide divergence of scores obtained in group administered tests because of many factors. Before forming absolute conclusions based on the results of the tests it should also be kept in mind that the content and format

of the tests are weighted in favor of children who come from a particular type of cultural background and who are, therefore, more familiar with the concepts forming the basis of the questions. Further scientific samplings would have to be taken before any definitive conclusions can be drawn.

There are some students who are not able to cope with the double program offered in the day schools, but those who can, obtain a more fruitful educational experience by comparison with a normal public school program; they acquire a greater amount of knowledge and in the process of acquiring that knowledge develop their learning capacity in greater degree. However, there has been an interesting development in the public schools' curriculum which seeks to provide a greater challenge to students who are able to learn at an earlier age and with greater facility. This type of augmented or enriched program also offers to those pupils who can handle it a higher quality of educational experience and a better development of learning capacity than the traditional public school program.

CHAPTER XI - Day Schools and Afternoon Schools

The achievements of the day schools are not gained without cost. They involve a heavy drain on the Jewish community's finances; the contributions of parents amount to only about 42% of the operating cost of the schools, the remainder being provided by the Welfare Fund. The money spent represents not just so much cash, but rather the alternative projects that might have been maintained and which would also have served the interests of the Jewish community, plus the additional tangible assistance that might have been provided to Israel and other overseas causes. For it is pretty clear that each year there is available only the amount raised by the year's campaign; the more that it is diverted to one purpose the less, inevitably, is available for others

In addition to the financial costs and therefore the foregone alternatives involved in our heavy communal expenditures on day schools, we must bear significant psychic costs. It is a matter of concern to many that Jewish children be in effect segregated in schools of their own, and fail to have normal contacts with non-Jewish children in schoolroom and school yard. There is danger that Jewish children will become parochial in their ways and outlook, inadequately prepared for association in the total community. It is suggested that children should be helped to learn by experience to get along with people who are religiously and ethnically different. What is more, the Jewish community, in operating a large day school system, would appear to be deliberately refusing to participate equally in the total community's projects. A major criticism of the day schools is thus taken to be that they tend

to weaken the public school system which, in Manitoba, can act as a unifying influence among so many divergent ethnic, cultural and religious groups. The withdrawal of Jewish children to private elementary schools (and more so if carried through to secondary schools and beyond) would accentuate this tendency.

Opinion differs among Jews as to the significance of these costs and dangers; some view them as being of minor importance, others regard them as very important.

Given the trend toward day schools, a further question arises. Since the per-pupil costs of evening schools have been rising and will continue to rise sharply as the number of students per class falls, should evening schools be continued on their present basis.

The American Association national study infers that the more intensive education of the day school results in not only more hours and greater costs, but in a more highly qualified Jewish student and better educational experience. There have not been any tests to ascertain the extent of the qualitative achievement of the day school. There are many who urge that an intensive afternoon school will serve the community equally well.

Undoubtedly there will continue to be in our community a substantial number of parents who, while desiring a Jewish Education for their children do not wish them to attend a day school. To meet the desires of these parents, afternoon schools should be maintained that are competently staffed and administered; parents who prefer that their children attend the public school should not find themselves obliged to

send their children to a day school because no evening school exists or because the performance of these schools is unsatisfactory.

Proponents of day schools enter a plea for special treatment because, they say, the day school is more comprehensive and intensive; moreover, they claim that it produces scholars, teachers, Rabbis and leaders in the Community. Our attitude poll does not indicate that this is what the parents desire. Rather, parents seem to regard the day school as a convenient means for educating both boys and girls, and not as a training ground for Rabbis and educators. Day school parents are diverse in their motives for their preferences, many of them connected with simple convenience for themselves or their children. Many of them choose the day school because their children want to have a sound Jewish education. From the replies received on the "Attitude Poll", it appears most of our parents interpret Jewish education mainly as "An understanding of Jewish History and Culture", with some of the replies accepting knowledge of Hebrew and some, the teaching of religion.

While accepting the need for afternoon classes, the Welfare Fund should insist that these classes, as well as day school classes, are maintained on an economically valid basis.

For example, instead of having three ten-pupil grade four classes in one area of Winnipeg, there could be one thirty-pupil class. All that is required is a willingness on the part of the schools to co-operate to bring about the desired result.

From the standpoint of survival, education in Jewishness for the majority of our children is as vital as the special education for the most gifted. In the opinion of the Jewish educators, ours is the "illiterate generation" and little can be done to save us. However, with all the studies on education, no one has made a survey to find out if those who received a more intensive Jewish education have proven better Jews, better leaders in our communal life, or better Canadians.

Coming from Australia, a newspaper article on Jewish education expresses doubts. We quote: "The staying power of Australian Jewry has yet to be put to the test. The increasing number of children in Jewish day schools (now some 40% of those of school age in Melbourne) guarantees a higher level of Jewish knowledge, though not of Jewish commitment. It has yet to be seen whether the graduates of these schools will maintain the present level of Jewish life when they take over from their parents, or whether they will revert to the earlier Australian Jewish pattern. The Jews remain, after all, a very small minority in a country where the social barriers that hinder assimilation are very weak indeed."

We have a far greater participation of Jewish youth in Jewish affairs today than was the case before World War II. Many of these youths are not graduates of a day school program. Whether the graduates of the day school will maintain or improve the present level of Jewish life remains to be seen.

CHAPTER XII - EXTENSION OF THE DAY SCHOOL PROGRAM TO SECONDARY SCHOOLS

Naturally, it is to be desired that the student carry on with his Jewish studies as long as possible. It is assumed by many people that the longer he continues his studies the more will he remember in later life, the more closely bound will he feel to the Jewish heritage, and the more effective will his adult contribution be to the Jewish community. Whether these studies ought to be carried on in a secondary day school is quite another question.

The same considerations which were discussed in Chapter XI are applicable to this question. Furthermore a day school which offers secondary school courses will encounter especially severe difficulties and if it is to operate effectively will be liable to extremely high costs. Statistical information is given in Appendix "L".

With respect to the cost there are two factors to be considered; the cost of construction and equipment and the cost of operation. It has been found by the Winnipeg School Division that the cost of building a secondary school is approximately \$1.00 per square foot higher than an elementary school, exclusive of land and equipment. The higher cost figures apply to both junior and senior high schools since there is little difference between the two in this respect. The cost of equipping an elementary school has generally run about 6% of the cost of construction

whereas the cost of equipping a secondary school has run about 12% of the cost of construction. A secondary school requires facilities for the physical education program, home economics and industrial arts program, science laboratories, art and music rooms, visual education rooms and larger library space. All of these factors enter into the increased cost per classroom for a secondary school and also to the increased costs of furnishings and equipment. Costs of construction of two schools built recently in Winnipeg are as follows: a secondary school building containing 41 classrooms and 32 auxiliary rooms cost \$1,137,946.00, with furniture and equipment adding another \$125,750.00; an elementary school building containing 19 classrooms and 6 auxiliary rooms cost \$307,454.00, with furniture and equipment adding another \$16,621.00. The secondary school, designed to provide approximately double the classroom accommodation of the elementary school, cost about four times as much.

In respect of the costs of operation, the schedule in Appendix L. shows the breakdown per pupil cost in the Winnipeg School Division for 1962. The total cost in elementary schools per pupil was \$315.99, in junior high, \$412.54, in senior high, \$495.71, and the technical vocational school, \$680.97. These figures do not include the cost of textbooks, which are supplied by the provincial government at no cost to the school division. The analysis of the figures shows that the largest percentage of the cost is for teachers' salaries. The teachers at the junior and senior high school level generally have higher qualifications and longer experience. Accordingly, their salaries are higher than those of the elementary school.

The optimum size of a high school today is quite large; it is desirable to offer a broad range of options, and this can be done only in an institution which has a substantial enrolment. Small high schools inevitably must offer only a very restricted range of courses, and it is almost impossible for them to provide the necessary degree of specialization. Therefore, the needs of many students are poorly served. For these reasons, the provincial government today is discouraging the construction of high schools with fewer than twelve classrooms, or less than about 300 pupils enrolled; even this size represents the minimum acceptable. Educators are of the opinion that a high school should have not less than 900 pupils in order that sufficiently varied courses may be offered.

In summary, therefore, secondary education is more costly than elementary because of the additional equipment and facilities required, the smaller optimum size of classes and cost of the more highly qualified teachers required.

There is no reason to believe that the cost of schools operated by the Jewish community would be appreciably less than those of the public school system and in fact would likely be more unless classes were of comparable size.

The Committee questions the ability of our community to take on the added heavy financial burden of day secondary schools -- in the light of its other responsibilities and the limited amount of money available to it -- even though it seems very unlikely that attendance at the day secondary schools would ever become very large.

Having considered all of the factors outlined above, the Committee opposed the extension of Jewish day school education to the secondary school level. The Committee is of the opinion that it would be impossible to provide education to a heterogeneous student body comparable to that available in the public schools; while it is possible that this can be managed in the lower grades, it simply cannot be done at the secondary school level.

Afternoon secondary school programs, even though they have serious attendance problems because of the pressure of the public school program and teen age social activities (these have been clearly demonstrated in the Maimonides College and the Mittel Shul program of the Peretz School) would appear to be the most desirable method of continuing Jewish education at the secondary school level.

CHAPTER XIII - A Comparison with American Experience

The American Association for Jewish Education undertook a national study on the financing of Jewish Day Schools following a suggestion of the 1961 Assembly of the Council of Jewish Federations.

The study excluded the City of New York because conditions there are very different from the situation in the rest of the country.

The report indicates that of the group studied there were 50,333 pupils in day schools in 275 schools (outside of Greater New York). These pupils comprised 8% of the total number receiving any form of Jewish Education, and about 4% of Jewish children of school age (5-17).

The report suggests that even if this number were to double in the next generation the total number of Jewish children attending day school would still be a very small fraction of the whole.

In the matter of costs their problem is like ours and they conclude that no Federation would be able to assume deficit financing of Jewish Education and that additional sources of support would have to be developed. Federation grants to 40 schools who furnished details indicated Federations grants of 7.5% of total income. Their analysis of the schools show that per pupil costs constantly tend to rise even when larger enrollments enable more efficient operation.

If the report applies to our situation at all it shows only how difficult comparisons on a wide scale would be.

It does indicate that we have gone very much further in our day school development and in the proportion of children who receive Jewish education. In many ways our own achievements are substantially ahead of those indicated as the average in the United States. Participation in our day schools is far ahead of the average American performance and even above the expectations of the American Survey. In the matter of Welfare Fund contributions and community participation we are above even the ideal for which they are striving.

American experience is an inadequate guide. Our community through its Welfare Fund has for a long time undertaken a task which the American Federations generally have considered beyond their ability and which they supported only in a small way or not at all; we must make our own decisions in the light of our past achievements, our present circumstances and the objectives which we can realistically set for ourselves in the future.

CHAPTER XIV - Government Support of Day Schools

The Report of the Manitoba Royal Commission on Education, brought down November 30, 1959, recommended, among other things, that the Provincial Government provide support to private and parochial schools, based on a rather elaborate formula.

The Jewish community of Winnipeg (under the direction of the Canadian Jewish Congress) arranged a community-wide conference to establish the position of the Jewish community with regard to these recommendations of the Report.

The conference was split almost evenly in regard to the desirability of encouraging government support for private and parochial schools. As a result, the Jewish community did not take a position on the issue. The non-Jewish community was deeply divided on the matter, too.

Because the matter of government support for private and parochial schools is so very controversial, the Manitoba Government has not yet reached a decision on the issue.

It is, perhaps, somewhat academic to speculate on the effect government support would have on Jewish day schools, but it is well to recognize that since our day schools teach the public school program for only half of the school day, the amount that could be expected from the proposed government grants would be a small proportion of the total costs. Even if grants are received from the Provincial Government, a heavy financial burden will remain for Jewish parents and the Jewish community.

CHAPTER XV - RELIGIOUS EXERCISES AND RELIGIOUS
EDUCATION IN THE PUBLIC SCHOOLS

In considering the report of the Manitoba Royal Commission on Education (1959) a Jewish community conference went on record unanimously as being opposed to religious education in public schools. This view is supported nationally by the Canadian Jewish Congress and the committee agrees with this view.

The question of religious education is dealt with in the Public Schools Act, Sections 241 to 249. A distinction is drawn in the Act between religious education and religious exercises. The latter is dealt with in sections 250 to 252 of the Act. The relevant sections of the Act appear in Appendix No.V.

A request for interpretation of the Public Schools Act in respect of the religious teaching sections was made recently as a result of a petition by Roman Catholic parents of children attending Daniel McIntyre Collegiate. The parents had requested authority for conducting religious teaching at that school. The Winnipeg School Board refused to grant the petition of the parents and the matter was then referred to the Court of Queen's Bench for interpretation.

The Judgment of the Court was that the Winnipeg Public School Division was bound to comply with the petition of the parents. The Judgment quotes from the report of the Manitoba Royal Commission on Education as follows:

".....we are divided into broad groups such as Jews and Christians. Each of these is further divided into groups such as Roman Catholics

and Protestants, and at least the latter still further into several denominations. It is certainly correct that the state must not impose upon all children instruction in any one of these even if it were the accepted view of a majority of its citizens. But being precluded from imposing upon all, instructions in one, as is done in all other fields in our public schools, nevertheless, it must surely be beneficial to give instruction in their particular religious dogma to adherents who are numerous enough to make it administratively feasible in our public schools".

The Judgment states that there can be no doubt that should non-Christians express the desire for religious teaching for their children in the public schools they would be granted the same facilities as are now available to Christian groups and points out that this is a matter for the legislature to deal with.

Subsequent to the handing down of the Judgment the Winnipeg School Board passed a motion instructing its solicitors to seek an amendment to the Act. The amendment would permit each School Board to decide whether or not it wished to permit religious instruction in the schools under its jurisdiction. The result of such an amendment would be that a School Board would not be compelled to authorize religious teaching if petitioned to do so by 25 or more parents but would be able to exercise its discretion in deciding whether the religious teaching ought to be authorized or not. The request for amendment will probably be dealt with in the 1964 session of the legislature.

The Jewish Community will have to give serious thought to the

position we should take before the legislature on the proposed amendment and in any event generally on the whole question of religious teaching. If there is a trend to have religious instruction extended beyond the one school in Winnipeg, there is no doubt that the non-denominational aspect of the public schools will be adversely affected. This will have a serious effect on the present ability of the schools to act as a unifying influence in our diverse community.

The committee suggests that religious teaching, desirable as it is, should be carried on in the home, in the church or synagogue, and in schools operated by religious groups.

With respect to religious exercises the Judgment points out that these exercises are under the control of the Department of Education Advisory Board which is empowered to prescribe the form of such exercises. Generally the form followed is a reading from the scriptures together with a prayer. The choice of scripture portion which may be read is governed by the Advisory Board. There have been few complaints about the form of the exercise although some Jewish parents have said that the choice of scripture reading has sometimes been unfortunate. This is a matter that we suggest the Council of Rabbis should examine to determine whether representations should be made to the Advisory Board with respect to the selections authorized for use in the schools.

CHAPTER XVI - Capital Structure and Deficit

The Committee recognizes that the enthusiasm of those chiefly interested in education has contributed indispensably to the establishment of Jewish schools in our community. There does not appear to be any urgent need for further extension at the present, but it may well be that additional schools will, in the future, be established through the initiative of a private group of citizens. We must guard against the possibility that a small, over-enthusiastic group may attempt to establish a new institution for which no adequate need exists, and will demand community support for an enterprise which the community never wanted or needed.

Reference is made in Appendix "C" to show the community's investment and outstanding liability for schools in respect of Peretz School and Talmud Torah. These show a combined net cost of buildings of \$885,000, with capital indebtedness and accumulated deficit of \$215,000. No attempt has been made to obtain the figures for the congregational schools. The above figures are adequate to give the community an estimate of its investment in school facilities and its implication for the future in maintenance and capital needs.

An analysis of the accrued deficit for the Talmud Torah dates back to 1948-49 and extends to 1960. The Welfare Fund disallows certain items and does not pay these under the deficit financing plan with the schools. The Talmud Torah apparently goes on adding these amounts to a deficit account and the Welfare Fund has found no way to control

this practice. In this period, the Welfare Fund allocated \$13,720 towards reducing the deficit. These payments covered items not within the control of the school. However, in this period the amount of \$18,500 is the loss on taxis disallowed, and an amount of \$18,300 relates to salary overexpenditures mainly because of unacceptable class structure. Welfare Fund never accepted responsibility for taxi deficits, and salary overexpenditures are contrary to the basis of financing agreed on. Other deficits are Muter Farein items, where the Welfare Fund insists that the Muter Farein funds should contribute to school operation expense and not only to specific items of their choice. Interest of \$2750 was also disallowed.

The former Herzlia Academy shows an accumulated deficit as of September 1, 1963, of \$60,644. A substantial part of this deficit was incurred prior to its acceptance as a beneficiary of the Welfare Fund. Operating deficits were incurred largely because of generally similar circumstances to those already discussed in regard to Talmud Torah.

Explanation sheets and more detailed information may be found in the Appendix.

We say elsewhere in the Report that deficit financing is not a desirable principle for operating an agency as important as education. It is to be hoped that in the immediate future the community will consolidate its position and will refrain from expansion which the community is not prepared to finance on a more current basis.

CHAPTER XVII - Financial Studies

Good education is always ahead of public opinion and always behind the needs of the times. It is not surprising that to the enthusiastic educator the question of costs is of minor importance. Perhaps this is as it should be, but even in public school education, which rests on a wide tax base, there are serious complaints in some quarters regarding the high costs of education, and questions as to the value received for high costs. The theory of financing public school education rests on the premise that the whole community benefits from the education of its children. It is for that reason that public school education is compulsory, with its entire cost spread over the whole community. For the same reason, the control of the schools is not in the hands of the parents alone or of the educators alone. This is a vital point that professional educators often overlook. If the cost of Jewish education is to be borne in substantial part by the Jewish community at large, then its interest in education must be maintained and increased. Its activity and participation in the development of Jewish education must be looked upon as a first need in the development of our educational system. A good deal of the control of education must, therefore, rest with the community.

In considering the financial responsibility for Jewish school education, we divide it into two broad categories:

- (a) Parents responsibilities
- (b) The community (at large) responsibility

There is a concern that payment of the full cost, or nearly that, would tend to keep many parents from sending their children to Jewish day schools, particularly where public schools are conveniently located. Another factor is that where there is more than one child, the cost can become a very heavy burden. Our statistics show that parents are increasing their payments each year, but that their payments are not a higher proportion of the full cost than before. While the statistics do not show it explicitly, they clearly indicate that the schools' top rates do not cover the full cost. It is unfortunate that the accounting methods used in the schools do not show a real breakdown of costs between classes and, more important perhaps, between the costs involved in day school and afternoon school. If such costs were available to the public on a realistic basis, it would be possible to convince the parents of the need of higher tuition payments. Comparisons of costs between schools should also be possible. More important, a real cost basis should be available to the public if they are to be in a position to judge how much and what type of education we can best afford. We are reluctant to recommend any added accounting costs. We do believe that accounting could be standardized among the schools -- and set up in such a manner as to more accurately reflect the costs of the classes and to promote a means of comparison between schools.

The statistics we have accumulated are far from complete -- but are sufficient to indicate the trend. The figures for the Talmud Torah and the Peretz School are taken from figures available to the Budget

Committee of the Welfare Fund. We consider these accurate and they produce sufficient information for the purposes of the Survey Committee.

The congregational school costs are not available for the same period nor are they prepared in a comparative manner. It is possible that the subsidization of these schools by their related synagogues is actually heavier than the subsidization of the other schools through the Welfare Funds.

The general community's responsibilities cannot be regarded as unlimited. Even if we accept the moral responsibility, we would have no means of enforcing this on our community, except by moral persuasion and the encouragement of voluntary giving through the Welfare Fund. The attitude poll results do indicate a sincere interest in the growth of better Jewish education but, unfortunately, this was in no way related to willingness to pay the increased costs.

The Committee did consider making comparisons with the other parochial and private school costs -- but since in most cases there are real differences in the manner of subsidization and operation, we concluded that no useful purpose could be served by such a comparison.

CHAPTER XVIII - FINANCIAL COMMENTS

It is the recommendation of the Committee that the Welfare Fund should change its policy of deficit financing for Jewish education. No community body without taxing powers and receiving its total support from voluntary contributions can continue to finance a growing education program without realistic regard for the financial resources available to it. Welfare Fund support to Jewish education in Winnipeg has already passed \$200,000 (the bulk of it for day schools) and the costs will continue to rise.

The trend in South Winnipeg may not reach the proportions that it has in North Winnipeg, insofar as day school programs are concerned. The Shaarey Zedek School representatives, in their interview with the Committee, indicated that they felt that day school program should not continue beyond grade six. This, in their opinion, and the Committee agrees, provides a sound foundation and provides a natural transfer point to junior high school.

The amount allocated by the Welfare Fund to Jewish education must be set, in the light of the foreseeable fund-raising potential of the U.J.A. and the other responsibilities the Jewish Community of Winnipeg must carry. To ensure that this amount is used to best advantage, priorities should be established, with available funds being channeled to programs of the highest priority. Later in the report it is recommended that the Welfare Fund set up an Authority on Jewish education which shall review the budgets of the schools annually (and be responsible for such ancillary

services as setting uniform teachers salaries and uniform tuition fees) and, together with the Jewish Welfare Fund, decide on the amount of money that can realistically be anticipated from the current campaign and of this amount how much can be made available to Jewish education.

In the light of the funds expected to be available, the Authority will make allocations to the schools on a basis which will best serve the needs of Jewish education.

If the Committee were to set up a schedule of priorities for which the Community, as represented by the Welfare Fund, should be responsible, the following would rank low: Kindergarten, afternoon schools in the higher grades and day school secondary education.

The Committee feels that where classes or a school operate at no cost to the Community, the Community can have little say in the matter. The Welfare Fund would have more than enough difficulty in taking care of its share of the afternoon school and day school requirements which leaves the other priorities as an academic idea.

A proposed formula for the distribution of the Welfare Fund allocation to Jewish education follows. This is not intended to be final and it will be modified and adjusted from time to time. The fundamental purpose here is to recommend to the Jewish Welfare Fund, as strongly as possible, that it cannot afford to subsidize day school education to all who may wish to apply for it and that some process of selection and control is urgently required.

The Committee feels that the Community has no responsibility for Nursery or pre-kindergarten schools. Costs for these should not be included in Welfare Fund Budgets. It is to be noted that suburban and rural public schools do not operate kindergarten or pre kindergarten schools. The Committee recommends that we enforce the age of five years as the minimum age for school enrollment. Present health regulations require one teacher for every ten children, if children under five are included. Enforcing the age limit of five years will substantially reduce the costs. Present costs of nursery and kindergarten classes are not separated in our statistics. The average cost of nursery and kindergarten is \$170 per pupil.

The Committee feels that the community is not responsible for supporting projects which do not serve the prime purpose of developing Jewish values. The benefit to the parent cannot be our criterion. The committee does not believe that pre kindergarten classes should be part of our school system, and if such a service is required it should be left to private enterprise schools.

CHAPTER XIX - Eligibility for Subsidy

The Committee recommends that, to be eligible for a subsidy,
a school:

- (1) must be sponsored by a recognized and responsible organization in the community;
- (2) must have a Board of Directors that meets at least five times per year;
- (3) must be in existence at least three years prior to its application;
- (4) must have reached an enrolment of 100 children and teach a Jewish program a minimum of $4\frac{1}{2}$ hours per week;
- (5) must provide evidence that it is meeting an existing educational need in its area;
- (6) must provide proof of competence to meet the Educational Authority's standards;
- (7) branches of, or extensions of, a present school must conform to the same regulations, where applicable;
- (8) must prove that there exists a need for financial assistance.

Prior to acceptance, the applicant must agree in writing to:

- (1) accept supervision by the Education Authority of its finances, records, statistics and administration, agree to accept and maintain uniform records of enrolment, attendance, school calendar, financial information and such other records as may be required;
- (2) comply with regulations pertaining to enrolment and transfer of pupils;
- (3) accept the Authority's minimum standard of economic class structure;
- (4) accept the uniform teachers salary scale and working conditions;
- (5) accept the Authority's determination of tuition fees;
- (6) agree to a periodic review by the Educational Authority of tuition assessment and collections.

The Educational Authority will not infringe on the autonomy of the schools in the formulation of their own program and curriculum. The Authority will expect, however, to have the schools discuss with it matters of policy which may affect other schools and to co-operate with it and with other schools on any problems that arise. It is suggested that in such cases the schools are to be guided by majority decision. Final decision on matters where additional costs may be involved are to be left to the Authority.

CHAPTER XX - Jewish Education Authority

The function of a Bureau of Jewish Education would divide into two broad categories:

- (1) Financial, statistical and records control
- (2) Coordination of curriculum and supervision of standards of education.

The Committee recommends the setting up of an Educational Authority as a separate entity from the Welfare Fund. The Authority will take over the duties of the Budget Committee of the Welfare Fund. The Committee believes that there should be very little increase in costs, and that there will be added stability and planning.

On the educational side, the schools are not ready to give up their autonomy. The co-ordination which is presently possible can be achieved through voluntary cooperation by the schools -- aided by interested and qualified laymen.

The Co-Ordinating Committee for Jewish Education, organized by the Welfare Fund and Canadian Jewish Congress, has been serving the community in this field and they could improve their services as a division of the Education Authority. Some financial and secretarial assistance could be supplied to them through this means and assistance in follow-up.

It has been suggested that a Bureau of Education, headed full time by a professional educator, would solve all these problems in Winnipeg. Our own past experience and experience in other cities does not bear this out. The Committee believes that the minimum cost of a qualified director, if one were obtainable, would be completely disproportionate to the overall

outlay for education and to the size of the student body in our community.

The members of the Authority are to be appointed by the Welfare Fund.

Term of Office: 3 years rotating term

Members: 12 maximum -- 7 minimum

AUTHORITY FUNCTION

- (1) To take over present functions of the Budget Committee of the Welfare Fund in respect to Jewish Education;
- (2) To carry out the requirements for statistics, accounts and general financial supervision of Jewish Education;
- (3) To study and put into effect recommendations of the Survey Committee;
- (4) To maintain and study cost statistics;
- (5) To compare with other communities;
- (6) To study possible savings in operation -- by co-operative efforts of the schools;
- (7) To prepare for and assist outside specialists if required for curriculum and educational evaluation;
- (8) To cooperate with and assist the Coordinating Board which, in effect, will be a division of its operation.

COORDINATING BOARD - to concern itself with the present functions based on assisting schools to voluntary cooperation in education -- curriculum and teaching methods and matters which do not involve financial costs.

Many of the Board's clerical and accounting functions are already being performed at the individual schools and by Welfare Fund professional staff. The Authority would be expected to arrange for such limited additional assistance as might be required.

CHAPTER XXI - FINANCIAL RECOMMENDATIONS

Once the Committee decided that it was not practical for the Welfare Fund to continue to finance Jewish Education on a deficit basis, it became necessary to develop a fair and equitable pattern for the division of available funds, in a way which would avoid, as much as possible, any disturbance to the present school system.

Varying methods were discussed and rejected. A simple per capita grant was rejected as unfair, because it did not meet the principle of providing funds where they are most needed.

A second suggestion was examined. This was to fit the allocations to the factors which the community, represented by the Welfare Fund, feels are its prime responsibility. It is always agreed that the community owes its first contribution to the children of those who cannot pay. A check of registration at the Peretz School and Talmud Torah for the year 1963 shows:

4 children in kindergarten

25 children in day school

2 children in afternoon school

who make no payments to the school.

These totals show that inability to pay is not the biggest problem and can be taken care of in any plan of distribution of funds, without discrimination against any school.

Rather than set up a complicated formula for grants -- the Committee feels that the community's share of responsibility for Jewish Education can

best be discharged on the basis of "need". While it will not be possible to meet all the needs of the various schools, the suggested method allows all the schools to carry on with a minimum of difficulty and should, in time, equalize the contribution according to the needs of the school. The need indicated by the schools is, of course, to be based on equality on all counts. This includes equality of tuition assessment, equality under the agreement for all conditions of eligibility, equality of salary scales, class structure, and other factors which enter into the cost of school operation. The treatment should be equal eventually for all parents of our community, no matter where they live or to which school they choose to send their children.

It is to be borne in mind that the method laid down is suggested in the light of present conditions and is intended to provide guide lines within which the distribution of funds can be made equitably, keeping in mind that changes will inevitably come. The suggested guide lines are intended to establish a principle and a method so that the schools will be able to budget and plan ahead with some assurance of what their incomes will be. Revisions from time to time should be made with these principles in mind.

The Educational Authority of the Welfare Fund, having been set up and constituted as outlined earlier in this Report, will request from the Welfare Fund, annually, a specific amount to be included in the Welfare Fund budget, to provide for the schools which have established their eligibility for grants. The Authority will arrive at this amount by an estimate of the budget needs of the schools, balanced against the largest possible amount that they believe can be collected for educational purposes,

keeping in mind the requirements of the community for other services. This will be submitted to the Welfare Fund for action, as early as is practical, so that the decision of the Welfare Fund will be available to the Education Authority and the schools in sufficient time to plan. It is suggested that the Authority will set for itself a three year goal, creating a small reserve from the first year's budget, which will be used to meet the increasing costs of the second and third year budgets, so that the schools can be assured of some increase over the three years. The reserve is to balance out costs over a three year period, not to create any reserve for future operations.

It is assumed that the schools will have additional income:

- (1) from tuition payments by parents;
- (2) from membership fees and other outside sources.

If, for example, the Authority has available to it the amount of \$660,000 for the next three years to contribute towards educational costs in the city, it would suggest to the schools a program in which they would receive, perhaps, \$210,000 for the first year, \$220,000 for the second year and \$230,000 for the third year. This, with the addition of increased income that the schools should receive from tuition, plus contributions for memberships, would give the schools some scope for meeting their costs without incurring deficits.

It should be considered that the Welfare Fund anticipates a cost of \$230,000 for the 1963-1964 school year, if financing is continued on a deficit basis. The Welfare Fund will, if it meets anticipated

needs of all its agencies, have a deficit of \$60,000 for the year 1963-64. It is not the duty of this Committee to instruct the Welfare Fund on its policy, but the point is raised here to indicate how necessary it is for the schools to avoid additional deficits. Deficit financing of schools or any other institutions is wrong in principle: it enables a particular group to draw upon the community's financial resources to an extent which this group determines, without first obtaining community consent and without ascertaining whether, in the light of all other demands upon community funds, such an outlay is warranted.

The Committee recommends the following procedure:

- (1) The Education Authority will annually set the standard tuition rate for day school, afternoon school and kindergarten classes. The rate will be set in agreement with the schools as a tuition rate which will be applicable to all parents. It is recognized that costs may vary among schools and it is necessary that these fees be related to
 - (a) the costs of an efficiently operated school
 - (b) a reasonable teacher-pupil ratio and good class structure.

The Committee believes that people of equal means and needs should be equally supported by the community, regardless of the school that their children attend.

- (2) The Education Authority, together with the appropriate school committee, will assess every parent. The only basis to be considered is the ability of the parents to pay, and there will be no reduction in fees to be paid for each child, if there is more than one child.

(3) The Authority will calculate the costs of the school, at the rate arrived at in paragraph (1) above, -- deduct the tuition assessment -- the result will be the "educational need".

(4) The Authority will allocate to each school according to its "established need" as above -- subject only to the amount of funds available to the Authority.

(5) For the existing beneficiaries of the Welfare Fund, we propose that the allocation to each school in 1964-65 and future years shall not be less than the allocation in 1962-63, subject, however, to enrolment and other conditions being substantially the same.

In the event of a significant decline in enrolment in any of the institutions, a reduction in Welfare Fund allocation would be warranted. However, recognizing the difficulty of adjustment that might be involved, the Authority should not introduce a sudden or sharp reduction in the grant.

The Committee feels that the treatment of all the schools, with regard to subsidy, should be fully equalized over a reasonable period of time. It is hoped that this objective will be realized within a period of five years.

We believe that with an efficiently operated assessment, substantial tuition fee increases will be obtained, and that significant economies could be achieved through the operation of classes of more efficient size.

The Committee believes that the money available for Jewish Education may very well be sufficient to maintain the present standards and provide some funds for future expansion, if these funds are used to the best advantage. It might appear that this would hamper the growth and the development of our educational system, particularly in relation to new schools, but there is no other method of dividing a limited amount of available money and if parents wish education to progress as it has done in the past few years, they will have to pay a large share of its cost. Over a five-year period, it should be possible to place all the schools on an even grant basis. The speed with which this occurs will depend on:

- (1) the willingness of the community to contribute more to the
Education Authority
- (2) the willingness of parents to provide a larger share of the actual costs, once they are made aware of what the real costs are.

Each school will have available its Welfare Fund grant, plus the income from tuition. If the aggregate of these two sources is not sufficient to finance the program which a school wishes to carry on, it will be necessary for the school either to reduce the program or to raise additional funds from some other sources. This additional fund-raising should not be permitted to conflict in any way with the U.J.A. fund-raising program. It must be emphasized that if a school does raise its own supplementary funds by means which weaken the U.J.A., the overall effect on the community will be seriously adverse, and very likely in the long run the school, along with all other community institutions, will suffer from the undermining of the U.J.A.

The Committee recognizes the need for keeping down costs. There is one major area, however, in which there should be no scrimping. In order to attract and maintain good teachers, an adequate salary must be paid. This principle must be kept in mind by those who are responsible for a school when the question of expansion of facilities is considered. It is a mistake to spend money on physical plant that might be better spent on ensuring proper staffing of the schools.

The Committee is very much aware of the vital role that our educational facilities play in maintaining and transmitting our Jewish heritage; we are keenly anxious that these institutions be able to perform their tasks well, that they have competent teachers and good physical facilities. In the financial proposal outlined above, the Committee has taken into realistic account the limitations on the amounts that can be raised by fund-raising appeals and the proportion of those amounts that can be applied to education, in the light of the large claims for other worthy purposes. The limitations on community support need not and should not compel any reduction in the extent and the quality of Jewish education provided to our young people. It is clear to the Committee that economies can be effected -- chiefly in the direction of increase in the size of classes from their present inordinately low average figure -- without impairing the quality of the education provided. If, despite increased operational efficiency, more funds are required as a result of rising costs and enrolments, parents will have to pay a much larger proportion of the cost of educating their children, than they do now. Parents must recognize their own obligation in this regard, and not assume that the financing of

their children's Jewish education is someone else's responsibility. They and their children will be the primary beneficiaries of those educational services; they should be prepared to pay the major portion of the cost, foregoing whatever has to be foregone in order to meet this responsibility. The community at large also derives benefit from the attendance of individual children at Jewish schools and a community contribution to the cost is appropriate. But the contribution should be designed primarily to assist those parents who simply could not pay, or for whom the payments would involve hardship.

APPENDIX

- A Questionnaire on Community Attitudes to Jewish Education
- B Summary- Questionnaire on Community Attitudes to Jewish Education
- C Capital Structures - Schools
- D Winnipeg Hebrew Free School - Accumulated Deficit
- E Analysis of Talmud Torah Annual Operating Deficits
- F Summary Peretz-Folk School Deficit Position
- G South End Talmud Torah Deficit Position
- H Ten Year Comparison
- I Ten Year Comparison
- J Ten Year Comparison
- K Per Capita Costs Talmud Torah
- L Winnipeg School Division No.1 - Per Pupil Cost 1962
- M Shaarey Zedek Religious School Financial Statements
- N Shaarey Zedek Religious School
- O Rosh Pina Synagogue School Financial Operations
- P Rosh Pina Synagogue School Registration
- Q Talmud Torah Financial Operations
- R Peretz-Folk School Financial Operations
- S South End Talmud Torah Financial Operations
- T Winnipeg Community Funds Distribution
- U Religious Teaching
- V Religious Exercises

Questionnaire on Community Attitudes to Jewish Education

1. How many children do you have living at home and what are their ages.....
2. Do you have a child attending a Jewish school at the present time.....
3. If not, do you expect to have a child attending a Jewish school in the future.....
4. Name of Jewish school you have chosen or would choose.....
 - (a) Which of the following are the **two** most important reasons for your choice:
 - i. It is more conveniently located than any other.....
 - ii. You favor the course of studies offered there.....
 - iii. The teachers are very well qualified.....
 - iv. The school is operated by the synagogue with which you are affiliated.....
 - v. The hours of school attendance are convenient.....
 - vi. One (or both) of the child's parents attended the same type of school.....
 - vii. Any other reasons (please specify).....
5. Which department of the school do you prefer: Day School..... Evening School.....
6. (a) If your preference is for Day School, which **two** of the following are the most important reasons:
 - i. The child goes to school only during the normal public school hours.....
 - ii. The child receives a much more intensive Jewish education.....
 - iii. The child receives his entire education in a Jewish atmosphere.....
 - iv. Because the education is intensive, it is demanding and challenging.....
 - v. All the child's classmates are Jewish.....
 - vi. The child learns more because all the other children in the school are enthusiastic about learning.....
 - vii. Other reasons (please specify).....
- (b) If your preference is for Evening School, which **two** of the following are the most important reasons:
 - i. An Evening School education is sufficient for the child's Jewish education.....
 - ii. The child should have an opportunity to associate with non-Jewish children.....
 - iii. I feel it is important for Jews to participate in and support the public school system.....
 - iv. I cannot afford the full cost of Day School and do not wish to be subsidized.....
 - v. I feel that Day School teachers are not as well qualified as public school teachers.....
 - vi. I feel that the Jewish community, by setting up its own school system, is segregating itself from the rest of the community, and I disapprove of this.....
 - vii. Other reasons (please specify).....
7. In what **two** respects do you consider the school which you favor to be the most successful:
 - i. In imparting a knowledge of our Religion.....
 - ii. In imparting a knowledge of the Hebrew Language.....
 - iii. In imparting a knowledge of the Yiddish Language.....
 - iv. In imparting a knowledge of Jewish Culture.....
 - v. In imparting a knowledge of Jewish History.....
 - vi. In developing in the child a sense of pride in being Jewish.....
 - vii. In developing in the child a capacity to withstand anti-semitic pressures.....
 - viii. Other reasons (please specify).....
8. Which **two** features of the school which you favor do you consider the least satisfactory:
 - i. The school discipline is unsatisfactory.....
 - ii. A good deal of time is wasted.....
 - iii. There is not enough opportunity for the child to associate with children of other ethnic and religious groups.....
 - iv. I feel that the teachers are not adequately qualified.....
 - v. I feel that the demands made on the child are too heavy.....
 - vi. I feel that our Jewish education programs tend to segregate the Jewish community from the rest of the community.....
 - vii. Other reasons (please specify).....
9. Which of the four following types of school do you feel is best suited to the needs of our children:

Day School.....	Evening School (3 sessions per week).....
Evening School (5 sessions per week).....	Sunday School (1 session per week).....
10. Do you feel Jewish education should end at grade VII..... or grade XI.....
11. It currently costs \$275.00 per year for each child enrolled in Day School. Do you feel that the benefit derived is worth this expenditure: Yes..... No.....
12. Any other comments.....
(Please use reverse side if necessary)

SUMMARY:- QUESTIONNAIRE ON COMMUNITY ATTITUDES TO JEWISH EDUCATIONKEY

- A. Interviewees who have children attending a Jewish School
 B. Interviewees who have no children of school or pre-school age
 C. Interviewees who have small children not yet of school age

4 (a) TWO MOST IMPORTANT REASONS FOR SELECTION OF SCHOOLINTERVIEWEES WHO
GAVE THESE REASONSOUT OF A
POSSIBLE

A	B	C	A	B	C
---	---	---	---	---	---

HERZLIA DAY

- | | | | | | | |
|---|----|---|---|----|---|---|
| 1. Favor the course of studies offered there. | 25 | 2 | 1 | 31 | 4 | 2 |
| 2. Teachers are very well qualified. | 13 | 1 | 1 | | | |

HERZLIA EVENING

- | | | | | | | |
|--|----|---|---|----|---|---|
| 1. School is more conveniently located than any other. | 15 | 5 | 2 | 23 | 7 | 2 |
| 2. Favor the course of studies offered there. | 12 | 4 | 0 | | | |

PERETZ SCHOOL DAY

- | | | | | | | |
|---|----|----|----|----|----|----|
| 1. Favor the course of studies offered there. | 50 | 54 | 10 | 67 | 76 | 12 |
| 2. Teachers are very well qualified. | 17 | 23 | 1 | | | |

PERETZ SCHOOL EVENING

- | | | | | | | |
|--|----|----|---|----|----|----|
| 1. Favor the course of studies offered there. | 16 | 23 | 9 | 19 | 32 | 13 |
| 2. It is more conveniently located than any other. | 7 | 8 | 6 | | | |

ROSH PINA EVENING

- | | | | | | | |
|--|----|---|---|----|---|---|
| 1. School is operated by affiliated Synagogue. | 21 | 5 | 2 | 36 | 9 | 7 |
| 2. The hours of attendance are convenient. | 16 | 3 | 4 | | | |

SHAAREY ZEDEK DAY

- | | | | | | | |
|--|----|----|---|----|----|----|
| 1. School is operated by affiliated Synagogue. | 23 | 11 | 8 | 45 | 13 | 11 |
| 2. Favor the course of studies offered there. | 23 | 1 | 1 | | | |

SHAAREY ZEDEK EVENING

- | | | | | | | |
|--|----|----|----|-----|----|----|
| 1. School is operated by affiliated Synagogue. | 71 | 11 | 18 | 102 | 16 | 24 |
| 2. It is more conveniently located than any other. | 31 | 6 | 14 | | | |

SUMMARY:- QUESTIONNAIRE

- 2 -

SHOLEM ALEICHEM EVENING

1. Favor the course of studies offered there.
2. Teachers are very well qualified

B₂

<u>INTERVIEWEES WHO GAVE THESE REASONS</u>			<u>OUT OF A POSSIBLE</u>		
<u>A</u>	<u>B</u>	<u>C</u>	<u>A</u>	<u>B</u>	<u>C</u>

3	1	--	3	2	0
2	0	--			

TALMUD TORAH DAY

1. Favor the course of studies offered there.
2. Teachers are very well qualified there.

124	83	25	143	96	31
63	41	10			

TALMUD TORAH EVENING

1. Favor the course of studies offered there.
2. It is more conveniently located than any other.

13	24	7	18	35	10
6	8	4			

6 (a) TWO MOST FREQUENTLY GIVEN REASONS FOR
PREFERRING DAY SCHOOL

<u>INTERVIEWEES WHO GAVE THESE REASONS</u>			<u>OUT OF A POSSIBLE</u>		
<u>A</u>	<u>B</u>	<u>C</u>	<u>A</u>	<u>B</u>	<u>C</u>

HERZLIA DAY

1. Child attends school only during normal public school hours.
2. Child receives much more intensive Jewish education.

23	1	2	31	4	2
21	2	2			

PERETZ SCHOOL DAY

1. Child receives much more intensive Jewish education.
2. Child attends school only during normal public school hours.

38	53	6	67	76	12
49	36	9			

SHAAREY ZEDEK DAY

1. Child receives much more intensive Jewish education.
2. Child attends school only during normal public school hours.

30	10	7	45	13	11
33	6	6			

TALMUD TORAH DAY

1. Child receives much more intensive Jewish education.
2. Child attends school only during normal public school hours.

104	75	19	143	96	31
95	46	22			

SUMMARY:- QUESTIONNAIRE6 (b) TWO MOST FREQUENTLY GIVEN REASONS FOR
PREFERRING EVENING SCHOOLINTERVIEWEES WHO
GAVE THESE REASONSOUT OF A
POSSIBLE

<u>A</u>	<u>B</u>	<u>C</u>	<u>A</u>	<u>B</u>	<u>C</u>
----------	----------	----------	----------	----------	----------

HERZLIA EVENING

1. Child should have opportunity to associate with non-Jewish children

12 3 2

23 7 2

2. It is important for Jews to participate in and support the public school system

8 3 0

PERETZ SCHOOL EVENING

1. Child should have opportunity to associate with non-Jewish children.

10 17 9

19 32 13

2. An Evening School education is sufficient for the child's Jewish education.

19 6 4

ROSH PINA EVENING

1. Child should have opportunity to associate with non-Jewish children

15 1 5

36 9 7

2. It is important for Jews to participate in and support the public school system.

12 4 1

SHAAREY ZEDEK EVENING

1. Child should have opportunity to associate with non-Jewish children

61 11 16

102 16 24

2. It is important for Jews to participate in and support the public school system.

57 8 11

SHOLEM ALEICHEM EVENING

1. Child should have opportunity to associate with non-Jewish children

2 2 --

3 2 0

2. An Evening School education is sufficient for the child's Jewish education.

2 0 --

TALMUD TORAH EVENING

1. Child should have opportunity to associate with non-Jewish children.

9 19 4

18 35 10

2. An Evening School education is sufficient for the child's Jewish education.

7 18 4

SUMMARY:- QUESTIONNAIRE

B₄

IN WHAT TWO RESPECTS DO YOU CONSIDER THE
SCHOOL YOU FAVOR MOST SUCCESSFUL

INTERVIEWEES WHO OUT OF A
GAVE THESE REASONS POSSIBLE

A B C A B C

HERZLIA DAY

1. In imparting a knowledge of the Hebrew Language.
2. In developing in the child a sense of pride in being Jewish.

20	2	0			
			31	4	2
13	2	0			

HERZLIA EVENING

1. In imparting a knowledge of the Hebrew Language.
2. In imparting a knowledge of our Religion.

11	4	2			
			23	7	2
11	4	1			

PERETZ SCHOOL DAY

1. In imparting a knowledge of the Yiddish Language
2. In imparting a knowledge of Jewish Culture.

32	54	6			
			67	76	12
33	35	5			

PERETZ SCHOOL EVENING

1. In imparting a knowledge of the Yiddish Language
2. In imparting a knowledge of Jewish Culture.

12	26	5			
			19	32	13
6	9	6			

ROSH PINA EVENING

1. In imparting a knowledge of our Religion.
2. In imparting a knowledge of the Hebrew Language.

24	4	3			
			36	9	7
15	4	3			

SHAAREY ZEDEK DAY

1. In imparting a knowledge of the Hebrew Language.
2. In imparting a knowledge of our Religion.

32	4	4			
			45	13	11
23	11	5			

SHAAREY ZEDEK EVENING

1. In developing in the child a sense of pride in being Jewish.
2. In imparting a knowledge of our Religion.

47	10	10			
			102	16	24
46	3	9			

SUMMARY:- QUESTIONNAIRE

cont'd page 2

IN WHAT TWO RESPECTS DO YOU CONSIDER THE
SCHOOL YOU FAVOR MOST SUCCESSFULINTERVIEWEES WHO
GAVE THESE REASONSOUT OF A
POSSIBLESHOLEM ALEICHEM EVENING

1. In imparting a knowledge of the Hebrew Language.
2. In imparting a knowledge of the Yiddish Language.

<u>A</u>	<u>B</u>	<u>C</u>	<u>A</u>	<u>B</u>	<u>C</u>
2	2	--			
0	2	--	3	2	0

TALMUD TORAH DAY

1. In imparting a knowledge of the Hebrew Language.
2. In imparting a knowledge of our Religion.

91	68	22			
72	45	11	143	96	31

TALMUD TORAH EVENING

1. In imparting a knowledge of the Hebrew Language.
2. In imparting a knowledge of our Religion.

12	17	7			
7	17	7	18	35	10

SUMMARY:- QUESTIONNAIREWHICH TWO FEATURES OF SCHOOL YOU FAVOR
ARE LEAST SATISFACTORYINTERVIEWEES WHO
GAVE THESE REASONS OUT OF A
POSSIBLE

<u>A</u>	<u>B</u>	<u>C</u>	<u>A</u>	<u>B</u>	<u>C</u>
----------	----------	----------	----------	----------	----------

HERZLIA DAY

1. Not enough opportunity for child to associate with children of other ethnic and religious groups.
2. The school discipline is unsatisfactory.

11	1	1	31	4	2
6	0	1			

HERZLIA EVENING

1. Jewish education programs tend to segregate the Jewish community from rest of the community.
2. The demands on the child are too heavy.

2	4	0	23	7	2
3	3	0			

PERETZ SCHOOL DAY

1. The school discipline is unsatisfactory.
2. Not enough opportunity for child to associate with children of other ethnic and religious groups.

30	19	3	67	76	12
18	14	4			

PERETZ SCHOOL EVENING

1. The school discipline is unsatisfactory.
2. Not enough opportunity for child to associate with children of other ethnic and religious groups.

8	10	4	19	32	13
3	5	3			

ROSH PINA EVENING

1. The school discipline is unsatisfactory.
2. A good deal of time is wasted.

6	2	1	36	9	7
4	1	0			

SHAAREY ZEDEK DAY

1. The school discipline is unsatisfactory.
2. Not enough opportunity for child to associate with children of other ethnic and religious groups.

21	5	5	45	13	11
10	4	3			

SHAAREY ZEDEK EVENING

1. The school discipline is unsatisfactory.
2. A good deal of time is wasted.

58	5	7	102	16	24
49	4	5			

SUMMARY:-- QUESTIONNAIRE

Cont'd page 2

B₇

WHICH TWO FEATURES OF SCHOOL YOU FAVOR
ARE LEAST SATISFACTORY

INTERVIEWEES WHO
GAVE THESE REASONS

OUT OF A
POSSIBLE

A B C A B C

SHOLEM ALEICHEM EVENING

1. A good deal of time is wasted.
2. The teachers are not adequately qualified.

0	1	--			
0	1	--	3	2	0

TALMUD TORAH DAY

1. Not enough opportunity for child to associate with children of other ethnic and religious groups.
2. Jewish education programs tend to segregate the Jewish community from rest of the community.

42	20	12			
			143	96	31
22	20	6			

TALMUD TORAH EVENING

1. The school discipline is unsatisfactory.
2. Not enough opportunity for child to associate with children of other ethnic and religious groups.

4	9	3			
			18	35	10
3	9	3			

SUMMARY:- QUESTIONNAIRE

TYPE OF SCHOOL PREFERRED

HERZLIA DAY

1. Day

HERZLIA EVENING

1. Evening School (five sessions per week)
2. Evening School (three sessions per week)

PERETZ SCHOOL DAY

1. Day School

PERETZ SCHOOL EVENING

1. Evening School (five sessions per week)
2. Evening School (three sessions per week)

ROSH PINA EVENING

1. Evening School (three sessions per week)
2. Day School

SHAAREY ZEDEK DAY

1. Day School

SHAAREY ZEDEK EVENING

1. Evening School (three sessions per week)
2. Evening School (five sessions per week)

SHOLEM ALEICHEM EVENING

1. Evening School (three sessions per week)
2. Evening School (five sessions per week)

TALMUD TORAH DAY

1. Day School

TALMUD TORAH EVENING

1. Evening School (five sessions per week)
2. Evening School (three sessions per week)

INTERVIEWEES WHO GAVE THESE REASONS			OUT OF A POSSIBLE		
A	B	C	A	B	C
28	2	1	31	4	2
12	2	0	23	7	2
8	5	1			
61	69	11	67	76	12
11	18	2	19	32	13
7	8	10			
26	3	3	36	9	7
3	4	1			
40	10	8	45	13	11
78	10	19	102	16	24
13	3	1			
2	2	--	3	2	0
1	0	--			
136	90	29	143	96	31
8	16	1	18	35	10
8	10	4			

SUMMARY:- QUESTIONNAIRE

B₉

10. TERMINAL GRADE PREFERRED

HERZLIA DAY

1. Grade VII
2. Grade XI

HERZLIA EVENING

1. Grade VII
2. Grade XI

PERETZ SCHOOL DAY

1. Grade VII
2. Grade XI

PERETZ SCHOOL EVENING

1. Grade VII
2. Grade XI

ROSH PINA EVENING

1. Grade XI
2. Grade VII

SHAAREY ZEDEK DAY

1. Grade VII
2. Grade XI

SHAAREY ZEDEK EVENING

1. Grade XI
2. Grade VII

SHOLEM ALEICHEM EVENING

1. Grade XI

TALMUD TORAH DAY

1. Grade XI
2. Grade VII

TALMUD TORAH EVENING

1. Grade XI
2. Grade XII

<u>INTERVIEWEES WHO GAVE THESE REASONS</u>			<u>OUT OF A POSSIBLE</u>		
<u>A</u>	<u>B</u>	<u>C</u>	<u>A</u>	<u>B</u>	<u>C</u>
17	2	1	31	4	2
8	1	1			
13	2	1	23	7	2
8	4	0			
43	24	8	67	76	12
15	41	3			
10	10	8	19	32	43
5	15	3			
13	5	4	36	9	7
11	2	3			
23	6	9	45	13	11
18	5	1			
60	8	14	102	16	24
24	4	8			
2	2	--	3	2	0
83	66	16	143	96	31
39	25	10			
5	23	2	18	35	10
6	7	4			

SUMMARY:- QUESTIONNAIRE

11. CONSIDER THAT COST OF DAY SCHOOL EDUCATION IS JUSTIFIED BY BENEFIT RECEIVED

B₁₀

HERZLIA DAY

YES

<u>INTERVIEWEES WHO GAVE THESE ANSWERS</u>			<u>OUT OF A POSSIBLE</u>		
<u>A</u>	<u>B</u>	<u>C</u>	<u>A</u>	<u>B</u>	<u>C</u>
28	2	1	31	4	2

HERZLIA EVENING

YES

NO

13	1	2	23	7	2
3	3	0			

PERETZ SCHOOL DAY

YES

NO

52	63	7			
5	5	0	67	76	12

PERETZ SCHOOL EVENING

YES

NO

6	15	7			
4	9	3	19	32	13

ROSH PINA EVENING

YES

NO

15	6	3			
9	2	4	36	9	7

SHAAREY ZEDEK DAY

YES

NO

38	11	10			
3	1	0	45	13	11

SHAAREY ZEDEK EVENING

NO

YES

34	8	6			
29	5	9	102	16	24

SHOLEM ALEICHEM EVENING

YES

2	2	--	3	2	0
---	---	----	---	---	---

TALMUD TORAH DAY

YES

NO

125	86	26			
8	5	4	143	96	31

TALMUD TORAH EVENING

YES

NO

4	24	3			
8	6	2	18	35	10

CAPITAL STRUCTURE SCHOOLS

1963

PERETZ SCHOOL

Cost	Aikins Branch	\$ 150,000.00
Cost	Aikins Addition	110,000.00
Cost	Jefferson Branch	50,000.00
Cost	Jefferson Addition	<u>100,000.00</u>
		\$ 410,000.00
Capital Indebtedness		100,000.00
Accrued Deficit	August 31/63	6,600.00

TALMUD TORAH

Cost of three-stage building program	\$ 475,000.00
Capital Indebtedness	90,000.00
Accrued Deficit	69,000.00

Total Capital Structure	\$ 885,000.00
Total Capital Indebtedness	\$ 265,000.00

N.B. No comparable figures are available for the Herzlia Academy or the Congregational Schools.

WINNIPEG HEBREW FREE SCHOOLSCHEDULE OF ACCUMULATED DEFICITAugust 31, 1948 - August 31, 1960

	Accrued Deficit August 31/47	\$ 10,600.00	
1949	Deficit 1948-49	2,400.67	
1950	Reimbursement - 47-48-49 Deficit Deficit 49-50	1,551.44	\$ 2,794.00
1951	Reimbursement Surplus - 50-51		1,380.00 354.48
1952	Maintenance Deficit 51-52	2,606.12	
1953	Deficit - 52-53 Deduction 1952 Allocation	6,742.04	450.00
1954	Deficit 53-54 Jewish Welfare Fund Subsidy	7,819.38	1,894.04
1955	Deficit 54-55 Subsidy	9,379.79	2,821.00
1956	Deficit 55-56 Subsidy	8,381.94	2,419.00
1957	Surplus 56-57		1,007.65
1958	Deficit 57-58 Adj. Deficit	1,239.61	600.00
1959	Deficit 58-59	2,932.73	
1960	Deficit 59-60 Refund to J.W.F.	7,065.09 200.00	
		60,918.81	13,720.17
		13,720.17	
	Deficit August 31, 1960	47,198.64	

ANALYSIS OF TALMUD TORAH ANNUAL OPERATING DEFICITS1948-49

Salaries	\$ 700
Taxi	1500

1949-50

Taxi	1000
------	------

1951-52

Taxi	1500
Income (down)	1000

1952-53

Taxi	3000
Substitute Teachers	200
Salaries	400
Educational Expense	700
Cleaning	450
Printing	400
Fuel	300
Interest	200
Lunches	150
Moving Expense	300
Tuition	300
Synagogue Income	500

1953-54

Taxi	2000
Salaries	2200
Fuel	400
Membership	300

1953-54 (continued)

Tuition	\$ 1700
Substitute Teachers	400
Educ. Expense	200
Light & Water	200
Fuel	400

1954-55

Interest	570
Tuition	1300
Membership	200
Taxi	3400
Muter Farein	500
Substitute Teachers	800
Light & Water	200
Salaries	1900
Sundry	300

1955-56

Taxi	6000
Salaries	2400

1957-58

Muter Farein	1100
--------------	------

1958-59

Muter Farein	500
Taxi	100
Salaries	2700

ANALYSIS OF TALMUD TORAH ANNUAL OPERATING DEFICITS (2)

E₂1959-60

Salaries	\$ 3000
Substitute Teachers	600
Interest	2000
Light & Water	200
Fuel	300
Printing & Staty.	300
Muter Farein	500

(Welfare Fund picked up \$1400 of this deficit in 1960-61)

M.B.

This is a rough analysis. There were some balancing items of underexpenditure (not listed). From the accompanying sheet it can be seen that Welfare Fund picked up (over the years) those items of deficit that were not within the control of the school.

Welfare Fund never accepted responsibility for taxi deficits or salary overexpenditures which are related to class structure.

The recurring Muter Farein deficits arise from the fact that Welfare Fund has insisted that the Muter Farein should contribute to the school operating budget (and not just to the Capital Fund).

SUMMARY PERETZ FOLK SCHOOL DEFICIT POSITION

Accrued Deficit August 31/53	\$ 647.00	
Deficit 53-54	2180.00	
Welfare Fund Deficit Payment		\$ 646.00
Deficit 55-56	800.00	
Welfare Fund Deficit Payment		337.00
Surplus 56-57		863.00
Surplus 58-59		1750.00
Deficit 59-60	5400.00	
Deficit 60-61	5200.00	
Welfare Fund Deficit Payment		4200.00
Deficit 61-62	3200.00	
Welfare Fund Deficit Payment		1800.00
	<u>\$17420.00</u>	<u>\$9596.00</u>

Accrued Deficit August 31/62	\$ 17400.00
Less	<u>9600.00</u>
	\$ 7800.00

DEFICIT POSITION SOUTH END TALMUD TORAH (HERZLIA)

When Herzlia entered the Welfare Fund, in September, 1959,

it had an accrued deficit of \$ 20,404.03

Operating Deficit, September 1959-60	13,407.51
--------------------------------------	-----------

Operating Deficit, September 1960-61

Less Welfare Fund Deficit Payment of \$1,403.00 14,813.03

48,624.57

Operating Deficit, September 1961-62

\$ 10,633.56

Loan Interest	3,036.69	\$ 13,670.25
---------------	----------	--------------

Less Capital Campaign	10,000
-----------------------	--------

Welfare Fund Deficit Payment	4,000
------------------------------	-------

Salary Adjustment	480	14,480.00
-------------------	-----	-----------

Surplus: 809.75

Deficit, September 1, 1962	47,814.82
----------------------------	-----------

Operating Deficit, September 1962-63	12,829.48
--------------------------------------	-----------

Accrued Deficit, September 1, 1963	--	60,644.30
------------------------------------	----	-----------

N.B. The 1962-63 Deficit (which is quite typical) was accrued as follows:

Salary Overexpenditures \$ 7,500 (2 Evening Classes and 1 Day Class Disallowed
because below minimum size)

Interest	1,500
----------	-------

Rent	2,700	(because Welfare Fund Disallowed a number of classes, it Disallowed part of the rental
------	-------	--

Transportation 1,100
(Teacher from Israel)

(Teacher from Israel)

\$ 12,800

TEN YEAR COMPARISON

Expenditure

H

	1950-51	1961-62	% Increase
Peretz	\$67,900	\$122,600	80.6%
Talmud Torah	57,460	155,000	169.6%
Herzlia	-	54,200	-
Total	\$125,360	\$331,800	164.7%

Expenditure

Per Student

	1950-51	1961-62	% Increase
Peretz	\$ 105.28	\$ 301.93	186.8%
Talmud Torah	124.30	257.29	107.0%
Herzlia	-	288.56	-
Total	\$ 113.50	\$ 276.12	143.3%

Teachers Salaries

	1952-53	1961-62	% Increase
Peretz	\$ 64,000	\$ 90,700	41.7%
Talmud Torah	50,800	111,100	118.7%
Herzlia	-	42,500	-
Total	\$114,800	\$244,300	112.8%

Teachers Salaries Per Student

	1952-53	1961-62	% Increase
Peretz	\$ 99.24	\$ 222.35	124.1%
Talmud Torah	110.90	184.15	66.1%
Herzlia	-	226.12	-
Total	\$ 103.39	\$ 203.11	95.3%

Teachers Salaries as % of Expenditure

I

	1952-53	1961-62
Peretz	94.2%	74.0%
Talmud Torah	88.4%	71.8%
Herzlia	-	78.4%
Total	91.6%	73.6%

Tuition Income

	1952-53	1961-62	% Increase
Peretz	\$ 29,200	\$ 44,400	52.1%
Talmud Torah	23,650	71,100	200.6%
Herzlia	-	24,600	-
Total	\$ 52,850	\$140,100	165.1%

Tuition Income Per Student

	1952-53	1961-62	% Increase
Peretz	\$ 45.22	\$ 109.37	141.9%
Talmud Torah	51.14	117.55	129.1%
Herzlia	-	130.16	-
Total	\$ 47.92	\$ 116.11	142.1%

Tuition Income as % of Expenditure

	1952-53	1962-63
Peretz	43.0%	36.2%
Talmud Torah	41.2%	45.9%
Herzlia	-	45.4%
Total	42.2%	42.2%

Welfare Fund Subsidy

J

	1952-53	1961-62	% Increase
Peretz	\$ 51,700	\$ 71,800	38.9%
Talmud Torah	40,000	72,700	81.8%
Herzlia	-	18,400	-
Total	\$ 91,700	\$162,900	77.6%

Welfare Fund Subsidy Per Student

	1952-53	1961-62	% Increase
Peretz	\$ 80.18	\$ 176.17	119.7%
Talmud Torah	86.35	120.34	39.4%
Herzlia	-	97.16	-
Total	82.11	135.12	64.6%

Welfare Fund Subsidy as % of Expenditure

	1952-53	1961-62
Peretz	76.1%	58.6%
Talmud Torah	69.6%	46.9%
Herzlia	-	33.9%
Total	73.2%	49.1%

Enrollment

	1952-53	1961-62	% Increase
Peretz	644	407	36.5%
Talmud Torah	461	603	30.4%
Herzlia	-	188	-
Total	1105	1198	8.4%

N.B. Rosh Pina registration of 200 students should be added to the registration in 1961-62 - these are North Winnipeg Schools. The Herzlia registration is part of the South Winnipeg total.

i.e. The total North Winnipeg registration has remained the same from 1952 to 1962.

PER CAPITA COSTS 1962-63 TALMUD TORAH

Overhead \$57,000
(Maintenance, Office, Supervision,
Etc.)

Attendance 600

Per Capita Overhead \$95

*KINDERGARTEN & NURSERY

Teaching Salaries 9,900

Attendance 110

Teaching costs per capita \$90

Overhead 95

Per Capita \$185

AFTERNOON SCHOOL

Teaching Salaries 8,700

Attendance 56

Teaching costs per capita \$155

Overhead 95

Per Capita \$250

DAY SCHOOL

Teaching Salaries 87,400

Attendance 433

Teaching costs per capita \$202.

Overhead 95

Per Capita \$297

* Kindergarten and Nursery costs increase by \$85 per capita in 10 years because of Health Department requirements of 1 teacher per 10 students under age of 5.

N.B. These costs do not include costs of capital financing which are met by separate capital campaigns.

N.B.B. The cost of Afternoon School is high because registration per class is small and per capita teaching costs are accordingly very high

THE WINNIPEG SCHOOL DIVISION NO. 1PER PUPIL COST - 1962

<u>Classification of Expenditure</u>	<u>Elementary</u>	<u>Junior High</u>	<u>Senior High</u>	<u>T.V.H.S.</u>	<u>All Depts.</u>
Instructional Services	\$177.67	\$268.22	\$351.41	\$366.32	\$226.46
Instructional Supplies	9.11	11.90	13.57	26.47	13.76
Operation of Plant	36.17	36.17	36.17	88.79	37.52
Maintenance of Plant	27.75	29.69	28.20	62.16	29.18
Fixed and Financial Charges					
Capital	26.84	26.84	26.84	86.75)	38.46
Other	10.05	10.05	10.05	10.75)	
Reserve for Capital Expenditure	9.55	9.55	9.55	9.55	9.55
Auxiliary Services	8.20	8.20	8.20	7.69	8.19
General Expense	2.35	2.35	2.35	1.95	2.33
Administration	<u>8.30</u>	<u>9.57</u>	<u>9.37</u>	<u>20.54</u>	<u>9.06</u>
*TOTAL COST	\$ 315.99	\$ 412.54	\$ 495.71	\$ 680.97	\$ 374.51

* Not including value of textbooks supplied by
Provincial Government at no cost to the Division

THE WINNIPEG SCHOOL DIVISION NO. 1

L₂

1962 PER PUPIL COST

ALL DEPTS. AVERAGE COSTS PER PUPIL

<u>Per Budget</u>	<u>Actual (per financial Statement)</u>		<u>Divide by net average enrolment</u>		<u>All Depts. Per Pupil Cost</u>
Instructional Services	\$10,666,745.33	÷	47,102	=	226.46
Instructional Supplies	647,938.09	÷	47,102	=	13.76
Operation of Plant	1,767,422.66	÷	47,102	=	37.52
Maintenance of Plant	1,374,248.18	÷	47,102	=	29.18
Fixed and Financial Charges	1,811,459.48	÷	47,102	=	38.46
Reserve for Capital Expenditures	450,000.00	÷	47,102	=	9.55
Auxiliary Services	385,715.97	÷	47,102	=	8.19
General Expense	109,883.61	÷	47,102	=	2.33
Administration	<u>426,774.06</u>	÷	<u>47,102</u>	=	<u>9.06</u>
	<u>\$17,640,187.38</u>	÷	47,102	=	<u>\$374.51</u>

SHAAREY ZEDEK RELIGIOUS SCHOOL FINANCIAL STATEMENTS

For the year ended July 31st

	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959
<u>INCOME</u>										
Tuition	\$15,712.00	\$18,657.50	\$24,826.00	\$26,519.00	\$30,063.00	\$32,457.25	\$33,065.00	\$36,467.25	\$39,440.00	\$43,521.75
Others			200.00					54.21		
	<u>\$15,712.00</u>	<u>\$18,657.50</u>	<u>\$25,026.00</u>	<u>\$26,519.00</u>	<u>\$30,063.00</u>	<u>\$32,457.25</u>	<u>\$33,065.00</u>	<u>\$36,521.46</u>	<u>\$39,440.00</u>	<u>\$43,521.75</u>
<u>EXPENDITURES</u>										
Teaching Salaries	\$13,272.00	\$17,418.25	\$22,982.15	\$25,913.80	\$30,539.86	\$26,250.36	\$32,248.50	\$34,243.40	\$37,934.25	\$40,306.39
Educational Expense	3,289.22	2,573.41	1,587.83	2,250.98	2,358.22	2,796.19	2,513.53	1,841.33	2,656.18	3,254.99
Maintenance (Salary Exp.)			1,550.00	1,800.00	1,870.00	1,920.00	3,069.91	6,577.26	9,415.38	9,197.39
Office - Principal, Steno. - part time		31.76	240.85	88.64	200.15	7,970.46	7,571.28	8,893.10	9,611.66	10,123.99
Office help & Exp.					284.15	124.57	1,348.76	2,284.91	1,620.01	1,132.42
Other		490.83	158.63	1,295.86						
	<u>\$16,561.22</u>	<u>\$20,514.25</u>	<u>\$26,519.46</u>	<u>\$31,349.28</u>	<u>\$35,252.38</u>	<u>\$39,061.58</u>	<u>\$46,751.98</u>	<u>\$53,840.00</u>	<u>\$61,237.48</u>	<u>\$64,015.18</u>
Deficit:	\$ 849.22	\$ 1,856.75	\$ 1,492.46	\$ 4,830.28	\$ 5,189.38	\$ 6,604.33	\$13,686.98	\$17,318.54	\$21,793.48	\$20,493.43

SHAAREY ZEDEK RELIGIOUS SCHOOL

Lanark and Grant

Winnipeg 9, Canada

Office of The Principal

October 20, 1960

HU 9-8003

Mrs. Anne Rogers
 Shaarey Zedek Congregation
 Wellington Crescent & Academy Road
 Winnipeg 9

Dear Mrs. Rogers:

Following is a breakdown of our Enrollment for
 the years 1949 - 1959 inclusive.

(1)	<u>YEAR</u>	<u>NO. OF STUDENTS</u>
	1949/50	125
	1950/51	250
	1951/52	340
	1952/53	400
	1953/54	440
	1954/55	485
	1955/56	520
	1956/57	587
	1957/58	597
	1958/59	675
	1959/60	735

(2) There are basically four types of Classes
 presently functioning in our School:

- (a) Nursery and Kindergarten Classes: these classes attend five half-days per week. NURSERY children are aged 4 and KINDERGARTEN children are aged 5.
- (b) Three-Day-A-Week Classes: These comprise our PRIMARY (ages 6 to 10) and INTERMEDIATE (ages 11-13) Classes. These Students have a $1\frac{1}{2}$ hour session three times per week: twice during the week and once on Sunday, totalling $4\frac{1}{2}$ hours per week.

- 2 -

- (c) The High School comprises the age group of 13 to 16. These Students have an $1\frac{1}{4}$ session twice weekly. They therefore attend $2\frac{1}{2}$ hours per week.
- (d) DAY SCHOOL: Students in the Day School Department attend 5 full days per week or a total of 30 hours. They spend 3 hours per day on Hebrew and 3 hours per day on their English studies.

(3) Number of Classes.

<u>YEAR</u>	<u>NURSERY</u>	<u>KINDERGARTEN</u>	<u>3-DAY-A WEEK</u>	<u>HIGH SCHOOL</u>	<u>DAY SCHOOL</u>
1949/50	1	1	8	0	
1950/51	1	1	10	0	
1951/52	2	2	14	1	
1952/53	2	2	19	2	
1953/54	2	2	20	3	
1954/55	3	2	20	4	
1955/56	4	2	20	5	
1956/57	4	2	22	5	
1957/58	4	2	23	6	
1958/59	4	2	23	6	
1959/60	5	2	24	6	2.

Yours very truly

M. Silverman
Principal

FINANCIAL OPERATIONS ROSH PINA SYNAGOGUE SCHOOL - SEPTEMBER 1st 1950 to AUGUST 31st, 1959

<u>INCOME</u>	<u>1955</u>	<u>1956</u>	<u>1957</u>	<u>1958</u>	<u>1959</u>
Tuition	\$ 17,886.00	\$ 16,700.00	\$ 19,213.00	\$ 18,230.00	\$ 17,900.00
 <u>EXPENDITURES</u>					
Teaching Salaries	\$ 16,670.00	\$ 17,200.00	\$ 18,177.00	\$ 17,230.00	\$ 16,159.00
Educational Expense	1,924.00	1,924.00	550.00	979.00	782.00
Maintenance	3,500.00	3,500.00	3,600.00	3,600.00	3,600.00
	_____	_____	_____	_____	_____
<u>TOTAL</u>	\$ 22,094.00	\$ 22,624.00	\$ 22,327.00	\$ 21,809.00	\$ 20,541.00
	=====	=====	=====	=====	=====

N.B. - no figures submitted for period prior to 1955

REGISTRATION ROSH PINA SYNAGOGUE SCHOOL - SEPTEMBER 1950 to 1960

	<u>1956</u>		<u>1957</u>		<u>1958</u>		<u>1959</u>	
	<u>NO.</u> <u>CLASSES</u>	<u>REGIS'N</u>	<u>NO.</u> <u>CLASSES</u>	<u>REGIS'N</u>	<u>NO.</u> <u>CLASSES</u>	<u>REGIS'N</u>	<u>NO.</u> <u>CLASSES</u>	<u>REGIS'N</u>
Evening School	11	203	12	208	13	213	13	202
Kindergarten	1	14	1	19	1	18	1	11
Nursery School	1	14	1	18	1	17	1	11
<u>Total</u>	<u>13</u>	<u>231</u>	<u>14</u>	<u>245</u>	<u>15</u>	<u>248</u>	<u>15</u>	<u>224</u>

N.B. - no figures were submitted for the period prior to 1956

Financial Operations, TALMUD TORAH -September 1,1950 to August 31,1962

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	<u>1949-50</u>	<u>1950-51</u>	<u>1951-52</u>	<u>1952-53</u>
<u>INCOME</u>				
Welfare Fund	27,462	33,180	36,000	40,000
Tuition	13,800	16,000	17,400	23,650
Other	<u>10,000</u>	<u>8,700</u>	<u>4,100</u>	<u>2,700</u>
	51,262	57,860	57,500	66,350
<u>EXPENDITURES</u>				
Teacher Salaries	39,200	43,750	46,780	50,800
Education Expense	1,300	1,410	1,250	2,170
Maintenance	5,700	5,300	4,900	9,200
Office	5,100	5,200	5,700	7,000
Taxi Deficit	1,000	1,800	1,600	3,100
Other	<u>-----</u>	<u>-----</u>	<u>-----</u>	<u>700</u>
	52,300	57,460	60,230	72,970
	<u>1953-54</u>	<u>1954-55</u>	<u>1955-56</u>	<u>1956-57</u>
<u>INCOME</u>				
Welfare Fund	41,500	45,400	48,800	53,700
Tuition	21,300	23,200	29,700	36,700
Other	<u>2,700</u>	<u>3,300</u>	<u>3,600</u>	<u>3,700</u>
	65,500	71,900	82,100	94,100
<u>EXPENDITURES</u>				
Teacher Salaries	53,000	56,200	58,200	67,500
Education Expense	1,450	1,150	1,600	1,500
Maintenance	10,000	13,400	16,600	13,100
Office	6,500	6,800	7,900	10,500
Taxi Deficit	2,500	3,700	6,100	-----
Other	<u>-----</u>	<u>-----</u>	<u>-----</u>	<u>600</u>
	73,450	81,250	90,400	93,200
	<u>1957-58</u>	<u>1958-59</u>	<u>1959-60</u>	<u>1960-61</u>
<u>INCOME</u>				
Welfare Fund	52,300	57,000	57,000	67,300
Tuition	42,400	50,600	62,800	65,700
Other	<u>3,100</u>	<u>2,900</u>	<u>3,300</u>	<u>4,000</u>
	97,800	110,500	123,100	137,000
<u>EXPENDITURES</u>				
Teacher Salaries	70,100	82,700	92,700	103,900
Education Expense	3,000	2,500	2,800	2,700
Maintenance	14,200	16,600	22,700	23,600
Office	10,700	11,000	10,600	12,300
Taxi Deficit	<u>-----</u>	<u>-----</u>	<u>-----</u>	<u>-----</u>
Other	<u>1,100</u>	<u>600</u>	<u>1,300</u>	<u>-----</u>
	99,100	113,400	130,100	142,500

Financial Operations - TALMUD TORAH - (cont)

Q₂1961-62INCOME

Welfare Fund	72,700
Tuition	71,100
Other	<u>3,300</u>
	147,100

EXPENDITURES

Teacher Salaries	111,100
Education Expense	4,000
Maintenance	27,000
Office	13,000
Taxi Deficit	-----
Other	-----
	<u>155,000</u>

TALMUD TORAH CLASS STRUCTURE

	<u>1951-52</u>		<u>1952-53</u>		<u>1953-54</u>		<u>1954-55</u>	
	<u>No. Cl.</u>	<u>Reg.</u>	<u>No. Cl.</u>	<u>Reg.</u>	<u>No. Cl.</u>	<u>Reg.</u>	<u>No. Cl.</u>	<u>Reg.</u>
Day Classes	8	117	9	209	11	255	12	296
Evening Classes	13	198	10	182	9	171	7	181
High School	-	-	-	-	-	-	-	-
Kindergarten	<u>3</u>	<u>50</u>	<u>3</u>	<u>70</u>	<u>3</u>	<u>77</u>	<u>3</u>	<u>85</u>
		365		461		503		562

	<u>1955-56</u>		<u>1956-57</u>		<u>1957-58</u>		<u>1958-59</u>	
	<u>No. Cl.</u>	<u>Reg.</u>	<u>No. Cl.</u>	<u>Reg.</u>	<u>No. Cl.</u>	<u>Reg.</u>	<u>No. Cl.</u>	<u>Reg.</u>
Day Classes	11	261	13	330	13	319	15	347
Evening Classes	9	173	8	147	7	122	6	108
High School	-	-	-	-	-	-	-	-
Kindergarten	<u>4</u>	<u>114</u>	<u>2</u>	<u>45</u>	<u>4</u>	<u>110</u>	<u>4</u>	<u>108</u>
		548		522		551		563

	<u>1959-60</u>		<u>1960-61</u>		<u>1961-62</u>	
	<u>No. Cl.</u>	<u>Reg.</u>	<u>No. Cl.</u>	<u>Reg.</u>	<u>No. Cl.</u>	<u>Reg.</u>
Day Classes	15	365	16	406	17	438
Evening Classes	5	104	4	72	3	51
High School	-	-	-	-	-	-
Kindergarten	<u>4</u>	<u>108</u>	<u>4</u>	<u>125</u>	<u>4</u>	<u>127</u>
		577		603		616

KEY: No. Cl. - Number of Classes
Reg. - Registration

Financial Operations, PERETZ SCHOOL- September 1, 1950 to August 31, 1962

	<u>1949-50</u>	<u>1950-51</u>	<u>1951-52</u>	<u>1952-53</u>
<u>INCOME</u>				
Welfare Fund	28,900	32,400	43,200	51,700
Tuition	25,100	30,700	32,600	29,200
Other	<u>3,700</u>	<u>3,800</u>	<u>4,000</u>	<u>4,100</u>
	57,700	66,900	79,800	85,000
<u>EXPENDITURES</u>				
Teacher Salaries	43,600	47,900	60,000	64,000
Education Expense	700	900	1,100	1,400
Maintenance	7,400	10,800	12,300	12,200
Office	5,700	6,500	7,600	7,800
Taxi Deficit	1,300	1,500	(8 200)	(8 150)
Other	<u>400</u>	<u>300</u>	<u>500</u>	<u>200</u>
	59,100	67,900	81,500	85,600
	<u>1953-54</u>	<u>1954-55</u>	<u>1955-56</u>	<u>1956-57</u>
<u>INCOME</u>				
Welfare Fund	49,900	50,100	47,200	52,200
Tuition	28,600	30,000	32,800	34,500
Other	<u>3,100</u>	<u>3,100</u>	<u>3,100</u>	<u>3,700</u>
	81,600	83,200	83,100	90,400
<u>EXPENDITURES</u>				
Teacher Salaries	59,000	61,400	60,900	67,800
Education Expense	1,800	800	1,200	1,100
Maintenance	14,200	12,900	12,700	11,900
Office	7,600	7,500	7,800	7,700
Taxi Deficit	1,000	500	1,000	(8 200)
Other	<u>200</u>	<u>-----</u>	<u>300</u>	<u>1,000</u>
	83,800	83,100	83,900	89,500
	<u>1957-58</u>	<u>1958-59</u>	<u>1959-60</u>	<u>1960-61</u>
<u>INCOME</u>				
Welfare Fund	52,000	50,600	51,800	62,400
Tuition	37,500	44,300	48,000	48,900
Other	<u>2,900</u>	<u>3,400</u>	<u>2,700</u>	<u>2,800</u>
	92,400	98,300	102,500	114,100
<u>EXPENDITURES</u>				
Teacher Salaries	70,200	75,700	80,400	89,000
Education Expense	600	1,300	1,300	1,600
Maintenance	13,400	11,500	15,500	16,100
Office	8,000	7,700	88,900	9,700
Taxi Deficit	-----	-----	-----	1,200
Other	<u>200</u>	<u>300</u>	<u>1,800</u>	<u>1,700</u>
	92,400	96,500	107,900	119,300

Financial Operations, PERETZ SCHOOL (cont)

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	<u>1961-62</u>
<u>INCOME</u>	
Welfare Fund	71,800
Tuition	44,400
Other	<u>2,700</u>
	118,900
<u>EXPENDITURES</u>	
Teacher Salaries	90,700
Education Expense	2,000
Maintenance	16,700
Office	10,500
Taxi Deficit	-----
Other	<u>2,700</u>
	122,600

PERETZ SCHOOL CLASS STRUCTURE

	<u>1951-52</u>		<u>1952-53</u>		<u>1953-54</u>		<u>1954-55</u>	
	<u>No. Cl.</u>	<u>Reg.</u>	<u>No. Cl.</u>	<u>Reg.</u>	<u>No. Cl.</u>	<u>Reg.</u>	<u>No. Cl.</u>	<u>Reg.</u>
Day Classes	12	274	15	315	23	285	13	290
Evening Classes	14	217	11	214	8	153	8	147
High School	1	13	2	15	2	13	2	20
Kindergarten	4	<u>120</u>	4	<u>100</u>	3	<u>128</u>	4	<u>142</u>
		624		644		579		599

	<u>1955-56</u>		<u>1956-57</u>		<u>1957-58</u>		<u>1958-59</u>	
	<u>No. Cl.</u>	<u>Reg.</u>	<u>No. Cl.</u>	<u>Reg.</u>	<u>No. Cl.</u>	<u>Reg.</u>	<u>No. Cl.</u>	<u>Reg.</u>
Day Classes	13	286	14	297	13	302	14	308
Evening Classes	7	145	8	127	7	136	8	161
High School	2	24	2	26	2	19	3	32
Kindergarten	4	<u>150</u>	4	<u>96</u>	4	<u>103</u>	4	<u>95</u>
		605		546		560		596

	<u>1959-60</u>		<u>1960-61</u>		<u>1961-62</u>	
	<u>No. Cl.</u>	<u>Reg.</u>	<u>No. Cl.</u>	<u>Reg.</u>	<u>No. Cl.</u>	<u>Reg.</u>
Day Classes	13	294	13	293	14	268
Evening Classes	7	141	6	117	6	96
High School	3	37	3	37	3	25
Kindergarten	3	<u>96</u>	4	<u>96</u>	3	<u>88</u>
		568		543		477

KEY: No. Cl. - Number of Classes
Reg. - Registration

Financial Operations - SOUTH END TALMUD TORAH (accepted September 1, 1959)

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Year Ended August 31st

	<u>1960-61</u>	<u>1961-62</u>	<u>1962-63</u>
<u>INCOME</u>			
Welfare Fund	10,500	13,600	18,400
Tuition	19,900	23,300	24,600
Other	<u>600</u>	<u>600</u>	<u>600</u>
	31,000	37,500	43,600
<u>EXPENDITURES</u>			
Teacher Salaries	31,600	40,000	42,500
Education Expense	900	600	600
Maintenance	7,200	7,200	7,200
Office	3,900	3,900	3,900
Other	<u>700</u>	<u>-----</u>	<u>-----</u>
	44,300	51,700	54,200

CLASS STRUCTURE SOUTH END TALMUD TORAH

	<u>1959-60</u>		<u>1960-61</u>		<u>1961-62</u>		<u>1962-63</u>	
	<u>No. Cl.</u>	<u>Reg.</u>	<u>No. Cl.</u>	<u>Reg.</u>	<u>No. Cl.</u>	<u>Reg.</u>	<u>No. Cl.</u>	<u>Reg.</u>
Day Classes	5	50	4	74	4	76	5	82
Evening Classes	6	93	5	81	4	71	6	63
Kindergarten	2	<u>30</u>	2	<u>26</u>	2	<u>41</u>	2	<u>43</u>
		173		181		188		188

KEY: No.Cl. - Number of Classes
Reg. - Registration

WINNIPEG COMMUNITY FUNDS DISTRIBUTION

	<u>1952-53</u>	<u>% of Total</u>	<u>1962-63</u>	<u>% of Total</u>
United Israel Appeal	179,861.00	40	205,935.00	32.7
Congress U. J. R. A.	96,848.00	21	89,096.00	14.1
Jewish Education	98,331.00	22	209,471.00	33.0
Y.M.H.A.	43,693.00	9.7	70,192.00	11.0
Jewish Family Service	7,050.00	1.5	23,665.00	3.8
Other Local Services	20,863.00	4.6	25,105.00	3.9
National and Overseas	6,100.00	1.3	8,100.00	1.2

As a percentage of local costs

Jewish Education -- 57.6 62%

N.B.

The National average of distribution of Community Funds in the United States is as follows:

Overseas Programs	64%
Local Services	30%

Of the local services Jewish Education represents 12%

The Winnipeg School Board reports that the school population of Winnipeg in grades 1 to 7 in 1963 totals 32,200. This represents 12.1% of the total Winnipeg population (265,000).

Applying this percentage to the Jewish population of 19,200 there should be 2300 Jewish children between the ages of 6 and 13.

The Jewish School population in 1963 is

Talmud Torah	600
Peretz School	400
Rosh Pina	225
Shaarey Zedek	800
Herzlia	<u>200</u>
	2225
Less Kindergarten	<u>225</u>
	2000 or 87% of the total age group

DAY SCHOOL ENROLLMENT IN WINNIPEG

Talmud Torah	430
Peretz School	260
Rosh Pina	20
Shaarey Zedek	125
Herzlia	<u>82</u>
	917 - 45.8% of the total school enrollment

Broken down by schools this represents:

- (a) 71% of the total Talmud Torah registration
- (b) 41% of the total Herzlia registration.
- (c) 65% of the total Peretz School registration
- (d) 15% of the total Shaarey Zedek registration
- (e) 10% of the total Rosh Pina registration

RELIGIOUS TEACHING

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Authoriza-
tion for
religious
teaching.

241. Religious teaching, which shall be conducted as hereinafter provided, shall take place in any public school in Manitoba

(a) if authorized by a resolution passed by the board of trustees of the district; or

(b) if a petition is presented to the board of trustees asking for religious teaching and signed by the parents or guardians of at least ten children attending the school, in the case of a rural school district, or by the parents or guardians of at least twenty-five children attending the school, in the case of a city, town, or village, school district.

S.M. 1952 (1st Sess.), c.50, s.241.

Hours for
religious
teaching.

242. (1) Subject to subsection (2), religious teaching when authorized under, or permitted by, this Act, shall take place between the hours of half-past three and four o'clock in the afternoon, and shall be conducted by a Christian clergyman whose charge includes any portion of the school district or by any person, including a teacher, duly authorized by such a clergyman.

Idem.

(2) Where a school is closed at half-past three o'clock in the afternoon under the regulations, religious teaching, when authorized or permitted as aforesaid, shall take place between the hours of three o'clock and half-past three o'clock in the afternoon. S.M. 1952 (1st Sess.), c.50, s.242.

Specified days.

243. Where so specified in such a resolution of a board of trustees, or so required by a petition of parents or guardians pursuant to section 241, religious teaching during the prescribed period may take place only on certain specified days of the week instead of on every teaching day. S.M. 1952 (1st Sess.) c.50, s.243.

Employment of Roman Catholic Teachers.

244. (1) In any school in a town or city school district where the average attendance of Roman Catholic children is forty or upwards, and in a village or rural school district where the average attendance of such children is twenty-five or upwards, the board of trustees shall, if required by a petition of parents or guardians of such a number of Roman Catholic children, respectively, employ at least one duly certified Roman Catholic teacher in the school.

Employment
of non-
Roman
Catholic
teachers.

(2) In any school in a town or city school district where the average attendance of non-Roman Catholic children is forty or upwards, and in a village or rural school district where the average attendance of such children is twenty-five or upwards, the board of trustees shall, if required by a petition of parents or guardians of such a number of non-Roman Catholic children, respectively, employ at least one duly certified non-Roman Catholic teacher in the school. S.M. 1952 (1st Sess.), c.50, s.244.

Allotment
of days for
religious
teaching.

245. Where the religious teaching is required to be carried on in any school under this Act and there are Roman Catholic and non-Roman Catholic children, attending the school, if the school room accommodation does not permit of the pupils being placed in separate rooms for the purpose of religious teaching, the minister shall make regulations providing a method whereby the time allotted for religious teaching shall be divided in such a way that the religious teaching of Roman Catholic children shall be carried on during the prescribed period on one-half of the teaching days of each month, and the religious teaching of the non-Roman Catholic children shall be carried on during the prescribed period on one-half of the teaching days in each month. S.M. 1952 (1st Sess.), c.50, s.245.

Pupils not
to be
separated
for work.

246. No separation of pupils by religious denominations shall take place during the secular school work.

S.M.1952 (1st sess.), c.50,s.246.

Separation
for
religious
teaching.

247. Where the school room accommodations at the disposal of a board of trustees permits, instead of different days of the week being allotted to different denominations for the purpose of religious teaching, the pupils may be separated when the hour for religious teaching arrives and placed in separate rooms. S.M.1952, (1st Sess.), c.50, s.247.

Presence at
religious
teaching.

248. (1) No pupil shall be permitted to be present at any religious teaching unless his parent or guardian so desires.

Dismissal
from
religious
teaching.

(2) Where the parent or guardian of a pupil does not desire the attendance of the pupil during religious teaching, the pupil shall be dismissed before the religious teaching is begun or shall remain in another room. S.M.1952 (1st Sess.), c.50, s.248.

Department
may make
regulations.

249. The minister may make regulations, not inconsistent with the principles of this Act, for carrying into effect the provisions of sections 241 to 248. S.M.1952 (1st Sess.), c.50, s.249.

RELIGIOUS EXERCISES

Schools to
be non-
sectarian.

250. Public schools shall be entirely non-sectarian, and no religious exercises shall be allowed therein except as provided in sections 251 and 252. S.M. 1952, (1st Sess.), c.50, s.250.

Conduct
of
religious
exercises.

251. (1) Religious exercises in public schools shall be conducted according to the regulations of the advisory board.

Time.

(2) The time for religious exercises shall be just before the closing hour in the afternoon, except that the board of trustees, by by-law, may provide that the exercises shall be held just after the opening of school in the morning.

Attendance
not com-
pulsory.

(3) Where the parent or guardian of a pupil notifies the teacher that he does not wish the pupil to attend religious exercises, the pupil shall be dismissed before the exercises take place or shall remain in another room. S.M. 1952 (1st Sess.), c.50, s.251.

Religious
exercises
required.

252. (1) Subject to subsection (2), religious exercises shall be held in every public school on each teaching day on which the school is operated.

**Cancellation
of religious
exercises.**

(2) The board of trustees of a school district may, by by-law, direct that religious exercises shall not be held in any one or more schools of the district during the then current school year, and thereafter in that school year they shall not be held in that school or those schools.

**Effective
period of
cancellation.**

(3) A by-law passed under subsection (2) shall be effective only until the thirtieth day of June next following the day on which it is passed; but a similar by-law may be passed thereafter respecting any subsequent school year. En. S.M., 1955, c.60, s.2.