

A RESEARCH NOTE ON JEWISH EDUCATION ON MERSEYSIDE, 1962

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THE purpose of the survey reported here¹ was to provide accurate information about Jewish education on Merseyside. In fact, little information was supplied by the smaller communities bordering on Liverpool although they have problems as great, if not greater, than those of Liverpool.

HISTORICAL BACKGROUND

Liverpool was one of the first English provincial communities to establish a Hebrew day school: in 1841 the Liverpool Hebrew Educational and Endowed Schools were formed. The prime purpose of the schools was to provide an English education for the children of European Jewish immigrants, although the provision of some Hebrew instruction has always been included in the curriculum. From 1903 to 1923 there existed the Hebrew Higher Grade School in Liverpool which provided a secular curriculum of secondary school standard and a Jewish curriculum with Hebrew taught as a living language. With the successive Education Acts, the Hebrew Educational and Endowed Schools (Hebrew Schools) became a state-aided denominational elementary school for children up to the age of fourteen. The Education Act of 1944 provided for universal education of children until the age of fifteen with children over the age of eleven receiving their tuition at a secondary school. This led to the building of the King David Bilateral (with grammar and modern streams) School which is also state-aided and which was opened in 1958.

Part-time Jewish religious education was originally given by private teachers who taught individual pupils in their homes and groups of pupils in the teachers' homes. In 1894 the Liverpool Talmud Torah Schools were formed; they offer free Hebrew instruction to all children in the community. In 1914 the Yeshiva Torat Chaim (now called the Liverpool Talmudical College) was opened. Apart from these bodies the only other religion classes until 1928 were those provided by the Old Hebrew Congregation (Princes Road) and the Hope Place Hebrew Congregation, both of which met on Sunday mornings only.

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The outward movement of the Jewish population from the Brownlow Hill area led to the establishment of the Sefton Park Hebrew and Religion Classes in 1928. These later became absorbed in the Greenbank Drive Synagogue Classes in 1937. In the following year the Childwall Synagogue was opened and with it the Childwall Synagogue Classes. These synagogue classes provided Hebrew instruction on two week nights and Sunday mornings compared with the classes on four week nights and Sunday mornings provided by the Talmud Torah and the Yeshiva.

On the outbreak of war in September 1939 large numbers of children were evacuated to the reception areas of North Wales. To cater for the religious needs of these children, most of whom were evacuated with their schools and without their parents to places where there was little or no Jewish life, the Merseyside Standing Committee for Jewish Religious Education was brought into being. After a few months of the 'phoney War' the evacuation problem resolved itself by some children returning to Liverpool and others settling in reception areas with their parents who established Jewish communities. This committee changed its name to the Merseyside Committee for Jewish Religious Education (M.C.J.R.E.), but during its continued existence did little active work.

In 1946 a group of members (of whom the author of this paper was one) of the University of Liverpool Jewish Students' Society carried out a survey of the facilities for Jewish education in Liverpool under the guidance of Professor Louis Rosenhead, C.B.E., F.R.S. The results of this survey were presented to the M.C.J.R.E. and to the Merseyside Jewish Representative Council (M.J.R.C.) but no action was taken on them. The synagogue classes, which soon included those of the newly formed Allerton Hebrew Congregation, continued to provide education for the majority of the children, while the numbers attending the Talmud Torah and the Yeshiva declined. Appreciating the plight of Jewish education on Merseyside the M.J.R.C. in 1962 recommended the dissolution of the M.C.J.R.E. and its replacement by an Education Committee of the M.J.R.C. on which there would be representatives of synagogues, educational institutions, cultural organizations, and the M.J.R.C. itself. At the first meeting of the new Education Committee, in October 1962, the undertaking of this survey was authorized.

METHOD

Two types of questionnaire were prepared. The one relating to religious instruction of children was based on the form used in the 1946 survey. This consisted of twenty-nine questions occupying three sides of foolscap paper. Organizations were asked to give an outline of their history, aims, and composition of their governing body as well as the

TABLE 2. Jewish Day Schools

Institution	No. of classes	No. of teachers	Age Groups												Average hours of tuition (per week)	Fees								
			Below 5			5-8			8-13			13-16					Over 16			Total				
			B	G	T	B	G	T	B	G	T	B	G	T			B	G	T	B	G	T		
Carmel kindergarten	2	1	-	-	24	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	£9/9/0 per term
Hebrew primary schools	9 (x)	5 (9)	-	35 (39)	23 (26)	58 (65)	51 (60)	63 (40)	114 (100)	-	-	-	-	-	-	-	-	-	-	86 (112)	86 (80)	172 (192)	4½ (7½)	1/- (3d.) per week
King David school	17	3 full time 8 part time	-	-	-	-	60	50	110	68	99	167	19	5	24	147	154	301	4½	2/6	Min. 4½ Max. 7½	2/6 per week		
Total 1962		17	-	35	23	58	111	113	224	68	99	167	19	5	24	233	240	473						
Total 1946		9	-	39	26	65	60	40	100	13	14	27	-	-	-	112	80	192						

TABLE 3. Total Figures of Jewish Education

Type of institution	No. of teachers	Age Group																	
		Below 5			5-8			8-13			13-16			Over 16			Total		
		B	G	T	B	G	T	B	G	T	B	G	T	B	G	T	B	G	T
Day school	17 (9)	x (-)	x (-)	24 (-)	35 (39)	23 (26)	58 (65)	111 (60)	113 (40)	224 (100)	68 (13)	99 (14)	167 (27)	19 (-)	5 (-)	24 (-)	233 (112)	240 (80)	473 (192)
Classes	32 (16)	- (-)	- (-)	- (-)	73 (43)	73 (30)	146 (73)	143 (115)	113 (48)	256 (163)	55 (53)	12 (16)	67 (69)	4 (9)	1 (0)	5 (9)	275 (220)	199 (94)	474 (314)
Survey Total 1962		(x)	(x)	24	108	96	204	254	226	480	123	111	234	23	6	29	408	439	947
Survey Total 1946		-	-	-	82	56	138	175	88	263	66	30	96	9	0	9	332	174	506

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TABLE 4. Finance

Institution	Income			Expenditure			Balance
	Fees	Misc.	Total	Salaries	Misc.	Total	
Allerton	x	x	x	x	x	x	x
Childwall	2,200	150	2,350	1,010	270	1,280	plus 1,070
Greenbank	400	—	400	580	50	630	minus 230
Princes Road	320	—	320	80	180	260	plus 60
Day Schools	880	4,490	5,370	2,690	2,810	5,500	minus 130
Yeshiva	—	1,420	1,420	460	820	1,280	plus 140
Talmud Torah	120	880	1,000	1,200	200	1,400	minus 400
Total	3,920	6,940	10,860	6,020	4,330	10,350	

Note. The terms 'plus' and 'minus' represent profit and loss respectively.

Key to Tables

Figures in parentheses refer to the results of the 1946 survey.

- | | |
|---------------------------|------------------------------------|
| — Not applicable | H Hebrew Day School |
| x No information supplied | L Social activity |
| A Adult | M Men |
| B Boys | P Meeting of a professional nature |
| C Cultural activity | S Secondary School |
| E Elementary School | T Total |
| F Fund raising activity | W Women |
| G Girls | |

The frequency of meeting in Table 5 is given as a fraction:

1/52 weekly 1/12 monthly 1/4 quarterly

Those figures not given as a fraction represent the number of meetings per annum.

factual information which will be described in this paper. All the organizations in Liverpool replied, but only one completed questionnaire was received from the outlying communities.

Adult societies were sent a simple form of questionnaire but the response from these bodies was poor.

ANALYSIS OF RESULTS

Total number of children receiving Hebrew education

The survey can only determine the actual number of children receiving institutional Hebrew education. To these figures must be added those children who receive private tuition; no attempt has been made to estimate them, but the number must be very small and not statistically significant. Most of the private teachers also teach in the institutions and their available time for private tuition will therefore be limited.

There is no available figure for the absolute total of Jewish children

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who fall within the scope of this survey. An attempt to estimate this figure has been made as follows:

Total number of Jews in Liverpool	7,500 ²
Birth rate (between 1948 and 1960 this varied between 15 and 17·8 per thousand)	15/1,000 ³
Estimated total	1,238 (age range 5 to 15)

In 1960 a census of Jewish youth was carried out. 2,348 circulars were posted, 50·3 per cent of which were returned completed. The completed forms showed that there were 647 Jewish children between the ages of 6 and 16. By doubling this figure (as only half the forms were returned) a theoretical total of approximately 1,300 children between 6 and 16 is obtained.⁴ From these two sets of figures a rough idea of the total number of Jewish children covered by this survey can be gauged.

As in the 1946 survey, it has been impossible to account for the theoretical total. In 1946 the discrepancy was about 330 whereas in this survey some 830 children have been accounted for, leaving a discrepancy of about 400 (32 per cent). This number is calculated as follows:

Total children in Table 3	947
Deduct children attending both Hebrew day schools and part-time classes	64
	<hr/>
	883
Deduct children under 5 and over 16	53
	<hr/>
	830

The reasons for this discrepancy are:

- (1) 400 children are not in receipt of Jewish education (some children receive private tuition).
- or (2) The total Jewish population in Liverpool is less than 7,500.
- or (3) The proportionate distribution of children in the Jewish community is smaller than in the population generally.

It is known that after Bar Mitzvah the number of children attending Hebrew classes falls considerably.

Attendance

Attendance at the day schools is compulsory and is therefore very high. 'Voluntary' attendance at the part-time classes has led to a lower average attendance. There is also a marked difference in attendance on Sundays from that on weekdays. In most of the synagogue

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classes, and to a lesser extent the Talmud Torah, the weekday attendance is far lower; in some classes it is only half the Sunday attendance. There are three reasons for this: (1) the pressure of secular studies; (2) the difficulties of transport to and from the classes; and (3) the indifferent attitude adopted by parents towards Jewish education and Jewish matters in general.

The introduction of the 11 plus examination and the intense competition for places in Grammar schools (and later in universities) have necessarily altered the parents' attitude to religious instruction. Pressure on the child may begin to be applied as early as its eighth or ninth birthday (or in the case of entrance to 'private schools' much earlier) and persists throughout the remainder of the child's school career. This problem of religious instruction taking very much a 'second place' to secular studies has, to some extent, been alleviated by the opening of the King David Secondary School.

An attempt was made by the Yeshiva to solve the problem of school homework interfering with Jewish education (or vice versa) by making the children come directly from school and have tea in the Yeshiva. After tea they did their homework and, only when this was finished, settled down to their Hebrew work. The system was unsatisfactory in that the children varied in the length of time they took to do their homework, making it difficult to organize the classes. This approach is not practicable in a large set of classes.

The Liverpool Jewish community has moved rapidly in a south-westerly direction since the war and now is more dispersed. Consequently, families live further away from the synagogues where the classes are held. The increased distance, together with the rise in the incidence of traffic accidents and in the number of crimes of violence, especially against young children, is one of the reasons why parents do not send their children for mid-week religious instruction. The classes begin at about 5 p.m., which is an inconvenient time for mothers, especially those with younger children, and it is before their fathers have returned from work. Only one set of classes organizes transport to bring the children on week nights.

Tuition

There are three important factors in education: the technique and experience of the teacher, the ability of the pupil, and the time available for tuition.

(a) *Teacher.* The general standard of teaching is poor in the community. Apart from the day schools, only four out of thirty-two teachers (Table 1) were trained teachers, although a further eight were loosely described as 'having experience', but little importance can be attached to this term. The possession of knowledge does not *per se* qualify a person to teach. A rabbinical diploma, a minister's certificate, or a

B.A. degree is not synonymous with a teaching diploma. In Jews' College only the Diploma 'A' of the Institute for the Training of Teachers includes 'pedagogics' (*sic*) in the syllabus, and even this is limited to one weekly period for one year, there being no mention of any practical instruction.⁵

(b) *Pupil.* Modern educationalists grade the pupils according to the 'Three A's' (age, aptitude, and ability). The small number of pupils in any one set of classes makes such a grading virtually impossible. In only one set of classes was there any attempt to grade children. Except for this one set of classes, there is an inadequate number of class grades. During the eight years which the average child now spends on Hebrew tuition he is likely to spend two or more years in the same class. This means that in his second year he will be learning much the same things he was taught in the first year, and this process may recur as often as four times during his Hebrew career. Thus the limited time available is not used to the best advantage and the child becomes bored and, as he grows older, feels that he is wasting his time. This has resulted in a not inconsiderable number of children leaving *cheder* at the earliest opportunity.

The inability to stream the children means that the bright child is held up because of the slower child, or the slower child cannot keep abreast of the brighter child. This too means that the most is not being made of the available time.

(c) *Time.* The average time spent by children in Liverpool on Hebrew instruction was 5 hours (range $3\frac{1}{2}$ to 7 hours) in the classes and $4\frac{1}{2}$ hours in the day schools. Dr. Schonfeld⁶ has recommended a minimum of 4 hours per week and an average of 7 hours. Reference has been made to the fact that the available time has not been used as well as it could be.

(d) *Day schools.* As both the primary and secondary Hebrew day schools are state-aided, any places not taken by Jewish pupils are given to non-Jewish children. The King David Secondary School, however, has two additional problems. Although entry to the Modern stream is by application, that to the Grammar stream is on the results of the 11 plus examination, which means that not all the Jewish applicants will gain admission to the Grammar stream as some places will be given to non-Jews. In addition, children entering the King David School have reached different levels of Jewish education.

In both day schools part of the religious instruction is integrated with the general timetable and part is given outside 'normal' school hours. In the primary school additional periods are held during the lunch hour at midday, and at the secondary school three periods of religious instruction are included in the general curriculum and four periods are given either during the luncheon break or after school. The different standard in Jewish education, compared with a general level of secular

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education, achieved by the pupils and the presence of 35 per cent non-Jewish pupils prevent the complete integration of religious and secular studies. A school with a large number of non-Jewish pupils can easily become a school at which Hebrew education is given rather than a Hebrew school. The advantages of the former type of school are the observance of Jewish holidays, and the provision of kosher meals and Hebrew education on the premises. The disadvantages are the fact that not as much time is spent on Hebrew education as there would be in a Hebrew school, and that a relatively large number of teachers is needed when religious instruction is given simultaneously rather than staggered over the whole day.

Accommodation

Not only is there a shortage of teachers but there is also a shortage of accommodation, and in many classes the available accommodation is not really adequate. In the one set of classes where there is streaming of pupils the lack of classrooms has resulted in the children receiving fewer hours of tuition.

Two part-time classes meet in the King David Secondary School, where there is adequate accommodation.

Government

All the part-time classes are governed by lay committees elected by the subscribers or by the synagogue councils (which themselves are elected by the general bodies). The day schools are governed by managers (primary) or governors (secondary), half of whom are appointed by the local education authority and half elected by subscribers. On all the committees the headmasters are present at meetings in an advisory capacity.

Syllabus and examination

There is no uniformity of syllabuses among the institutions, hence the standards will vary. There is no yardstick by which these standards can be measured other than by the results of an external examination. Those institutions which enter pupils for external examinations (e.g. Jews' College, G.C.E.) will work to the requirements of those examinations, but only the King David School and one set of classes enter their pupils for such examinations.

Most institutions have annual written examinations and terminal, or more frequent, oral examinations. There is no standard examination covering all the institutions for a given age. There was no mention of a *Bar Mitzvah* or *Bath Mitzvah* examination or ceremony, although the King David School stated that it used the 'Eshet Chayil' syllabus for girls but gave no indication as to whether the examination was taken.

Finance

There are two clear groups of teachers as far as payment is concerned. One group comprises the stipendiary ministers of the synagogues and the other the part-time teachers. In the part-time classes the highest pay is £4 per week and in the day schools £6 10s. *od.* No organization can afford to pay a staff of teachers who teach at the most only seven hours a week, a living wage. Similarly teaching will not attract people of the necessary calibre unless a living wage is offered. The only solution to this problem is either the close integration of the day schools and the part-time classes, so that teachers can be shared, or a more intensive practical education course included in the ministers' training.

The scale of fees is given in Table 1 and the broad financial bases of the institutions in Table 4. The Hebrew Schools have to provide about 85 per cent of the money for religious instruction in addition to which there have been appeals for capital funds for the building of two new schools.

The cumulative current accounts (excluding capital appeals and mortgages) show a net profit of £500. That there is a slight margin of profit rather than deficit is due to the large number of stipendiary staff employed in the synagogue classes. If all the part-time classes were amalgamated about twenty teachers would be needed, of whom seven are ministers already available. If, of the remaining thirteen teachers, six were employed on a full-time basis and paid £1,500 per annum, and the remaining seven employed as part-time teachers, a sum of £20,000 would adequately cover the complete education system in Liverpool for both day schools and part-time classes. If each child in Liverpool received Hebrew instruction and paid 5s. per week, this would raise £15,000, and if only the 830 who are at present receiving tuition paid this fee £10,000 would be realized. Alternatively, by imposing an education levy of 25s. per annum on every male member of the community the cost of education would be covered adequately, allowing free Hebrew instruction for all.

Miscellaneous factors

Most of the institutions have a library and the majority of these lend books to the pupils and to members of the community as a whole. Of the 883 children receiving institutional Hebrew education only 92 are known to belong to Jewish youth organizations. Such organizations can play an important part in Jewish education, being complementary to the more formal system of Jewish education. Most institutions appear to take little or no interest in the extra-curricular Jewish activity of their pupils.

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Smaller communities

The problem of the smaller Jewish communities has recently become a national topic. Their problems with regard to education are more difficult than those of the larger communities. They have fewer children but these have an age-group spread as wide as the larger communities. Frequently they have no minister, and even where there is one it is impossible for him to teach all the children at the same time. The alternative solutions are education by correspondence courses under the supervision of an interested and knowledgeable adult or the arrangement of transport to take the children to a central point at least on Sunday mornings.

ADULT EDUCATION

TABLE 5. *Adult Education*

<i>Organization</i>	<i>Member-ship</i>	<i>Average attendance</i>	<i>Frequency of meetings</i>	<i>Nature of meetings</i>	<i>Annual subscription</i>	<i>Age of organization</i>
<i>Synagogues</i>						
Childwall	451	18	1/52	C		24
Crosby	37	x	x			x
<i>Non-Zionist organizations</i>						
Jewish graduates	75	40	2/12	CS	21/-	13
Jewish forum	80	45	2/12	CS	20/-	8
Medical Society	150	x	1/12	PS	21/-	29
P.T.A. (Primary School)	152	x	1/12	CSF	3/6	6
<i>Zionist Societies</i>						
Chug Ivri	30	17	1/12	C	7/6	x
Herzlia Group	28	20	1/12	CS	12/6	3
Huldah Zionist Circle	280	20	1/52	CF	14/-	x
J.P.A. Committee	45	26	2/12	CF	-	20
Mizrachi	30	x	5 p.a.	CSF	20/-	60
Young Mizrachi (Women)	18	24	11 p.a.	CSF	20/-	12
Young Wizo	100	x	2/12	CSF	14/-	6
Liv. Zionist Society	150	40	2/12	C	20/-	40
Z.C.C. T'nach Shiur	x	x	1/52	C	x	x
Z.C.C. Hebrew Classes	60	x	1/52	C	x	x

Synagogues

Only one synagogue supplied all the information requested and one other submitted some information but this was inadequate. The terms 'shul' and 'synagogue' are hardly appropriate today. These buildings are no longer the centres of adult education nor are they meeting places. The term *Beth haMedrash* (house of learning) is now given to a small room where weekday services are held. Only two synagogues hold a *shiur* (study circle) and these are held on *shabbat* afternoon between *mincha* and *ma'ariv*. The remaining six congregations in Liverpool and

all those in the outlying districts appear to have no education programme for adults.

The ideal is for synagogues to provide cultural facilities for all their congregants on Jewish topics both Zionist and non-Zionist. In this way there is some hope of the synagogue again becoming the central point in Jewish communal life. The incentive for this must come from the religious leaders of the congregations but, unfortunately, more and more ministers are undertaking secretarial duties in the congregation at the expense of their pastoral duties.

Non-Zionist organizations

These societies may include Zionist subjects in their programme and they may also include non-Jewish topics. Eight societies were sent questionnaires and five replied. The figures relating to attendance were not given in three of these replies, so that no significant percentage can be calculated.

Zionist societies

The programmes of these societies are based on matters associated with the State of Israel and its development, but other subjects, especially modern Hebrew, are also included. This group accounts for the majority of people receiving adult education (in its widest sense) but many members are only nominal. The average attendance at meetings is 25 per cent (range 8 to 80 per cent). Eleven replies were received out of the fifteen sent out.

The Zionist Central Council, the co-ordinating body of Zionist Societies, organizes a *T'nach* (Bible) *shiur* as well as a number of modern Hebrew classes. For the more advanced Hebraist there is a *Chug Ivri* (Hebrew-speaking circle).

The total number of people who participate in Jewish cultural activities cannot be estimated as there are probably many duplications in Table 5 (i.e. a person may belong to more than one society). What is apparent is that only a small proportion of people participate in any Jewish cultural activity, and the majority of those who do, do so under the aegis of extra-synagogal bodies.

YOUTH ORGANIZATIONS

The statistical information received is analysed in Table 6 and compared with the position in 1946. The decline in membership of these groups, in particular the Zionist ones, reflects the position in the adult community and is in no small measure due to the indifference of adults and educational institutions to these activities. One of the observations in the 1946 survey was: 'Attempts to inculcate an appreciation of the present position of Jewry in the world seems to be made only by youth

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TABLE 6. *Youth Organizations**

<i>Organization</i>	<i>Membership</i>	
	<i>1962</i>	<i>1946</i>
Bachad	—	16
B'nei Akiva	x	75
Greenbank Drive Jewish Youth Society	60	—
Habonim	x	190
Harold House Youth Club	418	—
Jewish Students' Society	85	82
Torah v'Avodah	—	45
Young Zionist Society	—	120
Total	563	528

* The estimated total covered by this age group is in the region of 1,400.

organizations. They would be made effective and their instruction might be made more mature in outlook if the organizations were supported in a larger measure by older members of the Community.' These comments remain true today.

The establishment of the State of Israel removed many of the leaders of the Zionist youth organization from Liverpool, and combined with this is the fact that much of the Zionist effort has been directed to the important work of fund-raising. Without the stimulation of youth to an interest in Zionism this latter work will be self-limiting.

Harold House was not functioning in 1946 and it is now the largest youth organization in the community, but the actual Jewish content of its programme is very small. The Jewish Lads' Brigade, which has also been revived since the end of the war, appears to have no Jewish content in its programme.

In this field the synagogue has also been found wanting. No synagogue caters individually and specifically for its young children, although at least one organizes activities for its 'teen-agers'.

POSTSCRIPT

In September 1964 the Hebrew Primary School, which had been situated in the centre of Liverpool since its foundation more than a hundred years ago, moved to a new building in Childwall. The new site is adjacent to the King David Secondary School and in the midst of the Jewish community.

The full effect of this transfer was not expected to be felt for about five years, as parents would not move children from the primary schools they were already attending to the new school and the school would have to depend mainly on five-year-olds for its new pupils.

In the summer of 1964 the Education Committee of the Liverpool City Council proposed changes in the pattern of secondary education in the city. These included the abolition of Grammar schools, with the exception of denominational ones, by combining them with Secondary Modern schools to form comprehensive school units—not necessarily in one building. As the King David Secondary School would not be affected by these changes, it became a more popular choice with Jewish parents, many of whom had preferred the secular Grammar schools. It became apparent that the King David School might not be able to accept all the prospective pupils, in which case preference would be given to children from the Hebrew Primary School. At the end of the Summer term 1964 many pupils left the secular primary schools and enrolled at the new King David Primary School. In the Autumn term of 1964 there were 296 Jewish pupils in the new primary school out of a total of 373, and only 133 of these had come from the old Hebrew Primary School in Hope Place.

Associated with this influx was a drop in the number of children attending part-time classes. The figures for the part-time classes during the Autumn term of 1964 were:

Allerton	39
Greenbank Drive	59
Old Hebrew Cong.	70
Childwall	149

The mid-week attendance at Childwall is about 55 per cent of the total roll and at the other three classes it is not more than 25 per cent. These figures include the children who attend the Hebrew Day Schools and part-time classes and only attend the classes on Sunday mornings. There are now about 40 pupils at the Talmud Torah Schools, most of whom attend on four week nights and Sunday mornings.

In 1963 the proposal to amalgamate the part-time religion classes was rejected by the individual congregations, but the effect of the opening of the new primary school has led to a change of heart. In October 1964 representatives of Allerton, Greenbank Drive, and the Old Hebrew Congregation met under the auspices of the Merseyside Jewish Representative Council and agreed to unite their classes. Approval has now been received to use the Hebrew Schools as the venue for the new classes and it is hoped that they will begin to operate in May 1965.

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NOTES

¹ This paper is an abridgement of a report to the Education Committee of the Merseyside Representative Council.

² *The Jewish Year Book, 1962*, London:

³ Registrar-General's Statistical Review, Part II, various years.

⁴ Report of Youth Centre Planning

Committee, January 1961, Merseyside Jewish Representative Council.

⁵ This was the situation in 1962.

⁶ *Jewish Religious Education, A Guide and Handbook with Syllabuses*, National Council for Jewish Religious Education, London, 1943.