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## Editorial Statement

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E approach our task with humility. This magazine is to take part in the solution of the fundamental problem in the creation of a wholesome Jewish life in America—the problem of identifying the Jewish child with the Jewish people, of attaching him in loyalty to it, and of effectively transmitting to him its traditions and ideals. Education has probably never meant as much to the preservation of any group life, as Jewish Education means at this moment to the continued life of our people. We who have given ourselves to the task of teaching in the Jewish school or directing its work, are firmly convinced that the way to a secure and rich Jewish future lies only through the doors of the Jewish school. The home and the synagogue, the communal life and the forces of social control, look to the Jewish school for their vitalization and strengthening. The burden of the world's work is being redistributed, and the school, both the secular and the religious, must be ready to undertake many functions not hitherto assigned to them.

If the Jewish school is to become the basic institution in the upbuilding of Jewish life, then the work of the Jewish Teacher must be restored to its ancient revered position. Jewish teaching must become a profession in the truest sense of the word, for never could any man speak of his work more fittingly as "consecration" than can the Jewish Teacher at the present time. In spite of the difficulty of the task, in spite of the deep seated pessimism and helplessness which seem to fill the minds of some of our thinkers and leaders, the future holds out much hope and brilliant promise if the problem can attract young men and women who have the brains and the hearts to dedicate to the profession of Jewish Education.

It is in this spirit that a group of Jewish teachers, college men and women, who have been born or trained in this country, have united with other teachers, who have come to these shores later in life and have brought with them the idealism, the knowledge and the experience of other lands, into an Association of Jewish Teachers. Their purpose is to help create the profession of Jewish Education by spreading an esprit de corp among Jewish teachers, by adopting a professional attitude towards their work, and by stimulating discussion, research and experimentation which shall base the work of the Jewish school upon sound psychologic and pedagogic principles. They have committed themselves to three principles: first, that Jewish Education is an *unsolved* problem, for which no individual or group has as yet evolved a complete solution; second, that it is a *community* problem and not the concern of private individuals; third, that Jewish Education is worthy of the service of the best minds and hearts in Jewry and must, therefore, be raised to the dignity of a profession. These are the only three principles to which the Association as such subscribes. All other questions, questions of principle or of method, the Association leaves to the individual opinions and convictions of its members and considers them proper subjects for deliberation and discussion.

This magazine, which will be issued by the Association at first semi-annually and later quarterly, is to serve as one of the means for stimulating discussion on the problems of the Jewish School. It is to be more than the official voice of an Association of Teachers; it is hoped that it will serve as a forum wherein all opinions and endeavors in the field of Jewish Education may find frank and complete expression. Its aim is to become the organ of the profession, in the English language. We feel that many of the basic questions underlying the establishment of a system of Jewish Education are

greatly in need of adequate discussion. Shall the Jewish School supplement the Public School or shall it serve as a Parochial School? Shall the School be an adjunct of the Synagogue or may it have separate existence? How can the interest of the Jewish Community be aroused in erecting Jewish school buildings and supporting Jewish schools? Can a system of Jewish education be based upon direct popular control and at the same time preserve its stability? Shall such a system be centralized, and is there need for a non-partisan central educational agency which shall stimulate, advise, aid and standardize the work of the individual schools? How shall the content of the old Jewish life be reorganized to meet the needs of the new environment? How shall Jewish teachers be trained and what possibility is there of making Jewish teaching a profession? How much time can the Jewish child be expected to devote to Jewish instruction and during what days shall such instruction be given? These are but a few of the host of questions that should find clear, authoritative expression in the pages of this magazine. When we consider that there is at present no medium for the discussion of such questions as these, the need for this magazine, as well as its function, becomes apparent.

As the first magazine of its kind in America, it must assume three functions. It must serve as a general educational review of the problems and the principles underlying Jewish education; it must be a pedagogic seminar which shall stimulate and examine whatever research and experimentation is carried on in the interests of the Jewish school; and it must act as an aid and stimulus to the Jewish teacher in his actual classroom work. The first issues will needs be more general than the later ones, though our task shall be to combine the three functions harmoniously.

Of this we feel reasonably certain: that our magazine is the expression of an already existing nucleus of the profession of Jewish Education, which is bound to grow through the years. We approach, therefore, our task with humility and with confidence; humility, in contemplation of the grandeur and significance of the problem in the solution of which we wish to participate, and confidence, in recognition of the fact that our first attempt is the most difficult and that with the growth of the profession our magazine will increase both in usefulness and in merit.

—*Editor.*

## To the Jewish Teacher

BY JESSIE E. SAMPTER.

*Who shall inherit the world?  
Shall force reign?  
Armies and banners unfurled,  
A tumult of pain?  
Shall the King reign?  
Shall the chariot conquer?  
Shall the bomb be first,  
And the guilty submarine vie?  
Shall the air be accursed  
Because man can fly?*

*Who shall inherit the world?  
Shall wealth reign?  
Shall a thousand little wheels  
be whirled  
In an ecstasy of brain?  
Shall the plutocrat reign  
And the factory conquer,  
And all men be one  
In a tyranny of steel and oil?  
Shall generations see the sun  
For the sake of toil?*

*Who shall inherit the world?—  
Rise, O Abashed!  
Kings to their death shall be  
hurled,  
And factories smashed;  
Gold shall be trash,  
And nations shall totter,—  
But one shall arise,  
And a nation of teachers shall  
lift  
The salvation of law to the eyes  
Of a world adrift.*

*Others inherit success:  
Smugness reigns.  
What profit these years of  
distress,  
These studies and pains?  
You inherit jeers,  
You are called failures,  
You eat bread with tears,  
You sleep when you can,  
Yet in your busy hand appears  
The destiny of Man.*

*You shall inherit the world:  
A nation shall rise  
Whose banners for peace are unfurled  
And whose workmen are wise.  
Justice shall reign.  
Teach this, O teachers!  
This is your task.  
Forgotten, you shall rule the land.  
In that day what men shall ask,  
Lies now in your hand.*

## THE FUNCTION OF THE JEWISH RELIGIOUS SCHOOL

By MORDECAI M. KAPLAN,

Principal of Teachers' Institute, New York

**T**HE ordeal of readjustment through which we Jews are passing at the present time, has made it imperative for the principles underlying our religious life and institutions to be formulated anew. Such a need runs counter to our inclinations. The disposition to act without weighing carefully all that is implied in our actions has already been noted in the account of that memorable day when Moses brought to us the words of God, which evoked the promise, "We will do and consider." The activities connected with the religious upbringing of our children have formed no exception to the rule. We have been accustomed to look upon the matter of transmitting our spiritual inheritance as a duty too self-evident to require justification. Enough for us that it occupies the foremost place among the commandments of the Torah and in the behests of our sages. As to methods, what more was needed than a few practical hints and suggestions hit upon by accident in the course of centuries of experience? The problem, how to achieve the greatest results with the least amount of effort, never troubled us. As long as clocks were unknown, or if known little minded, and the exertion of effort was in itself deemed meritorious, we could afford to lead a meandering existence, particularly as we were then compelled to keep to ourselves and were not permitted to share with our neighbors any of the tasks that gave joy and content to life.

### *"An End to drifting" in Jewish Education!*

But, thank God, all this has changed. We need no longer complain that we have not enough to do. In fact, life is getting somewhat too strenuous. Now that we have thrown in our lot with the rest of the population of the land, we meet with considerable difficulty in holding our own. Our existence is no longer one of stinted opportunity and leisurely monotony. We have so much to live for that we are at our wit's ends how to bring order into the confusion which has arisen in our aims and ideals. Our historic habits are challenged at every step and must show their credentials. One often hears of an *outward* Jewish problem, which refers to the difficulties met with by reason of discrimination and oppression, and

of an *inward* Jewish problem, by which is meant the host of difficulties encountered in maintaining spiritual life. It is noteworthy that the less intense the outward problem grows, the more intense the inward one becomes, so that in a country like our own, where the former is almost negligible, the latter calls for solution with a stress and urgency never yet known in the Diaspora. This is felt most keenly when we think of our children. The difficulty of the educational phase of the Jewish problem is furthermore aggravated by the fact that we find nothing in our past that might serve as a precedent or afford us some guidance. Nor have our neighbors of other faiths displayed much ability or attained much success in religious training. We have to fall back entirely upon our present vitality and resources. We must give up all *laissez-faire* policies and put an end to drifting. Nothing but conscious and deliberate planning will enable us to survive in the modern world.

*Frank Religious Formulation Essential to American Life.*

Despite the progress that has been achieved in educational theory, as a whole, the religious phase of it has by no means kept pace. Nearly all educational writers either avoid the subject or content themselves with a few unanalyzed commonplaces, to which they think their respective creeds commit them. But they deceive themselves if they believe that by postponing the clarification of the issues involved they will put an end to them. Such postponement only leads to efforts that are haphazard and inefficient. The security of American institutions need not and should not be made to depend upon the suppression of the open discussion of religious problems. There can never come about a true nationalization of the different elements in American life as long as each religious group will be encouraged to nurse its own aims and ambitions apart from the national life. The entail of mutual hatred that the past has handed down in abundance to all religious bodies will never be lived down through each one's ruminating in isolation over its troubles, real and imaginary. The chances are that it will fester and rankle the more, and that the religious propaganda which, when carried on above ground and exposed to the light, is likely to be kept within bounds of moderation, is sure, when carried on under ground, to develop a rancor and bitterness that will poison the body politic. The very fact that we hold up our hands in horror at the slightest suggestion of having the religious life brought into vital relation with secular schooling, betrays our lack of confidence both in democracy and in

religion. This has shown itself lately in the attitude of some among us towards the so-called Gary scheme of public education. Instead of having the courage to base our opposition to it on a careful analysis of its details, and proving that such a scheme must interfere with the religious training that Jewish children should receive; instead of objecting to the plan as Jews, in the interest of our own faith, we raise a hue and cry that it is "un-American, undemocratic and subversive of the fundamental principles of American liberty."

*Partial Segregation as the Solution.*

The foundation for a mutual understanding between Catholic, Protestant and Jew can only be laid in a carefully planned school system where provision is made that none of the religious communities shall be hampered in its efforts to have its children come into the full possession of their spiritual inheritance. So far the difficulties besetting the adjustment of religious education to a democratic system like ours have not even begun to be met. Surely, no good can come to our institutions from such complete segregation of the children of one faith from the children of another as the parochial system of the Catholics calls for. In a country like ours, where, on the one hand, complete amalgamation, whether urged or enforced, would be tantamount to the highest form of social tyranny and intolerance, and where, on the other hand, complete segregation is a menace to the peace and progress of the land, *partial segregation* must be reckoned with and recognized as legitimate, and must constitute the basis of all our planning in matters educational.

*Misconceptions as to the Aims of Religious Education.*

But in doing so we shall have to analyze more carefully than has been done till now what is involved in the relation between the religious and the secular schooling of the children. The clearest statement that has been made thus far is that given by Dr. Butler in his book on "The Meaning of Education," as well as in his introductory lecture to the series on "The Principles of Religious Education," delivered under the auspices of the Sunday School Commission of the Diocese of New York. This statement has been generally adopted in educational literature. In it he challenges the very term "religious education." He considers all instruction of religious character as constituting a definite kind of training, without which no education can be complete; for, he conceives education

as the adaptation of a person to environment and the development of the capacity in him to modify and control that environment. He divides civilization, or the spiritual phase of that environment to which the individual must be adapted, into five elements namely, science, literature, art, institutional life and religious belief. To the secular school he assigns the task of training in the first four of these elements, while to the religious school he assigns the training in religious belief. This seemingly plausible statement of the function of the religious school does not prove to be of much help. The main difficulty arises from the fact that he draws a sharp distinction between institutional life and religion. Thus, in meeting the argument, that a satisfactory substitute for religious training is to be found in moral and civic instruction, Dr. Butler replies, that religion is not ethics, but something entirely apart which requires a distinct kind of training. It is only by holding a rather mechanical and unreal view of religion that he succeeds in assigning a function to the religious school, with the result that the function itself is far too vague and hardly worth while. With all that, such a theory at least affords us a starting point, and is much to be preferred to the attitude that is usually assumed by those who are responsible for the work of religious training. These men claim that the public school will for a long time to come scarcely be in a position to give to the child all that he spiritually requires, even in the way of fundamental morality, and that, therefore, the function to be served by the religious schools is to be that of making good the defects in the public school system. The latter mode of reasoning is only another form of the tendency to evade the real issue. What work will there be left for the religious school to do when, in the course of time, the secular school *will* be so organized as to provide the ethical training in which it is sadly deficient at present? Unless the religious school shall have succeeded in perfecting its methods, so as to have its instruction contribute to the ethical development of the child, it is bound to prove little more than a temporary and precarious affair.

*Religious Education as the Perpetuation of Group Life.*

The function of the school must, primarily, be determined from the standpoint of those who maintain it. The interest that a community has in establishing a school arises from its desire to perpetuate itself, and to have its life continued through those whom it educates. This is true of any phase of education which is of other than a technical character, though of late even that type has come

to be regarded from the larger social point of view. No educational undertaking, therefore, can be properly estimated unless measured by the standard which this social function implies. In religious education the purpose to be served by the school is fundamentally that of *integrating the individual child into the life of the religious community*, so that through him the religious community might continue to live. Without making the perpetuation of the religious community a conscious end, the instruction given is bound to degenerate into a series of goody-goody lessons, given to the child with the expectation of stirring up in him some vague emotions about right conduct, and without doing anything to relate those emotions to any definite phase of the environment. The purpose of the religious school, therefore, should be not merely to make good the deficiency that has hitherto prevailed in the public school system, but to adjust the child to a phase of existence which lies altogether outside of the province of the secular school. While the latter should aim to prepare the child for life in the general community, the religious school should aim to adjust him to the life of the religious community into which he was born.

#### *The Religious Community an Enlarged Family.*

Now, this calls up the question as to the relation that should obtain between the religious community and the political unit, of which it forms a part; for, our conception of the function of the religious school must largely be determined by our view of that relation. In countries where the state wants to have nothing to do with religion, the position of the religious community, the synagogue or church, is not altogether a clear one. The state can afford to ignore the religious community, but the religious community cannot ignore the state. The state is concerned entirely with its own organization, while the religious community, must be on its guard against compromising the sovereignty of the state. The main claim that a religious community can put forth, is that it is serving the same kind of purpose in the body politic as the family group, though on a much larger scale. *A religious community is a large family*, and not a group co-ordinate in function with the state, otherwise they are bound either to overlap or to come into conflict. Other things being equal, the state derives more good from one who is held to his place in the community by closely knit blood-relationship, than from one who is not attached to any intimate group that is in a position to exercise the kind of control which does not fall

within the province of legislation. Likewise, the religious community offers to the individual opportunities both of spiritual initiative and self-control, which for permanence and power cannot be equalled by any other form of social organization. The state cannot but benefit directly by such infusion of life purpose into its individuals, in the same way as its health is augmented by the existence of family spirit and family ideals.

*Freedom of Religious Group Life Basic to Tolerance.*

For this service each religious body is entitled to exist not on mere sufferance, but with the unrestricted right to develop its own life as far as it can, so long as it does not intrench upon the similar rights of other religious bodies. In a democracy like ours no fear need be entertained that a religious body, if encouraged to lead an unhampered existence, is liable to become exclusive and self-concerned. The secular interests have become far too numerous and too absorbing to permit such exclusiveness. No religious body can afford to ignore the general life about it. If it should become so narrow and self-centered as to render its members incapable of self-adjustment to the thought and experiences of the rest of the community, it will ultimately go to the wall and have nobody to blame but itself. Under democratic rule the principle of tolerance must be interpreted to mean that the state should not interfere with the healthy and normal development of the different religious bodies. Unfortunately, however, when the organization of democratic government laid down the principle of religious tolerance, they scarcely thought of it in all its consequences and implications. For the most part, the superficial belief prevailed that adherence to a religion was purely an individual affair between a person and his God. Accordingly, nothing seemed more logical than that the state should allow the individual to work out his own salvation in his own way. But in this reasoning a very important factor has been overlooked, and that is, that adherence to religion is not simply an affair that begins and ends with the individual, but implies affiliation on his part with a group that is held together by a common history and common ideals. The notion of tolerance should, therefore, be extended to include the religious group of which the individual forms a part. Barring the defence of the state against an enemy, before which every scruple of religious observance is expected to give way, the state has no right to demand from the individual anything that interferes with the integrity of the religious group with which he is

identified. A concrete illustration, for example, is the case of Sabbath observance. Under a condition of true tolerance the state has no right to enact that Sunday be kept as a day of rest by all of its citizens, since there is a religious body in its midst whose integrity is bound to be destroyed by the enforcement of such a law.

It is on the basis of a consistent principle of tolerance that we Jews demand the right to develop as a religious body in accordance with our own notions. If our notions of religion are such as to require that we maintain the spiritual unity of universal Israel, or that we look to the re-establishment of Zion, no one, either Jew or Gentile, who has learned the first elements of tolerance, has a right to tell us that we cannot be loyal to the state when we cherish such ideals. It is certainly no less intolerant to interfere with our liturgy, and to ask us to delete from it the prayer for the return to Zion, than to ask us to repudiate monotheism. For us Jews religious tolerance would be a jest and a mockery if it were in any way to interfere with our right to foster the Jewish consciousness.

*Jewish Education as "Integration of the Child into the House of Israel."*

Some such conception of the relation of the religious community to the state is basic in order that the Jewish religious school may function permanently in this country. If the right of the Jews to lead a normal and unhampered religious life be not perfunctorily conceded, but clearly recognized as the only measure that is consistent with true liberty, the religious schools which they establish will be able to develop in the child a Jewish consciousness, understanding by that term his *becoming so integrated with the House of Israel that he conceives for it a loyalty which gives meaning to his life and value to his personality.* Of course, the Jewish consciousness which the religious school should foster in our youth must be brought into practical relation with the social environment in which we Jews find ourselves. Unless, by means of it, our children will make better citizens of the state, unless it will fit them spiritually for the larger world in which they must live, unless it will give them worth and character, it cannot endure. But the important fact to note about the true function of the Jewish religious school is that it must aim at results like these by means of the loyalty and inspiration it fosters in the child through having his life bound up intimately with the life of the Jewish people. A Jewish school falls short of its purpose if it does not cultivate in the child that power of *social*

*imagination* whereby he might be enabled to live over in his own soul the most fruitful and ennobling experiences of Israel, past, present and future.

*Jewish Education not an Adjustment to Abstract Principles.*

This view of the function of the religious school is the corollary of the sociological viewpoint which is now dominant in educational thought. That the knowledge of the right was never a sufficient guarantee of right doing has been an accepted maxim, yet as long as we were unaware of the social forces through which the motives of right doing might be controlled, we fell back upon using knowledge as a means of developing and fostering right conduct. The principles underlying right conduct are few in number, and would, of themselves, furnish but meagre content for the curriculum, were not extensive use made of all kinds of stories, chiefly biblical, as a means of inculcating them. Consequently, most of the activity in the modern religious school has consisted in story telling. During the first year or two of his attendance the child is interested in the stories for their own sake; at that early age he hardly catches the moral that they are meant to convey. As the child grows older, and he learns to anticipate the moral lesson that each story is meant to teach, he begins to be bored by them, particularly if he possesses mental vigor. Most children come to look upon the Sunday School as a namby-pamby affair. This is why both among Jews and non-Jews it has proved a failure. With a deeper insight into the social significance of religious education, the function of the school should be something else than that of story telling. Whatever moral and spiritual influence it wants to exert upon the life of the child, it must do so by making the child feel himself a part of a social environment that expects him to live up to its ideals. *Adjustment to environment and not to abstract principles* should be the aim of any elementary training, religious or secular. Right conduct is the product of a well organized social imagination. According to this principle the task that devolves upon the Jewish religious school is to cultivate in the child a sense of warm intimacy with the Jewish people, with its life and its institutions, to create within him a sense of exaltation in those experiences of his people which have constituted for the human race the very footprints of God, and to implant within him a high ambition to contribute his share towards the perpetuation and enrichment of its spirit.

## THE PROBLEM OF JEWISH EDUCATION

FROM THE LAYMAN'S POINT OF VIEW

By DR. HARRY FRIEDENWALD,  
Baltimore, Maryland.

**I** FEEL great hesitancy in accepting the editor's invitation to discuss the subject of Jewish education from the point of view of a layman. A number of years ago I should have been much more willing to comply. Longer association however, with a number of institutions devoted to Jewish Education, elementary, intermediate and advanced, has taught me that there are few problems more difficult to deal with. The secular education of the child takes up almost all the time that a child should devote to study. The question of time therefore presents a real difficulty, while the problem of providing adequate school space and properly trained teachers, approaches the insoluble. But the greatest difficulty is intrinsic and is embodied in the fact that we have not obtained as yet a clear insight into the real meaning of Jewish Education, its purpose and its goal. Many will reply that we need only furnish the course of instruction which has become traditional, and which consists in the study of the prayers, the Bible and some Jewish History taught through the medium of the English language, and to make sure that instruction in these subjects should be given by capable teachers who follow modern pedagogic methods. But this is not a satisfactory answer; for setting aside the practical difficulties, the main question is still open: Will such a course of instruction as the one outlined supply our Jewish needs in the United States?

### *Can the Jewish School Supply the Substance of Jewish Life?*

We are ready to grant that such a system was effective in the past, in making Jews understand and desire to live the Jewish life; but this was under conditions which existed in thickly settled Jewish communities,—in Ghettos where the atmosphere was impregnated with Judaism. Is it not more than doubtful whether the same effect will be produced, even in a small degree in an environment that is not only non-Jewish but, in many cases even anti-Jewish? In the Ghetto, life was Jewish life; the Sabbath and the holidays were Jewish, the homes were Jewish homes, the life as expressed in custom and in ceremony was Jewish; and the instruc-

tion received in the Jewish school furnished the commentary and the explanation of this life. But is it possible for this same instruction to supply both the interpretation and the substance alike? No matter how good the method of instruction, can it in a few hours weekly, take the place of what in the whole of life, in home and in synagogue, in the school and in the street, during the entire day and throughout the year, contributed to make up the Jewishness of life?

It is evident that a system of Jewish Education which is to make the new generation of American Jews loyal to Jewish life, to Jewish tradition and to the Jewish religion must be wide in its scope and profound in its influence. It must furnish knowledge and understanding; it must awaken and maintain an interest in continued reading and study; it must arouse enthusiastic love and devotion to Judaism and to things Jewish; it must be the source of inspiration to the young and must be a guide throughout life, sufficiently powerful to overcome all the positive and negative anti-Jewish influences with which it is so hard to contend.

*Synagogue and Home Unable to Cope with Problem.*

The synagogue and the home will be pointed to as other agencies making for the development of a strong and healthy Jewish life. But we cannot look upon the Synagogue as an efficient force under present conditions for we are obliged to admit, though regretfully, that a large part of our people, and especially the young men and women, do not come under its influence. We have reason to hope that it may again become a potent factor. Through the influence of a thorough Jewish education leading to the understanding of Judaism and to deep feeling in things Jewish, the synagogue may again become the centre of Jewish communal life. But without Jewish education the synagogue will steadily diminish in importance. Neither external attraction, nor beautiful music nor the eloquence of gifted rabbis can bring back the ignorant generations that "have no knowledge," that "have no understanding," that "walk about in darkness." And as to the home—the most discouraging feature of the whole subject is exposed when we examine the home. With the loss of Jewish custom, it has lost its Jewish character and its Jewish influence. I see but one way of regaining its former sanctity and that is the Jewish Education of the young. The problem before us therefore, the problem demanding an answer at the price of our very existence is: along what lines

must this Education be directed in order to make our life Jewish and to give it the force to perpetuate itself in accordance with the Jewish spirit; how must it accommodate itself to American conditions and what shall be its relation to American life?

*Harmony Not Extinction.*

Looking ahead, certain general principles become evident. American Jewry must develop a definite Jewish life, expressive of Jewish ideals, reflecting Jewish customs and traditions, deeply rooted in the past and firmly bound to other Jewries throughout the world by common interests. At the same time it must harmonize with American life, to which it must be intimately bound by common duties and common responsibilities. In the attainment of this harmony, we must consciously and designedly secure the fullest expression of the Jewish side, or it will prove to be but a step on the road to complete extinction. I may be pardoned for expressing my personal conviction that Zionist aspirations and Zionist hopes will be a powerful adjunct in emphasizing the Jewish side of our life, and that the upbuilding of Zion will be a constant stimulus. But I must also add that without a vigorous Jewry here and elsewhere, we shall but slowly build up a Jewish centre. The centre is just as essential to the circumference of a circle as the circumference is to the centre.

*The Desire for Jewish Education as the Uniting Bond of American Jewry.*

In spite of the differences that exist in American Jewry, differences in form of worship, differences in regard to Jewish observance, differences of Orthodoxy and Reform, of Zionism and anti-Zionism, I feel sure that we are practically unanimous in desiring to perpetuate Judaism. We all wish that our children and our children's children should remain whole hearted and loyal Jews. I do not say that we are all working to this end. I fear that most of us are not; but the wish in general. It is rather the means of bringing it about, that presents so hopeless a question to the serious-minded men and women of all parties. American Jewry has given abundantly of its thought and wealth to the care of the sick and the aged and the orphan, to the relief of visible distress and suffering, but it has done nothing, if we except a few recent attempts, towards grappling with the problem of the Jewish Education of our children. And yet, it is *that* which lies at the very root of the life

of our people. Teachers have spoken and written concerning the situation; rabbis have preached on the lamentable state in which we find ourselves; but we waited until the Juvenile courts were startled, and expressed their surprise at the utter absence of religious education betrayed by young Jewish offenders, before we attempted anything in the way of a broad solution. Our institutions of learning have laid emphasis on Jewish scholarship but they have not devoted themselves to the study of the fundamental problems of Jewish Education. The late lamented President of the Jewish Theological Seminary, in 1907, called the attention of Jewry to the fact that, "as long as we have no proper Talmud Torah, the higher learning will always remain without a basis and never take root in American soil. We have fairly provided for the one in a thousand, but have done very little for the remaining nine hundred and ninety-nine." These problems are not to be worked out by one body of teachers or in one community; they demand the careful study and the best efforts of all who can contribute towards their solution. Teachers, Rabbis, representatives of our higher Educational institutions, the leaders of our communities must take up the burden together.

#### *Chairs in Jewish Education.*

I have long maintained that our institutions of higher Jewish learning should have special Chairs devoted to Jewish Education. But even this is not enough. They should study the problems involved, should help find their solution, should urge, influence and stimulate the Jewish communities with which they are in touch, to adopt the best curricula and methods, and give to communities crying for help the aid and the advice they need in dealing adequately with the education of their young. They owe it to the Jewish public, they owe it to the cause of Jewish education, and they owe it to themselves.

The outlook is full of hope. There are numerous evidences of earnest dealing with the problem. There are many who are giving proof of their deep interest, and the people in many communities are showing themselves willing to make the greatest sacrifices in order to give their young a good Jewish education. I am convinced that the publication of this magazine will prove of the greatest help as a forum for discussion, and as a means of stimulating and strengthening the workers whose efforts, hitherto, were feeble because disjointed.

## THE FUNDAMENTAL ELEMENTS IN THE SOLUTION OF THE PROBLEM OF JEWISH EDUCATION IN AMERICA

By DR. S. BENDERLY,

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**T**HE bulk of human problems are due to maladjustment. As soon as the necessary adjustments are made the problems are solved. This process manifests itself innumerable times in our daily quest of food, clothing and shelter. When only one adjustment is to be made and it can be done with ease, the problem is a simple one. On the other hand, when many adjustments are necessary and they can only be made with difficulty, we say the problem is complex.

### *Supply, Demand and Distribution: the Elements Involved*

If, for example, in a given town the supply of butter is inadequate because not enough butter can be brought into it, the problem is one of *supply*. As soon as sufficient butter is obtained, the adjustment between demand and supply will have been made and the supply phase of the butter problem will have been solved.

On the other hand, there may be a larger supply of butter than the people of that town can use. The maladjustment in this case can be remedied by creating an adequate demand. A way must be found of increasing the consumption of the butter, either by inducing the people in the town to use more of the article or by getting those outside of the town to demand more, so that the butter problem on the side of *demand* may be solved.

Again, the butter problem may manifest itself in another way. In a given neighborhood a large quantity of butter is produced. There is a demand for it in another neighborhood. It is, however, impossible to get the butter from the producers to the consumers in time. Here the maladjustment is one of *distribution*. As soon as railroads are built which make it possible to transport the butter within a short time, or as soon as refrigerators or some other storage method is used effectively, so that the butter is brought to the consumer in a fairly fresh condition, the distribution aspect of the problem will have lost its terrors.

To pursue the illustration still further, it may be pointed out that the butter problem becomes more complex if two of the three

elements are involved at the same time. A given neighborhood may produce a large quantity of butter for which there is no demand. The producers may find that they cannot create the demand in the immediate neighborhood but, through effort, may succeed in doing so in a community far away. Then the problem arises of getting the butter to that distant community. Here we have a difficulty both of *demand and distribution*. The adjustment here is more complicated and for this reason the problem is a more complex one.

#### *Adjustment Simple under the Cheder System*

In a study of the problem of Jewish education we meet practically the same factors. In the old European Jewries the stability of Jewish education as expressed through the Cheder system, was easily assured because the adjustment between supply, demand and distribution, could be made without difficulty.

In those days the demand for Jewish education was almost universal, as far as the male portion of the community was concerned. Several factors contributed to make this demand an actual necessity of life equal to, if not greater than the demand for food, clothing or shelter. So keenly was this felt, that many a Jew pawned his pillows in order to pay tuition fee for the education of his children. On the one hand, the transmission of the traditions of the fathers to the children was a simpler process than it is today, for then the law of momentum had full play. On the other hand, because of the segregation of the Jewish group and the small size of the average Jewish community, the pressure of public opinion was too great to permit any divergence from the established rules of educational procedure. Had these two factors been the only ones at work, the result would have been a dead monotony. But there was a third element which put a soul into this demand: the terrible sufferings of the Jews wherever they were, made the perpetuation of Judaism a more conscious purpose. Herein lies the real part which *תורה לשמה* (Torah lishmah), study for its own sake, has played in the preservation of Jewish life.

#### *The Comparatively Light Burden of the Cheder*

In human life the demand as a rule precedes the supply. It is easier to supply a demand than to create a demand for some-

thing which can readily be supplied. If the demand for a given thing is intense and the article demanded is easy to produce, then the difficulty of adequate supply can readily be adjusted. The greater the degree of variation between the intensity and the simplicity of the demand, the more complex is this problem of adjustment.

In the old Jewries not only was the demand for Jewish education intense, but it was also exceedingly simple in its requirements and hence easy to supply. The Cheder was only one of the factors in making the Jewish life of the Ghetto. The home, the synagogue and the street played important parts in this process. It is doubtful whether the Cheder as a factor in the production of this life, was at all equal to any one of the other three factors. No system of education has yet been evolved that can take the place of the home. Moreover, the synagogue with the authority then inherent in such institutions, played a role hardly understood by us today because of our modern conception of the division between church and state. Then, too, people who live in large cosmopolitan towns can hardly realize the pressure of public opinion in a small community with a homogeneous population, where the population was practically all Jewish. Just as the blood of our system is kept within the blood vessels by the atmospheric pressure, so numberless Jews were kept within the fold by this universal pressure of public opinion. To vary from the group meant social ostracism, to say nothing of the superstitious awe of the חרם (Cherem), ban.

In short the burden put upon the Cheder was comparatively light. It was not asked to produce the greater part of Jewish life; it was merely to be a contributory factor. That the Cheder did not play the great role in the making of Jewish life, which some are apt to attribute to it, is fully demonstrated by the fact that the Jewish woman, the builder and preserver of the Jewish home, of which we are so proud, never came under the influence of the Cheder at all and was only a product of the home, the synagogue and the street. This function of the Cheder precluded the demand that its curriculum formulate the fundamental principles of Judaism. No one ever dreamt that these principles were to be taught in the Cheder. It was a place where one was to become acquainted with the Bible and the Talmud without any distinction between the important and the unimportant—*that* was to be decided by the home, the synagogue and the street.

*Knowledge of Text, the Ideal of Education.*

This, together with the fact that the old system of education, was memoriter rather than rational, took the sting out of that vexatious element in a modern educational system—the problem of content. The answer of the Cheder to this problem was very simple. The Jewish boy who attended the Cheder was to learn as much as possible of Bible and Talmud. The ideal of Jewish education was mainly that of בקיאות (Bekiyuth), cyclopedic knowledge of text; חריפות (Charifuth), sharp intellect, and פלפול (pilpul), acute reasoning, were later reactions and at best were only for the few. In any given town the למדנים (lamdanim), the learned, and the בקיאים (bekyim), were very much more numerous than the חריפים (charifim). Thus Cheder education being in great demand and the demand being further simplified by the elimination of the questions of principles and content, the supply was readily made to equal the demand.

*Distribution and Grading Practically Self-Adjusting*

The only other factor which had to be reckoned with was that of distribution. In the distribution of food and clothing, for example, once the goods are brought to the door of the retailer, it is then a question of accommodation (store-room); equipment (shelves, counter, scales, etc.); classification and arrangement of goods; the time of the day for keeping the store open; enough salesmen to meet the demand of the customers; methods of dealing with the customers; calculation of the cost of doing business (price); methods of payment of customers (cash or credit); and the general supervision necessary for the coordination of all these elements.

In the Cheder system these adjustments in the distribution phase of Jewish education were easily made. The one or two rooms of the Rabbi's dwelling solved the problem of accommodation; the dining table with a few backless benches supplied the equipment. Even though the Cheder was a one room school, the problem of grading was not difficult in view of the fact that there was no resemblance between the Cheder and the one-classroom school of rural communities, with which we are acquainted today. The Cheder differed from the one-room school by having, as a rule, pupils of more or less the same age and ability. In every town it was well known that so and so was a Melamed for be-

gainers and conducted a דרדקי חדר (dardeke cheder), an infant school. Another taught children who were mainly occupied with the study of חומש (Chumash), the Pentateuch. Still another was a Gemarrah Melamed and occupied himself primarily with the teaching of Talmud. This made the Cheder a graded class in the modern sense of the term. The filling of vacancies each season with the proper pupils, was also taken care of, for all the Melamdin were known to everybody in town, and as there was always a sufficient number of Melamdin of the same grade, it practically meant an exchange of pupils between one Cheder and another of the same grade. This, together with the fact that a good Cheder did not have more than ten pupils, almost eliminated the problem of grading.

#### *Ample Time and No Lack of Teachers*

As to time, the average child devoted to the Cheder ten years of its life, usually those between four and fourteen. But this was not enough. Practically all the child's waking hours were at the disposal of the Melamed. It was not uncommon for children eight years old to stay in Cheder from eight in the morning till ten in the evening, even having their meals brought to them.

Nor did the community find it difficult to obtain a sufficient number of teachers, because the qualifications for a good teacher consisted merely in a full acquaintance with the text. It was not a question of personality, or training, or general knowledge, or acquaintance with child life. Moreover since the life in the Ghetto was limited and offered almost no opportunities to the young men who spent their days and nights in the Beth Hamidrash, the Cheder became the chief outlet for their ambition. Add to this the fact that any Schlemiel, who failed in every other occupation, was considered eligible for teaching, and the supply of teachers becomes almost inexhaustible.

#### *"Methods" Unknown and Finances Simple*

As to methods of instruction, there was no danger of having them compared by the child with anything more favorable in the environment. The child's time was at the disposal of the teacher and repetition was the entire teaching process. There were practically no *methods* in the Cheder, in the modern sense of the term. There was, of course, no problem of supervision; the Cheder was too small to create such a problem. Furthermore, the necessary

stimulus for keeping the Cheder up to the standard of the day was supplied, on the one hand, by the interest of the parent in the Cheder, through the parent's insistence that no pupils be taken into the school whose parents were not known to him and, on the other hand, by examining his own child periodically on the Sabbath. Finally, the Melamed did not have to reckon with per capita cost. His time had no real market value. If he could not earn enough in his Cheder he supplemented his income by being a Shohet, a Schadchan, and performing a few other functions; or his wife came to his assistance and engaged in some remunerative occupation which supplemented his earnings. The Melamed, of course, did not have to take in any pupils who could not pay tuition fee. Such pupils were dumped into the Talmud Torah which, as a rule, stood on a par with the Heckdesh (free hospital—insane-asylum) of the Community. Thus we find the Cheder constituting a stable system of so-called Jewish education for perhaps more than 1,500 years, easily adjusting itself to the simple life of those days.

*Did Cheder Contribute Its Share to Preservation of Judaism?*

There are, of course, sceptics who claim that, in spite of the comparatively light burden which was put upon the Cheder, it did not do its share towards the preservation of Judaism and that on the whole it proved more harmful to Judaism than beneficial. This harsh judgment has aroused the ire of those who believe that the Cheder did contribute materially to the preservation of Judaism. The Chederites point to the great men, scholars and sages, who have come out of the Cheder. As usual, the entire truth is with neither side. The Cheder did not *produce* the great scholars and sages claimed for it. Those who became great had given their days and nights to the study of the Law *after* they left the Cheder. The bulk of those who left the Cheder at thirteen or fourteen were far from scholarly. Most of them in fact, were עמי הארץ (Amei-ha-aretz), ignoramuses. Had not the Yiddish of those days been saturated with Hebrew expressions and had they not prayed in the synagogue three times a day, the עם הארצות (Am-ha-aratzuth) would have been still more apparent. On the other hand, the Cheder in those days, in spite of the cruelty often practiced by the Melamdim, contributed materially to keep alive in the hearts of the people the interest in the study of the Law.

*Present Impossible Demand Made upon the Jewish Schools.*

All that has been said above is now past history. What are the conditions in this country today? To begin with, what is the nature of the demand for Jewish education? Here the Jewish school is asked not merely to be one of the four factors that contributed in the past to the preservation of Judaism. It is asked to fight the battle almost alone. Our Jewish home life is fast deteriorating; the synagogue has to a great extent lost its hold, especially on the young generation; and, as far as public opinion is concerned, we either have none or, whatever little we have, is not sufficiently crystallized to be a factor. The school here is not asked to give the child merely a quantitative acquaintance with Bible and Talmud, it is asked to select the important from the unimportant, to formulate this in the spirit of the American environment and to so transmit the spirit of Judaism to the child that it will be possible through it to regenerate the home, re-establish the synagogue and prepare the child for membership in the Community at large.

The Jewish school, being asked to do the impossible, has completely failed in the eyes of the community. This is the basis of the deep-seated discouragement of those in the community who have made an effort to give their children a Jewish education but have failed. Some of them not being able to emancipate themselves from the momentum of the past are willing to shut their eyes and accept "Ivri," "made in America," as a substitute. Others, realizing the ridiculousness of this ostrich-like policy have become completely indifferent; so that, today, one child out of four is being taught "Ivri" or something as effective as that, and the other three are not being taught at all.

*The Varied Demands of a Heterogeneous Jewry*

In our study of the factors involved in the solution of an economic problem, we saw that as soon as there are involved more than one of the three factors, demand, supply and distribution, the problem at once becomes complex. In the spiritual life, such as the literary, the artistic and the religious, even if we only have one factor to adjust, the problem at once becomes serious; much more so if two factors are involved. Here very often the demand must be aroused at the time when the supply is being produced slowly and with difficulty. This is exactly what has happened in our case. On the one hand, the desire for Jewish education is not sufficiently intense; and, on the other hand, the kind of Jewish education which

is expected of the school, is something beyond the school's power to supply. Nor is this all. Other elements enter which complicate the situation. Instead of small homogeneous communities, we have here mostly large heterogeneous "settlements," heterogeneous not only in the sense that many of its members have within memory arrived from different parts of the world and have brought with them the idiosyncrasies acquired in their former environments, but heterogeneous also in the sense that our notions of Judaism are no more as simple and as uniform as those of our ancestors. We have Orthodox Jews who believe in the perpetuation of "Schulchan Aruch" Judaism in America. We have Reform Jews who have been trying hard for almost fifty years to perpetuate a "ceremonyless" Judaism. We have Zionists who are decrying the so-called "Golus" Judaism and want us to spend all our energies and thoughts upon Zion alone. We have the Radical Nationalists who believe in the national elements of Jewish life in the Diaspora but not in the religion of the Jewish people. We have the Jewish Socialists who, claiming to be cosmopolitans, live more or less as Jews, and they too, will require some system of "Jewish" education if they desire to perpetuate themselves. Then, we have the Assimilators who have great avidity for things non-Jewish and whose only standard is: מה יאמרו הגוים (Mah yomru hagoyim), "what will the Gentiles say." And last but not least, we have the Conservatives who have not as yet found themselves and are in search of a formula.

#### *Difficulties of Distribution*

On the distribution side of the problem of Jewish Education, too, the situation is involved. To begin with, we have no school buildings for our children. In New York City, with a population of children of school age exceeding 200,000, we cannot seat more than 15,000 in sanitary classrooms; and in the country at large the condition is only a little better. The problem of grading is much more serious and difficult than even some of our schoolmen take it to be. In the larger towns in particular, the shifting population, expensive sites, costly supervision and janitorial service, make the conduct of small schools prohibitive. Because of the insufficient number of schools, one-third to one-half of the children on the register are lost by our schools every year and disappear into some kind of unknown abyss, since it is impossible to transfer children who move out of a given school district.

*Who Shall Teach and When?*

The lack of time in which to give our children a Jewish education has been the perennial cry of the Jewish teacher. The energy of the children is used up mainly by the public schools and when the children come to us they are tired and worn out. A single visit to a Hebrew school, between the hours of seven and eight, when the classrooms are filled with children who are supperless and half asleep, will demonstrate better than anything else the significance of the time element in the educational problem. Again, the question of teachers is a vexatious one. Who is to give our children a knowledge of Judaism in the American environment, the old-time teacher who has no knowledge of American conditions or the American teacher, who has no knowledge of Judaism?

Nor is the problem of text books and methods a simple one. While considerable effort has been spent in the last twenty-five years on the elaboration of text books and methods for Jewish schools, we find, on the one hand, that there is no definite pedagogic plan underlying these text books and methods, and, on the other hand, that practically most of them were produced on the other side of the globe where American conditions are wholly unknown.

*"Schnorrerism" versus Self-Support.*

Finally, the method of meeting the cost of education has been the weakest link in the whole chain. Very few directors of Jewish schools apply as much as one-tenth of the business sense which they use in their daily occupation to the management of the schools. The Cheder system having proven completely inadequate for our needs here, the Talmud Torah, with its old pauperizing associations, had to step in and take its place. But while the Talmud Torahs are changing rapidly in content, they find greater difficulty in changing the form. Schnorrerism is still a dominant note in these schools. Those concerned with these institutions fail to see that the charitable aspect of Jewish education, namely, the giving of free education to those who cannot afford to pay for it, is only *one* aspect of Jewish education and not the whole of it. At least seventy-five per cent of the Jews in this country are fully able to support their own schools, if they will only want to.

*Shifting the Center of Interest to the School: First Essential.*

In view of the complexity of the problem of Jewish education, those interested in its solution should first determine where to concentrate their efforts. In other words, they must find the line of least resistance. In the first place, no real progress in the solution of this problem will be made until the demand for Jewish education is both modified and made more universal. It must become clear to the people that the school, under the most favorable conditions, cannot take the place of the home, the synagogue and community opinion. We must enlist the support of the four hundred Rabbis of this country who are at the head of organized congregations and persuade them to throw their energy, earnestness and influence into the Jewish education of the rising generation. We must convince all of those men that, unless the center of gravity will at least for a time be moved from the pulpit into the schoolroom, we will after a while have no congregants to keep up these synagogues.

*Teach Parents: Cooperation and Sacrifice.*

We must further urge upon them the need for still greater emphasis from the pulpit than heretofore, upon the maintenance of Jewish home-life. For the last ten years there has been an effort in the right direction, but we must have more of it. We must all take advantage of every opportunity, inside or outside of the synagogue, to preach to the people that, unless they are willing to maintain a Jewish home-life, the perpetuation of Judaism in this country will remain a mere dream.

We must convince more parents that, unless they are ready, if necessary, to make sacrifices for the education of their children by supporting the schools adequately, they must expect no help from the school in the preservation of the Jewish home. No minority can maintain its ideals in the midst of a majority without sacrifice. The demand for education must go hand in hand with the willingness to pay for it.

*A Common Basis for American Judaism.*

Again, while varied tendencies in the community life are desirable, for we have already gotten beyond the notion that progress and uniformity are twin sisters, yet all of these parties must realize that fundamentally, whether we be Orthodox, Reform, Zion-

ist, Radical or Conservative, we are all anxious for the evolution of a Judaism which will be in harmony with American conditions, in order to assure its perpetuation in this country. We must get clear the fundamental fact, that the kind of Judaism we want to perpetuate in this country is that *which can hold its own in this environment*, and that the home and the synagogue must be willing to share with the school the burden of educating the new generation for this task. Once the purpose of the Jewish school is clearly recognized, in its proper setting, and the demand for the right kind of Jewish education becomes more universal, with the people willing to pay for that which they demand, the rest of the problem will prove to be that of organization.

*A Body of Non-Partisan Professional Workers Essential.*

Since the Cheder system, depending upon private initiative, is impossible in this country, Jewish education must be organized on a large scale by a body of professional workers who will devote their entire time to the study and the solution of the problem. The function of this professional body should be a three-fold one. It should work out the educational standards of the Jewish schools in accommodation, equipment, grading, hours of instruction, curricula, text books and methods, teachers, the social life of the school, per capita cost and the boundaries between the regulation of the schools and their autonomy. It should join the Rabbis and other spiritual leaders of the community in teaching the people (a) to want more of Jewish education, (b) to want the right kind of Jewish education, and (c) to be prepared to pay for it. It should help inculcate into the minds of the masses the idea that no educational system can be elaborated on a basis of Schnorrerism; that if the people wish to control their schools they must support them, and that no universal system of education has ever been supported by any one class in a community. This group of workers must arouse the leaders of the community to the seriousness of the problem of Jewish education, so that, whenever the masses need the cooperation of their leaders in some of the larger tasks involved, such cooperation should come forth readily and without too much waste of effort. The success of such a body of professional workers will of course depend upon the ability of these workers to keep away from parties and partisanship, for the future of Judaism in America belongs to no one party, and the problem of Jewish education will not be worked out along party lines.

**THE TALMUD TORAH IN AMERICA****A PROBLEM OF ADJUSTMENT**

By JULIUS H. GREENSTONE,  
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**T**HE Talmud Torah as a daily Hebrew elementary school, was introduced into America soon after the great Russian Jewish immigration, in the early eighties. The Portuguese Jewish element in this land had attempted much earlier the establishment of such an institution, but it soon lost its real character and succumbed to the untoward conditions then prevailing. The German immigration of the middle of the last century took place at a time when the Talmud Torah was becoming obsolete in Germany and was being gradually supplanted by the congregational school. In Russia, however, the Talmud Torah has been and, in many communities, is still to-day one of the most important educational agencies. The early Russian settlers, eager to perpetuate their religious and national ideals in this land, set about providing for the education of their children and naturally turning to the means best known to them, established Talmud Torahs, institutions which under other environments produced the results which they so anxiously desired to achieve. Ignorant as they were of American life and conditions, they still could not but realize that the environment here was different, and that the model which they knew so well would need to be adjusted, so that it might fit in with the new life which they and their children were forced to live. This process of adjustment and coordination, while still the old name was being retained and the old example held up as the pattern, has constituted the most difficult and most perplexing problem in the development of Jewish education during the past few decades in this land.

*Hebrewless Sunday School a Declaration of Surrender.*

The early settlers had gone through the same struggle and had been vanquished. In their impotence, they made the Hebrewless Sunday School answer the purpose of Jewish education,—which really amounted to an open declaration of surrender to conditions against which they found themselves unable to contend. They were few in number, scattered over wide areas, absorbed in solving the difficult problem of making a livelihood and thus they allowed

themselves to be carried away by the powerful stream of materialism which forced them to be satisfied with the little of their ancient heritage that they could save. Many of them had come from lands where the grant of emancipation to Jews had weakened the strong Jewish consciousness and made inroads into the modes of Jewish life, while others regarded it as a conviction that all the distinct features which had hitherto characterized the Jewish life needed modification and alteration. Those who still clung to the ancient traditions and earnestly desired their perpetuation in this land were powerless by themselves to stem the onrushing tide and resorted to the modicum of Jewishness that the Sunday School and the Synagogue provided, as the only means of preserving their cherished patrimony.

#### *The Uncompromising Zeal of the Russian Jew.*

The Russian immigration brought to these shores a different type of Jew, a Jew reared to regard the Jewish religion as co-extensive with life, possessed of considerable knowledge of Jewish literature and traditions and, in many cases, unconscious of the allurements and dangers with which the secular life threatened his most sacred possessions. Possibly this very ignorance of the strength of the opposition helped to maintain his courage and enthusiasm and to make him attempt a task which to the more initiated appeared as hopeless. He knew the means that had been adopted to train him as a Jew and he sought by the same methods to make his children Jews. He knew that a knowledge of the Hebrew language and an intelligent understanding of the Hebrew Bible and Prayer Book were essential to the proper Jewish life and he therefore endeavored to provide these for his children. He created these institutions on the model of the home institutions with which he was familiar, and, while vaguely realizing that they could not be the same here as they were in the small village in Russia, he allowed the change only when he found himself unable to struggle against it, maintaining with all his might and main the purpose and ideals of these institutions as conceived by all past generations. He was not deterred by the difficulty of the situation, which in truth he did not fully perceive, and he exerted his ingenuity in making the Talmud Torah practical here by imposing added responsibilities upon the child and upon himself, and by forcing circumstances to fall in with his aim and ideals. Thus, the Talmud Torah developed here, in spite of the unfavorable setting and in spite of the numerous

drawbacks, ever seeking a high ideal even while submitting to the demands of changed conditions, ever aiming at the accomplishment of difficult tasks even while grudgingly giving in to the irresistible forces of the new life and the new environment.

*Forces that Militate against the Talmud Torah.*

The American Public School system neither provides nor allows the time necessary for such demands as the Talmud Torah makes. The child has to be deprived of his hours of rest and play in order to attend the instruction offered by the Talmud Torah. And still, these hours are but a small fraction of the time given to Hebrew studies in the Talmud Torah of old, in imitation of which the curriculum of the modern Talmud Torah was arranged. The child coming to such a Hebrew School after his Public School hours is fatigued, and consequently sulky and intractable. Many children regard attendance at the Talmud Torah as a substitute for the play, in which their schoolmates of other creeds indulge at the same time, and are therefore unable to appreciate the importance and the seriousness of the work. The atmosphere surrounding the child the whole day is non-Jewish, and perhaps also anti-Jewish; and the Talmud Torah has to provide its own atmosphere and setting as well as the instruction itself. The value placed upon Jewish studies by the average parent is indeed insignificant and the community at large is certainly indifferent to the studies which the Talmud Torah endeavors to inculcate. The child cannot but become influenced by this pernicious attitude, and thereby the task of the Talmud Torah becomes so much more difficult.

In spite of these and many other obstacles which confront the Talmud Torah in this land, we still wish it to produce the same results that it attained to in the past, believing that unless these results are achieved the future of Judaism in this land is in danger. Insistence upon a proper knowledge of the Hebrew language has always characterized the Talmud Torah, as indeed it distinguished all Jewish education, whatever form it assumed and by whatever means it was imparted. This characteristic of the Talmud Torah of old must still be maintained, if the chief aim of the Talmud Torah is to be upheld. The failure of the American Talmud Torah to achieve this result in the past is due not to lack of enthusiasm on the part of the leaders nor to a lack of understanding of what the aim should be, but rather to an insufficient appreciation of the forces that militate against the Talmud Torah system in this land. The

problem of the Talmud Torah in this land is primarily and chiefly a problem of adjustment to changed conditions. Of course there is also the financial problem, which we need not discuss now, although this too, will be greatly minimized by a proper adjustment of the other details of the organization. It is impossible to adjust one thing to another properly and effectively unless we know the nature and properties of both, and this is where the pioneers have failed in their unselfish efforts.

### *The Way to Progress.*

The adjustment of the Talmud Torah to modern American conditions must proceed along the following three lines: Method, the Teaching Staff and the Physical Surroundings.

If the time allotted to the instruction in the Talmud Torah is inadequate and more time cannot be had, we must endeavor to introduce better methods of teaching, by which all possible waste may be eliminated. We must not say, as many of the leaders of Talmud Torahs do say, "what was good for us is good enough for our children." When the child has not even the fifth of the time that the parent had for Hebrew studies, the desired results can be obtained only through the employment of the most approved methods of instruction, by which every minute of his time may be utilized to the best advantage. Our children are used to method and system in the secular school and the Talmud Torah cannot afford to lag behind in this matter. It is difficult to make the uninitiated in school management appreciate the value of system. When it is first introduced he sees in it only a waste of time and after it is in full swing he can no longer recognize its workings. It is also difficult to say which is the best method of instruction, since opinions differ on this point. But all will admit that, whatever the method, it must be in conformity with the rest of the child's work and coordinated with it. If we would compensate for the lack of time we must devise a practical system of organization and adjust our favorite method of instruction to the one with which the child is familiar in other branches of his studies.

### *Jewish Teacher an Example of Jewish Living.*

Proper method and correct system can be achieved and maintained only by a staff of efficient teachers. A mastery of the subject of instruction, a love for the profession, a sympathetic attitude to child life and a thorough understanding of the child's, the American

child's, soul are essentials in the equipment of the modern Talmud Torah teacher. Since, however, the object of the Talmud Torah is not merely to train American children to know the Hebrew language and to be able to use it, but to train American Jewish children to be Jews, imbued with Jewish ideals and aspirations and leading Jewish lives, the teacher must first of all be a good Jew, in theory and in practice, loving Judaism and living it. He must be inspired with its lofty idealism and its noble attitude towards life and must be convinced of the importance of its prescribed formula of life. Such a requirement of the modern teacher is of greater importance now than it was in the Talmud Torah of old, when the Jewish life was a matter of course and when the Jewish spirit pervaded the home, the school, even the street and the market place. In the process of adjustment, the personnel of the teaching staff will have to undergo the greatest change. Not only must we have as teachers better pedagogues and more competent students of child psychology in order to compete successfully with the secular school, but we must also have them better Jews, more thoroughly imbued with Jewish ideals, more careful in their Jewish lives, if we are to provide in the school the Jewish atmosphere which the child misses everywhere else.

*Talmud Torah a Communal, not a Charitable Institution.*

Throughout its history, the Talmud Torah has been regarded as a philanthropic institution. It always formed one of the many important charitable organizations in the composition of a Jewish community, as did the communal prayer and study houses, the public hospices and hospitals. All of these were maintained by voluntary contributions or enforced assessments, as the conditions of the time and the political and social position of the Jews in various lands demanded, and only the poorest availed themselves of their services. The managers of the Talmud Torahs were frequently called upon to provide also for the material needs of their wards and thus we find a group of auxiliary organizations developed around the Talmud Torah, the objects of which included the providing of food and garments for the poor children and, in some cases, also the preparation for some trade or industry, when the child proved inept for the continuance of a scholarly career.

In this democratic land, with its system of universal, compulsory education, such an attitude towards the Talmud Torah is untenable. Both the poor and the rich alike obtain their secular

training in large, airy rooms, provided with all the modern appliances and conveniences that go to make for the comfort of the child. The state looks upon the school as its special concern and furnishes all the necessary equipment for the proper training of its future citizens, without regard to the social standing of the individual child. If the Talmud Torah is to exert the proper influence and attain the desired goal, it must cease being the institution for the poor and must become the *institution for the community at large*. It must even cease being the pet "charity" of a few well-meaning men and women, and must become the concern of the larger body of Jews in every city. The Talmud Torah building, the classroom arrangement, the surroundings and appliances must be of a nature that will attract the child of the wealthiest, accustomed to many luxuries. The proper physical equipment of the Talmud Torah is as important as is efficient teaching in the class-room. And this can best be accomplished when the Talmud Torah is taken out of the hands of individuals or small organizations and placed under the control of a central authority in every larger Jewish community. The Zibbur is presumed to possess a wider outlook, a deeper sense of self-pride and more efficient methods of providing the necessary funds. The rearing of a future generation of Jews, conscious of themselves and desirous of perpetuating themselves as Jews, is not the business of the few, no matter how good and pious their intentions are, but of the whole community of Israel. It is the community that must grapple with the problem and solve it on a large scale and on a broad basis such as will harmonize with the conditions and demands of the environment in which we have been placed and in which we are anxious to build up a sturdy generation of Jews. The Talmud Torah must become democratic in the most comprehensive and the most exalted meaning of the term, if it is to achieve the desired result and become established as the chief educational agency of the Jewish people.

*Talmud Torah the Most Hope-Inspiring Agency for Jewish Education.*

The Talmud Torah is one of the most important contributions that the Russian Jew has made to the healthier development of American Jewry. In its aims and ideals, in its demands and possibilities, it represents the most hope-inspiring agency for Jewish education in this land. It must, however, undergo a series of changes before it will become adequate for the needs of the

American Jewish child. It must become adjusted to the new environment along the lines of method, the teaching staff and the physical setting, in order to harmonize with the child's life here. All attempts at reform in the Talmud Torah must proceed along these lines, as long as its name and its purpose are to be maintained. The efforts made in these directions during the past few years should receive the heartiest support and the encouragement of every one interested in the problem of Jewish education. It is vain and foolish to shut our eyes to conditions or to attempt to stem the tide of life. The best we can do is to estimate carefully its strength and to construct our bark in such a manner that it will be proof against the onrushing elements. To safeguard Judaism and the Jews in this land, we must be constantly on the alert, weigh the force of opposing influences and adjust our means of safety to it. The problem of adjustment and coordination has been the problem of the Jewish people throughout the diaspora and is the present problem of Jewish life throughout this land.

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### We are the Potters, Lord

*We are the potters, Lord, who mold the clay  
From crimson dawning till the set of sun,  
And, musing in the twilight of the day,  
We sorrow o'er the labor left undone.*

*We bring the flame to light the altars cold,  
Or wake the spark which slumbers in the clod:  
The groping souls of sons of earth we mold:  
We would create—as Thou createst, God!*

*What though our tears do soak the clay like rain,  
Our tired hearts nigh breaking with despair?  
The mother-longing and the mother-pain  
We know, who children of the spirit bear;*

*Yet gladly to the work-shop come at morn,  
And sing, although our blood makes red the clay;  
For, from our toil and anguish will be born  
The priests and prophets of a coming day.*

E. C. EHRLICH.

## THE JEWISH SUNDAY SCHOOL

By H. G. ENELOW,

Rabbi, Temple Emanu-El, New York City.

**T**HE Sunday School, as an essential part of the Jewish congregation, is a natural outgrowth of American conditions. The first school of this kind was connected with an orthodox congregation. It was the school organized by Rebecca Gratz in Philadelphia, in the year 1838. In the same year, however, the pioneer Reform Congregation at Charleston, South Carolina, also established a Sunday School, and from that time on the Sunday School has been an important element in the life of Jewish Reform congregations in America.

### *Emphasis of Reform upon Religious Education.*

From its very inception, Reform laid great stress on the religious education of the young. Eminent pioneers of Reform were identified closely with educational movements and institutions. It was at a school that Reform was first given full recognition in instruction and worship: I refer to Israel Jacobson's famous school at Seesen, near the Harz, where the first Reform synagogue was dedicated in 1810, and where in 1811 the first Jewish Confirmation took place. This is significant of the manifold connection of the Reform movement with education.

Jacobson was a layman, with an enthusiasm for a renaissance of the Jewish religion as well as of education. But the great rabbis of Reform were no less alive to the importance of religious education, and no less devoted to its advocacy and development. Some of the best and most zealous work done by Abraham Geiger, Samuel Holdheim, Ludwig Philippson, and their fellow-rabbis, was in connection with the religious schools of their several communities. "It is natural that our rabbi should devote part of his attention to the religious education of the young. In Prussia the latter is not required, for the government cares nothing about the teaching of a religion that is merely tolerated, and the efforts of Mr. Holdheim to induce the congregation to engage a capable teacher have failed. He has therefore undertaken partly to do it himself." Thus wrote a correspondent from Frankfort, on the Oder, in praise of Dr. Holdheim's work, in 1837, a year before

Rebecca Gratz's school was founded in Philadelphia. And as for Dr. Geiger, when, in Breslau, he found the government indifferent and the Congregation unable to organize a Jewish religious school, he proceeded in the year 1843 to establish such an institution privately, notwithstanding the numerous difficulties and risks it involved. For twenty years he devoted himself assiduously to the development of the school, and his articles in its yearly programs, covering the period from 1844 to 1863, are valuable contributions to the history and ideals of Jewish education. They may be found in the first volume of his collected writings.

*The Sunday School Originally a Regular Day School.*

The European religious school, however, was not a Sunday School. Sessions were held more than once a week, at such hours as were free from secular school work. It formed a natural transition from the old Jewish school, which used to take up all the time of the child, and it was favored by the fact that religious instruction on week-days was common, as it still is, in European countries.

In America, too, Jewish congregational schools—at least, in many localities—were originally more than Sunday Schools. Some were regular day schools for Jewish children, in which religious instruction had its proper place. Such schools existed in New York, in Cincinnati, in Louisville, and other cities. In some cases they were parts of congregations; in others they formed private enterprises. The teacher played an important part in the early history of Reform in America. He often began as teacher and wound up as Rabbi.

The abandonment of the Jewish day school and the development of the Sunday School came with the ascendancy of the public school and the subordination of religious education to it. Moreover, it was natural for Jewish people to follow in this respect their Christian neighbors. It was another example of the sort of syncretism that we find all through Jewish history.

*The Sunday School "A Failure by no Means."*

That the Jewish Sunday School in America has done valuable work in the past, there can be no doubt. It has aimed to give to the young a knowledge of Jewish history, an understanding of the Jewish religion, and a love for the Jewish people and its cause. By means of Confirmation, it has aimed to bind the young by mystic

bonds of consecration to the ancient Covenant. Though its work may not have been perfect—(what human work is, particularly in the spiritual realm?)—it has been a failure by no means. It has made for the religious training and loyalty of three or four generations of American Jews. It has produced a considerable literature. It has created text-books: some not so bad. It has had its journals, some ephemeral and others more long-lived. It has grappled with the varied problems of Jewish education. It has even produced some rabbis, and they, in turn, have become forces in the domain of religious education.

### *The Unreligious Home a Serious Obstacle.*

The task of the Sunday School has grown more grave with the increasing indifference of the home to religious education, and the apathy of the world at large. It is natural for the child to react to his environment. Believe as we may in the child's predisposition to religion, it is certain that he is not proof against predominant influences. Absence of religious atmosphere in the home, as well as other hostile circumstances, have militated with increasing force against the religious development of the child. It might be argued that the unreligious home of to-day is a reflection upon the Sunday School of yesterday. Perhaps so; though this may not be entirely true. Irreligion and indifference, like other phenomena, have multiple causes. At any rate, these conditions have tended to increase and complicate the latter-day problems of the Jewish Sunday School.

### *The Threefold Aim of Jewish Sunday School.*

The Jewish Sunday School of to-day is engaged in the task of promoting the spiritual and ethical life of the young by attaching them to the faith and ideals of Israel. As such, it aims to accomplish the following three things: first, to develop an understanding and love of spiritual and ethical things as against the dominance of the material; second, to create a pride in the great Jewish heritage and a loving fidelity to it; and, third, to impart some measure of information as an incentive to spiritual development, ethical effort, and Jewish loyalty.

Naturally, it is easier to sum up this ideal of the present-day Sunday school than to carry it out. The execution is beset with difficulties.

*The Deterioration of the Jewish Teacher.*

First, there is the problem of teachers. For many a day the Jewish religious teacher in America has been continually deteriorating. In Europe Jewish religious teaching is a profession, with its own schools and seminaries. Out of the latter came some of the early religious teachers of this country, including those promoted to the Rabbinate by the open-class system of our democracy. As for our own religious teachers, however, no particular training was deemed necessary. Any volunteer was good enough. Even in Sunday schools with the pay system, the qualifications of teachers were not very high. At most, teachers were required to be normal school graduates. Their Jewish preparation, in most instances, was poor. A fairly successful public school teacher, no matter how ill fitted for the task in reality, considered it a condescension to teach in Sunday school. Some of the worst failures of the Sunday school have been due, no doubt, to the deterioration of the teacher.

*Teachers Colleges Do Not Supply the Need*

This problem has not yet been solved. There is a gratifying tendency toward improvement. Various agencies are at work. At least, it is well that we should have begun to realize that to give religious instruction to Jewish children implies a great deal more than an idle hour's diversion or the earning of a couple of extra dollars. Unfortunately, the Teachers' Colleges at the Hebrew Union College and at the Jewish Theological Seminary, have thus far not done much for the Sunday schools of the land. Both are practically local institutions. Few, if any, students from afar are likely to attend in order to prepare for Sunday school teaching. The college at the Theological Seminary is devoting itself to the training of teachers for the Hebrew schools. To my knowledge, it has not taken up the important question of the preparation of Sunday school teachers.\* The more is the pity, seeing that the field is vast even in the City of New York, the possibilities enormous, and the need of good teachers is felt nowhere more keenly than in the metropolis.

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\* EDITOR'S NOTE—*We are informed that the Teachers Institute does prepare teachers for elementary classes of the Talmud Torahs and for Sunday Schools. In fact some of its graduates have accepted positions in Sunday Schools. The majority, however, have preferred positions in religious schools which seem to offer a larger field professionally.*

*"The Dead Textbooks of the Past."*

Even the best of teachers needs good text-books. This is another problem. Whatever merit the text-books of the past may possess, they are not what they should be and what we ought to have. The text-books for religious instruction must keep pace with the best in the field of education. In other branches, text books are being made more interesting, more alive, more beautiful than formerly. American text-books have grown not only better, but different. There is a new method, a new outlook. This being so, the Jewish child cannot be expected to be satisfied with the dead text-books of the past in his religious school. The religious school must offer the best. It must be associated with the best in every way. There is unmistakable groping for a thorough change of both the course and the books of the Jewish Sunday School. The advance in methods of education makes it inevitable.

*The Basement Sunday School.*

The housing of the Sunday School is an important matter. One of our common failings is imitation. We are wont to do things alike, in the architecture of our synagogues no less than in every public enterprise. During a certain period, all temples built in America followed the same style, and one of the characteristic features was to have the Sunday School rooms in the basement. The basement facilities were sufficient for a time, but they are not sufficient any longer. Somehow American civilization has moved beyond the basement stage of Sunday School accommodation. With all the changes that have taken place in every other department, with other standards in houses, amusements, schools and the rest, it is idle to expect the child to be satisfied with religious school quarters that were good enough thirty or forty years ago. Some people do not see why the little ones of today should not be content with the basements that their grandfathers built. But the little ones are right. It is a divine discontent. Sunday school rooms should be just as beautiful and well equipped as those of any other modern place; in fact, they should be an example in this respect. Religion is not merely instruction; it is life, and everything connected with religion should aim at the best. Many congregations, fortunately, have outgrown the basement stage. Within the last few years some splendid buildings have gone up, providing opportunity for the various activities of the Sunday school. But some of the most prominent congregations are still behind the times in this respect.

*Hebrew and Other Problems.*

These are but a few of the problems of the Sunday School of to-day. There are many others. There is, for instance, the weighty question of the freedom of the school. In many important congregations the Sunday School is still closed to children of non-members and thus one of the greatest opportunities—one of the chief duties—of the Religious School is ignored, namely, that of seeking and welcoming every Jewish child whose religious education is neglected. Then, again, there is the problem of organizing and energizing the confirmees, in order to keep them in touch with religious and communal work. No less serious is the question of the place and the teaching of Hebrew. Last, and not least, there is the problem of the interrelation of the home and the religious school. As surely as the abeyance of religion in the home has aggravated the problems of the religious education of the Jewish child, so certain is it that none of them can be solved completely without the aid of the home. The home must help the school. They must work together, and not at sixes and sevens. There must be unity of spirit, endeavor and aim in them. They must strive for the same goal.

*The Gary Idea a Solution?*

In the case of New York, however, a new question has arisen, more serious than any named as yet. It is the question as to whether the Sunday School is really able to do the work and serve the purpose for which it is designed. No matter how good it may be, is it able to meet the new conditions? Thus far, the Sunday School has lived side by side with the public school. In some cities, even its organization was adapted to the public school plan. Of late, however, there has been a considerable defection from the public school. Private schools have come into vogue and, as in all such matters, exclusiveness has been progressive. From the private school to private tutoring there is but a step. The child, habituated to more or less private instruction in general studies, is not likely to be sent to a common school for religious education. Then, there is the increasing number of people who live in the country, as well as the week-end habit, which is taking an ever growing number of children away from the city on the very day on which the Sunday School is open. Can we hope to solve these new problems by mere theories or complaints? Or, may not the opportunities about to be offered by the application of the Gary idea point a way out of the difficulty?

## THE GARY PLAN AND JEWISH EDUCATION

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EDITOR'S NOTE—*The following is the major part of a report made by Dr. S. Benderly, director of the Bureau of Education, at the meeting of the Delegates of the Jewish Community (Kehillah) of New York, November 28, 1915. The Jewish Teacher invites discussion on this important question.*

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THE "Gary" plan is so called because this experiment in public education, has been tried for the last eight years or so, by Mr. Wirt, Superintendent of Schools in Gary, Indiana. The public school population of this town amounts to about 4,000. Most of the people are workmen in the Gary steel factories.

### *Advantages Claimed for Plan.*

The main argument of Mr. Wirt resolves itself into this: Every city has a large number of child-welfare agencies, such as the public schools, religious schools, playgrounds, libraries and settlements. Instead of distributing the children of school age among these agencies during any one hour of the day, so that no particular agency will be overcrowded, the public schools keep the children daily from 9 to 3, during which time the playgrounds, libraries and settlements are vacant, while after 3 o'clock all the above agencies become active and the public schools are vacant.

It seems to Mr. Wirt that it would be much more profitable if, while some of the children are in the public schools, others should, during the same hours, attend religious schools, or go to the library, or be in playgrounds, or be taken care of by settlements. It is, therefore, his idea that the school day be an eight-hour day, from 8:30 a. m. to 4:30 p. m., instead of a five-hour day, as has hitherto been customary in public schools: from 9 a. m. to 12 and from 1 to 3 P. M. In Mr. Wirt's eight-hour day the school buildings are used even during the dinner hour; for, while some children and teachers go to dinner other children and teachers, who have already had their dinner or may have it later, attend sessions during that hour. This, Mr. Wirt thinks, will bring about the following three results:

*A Better Curriculum.*

1. Instead of the old curriculum for the public schools, which was largely academic and ignored to a great extent the outside influences that were brought to bear on the child, the new curriculum would take cognizance not only of the child's academic studies, but also of his prevocational training, religious education and recreation. This is why Mr. Wirt calls his scheme "the work, study and play school."

*Reduction in School Expenditure.*

2. In case it will be possible to bring about the desired solution and co-ordination between the various child welfare agencies, the actual cost to the public schools of the proposed eight-hour day will be less than the present expenditure for only five hours. This is to be brought about:

a. By having non-public-school child-welfare agencies (such as religious schools, libraries, and playgrounds) take care of certain shifts of children during certain hours of the day.

b. By requiring a smaller outlay of public buildings (classrooms, auditoria, shops and playgrounds); for here too Mr. Wirt points out that the old scheme entails considerable waste. At present all the classrooms, auditoria, shops and playgrounds are used by most of the children at the same time. Instead of this, says Mr. Wirt, the school should be organized into four shifts; one shift to be in the classroom for academic work; the second to be in the various shops and laboratories or special classes, for which specially equipped classrooms are necessary; the third to be in the auditorium taught by means of slides and moving pictures; and the fourth to be in the playgrounds.

c. By reducing the cost of maintenance. This is to be brought about by the use of a smaller number of classrooms, auditoria, shops and playgrounds, and also by the organization of shop-work in such a way that, instead of making mere laboratories of the shops where special instructors are giving the children the principles of shop-work, Mr. Wirt would have the shop conducted by intelligent mechanics, whose main function would be to repair the school buildings during the entire year instead of only during the vacation months. Under these conditions the children of the schools would assist the mechanics in the repairs and thus go through the required amount of shop-work while serving the additional purpose of re-

pairing their own school buildings. Here Mr. Wirt lays stress upon an important educational principle by pointing out that if the pupils of the schools would be permitted to take up any kind of repair work that pleased them they would ultimately gravitate towards the kind of work for which they are most fitted, which is the main aim of pre-vocational guidance. Furthermore, he says that if the children, while trying themselves out, are given the incentive to effort by doing valuable work they will more readily see the connection between school work and the outside world—a thing which has been somewhat lacking in the old system.

d. By using a smaller staff of teachers and special instructors than formerly necessary.

e. By reducing the cost of supervision; for, skilled mechanics and departmental teachers would not require as much supervision as is essential under the old school system where one teacher gives instruction in more than one subject.

f. By making use of the school plant during twelve months of the year instead of nine. This extension of the school term would not mean that each child is to get more hours of academic instruction than formerly, but rather that the Board of Education would be enabled to extend to more children the benefit of such instruction.

#### *Keep the Children Off the Streets.*

3. Lastly, the children would not be exposed as much as they are now, to the dangers of the street, if the school should control their time from 8:30 in the morning to 4:30 in the afternoon and provide them with educational and recreational facilities during these hours.

To recapitulate, Mr. Wirt claims for his scheme: (1) a better curriculum and a finer correlation between the course of study and the outside world; (2) a reduction in school expenditure; (3) a reduction in the "alley" time.

#### *Educational Disadvantages of the Plan.*

Before pointing out how the introduction of such a system would bear upon Jewish religious education, we should first consider the attitude which the Jews can possibly take towards the result which Mr. Wirt claims for his system.

1. The idea of better correlation between the school and the environment has been urgently favored by educators for the last twenty years, particularly by John Dewey of Columbia University..

The general drift of public education has been in this right direction. The only question that remains is whether the particular scheme, which Mr. Wirt proposes, is the best or the only scheme possible.

There are educators who doubt the efficiency of some of the methods advocated by Mr. Wirt for the purpose of establishing this closer correlation. Some people find fault with the departmental teaching, particularly for the younger children. They claim that a young child ought to have only one teacher; for, in the child's mind the teacher stands for the school. If, on the other hand, the young child should have half a dozen teachers during the day, it might get some instruction, but no one of the six teachers will be able to influence and mould its character.

Others, again, attack the idea of having children repair the school buildings. They claim that in such a plan there would be considerable drifting. Instead of teaching the children immediately the fundamental principles of shop-work and giving them an opportunity of working out something definite, the children would drift from one thing to another without being able to master any of these principles. These critics doubt very much whether a young child is at all able to choose and whether the matter of choice should not be deferred to a later age.

Others, again, point out that the long school hours, from 8:30 to 4:30, will change the attitude of the child towards the school. They are afraid that the children may look upon these long hours as a form of restraint and that, while they will be given opportunities for recreation within those eight hours, yet, because such recreation will be completely under control, the children will feel a further need for uncontrolled recreation after school hours. Finding that no time has been allowed for this, they will resent the long school hours.

Some have pointed out that in view of the fact that the Public School cannot, under the law, deal with any religious agency directly but only through the mediation of the parent, such "correlation" as is suggested by Mr. Wirt would breed truancy during school hours, since many a parent, especially if he or she be an immigrant, will sign the card stating that the child is attending religious school, library or some other institution, either because they will gladly rid themselves thereby from the importunate requests of the boy or girl, or because they have not the time nor the inclination to look after the activities of their youngsters, or for still

other reasons. The Public School, if it refrains from coming into direct relations with the religious school, will be unable to supervise the time of the child and will thus foster the truancy habit.

Moreover, some people feel that, if the state tries to regulate most of the waking hours of the children, we will be drifting towards a system of paternalism, contradictory to the Anglo-Saxon idea of individual freedom.

In short, we Jews can fully agree with the principles of better correlation between the school and the environment, without in any way committing ourselves to the "Wirt" or any other scheme.

### *Ettinger vs. Gary Plan.*

2. As far as the question of economy is concerned, many educators, doubt some of Mr. Wirt's contentions. The so-called "Ettinger" scheme,\* which also makes larger use of the school building, claims to be as economical as the Wirt scheme, if we assume that auditorium teaching, known as "mass teaching" is not as good as classroom teaching. The advocates of the Ettinger scheme do not consider the fact that children spend their time in the auditorium or in the playground as a *saving*, for they claim that the child will get very little of an educational character either from the auditorium or from the playground.

On the economy side, some educators ask whether the complex adjustments required between the four shifts in the school, classroom, auditorium, shops and playgrounds, on the one hand, and between all of these and the outside child-welfare agencies, on the other hand, will not be constantly getting out of gear and causing considerable friction, thus requiring much more intensive and costly coordinating machinery than is at present available in the whole public school system.

Again, some point out, that playground facilities in Manhattan, such as Mr. Wirt would require, may be prohibitive in their cost.

We Jews can accept on principle any plan which will bring about greater economy in the administration of the public schools, but only on condition that such economy will not rob us of the time necessary for the religious instruction of our children.

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EDITOR'S NOTE—The so called "Ettinger Plan" was devised by Assist. Superint. W. L. Ettinger of New York City in an attempt to solve the part-time problem. It is a "double-School" plan, in which one shift of pupils comes to school at 8:30 and another at 10.30. While one shift is using the classrooms, the other is in the shops and laboratories. The first shift finishes school, and goes home at 2:30 p m, the second finishes school at 4:30 p m

*Keep Child off Street by Sending to Jewish School.*

3. As far as lessening the influence of the street on the children is concerned, all agree that this would be a good thing, fearing only, on the one hand, the attitude of the children towards long school hours, and on the other hand, the drifting towards paternalism.

We Jews feel that, inasmuch as we want to reduce the influence of the street on the children, this should be done by providing more adequate facilities for Jewish religious instruction, so that the time left to the children, *after* their public school studies, shall not be used up by them exclusively for recreation, though that of course, is necessary, but also for the ethical and religious training, without which their education is incomplete.

*Difficulties of Adjusting Plan to Needs of Jewish School.*

However, while we may agree wholly or in part with the principles advocated by Mr. Wirt, the real difficulty as far as Jewish schools are concerned lies not so much in the theory involved as in the working out of *a practical plan of cooperation*. The following practical difficulties arise:

1. Can a schedule be worked out in such a way that the Jewish religious schools will be open approximately when the public schools are open, and yet enable the Jewish teacher to meet four shifts of children without losing too much time between the shifts, for otherwise the per capita cost for Jewish religious instruction will become prohibitive?

2. Will the law permit a child, once it accepts the eight-hour public school day, to receive religious instruction during one of the public school hours—a thing not permissible at present?

3. Will not the grouping of children into Jews, Protestants, Catholics, etc., be a dangerous element in the public school system, which wisely has hitherto not differentiated between one American child and another?

4. Will it be necessary for the teachers of the Jewish religious schools to come to the public school buildings, take out the classes and then bring them back? Very few Jewish teachers will submit to any such procedure as travelling through the streets with their children.

5. In view of the fact that the grading in the public school system cannot be the same as in the Jewish schools, will it not be

a very difficult matter to take any given group as it comes out of a public school, distribute the children among the various classes in the Jewish schools, gather them together again in a group and send them back to the public school?

6. In view of the fact that a system of Jewish education to be worth anything must become self-supporting, and, if the parents are supporting the schools, they will have a right to send their children to any particular school they may choose in the neighborhood, such schools being autonomous, will it not be too difficult for the public schools to cooperate with these various Jewish religious schools, or groups of schools?

Furthermore, since only one-quarter of the Jewish children in this city receive religious instruction, only a given number of the children in a shift will have to leave the public schools for religious instruction, while the rest will remain in the schools and will have to be provided for, in some other way. Will it not be quite a difficult matter to break up classes in such a way as to permit perhaps ten children out of forty to go out for religious instruction and the other thirty to remain in school to do something else?

7. If only certain children of a class are to go out while the other are to be entertained in the auditorium or in the playground, is it not probable that these children who have been leaving the public schools for religious instruction will induce their parents to take them out of the Jewish religious schools in order that they, too, may enjoy the recreational work in the public schools, which their companions of the same class, who do not receive religious instruction, enjoy?

#### *Official Understanding Necessary.*

Suppose, however, that some plan of cooperation is suggested by Mr. Wirt, which will overcome these difficulties (and Mr. Wirt admits that they are formidable), there still remains one additional point which must be considered.

It will be necessary before we accept the plan of Mr. Wirt, to have an *official understanding* between the Board of Education of the city and the Jewish religious schools, that once this plan is introduced *it will not be altered*, within the next five or ten years, in such a way, as to upset the plans for Jewish religious instruction, and that the public school officials, who will be in charge of the execution of such a plan, will adopt an attitude of cooperation with the child-welfare agencies which concern themselves with Jewish children.

## THE JEWISH RELIGIOUS SCHOOL UNION OF NEW YORK

By REV. DR. RUDOLPH GROSSMAN,  
Rabbi of Temple Rodeph Sholom, New York  
President of the Union.

**T**HE problem of Jewish education as presented by the Religious School of the Reform Temple is in some respects more difficult and diverse than that which confronts the orthodox Cheder or the Talmud Torah. For while the latter has at least five days at its disposal, the former confines its activity to but one day, Sunday, and then to only two or at most three hours. To construct a curriculum which shall be comprehensive enough to imbue the pupils with the Jewish spirit and which at the same time shall be concise enough to be covered in the brief time at its command, is indeed a task that may tax the ingenuity and skill of the most expert pedagogue. And the problem becomes all the more complicated when it is remembered that the reform Sunday School suffers from that which has been a characteristic evil in Israel all through the centuries,—though paradoxical as it may sound, it has at the same time, been an element of strength,—and that is, a marked individuality, manifesting itself in the utmost diversity both in the subject matter taught and in the method of instruction. In consequence of this divergence in plan and method, expressive of the individual attitude of the Rabbi or Superintendent, it may be said without exaggeration that there are hardly two Religious Schools in this city, among reform Temples, that have the same curriculum or that present it in the same way. Thus, in some schools, Jewish history is taught to the modern period; in others again, only to the conclusion of the Bible history. In some, Ethics is taught as a separate subject; in others, ethical instruction is closely connected with the history; in some Hebrew is entirely omitted, while in others it is given an important place in the scheme of study. The result of so chaotic a condition cannot but be harmful, especially when it is remembered that a child going to one Sunday School this year, may next year be sent to another. If the Religious School, as an institution in Reform Judaism, is to be an enduring and influential force, there ought to be some agreement on the question as to what a Jewish child must be taught, and at least a degree of uniformity in the method of teaching it.

It is in order to help in the solution of these two vital questions, that the Jewish Religious School Union of New York was organized three years ago. It was brought into existence as a result of a conference of rabbis and lay-teachers called by the Eastern Council of Reform Rabbis to consider the problem of Jewish Education among reform temples in this city. At this initial meeting plans were presented that had been carefully formulated by the Executive Committee of the Eastern Council, and after earnest consideration, the Jewish Religious School Union was formally launched. The Union consists to-day of twenty-one religious schools connected with these Temples: Emanu-El, Israel of Harlem, Rodeph Sholom, Ahavath Chesed, Shaare Tefilla, Free Synagogue, Tremont Temple, Mt. Zion, Washington Heights Temple, Sinai of the Bronx, Temple of the Covenant, Hebrew Tabernacle, Israel of Brooklyn, 8th St. Temple of Brooklyn, Shaare Zedek of Brooklyn, the reform temples in Yonkers and Mt. Vernon, and in addition these educational associations: the Jewish Women's Council, the Technical School for Girls and the Emanu-El Brotherhood. The Union thus embraces in its membership practically every reform Religious School in Greater New York and the vicinity. It is governed by an Executive Committee, consisting of rabbis and lay delegates from the various schools that comprise it, while the Eastern Council exercises a general supervision over its work. Let it be understood that the Union possesses no binding authority; its purpose is merely to suggest and deliberate, to present to its constituent organizations the results of the mature study of its various committees, and by no means to force its conclusions upon Superintendent or Principal or School Committee.

Its aim has been three-fold; (1) to teach the teachers and strengthen their work by showing what to teach and how to teach it; (2) to standardize the methods of instruction and of general school management and discipline, and (3) to create a curriculum that shall meet the needs of reform religious schools. A special standing committee has been appointed to deal with each of these primary objects. The first of these committees, known as the Committee on Lectures and Courses of Instruction has arranged a series of lectures by distinguished Rabbis and pedagogues on different phases of Jewish Religious School work. For the last two years it has given a series of model lessons on various epochs of Jewish history. The lesson is presented by a teacher as though a class of children were before him or her; it is preceded by a brief survey

of that historic period from which the lesson is chosen, and is followed by a criticism of the manner of presentation and by a general discussion. These model lessons are being given this season in the Vestry of the Temple Emanu-El on the second and fourth Monday evenings of each month until the end of May, and all interested are cordially welcome. There has been arranged also for this season a series of addresses by Rabbis Sidney Goldstein on "The Religious School and Social Service," which are given once a month in conjunction with the model lessons.

The second Committee, that of Methods, aiming to improve the general efficiency of the Religious School so far as its management and discipline are concerned, has issued a pamphlet which outlines such methods of school control and discipline as have been found most effective as a result of long experience. It has also issued a Children's Service for the New Year and the Day of Atonement and has now in preparation a similar Service for the chief holidays. It is planning to prepare and issue from time to time bulletins on questions dealing with general method of school government, the home in its relation to the school, social service in the school, school newspapers, entertainments, athletics, school paraphernalia such as maps, charts, bible pictures, stereopticon views, motion pictures and the like.

The third Committee, that on Curriculum, is endeavoring to prepare a general course of instruction but it can readily be understood that this work is necessarily very slow and laborious.

The Union is about to enter upon a new and most urgently needed undertaking and that is, the establishment of classes for the training of such as wish to become teachers in a Jewish Religious School, along the lines of Reform Judaism. Plans are now under way whereby we hope to organize this movement within a few months and thus eventually to supply our schools with teachers properly trained and fitted for their sacred task.

While the Union has not as yet realized its ideals, while its actual accomplishments may seem small in comparison to the enormity of the needs and the vast importance of the problems, still, a beginning has been made, and the mere fact that it has been able to bring under one organization twenty-one different schools, is in itself no small achievement, and gives us hope and confidence that much can be attained that will redound to the glory of our faith

## QUALIFICATIONS OF THE IDEAL JEWISH TEACHER

By ALEXANDER M. DUSHKIN.

**N**O attempt at a complete solution of the problem of Jewish Education can leave out of consideration the status and the training of the Jewish Teacher. The problem of enlisting the interest of young men and women and of training them for Jewish teaching is considered by many to be the central problem confronting those who are working in the interests of the Jewish School. There are agencies at work now which are fully cognizant of the importance of this problem and are trying to solve it, each in its own way. A clear and comprehensive conception of what the ideal Jewish teacher is to be, seems to us basic to any satisfactory solution of the problem. Moreover, if the Jewish teacher now in service is to aim toward professional growth and toward greater efficiency in his classroom work, he too must have definite knowledge of what are considered to be the necessary qualifications for the ideal teacher, so that he may direct his energies to the best advantage.

The following is a tentative analysis of the various factors that go to make up the ideal Jewish teacher. It aims to be suggestive rather than exhaustive, and states, therefore, somewhat dogmatically, what are considered to be the standards for each item in the teaching situation, without explanation or elaboration. The standards as set down in this analysis are adaptations of current opinion and practice in the modern educational world to the needs of the Jewish school. The article is designed to stimulate further study and research on the part of Jewish teachers on any or all of the points enumerated in this brief outline, and a few references are given for this purpose to some of the more suggestive sources. It is not intended that this outline in its present form, be used by supervisors for determining the efficiency of teachers; although it may be suggestive in this connection.

This analysis, besides aiming to give the range of qualifications and to suggest standards, wishes also to set the proper values upon these qualifications. In order to overcome the individual bias of any one person, who might tend to exaggerate the importance

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EDITOR'S NOTE—*The above article is part of a larger study in which the author is engaged and which will be discussed in later issues of this magazine. All criticisms and suggestions will be welcomed by the author c/o Jewish Teacher*

of some of these qualifications and to underrate others, forty judges have been asked to make their evaluations independently, on the basis of 100% for the ideal Jewish teacher. The judges consisted of (1) graduate students (non Jews) in the School of Education, Teachers College, Columbia University; (2) workers in the Bureau of Education of the Jewish Community of New York City; (3) teachers in Jewish schools. The average (median) judgments or values of these judges for each of the larger factors are given in this article. It should be borne in mind, however, that for most of the qualifications analyzed there is a *minimum* below which no teacher can fall no matter how high his attainments in other qualifications.

In such an analysis as this there is bound to be overlapping. It is suggested, therefore, that this article might best be read twice; the first time rapidly for the sake of getting a unified impression, the second time more carefully for the consideration of each of the qualifications and their standards.

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#### SUMMARY OF EVALUATION OF QUALIFICATIONS:

I.—Personality. . . . .	17.5%
A. Physique . . . . .	7.5%
(Health, Voice, and Speech, Sight and Hearing, Appearance, Habits, Age.)	
B. Character . . . . .	10.0%
(Bearing, Temperament, Relation to: Pupils, Principal and Work.)	
II.—Training. . . . .	20.0%
A. Knowledge (Secular, Jewish.) . . . . .	7.0%
B. Professional Training (Degree or Course) . . . . .	6.0%
C. Pedagogic Experience (Length, Kind) . . . . .	4.0%
D. Professional Growth (Study, Interests) . . . . .	3.0%
III.—Teaching Ability. . . . .	27.5%
A. Preparation (Subject Matter, Plan, Illustrative Material) . . . . .	6.0%
B. Technique . . . . .	7.5%
(Motivation, Adherence to Plan, Presentation of New Work, Skill in Teaching Process)	
C. Interest and Attention (Amount, Kind) . . . . .	6.5%
D. Participation of Pupils (Expression, Initiative, Cooperation) . . . . .	7.5%
IV.—Class Management . . . . .	15.0%
A. Discipline (Class Spirit, Corrective Discipline) . . . . .	6.0%
B. Class Routine (Movements, etc.) . . . . .	2.0%

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C. Daily Program (Scope, Arrangement, Periods, Recess) .....	2.0%
D. Control of Hygienic Conditions .....	5.0%
(Posture, Eye and Ear Strain, Ventilation, Temperature, Cleanliness of Room, Bodily Functions.)	
V.—Service .....	10.0%
A. Tenure and Dismissal (Appointment, Dismissal, Pension) .....	5.0%
B. Attendance .....	2.5%
C. Volunteer Service (Administrative Educational, Social) .....	2.5%
VI.—Economic Status (Salary, Increment) .....	10.0%
	100.0%

I.—PERSONALITY. (Value=17.5%)

(Ref.: Palmer: "The Ideal Teacher"; White: "School Management" pp. 17-48; Fitch: "Lectures on Teaching" ch. I; Seely: "New School Management" ch. I and II; Milner: "The Teacher" chaps. IV-VIII.)

A. Physique. (Value=7.5%)

1. Health:
  - a) General wellbeing: vigor, buoyancy, strength, endurance.
  - b) Sound Constitution: absence of organic defects or chronic maladies.
  - c) Freedom from nervousness, and frequent headaches.
2. Voice and Speech:
  - a) Quality: soft, low pitched and well modulated.
  - b) Force: clear, distinct, sufficiently loud to be heard by all pupils in room.
3. Sight and Hearing:
  - a) Normal eyesight and hearing.
  - b) Sense alertness; eye should have "governing power."
4. Appearance:
  - a) Features: pleasing, expressive, adaptable.
  - b) Stature: normal.
  - c) Dress: neat and well kept.
5. Habits:
  - a) Regular living habits.
  - b) Absence of distracting mannerisms.
6. Age:
  - a) Maturity, balance.  
Suggested Age of Teacher:  
20-30 for younger children.  
25-50 for older children.

B. Character. (Value=10%)

1. Bearing: (manner)
  - a) Dignity, refinement.

- b) Confidence.
- c) Enthusiasm.
- 2. Temperament.
  - a) Reverence.
  - b) Loyalty and love for the Jewish people, its ideals and culture.
  - c) Optimism.
  - d) Persistence.
  - e) Self-control.
  - f) Sense of humor.
- 3. Relation to Pupils:
  - a) Love, sympathy with child life.
  - b) Patience.
  - c) Tact.
  - d) Sense of Justice, Fairness.
  - e) Understanding of individual pupils; (knowledge of home conditions, especially of weaker pupils).
- 4. Relation to Principal:
  - a) Cooperation, friendliness.
  - b) Frankness, Courage.
- 5. Relation to Work:
  - a) Devotion, sincerity.
  - b) Reliability, punctuality.
  - c) Initiative, progressiveness.
  - d) Thoroughness, industry.
  - e) System, neatness.
  - f) Professional attitude.

## II.—TRAINING. (Value=20%)

(Ref.: Colgrove: "The Teacher and the School" chaps I-IV; Ruediger: "Agencies for Improving Teachers in Service"; Milner: "The Teacher" chapt. III.)

### A. Knowledge. (Value=7%)

- 1. Secular
- 2. Jewish:
  - a) Specific: Adequate knowledge of the particular subjects he is teaching.
  - b) General:
    - (1) Literature
      - (a) Bible:
        - [1] Knowledge in original.
        - [2] Some knowledge of theories of modern Bible criticism.
      - (b) Post Biblical Literature: conversance with Apocrypha, Mishna and Talmud, Spanish philosophers and poets, Commentators, Shulchan Aruch, and Modern Hebrew Literature.
    - (2) History:
      - (a) Knowledge of Jewish political and social history.
      - (b) Definite point of view in the interpretation of Jewish history.

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- (c) Sympathetic understanding of the social psychology of the Jewish people.
- (3) Religion:
  - (a) Jewish Philosophy and Ethics.
    - [1] Knowledge of general principles and historic significance of ethical and philosophic personalities and movements in Judaism.
    - [2] Point of view in Judaism.
  - (b) Ceremonies and Institutions:
    - [1] Sympathetic knowledge of origin, history and observance.
    - [2] Definite point of view and attitude.
  - (4) Jewish Music: Knowledge of more well-known folk songs and liturgic responses and chants.
- B. Professional Training: (Value=6%)
  - 1. Should hold teachers' diploma or certificate; or its equivalent in courses in Psychology, Principles of Education, Methods and Class Management.
- C. Pedagogic Experience: (Value=4%)
  - 1. Length: two years of class teaching.
  - 2. Kind: under supervision and closely related to present work.
- D. Professional Growth: (Value=3%)
  - 1. Study:
    - a) Should pursue definite line of study, while in service.
    - b) Should keep in touch with educational thought and activity.
    - c) Should keep in touch with current Jewish life: conditions, thought, and activities.
  - 2. Extra-school Interests:
    - a) Should be affiliated actively with some Jewish work or organization.
    - b) Should be affiliated with some civic work or organization.

### III.—TEACHING ABILITY. (Value=27.5%)

(Ref.: McMurry: "Elementary School Standards" chaps. I, IV, VII, VIII, XI, and XII; Strayer: "Brief Course in the Teaching Process.")

- A. Preparation. (Value=6%)
  - 1. Subject Matter:
    - a) Should have adequate knowledge of facts presented.
    - b) Should possess rich background of knowledge; confidence.
  - 2. Plan:
    - a) Should keep plan book, (full form for beginners, wider planning for more experienced teachers).  
Full form suggested: (not for all lessons or subjects).
      - (1) Purpose of lesson.

- (2) Outline of subject matter.
  - (3) Provision for motive.
  - (4) Method of treatment.
  - (5) Development: leading or pivotal questions.
  - (6) Provision for drill, summaries, reviews and assignment.
  - (7) References and illustrative material to be employed.
3. Illustrative Material:
- a) Should be sufficient to make lesson as concrete as possible.
  - b) Should be attractive and interesting in form.
  - c) Should be relevant to purpose of lesson.
- B. Technique: (Value=7.5%)
1. Motivation: Should vitalize the lesson by relating it to actual needs and interests of child both in its school and its out-of-school life.
  2. Adherence to Plan:
    - a) Sufficient adherence to plan for proper development of central aim of lesson.
    - b) Adaptability to new situations raised by pupils' questions or changed conditions.
  3. Presentation of New Work: (whether fact, problem or model).
    - a) Use of apperceptive mass.
    - b) Good organization:
      - (1) Central aim clearly brought out.
      - (2) Clear sequence and development.
    - c) Proper emphasis of important and difficult points.
    - d) Provision for use by pupils of knowledge presented.
  4. Skill in Teaching Process: (Ref.: Earhart: "Types of Teaching" chapters. V-XV; Thorndike: "Education" chapters. IX-X).
    - a) Variety in Use of Teaching Types: No single teaching type should be rigidly adhered to; all of the following types should be employed wherever necessary:
      - (1) Narration, exposition or description.
      - (2) Questioning.
      - (3) Drill and practice.
      - (4) Recitation.
      - (5) Review and examination.
      - (6) Assignment and study.
    - b) Skill in Use of Teaching Types:
 

The following are suggested standards in the various types of teaching:

      - (1) NARRATION; Exposition or Description:
        - (a) Should proceed clearly and smoothly.
        - (b) Should be vivid; proper use of details.

## QUALIFICATIONS OF THE IDEAL JEWISH TEACHER 57

- (c) Should be delivered with enthusiasm and conviction.
- (d) Language should be carefully chosen.
- (2) QUESTIONING: (Ref.: Fitch: "Art of Questioning;" Betts: "The Recitation" chapt. III; De Garmo: "Interest and Education" chapt. XIV).

### Quality:

- (a) Should stimulate thought on part of child, rather than memory or yes-and-no answers.
- (c) Should be definite, and pertinent to lesson.
- (d) Should provoke questions on part of child.

### Form:

- (a) Should be clearly and correctly worded.
- (b) Should not be leading or suggestive of answer.
- (c) Should be few in number, rather than many rapid-fire questions.
- (d) Should be striking, interesting in form.
- (e) Should not be repeated, as a rule, except for emphasis.

### Distribution:

- (a) Should question all children, not bright ones alone.
- (b) Should be put to whole class, rather than to individual previously named.

### Skill with Answers:

- (a) When possible should utilize child's answer.
- (b) Should criticize wrong answers constructively, making child realize wherein these are false.
- (c) Should not repeat verbatim pupil's answers.
- (3) RECITATION: (Ref.: Betts: "The Recitation" chapt. I, II, IV).

### Quality:

- (a) Should not be mere hearing of lesson; should supplement and illustrate.
- (b) Where lesson permits, should test thought and power of pupil rather than text.
- (c) Care should be taken that pupils' recitation is accurate in content and adequate in form.

### Form:

- (a) Recitation should not be meant for individual reciting only; whole class should be made to feel responsibility.
- (b) No regular order of calling upon to recite should be followed.

### (4) DRILL AND PRACTICE:

- (a) Drill should be motivated, so that pupils can see its necessity.
- (b) Pupils should have correct idea of thing to be done.

## THE JEWISH TEACHER

- (c) Maximum attention should be obtained throughout repetition.
  - (d) Special emphasis should be laid on difficult parts or forms.
  - (e) Aim should be first accuracy then facility and rapidity.
  - (f) Form should be varied so as not to become monotonous.
  - (g) Should not be prolonged to the point of fatigue.
  - (h) Drill should be repeated from time to time with gradually lengthened intervals between drills.
- (5) REVIEW AND EXAMINATION :
- (a) Should be new view or new relationship of known facts, rather than mere recall.
  - (b) Should have definite purpose, which should be clear to the pupils as well as to the teacher.
  - (c) Should be used frequently; either as part of lesson or as separate lesson.
  - (d) Results of review or test should be analyzed by teacher for discovering weakness in teaching.
- (6) ASSIGNMENT AND STUDY : (Ref.: McMurry: "How to Study" chapt. II; Earhart: "Training Children to Study" chapt. VIII; Betts: "The Recitation" chapt. V).
- (a) Teacher should wherever possible, aim to give pupils power to study for themselves.
  - (b) Definite time should be set aside for assignment and for study.
  - (c) Teacher should give specific purpose for studying.
  - (d) Teacher should prepare for obstacles likely to be met.
  - (e) When necessary teacher should suggest method of working, and collateral sources and references.
  - (f) Assignment by pages alone should not be employed.
- C. Interest and Attention. (Value=6.5%)  
 (Ref.: Dewey: "Interest and Effort;" De Garmo: "Interest and Education" chapt. I-VIII; Thorndike: "Principles of Teaching" chapt. V; Colvin: "Learning Process" XVII and XIX).
1. Amount: Should be continuous and concentrated.
  2. Kind:
    - a) Interest should be active i.e., the stimulus should be some compelling vital motive.

## QUALIFICATIONS OF THE IDEAL JEWISH TEACHER 59

### Grades of Interest:

- (1) Active: with stimulus in motivation.
  - (2) Passive: " " " teacher's personality
  - (3) Artificial: with stimulus in marks, prizes, etc.
- b) Attention should be spontaneous and not forced, involuntary rather than voluntary.
- D. Participation of Pupils. (Value=7.5%)  
(Ref.: Dewey: "School and Society" chapt. II; "Moral Principles of Education" chapt. III.)
- a) Expression: As much opportunity should be given to the pupils to express themselves as possible. Children should do most of the talking.
  - b) Initiative: Pupils should be encouraged to suggest, to question and to do independent work.
  - c) Cooperation: Pupils should be encouraged to question and to help each other in their work.

### IV.—CLASS MANAGEMENT. (Value=15%)

(Ref.: Bagley: "Class Management.")

#### A. Discipline. (Value=6%)

(Ref.: Bagley: "School Discipline;" Morehouse: "Discipline of the School;" Seely: "New School Management" chapt. VIII; Perry: "Discipline as a School Problem.")

##### 1. Class Spirit:

- a) Condition in the room should be that of orderly, quiet, busy work.
- b) Attitude of pupils should be respectful, pleasant, and co-operative.
- c) Seating arrangement should be such that most of the pupils can see each other.

##### 2. Corrective Discipline:

- a) Attitude of the teacher in matters of discipline should be: persistent, courageous, tactful.
- b) Authority of the teacher in cases of discipline should be secure.
- c) Punishments should conform to following standards:
  - (1) Should be reformatory and corrective rather than punitive.
  - (2) Should involve the pupil's consideration of the offense and whenever possible his idea of readjustment between the teacher and himself.
  - (3) Where possible, should be closely associated with the offense in time and in kind.
  - (4) Should reach individual rather than group.
  - (5) Should interfere as little as possible with work of pupils and class.
  - (6) Should be the least that is sufficient to accomplish the desired end.

Punishment in rank of merit and severity are:

- (a) Reproof and reprimand.

- (b) Consulting parents.
- (c) Deprivation: demerit, detention, isolation.
- (d) Suspension: private.
- (e) Public reprimand or suspension.
- (f) Corporal punishment.
- (g) Expulsion.

**B. Class Routine. (Value=2%)**

1. Movements in classroom: (lines going to blackboard, dismissals, etc.).
  - a) Order, system, speed.
  - b) As much freedom as is compatible with good order.
2. Passing of books, clothing, etc.: should be mechanized.

**C. Daily Program. (Value=2%)**

1. Scope: Daily program should provide explicitly and systematically for instruction in all subjects required by curriculum.
2. Arrangement: There should be equitable balance between habit-forming and inspirational subjects.
3. Periods: There should be frequent change of periods  
Standard: Length of periods generally adopted:
 

Children 7 to 10 years old—	15-20	minutes.
“ 11 “ 12 “ “ —	25	“
“ 12 “ 13 “ “ —	30	“
4. Recess: Program should provide for recess or setting-up exercises. (Medical Standard for two hour session is: recess of 10 minutes; where session shorter than two hours; three minute setting up exercise with open windows should be provided at change of periods.)

**D. Control of Hygienic Conditions. (Value=5%)**

(Ref.: Hoag: "Health Index of Children;" Shaw: "School Hygiene" chaps. VIII-XII; Dresslar: "School Hygiene" chaps. X-XXI; Terman: "Hygiene of the School Child.")

1. Posture:
  - a) General: Teacher should insure normal erect posture of pupils, body firmly supported, head and shoulders erect.
  - b) Writing: Child should sit with weight equally distributed, shoulders parallel to edge of desk, back erect.
2. Eye and Ear Strain:
  - a) Paper and books should be held at least 12 inches away from eyes.
  - b) Shades should be manipulated so that at no time does glare fall upon blackboard or upon objects handled by teacher.
  - c) Seating arrangement should be such that each child can easily see and hear everything that is taking place, without strain. For this purpose the teacher should test pupils upon entrance into class by whisper ear test, and any simple eye test.

## QUALIFICATIONS OF THE IDEAL JEWISH TEACHER 61

- d) Children should not be required to look closely at books or writing for more than 20-25 minutes. Change of tension should be provided.
- 3. Ventilation.
  - a) Teacher should control windows where there is no artificial ventilation, so as to get complete change of air every 20-25 minutes. Some part of window should be open constantly.
  - b) Short breathing exercises should be provided in which all windows should be opened for a few minutes.
- 4. Temperature:
  - a) The temperature of the room should be kept at 67° F.
  - b) Variation never more than 2 degrees.
- 5. Cleanliness of Room:
  - a) Clean Blackboards, desks and floors.
  - b) Provision for pencil sharpening, waste paper, etc.
- 6. Bodily Functions: ("leaving room")
  - a) Regular habits should be insisted on.

### V.—SERVICE. (Value=10%)

- A. Tenure and Dismissal: (Value=5%)
  - 1. Appointment:
    - a) Shall be selected by Principal and appointed by Board of Directors or Committee on Education.
    - b) Shall renew application for reappointment at the end of every year, during the first three years.
  - 2. Dismissal: Shall not be dismissed after three years of service, except for misconduct, insubordination or incompetency.
  - 3. Pension: After 20-25 years of service he shall be retired on pension.
- B. Attendance. (Value=2.5%)
  - 1. Should not be absent more than 2.5% of sessions.
  - 2. Should be regularly in his room 20 minutes before beginning of session.
- C. Volunteer Service. (Value=2.5%)

Teacher should participate during the school year in at least one volunteer activity of any of the following classes:

  - 1. Administrative: Lines, lateroom, special clerical work.
  - 2. Educative: Volunteer classes, clubs, synagogue service, library.
  - 3. Social: Playground, entertainment and plays, home visiting.

### VI.—ECONOMIC STATUS. (Value=10%)

- A. Salary:
  - 1. Minimum: Men \$60, women \$45 per month.
  - 2. Increment: \$50 per year to maximum of \$1200 for men and \$1000 for women.

## Educational News and Notes

*Prof. Solomon Schechter.*

We wish to express our deep sorrow and our sense of bereavement at the death of Prof. Solomon Schechter. As Jewish teachers we mourn particularly the loss of the man who made the cause of Jewish education his own. Not only the institution of higher Jewish learning but the elementary school as well, has lost in him a staunch supporter and an inspiring friend. His words, quoted throughout this issue are indicative of his broad vision and clear insight into the problem of Jewish education. The following is an extract from "The Problem of Religious Education" in his recently published *Seminary Addresses*:

"The first difficulty under which we labor, is the great dearth of teachers. The old private tutor or Melamed, is an impossibility in this country, for any length of time. Neither his medium of instruction, nor his method, is to be recommended in the case of boys brought up in an American public school. The American teacher, with his knowledge of the English language and his familiarity with the best educational methods, will thus in the end, prove to be the only fit person to instruct also in religion. But unfortunately he is not always sufficiently equipped with a knowledge of Hebrew things in general, and the Hebrew language in particular, to enable him to accomplish his duties in a satisfactory manner. A thorough and sound knowledge of Hebrew is an indispensable qualification of every teacher in a Jewish religious school. When the last sound of Hebrew will have disappeared from our synagogues, the last trace of Judaism will also have gone."

*Apropos of the Gary Plan.*

The religious feature of the Gary plan of public education (for discussion see page 41) has aroused the interest of New York Jewry during the last half year. The Gary plan which is now being experimented upon in two schools of New York City and will soon be tried in twelve more schools, affords the possibility of religious instruction during school hours. The Jews of this city, those who have been giving their children week-day religious instruction as well as those who have been teaching their children on Sundays only, have become deeply interested in the implications of this feature of the Gary plan. On the whole, Jewish sentiment has been strongly in opposition to the plan as originally proposed. The Mizrahi Organization of America and the Union of Orthodox Rabbis maintain that the establishing of a point of contact between the Public school and the Religious School is pregnant with danger to the American policy of religious toleration and is subver-

sive of the best interests of America and of American Jewry. The Eastern Conference of Reform Rabbis, on the other hand, has expressed itself as favoring the introduction of the plan on the ground that thereby religious instruction would be raised to the dignity of secular education and the otherwise busy child would be given the opportunity and the time for religious schooling. However, the reform rabbis have been by no means unanimous in expressing this sentiment at their recent conference. The Association of Hebrew Teachers (Histradruth Hamorim) has openly objected to the plan as being detrimental to the development of Jewish education in America. The Bureau of Education of the Jewish Community (Kehillah) of New York City, has kept in touch with Mr. Wirt, the promoter of the Gary plan, for the purpose of explaining to him the effect which the introduction of his plan would have upon Jewish educational endeavors in New York City, and of pointing out to him the difficulties of adjustment involved. Mr. Wirt has submitted several schedules to the Bureau, of which the most feasible is the so-called modified schedule D, which provides that one group of children shall come to public school at 8.20 A. M. and leave at 1.50 P. M. while another will start its public school day at 10 A. M. and finish at 4.10 P. M. This will permit two or more shifts of pupils to come for religious instruction during week days at the end of the Public School session. In its practical results it would approximate the so-called Ettinger plan (see foot note page 45) differing from it only in the fact that under the Ettinger plan, half of the pupils are sent home at 2.30 and may do as they please during the ensuing hours, whereas under the modified Gary plan only those children desiring to attend religious school or any other child-caring agency would leave school at 1.50 P. M. for the day, while the rest of the pupils would remain for playground work, illustrated lectures etc. The following resolutions have been passed by the Convention of Delegates of the Jewish Community, November 28th, expressing their attitude on this question:

1. The Jewish Community (Kehillah) of New York City welcomes every effort to render the administration of the schools of the city more economical, if at the same time they can be made more efficient and more in accord with the demand of its growing population.

2. The Jewish Community of New York City is unalterably opposed to any change in the traditional American attitude toward public education, namely that public education must be non-sectarian and non-religious.

3. The Jewish Community of New York City opposes the lengthening of the school day beyond six consecutive hours including the lunch hour. A six hour day offers opportunity to parents who desire to do so, to give their children religious instruction outside of these hours.

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*Palestine School Survey.*

The Provisional Executive Committee for General Zionist Affairs has received a letter from Palestine, written by Dr. A. Ruppin which states that the Jews of Palestine have undertaken a thorough revision of the schools supported by the Zionist movement, with the view of eventually reconstructing the Palestinian school system. For this purpose a full knowledge of modern school work in the European countries and in the United States is needed. As the requisite educational material is not available to Palestinian Jews, they have turned to this country as well as to Germany with the request that we send them the material necessary for a complete study of the European and the American school systems. They ask for information concerning the organization, curricula and methods used in our elementary schools, intermediate schools, high schools, teachers training schools, trade schools, and commercial schools, as well as technical art schools. Much of the hope for developing a center of Jewish life in Palestine depends upon the vigor and the zeal with which the Jews throughout the world will begin the task of restoring the Palestinian Jewish institutions at the end of the war. It is interesting, in this connection, to learn that in the midst of the prevailing chaos and misery, the Jews of Palestine have begun systematic planning for the reconstruction of their school system.

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## **Jewish Teacher Exchange**

It has been brought to the attention of the Jewish Teacher, that there are a good many schools throughout this country, especially in the smaller growing communities, which are anxious to obtain well trained teachers, and are willing to offer them an attractive field professionally. We know, on the other hand, that there are many teachers in this city and elsewhere, who would be glad to avail themselves of such opportunities.

While the Jewish Teacher cannot undertake the responsibility of recommending any teacher, it wishes to act as the medium which

will bring together the schools, who need teachers, and the teachers, who need positions. We invite, therefore, all principals and school boards to inform us of any such opportunities for the employment of new teachers as may arise in their schools; and we extend a similar invitation to teachers, who wish to change their present positions or to obtain new ones, asking them to tell us of their qualifications and past experience.

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### BOOK REVIEWS

JULIUS H. GREENSTONE, "*Methods of Teaching the Jewish Religion*," Philadelphia, 1915.

"I am thinking especially of the problem of textbooks for our teachers of religious schools and for our educated laymen. At present we recur to works written by Christian authors. This must not be allowed to continue. The class of books which has for its purpose that of imbuing our children with loyalty, devotion and attachment to Judaism should be composed by ourselves. Christian works on this subject will not help us to bring up our children as Jews. We cannot have our love letters written for us!"

Thus urged Dr. Schechter, of blessed memory, as far back as 1907.\* It is evident, therefore, that such a book as Dr. Greenstone's is most cordially welcomed in our midst. It is written by a Jew, by a believing, faithful Jew, who is thoroughly imbued with love for the religion of his people, knowing and observing it; and it is written *for* Jews, with the intent of evoking in them a similar love and understanding of it.

In many ways, and for many purposes, this may be classed among the best textbooks thus far produced in the English language for the teaching of Jewish religion to Jewish boys and girls. While it may not have the charm of Joseph's "*Judaism as Creed and Life*," nor the comprehensiveness of Friedlaender's "*The Jewish Religion*," it is more positive and more direct than the former, and excels the latter in its arrangement and in its didactic qualities. It proposes to give the facts of the Jewish religion clearly and sufficiently and to emphasize their significance in a cogent manner.

The two questions which it tries to answer are: "What do we observe, and why do we observe." The author attempts, in giving the answer to these questions, to be as impersonal and objective as possible, and not to impose dogmatically his own point of view. He attempts rather to set down the established authoritative teachings of our faith without reference to particular congregation or party opinion. His position as far as possible is that of Maimonides in his *Mishne Torah*.

The author is, therefore, in thorough harmony with Jewish tradition. He undertakes no readjustment; he is carried away neither by Rationalism, nor Nationalism, nor any other modern "ism." Yet he faces the problems of modernity. He meets frankly the great questions of criticism, of revelation, of miracle and of inspiration. His method of exposition is that of the 20th and not of the 16th century. God is the principle and Israel is the instrument of divine providence. The Torah is the means; sanctification the

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\* SCHECHTER, *Seminary Addresses*: "His Majesty's Opposition," p. 242.

end to be attained. It is on this basis that the institutions and observances of Judaism are presented—the Sabbath, the festivals, the synagogue and the school, public worship, the dietary laws, home ceremonies, symbols and rites. A few of the leading doctrines are discussed, such as the Relations of God and Man, Revelation, Tradition, Retribution and Messianism.

The book attains to considerable dimensions, numbering 340 pages. It is arranged in definite lessons ready for the use of the teacher, and throughout its pages the hand of the practical school man, who keeps before his mind's eye the classroom, the teacher and the pupils, is clearly evident. At the end of each lesson the principal points are summed up in a resume and set forth again in a series of leading questions. Special aid is given to the teacher in pointing out to him how the lessons are to be presented: what is to be emphasized and what avoided.

But the very strength of the book constitutes its limitation. The most notable of its shortcomings is that of incompleteness. It is too much taken up with ceremonialism. In his emphasis on the symbolic aspect of Judaism, the author but dimly and insufficiently portrays the intrinsic attractive powers of our religion. In his earlier book on the "Religion of Israel," Dr. Greenstone has a whole section devoted to ethical laws, which in his present work is entirely omitted. It is true that the book contains references to the ethical writings of others but that can hardly serve as the necessary supplement to this book.

On the whole we can most warmly recommend it to the teacher in our religious schools, as well as to all those who are interested in obtaining a clear suggestive presentation of the principles and practices of our religion. It is a good book; it is a safe book, from the Jewish point of view. May it be followed by a very much needed series of manuals and textbooks, written by Jewish schoolmen for the Jewish School.

CHARLES I. HOFFMAN,  
Rabbi Ohab Shalom Synagogue,  
Newark, New Jersey.

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JOHN AND EVELYN DEWEY, *Schools of To-morrow*. E. P. Dutton & Co., New York 1915.

It is astonishing to find how little is new in this newest book of Professor Dewey. The title "Schools of To-morrow" is striking, but sounds rather hackneyed, to those who are familiar with Munch's "Zukunftspädagogik" which appeared as far back as 1908. The plan is interesting, and the book supplies a real want, for we have been looking for a book that would give us a bird's eye view of all that is done in the educational field. Dr. Dewey takes us with him on a tour of observation and criticism to practically every American school system which represents some type of progressive educational endeavor. But here again Munch preceded Dr. Dewey, with this difference, that while Dr. Dewey is treating of accomplishment in current educational practice, Munch dealt with contemporary educational theory. The plan of the work is the same in both instances. Nor are the educational ideas, embodied in Dr. Dewey's latest book, new in any sense of the term. There is not a single idea in "Schools of To-morrow" to which Dr. Dewey has not given expression previously, in one form or another.

And yet, it can safely be said that this is the most useful and thought-provoking work on education that has appeared in recent years. What happens to all our educational theorizing when an attempt is made to put it into practice? This question, perhaps more than any other, is of interest to schoolmen who are alive and wide awake to actual school problems. Now comes Dr. Dewey and tries to show us what happens when schools begin to express in practice, each in its own way, some of the theories that have been pointed to as sound and as worth while ever since the time of Plato, and which have been laid politely aside as precious but "impossible" portions of our "intellectual heritage." It cannot be said that after we are through reading Dr. Dewey's book we really know what actually happens to *all* theories when put into practice, or that we get a clear idea as to the changes in *every* great thought brought about in the course of its struggle to "survive." In order to tell us this, it would be necessary for Dr. Dewey to contribute a new historical-philosophic treatise to our educational literature—an attempt which Dr. Dewey abjures in the preface to his book. What we do get is an insight into the manner in which a few such theories work out, when given a practical trial in an American environment. In reality, as far as American education is concerned, a pragmatic treatment of the educational situation is far more important than any encyclopedic compilation that might be made. For this focussing of educational thought on a few practical American educational problems, Dr. Dewey is entitled to the gratitude of all who take an intelligent interest in education.

Dr. Dewey strikes the keynote of his book when in the first chapter "Education as Natural Development," he traces our fundamental, controlling ideas of modern pedagogy back to Rousseau and not to Froebel, as has too long been the custom. In spite of all its extravaganzas and exaggeration it is "Emile" and not the "Education of Man," which is the source book of our modern notions on education. The attempt to "psychologize" education is distinctly an outgrowth of the naturalistic tendencies in education, and that this is so, is best shown by Mrs. Johnson's experiments at Fairhope, Alabama, and at Greenwich, Connecticut, which form the burden of the second chapter. In Mrs. Johnson's schools the tendency to "psychologize" education (i.e., to base it upon the development of the powers and interests of the child rather than upon any logical arrangement), is carried to a degree, beyond which even the most enthusiastic disciple of Pestalozzi and Froebel would not wish to go. Yet the main principle, underlying all the activities in these schools is, as Dr. Dewey points out, Rousseau's, namely: that the child is best prepared for life as an adult by experiencing in childhood that which has meaning to him as a *child*; and, that the child has a *right* to *enjoy* his childhood. This is but an illustration of the dominant influence of Rousseau, which is felt throughout the book.

Dr. Dewey takes up the various educational experiments tried in this country and shows how they exemplify this or that educational theory, long cherished in thought but never put to practical test. The book describes and discusses the various American experiments: those which have their basis in the natural development theory; the play schools, based upon the theories of Froebel; the various Montessori schools in America, whose underlying idea is

that of freedom and individuality; the Gary school system, which is taken as the typical example embodying the theory of the interrelation between school and community, as well as the theory of education through industry. Dr. Dewey does not undertake to pass judgment upon the experiments he describes, he is satisfied with showing the theoretical implications of the actual practices. Only once does he depart from his rule not to take sides. In his discussion on vocational education Dr. Dewey comes out strongly against "parallel schools." This plan is the one which has been suggested by Dr. Snedden as a solution for the problem of vocational training, and provides one school for those who are doomed to go to the factory at an early age, and another for those who are to go on to high school and to college.

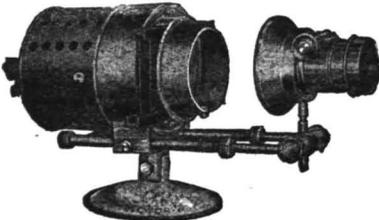
For the Jewish teacher, Dr. Dewey's book is of special significance. Only when we contemplate the schools of to-morrow do we realize that our own schools, speaking broadly, are schools of a day before yesterday. The introduction of play into our lower grades, the reorganization of our curriculum to suit the changing needs of our pupils, and especially the educational attempts to follow the natural development of the child, are of particular significance to Jewish schoolmen. Our schools have much to learn from the American schools of to-morrow.

SAMUEL MARGOSHES,  
*Bureau of Education,*  
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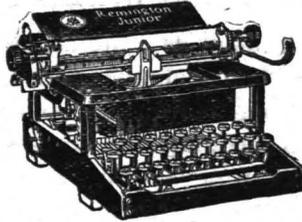
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## **WHAT IS WANTED**

Plays for this contest may range in size from the smallest one act playlet to a five-act drama. They may treat of Biblical, post-Biblical or modern times and deal with any phase of Jewish life or character, historical, religious, ceremonial, or national. The content may be original or use may be made of the legendary and historic material available. Plays may be written for children of any age, between the ages of six and sixteen, and should be suitable for presentation either at festivals or on general occasions.

**THE PRIZE OF \$100.00**, will be awarded for the best play or playlet wholly on intrinsic merit, irrespective of size or type of play. In addition, the prize-winning play, and every other play which does not win the prize, but fulfills the rules of the contest and is of sufficient merit, will be bought and paid for at the regular rates of the Entertainment Department of the Bureau of Education.

## **RULES GOVERNING THE CONTEST**

1. Every play submitted must be original either in material or in treatment, and must be practical for production by Jewish children, between the ages of six and sixteen.
2. Plays which have been produced from manuscript are eligible; but no play will be accepted which has previously been published in any book, magazine or periodical.
3. More than one play may be submitted by any author.
4. Each play submitted should be signed by a pen-name and should be accompanied by a sealed envelope containing the pen-name on the outside, and within it both the assumed name and the real name, together with the address of the contestant.
5. All manuscripts should be legibly written on one side of the paper, preferably typewritten.
6. The contest will close October 1, 1916; (plays may, however, be submitted at once).
7. The contest will be judged by three competent judges, representing the educational, the literary and the dramatic phases of Jewish work.
8. Address all contributions for the contest and all requests for further information:

**PLAY CONTEST, Entertainment Department, Bureau of Education, 356 Second Ave., New York**

# The Jewish Teacher

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tically our policy with regard to this question of theory and practice, because we believe that the over-emphasis of mere *Method* as such, is prevalent among Jewish teachers, and is harmful to the development of the profession of Jewish education.

During the past decade, the attention of Jewish teachers has been focused upon *Method*. This has expressed itself particularly in the heated argument over the methods of teaching Hebrew. *Method* seems to have been regarded as the panacea of Jewish education, and the opposing camps have been ready to neglect all else in their zeal for the particular method they were espousing. Even to this day, the worship of *Method* has not ceased, and we find that in certain parts of the country, the fate of teachers is decided by Jewish school boards and school principals, merely on the ground of their using this or that method in teaching Hebrew.

But we have this consolation: Jewish teachers are not the first to look upon *Method* as the cure-all of educational ailments. The history of general education tells us of great educators, (Ratke, Comenius, Basedow, Pestalozzi,) who, generation after generation, had been searching in vain, for "*The Right Method*" in education. Educators are now coming to realize, however, that the fundamental weakness in this search for "*The Right Method*," lies in the fact that in its very essence, *Method* cannot be separated from *Aim*. We now regard *Method* as the *organization of material for achieving some particular aim*. Unless we can clarify and make definite our educational aims, all attempts at improving *Method* must necessarily be difficult and haphazard.

In Jewish education we are passing through the same stages of development. We are isolating *Method* and looking to it for salvation, not realizing that without first becoming clear as to our aims, all our planning of *Method* is mere guesswork, and our championing of this or that particular method, is unprofessional, resembling the conduct of the patent-medicine quack, rather than the attitude of the man of medical science. Therefore, while we shall endeavor to be as helpful practically as possible, we shall at the same time, continue to welcome the discussion of theory, that is, the formulation of Jewish educational aims and principles. We believe that unless the Jewish teachers of this country are interested in the philosophy of Jewish education, and unless each of us strives to formulate for himself or herself, the broad aims and principles underlying our work, the development of the Jewish school will be unhealthy and haphazard, and a real profession of Jewish education will not be possible.

As members of the Jewish Community of New York, we welcome the organization of the Federation for the Support of Jewish Philanthropic Institutions, and look forward to the constructive results which such centralized effort will bring with it. We cannot understand, however, the attitude taken by some members of the Federation, in wishing to exclude the Jewish schools of New York from its constituent institutions.

*The  
Federation  
of  
Charities*

The three chief aspects in the life of any Jewish community are, religion, education and charity. Everyone will concede that the religious institutions should be self-supporting; each individual Jew being in duty bound to contribute to the support of his own synagogue. It is also evident that the purely charitable institutions can never become self-supporting. Education, however, partakes of both the self-supporting and the charitable aspects of communal life. For generations the Jewish tradition has been, that every father should pay for the Jewish education of his child, if he can possibly afford to do so. This is a beautiful tradition, and it should be fostered to the utmost. But what of the parents who are themselves recipients of charity? Is the giving of Jewish education to poor children a matter of less significance to the Jewish community than that of providing these very children with food, clothing and shelter? Are we earnestly willing to neglect the only means whereby we can insure their preservation as Jews? As Jewish teachers, we cannot help believing that such a policy is shortsighted and fundamentally dangerous.

But there is also a great deal of injustice in neglecting to give to Jewish schools the benefits of federated charity. Many of the larger Talmud Torahs have, in the past, been supported, in part, by the contributions received from philanthropic men and women in the community. Now these men and women will claim that they give all they can to the Federation, and will consequently withdraw their contributions from the educational institutions. A considerable source of income will be cut off, and the Jewish schools will be faced with the fundamental problem of financial support. Moreover, it seems hardly logical for the Federation to include such institutions as the Educational Alliance, the Hebrew Orphan Asylum, and the Y. M. H. A., which do Jewish educational work among Jewish children and adolescents, and to exclude the larger Jewish schools, which do similar work.

As possible solutions to this difficulty, three plans have been suggested. In the first place, under the "designating clause" of the

Federation, each school may send dunning letters to all contributors, asking them to "designate" a part of their contribution for that particular school. Such a procedure would annul one of the greatest benefits of the Federation, namely, the elimination of wasteful "schnorrng." In the second place, all the schools of the city may combine into a Federation of Schools, and attempt to raise money for the support of Jewish educational institutions independently, by appealing to the community directly. This would undoubtedly bring about a split in communal philanthropy, and would counteract whatever centralizing influence might otherwise be exerted by the Federation of Charities.

There is another solution which seems to us to be effective and dignified. It has been suggested that the Federation of Charities should itself deal with the *charitable* aspect of religious education, by providing the Jewish schools with scholarships for their poor children, thereby enabling them to carry on their work on a self-supporting basis. To do this, the Federation should organize a *Board of School Aid* of twenty-five members, the majority of whom should be representatives of the Talmud Torahs themselves. This Board should have no controlling power over the curricula and the administration of the schools. Whatever changes it may find necessary, should be suggestive and advisory, rather than mandatory. Its function should be primarily to see that the money which the Federation gives to the schools, is not being wasted.

This suggestion is now more than a mere plan. We understand that a temporary committee of twenty-five, the majority of whom are presidents or directors of Jewish educational institutions, has this matter in hand, and have presented the claims of the Jewish schools officially before the Federation, at its first meeting in January.

The Jewish teachers throughout the country will welcome this plan with delight. They, more than anyone else, have suffered from the degradation and the uncertainty of the present scheme of things. How can Jewish young men and women be expected to turn to Jewish teaching as a profession, when they realize that they and their families must depend for their livelihood upon the good will of this or that charitable gentleman? How can the Jewish school principal attempt to plan a constructive program for his school, if he must obey the will of every trustee, who by withdrawing his contribution may necessitate a curtailment in his salary. We consider nothing more important in the effort towards raising Jewish education to the level of a profession, than this attempt to eliminate the uncertainty, parsimoniousness, and degradation of *direct* charit-

able support. The Jewish schools of this country must be *self-supporting*. If the parent himself is unable to pay for the education of his child, the community must step in and pay for it.

We are intensely anxious, therefore, to hear the answer of the Federation of Charities to these claims, and we trust that its response will be the first right step, leading toward a broad and statesmanlike interest in Jewish education on the part of our communal leaders.

\* \* \*

During the summer the editor had the unusual opportunity of accompanying Dr. J. L. Magnes to Europe, as secretary of the Commission which was sent by the combined American Jewish Relief Funds, to study the condition of our brothers in the eastern war area. As a schoolman, the Jewish educational situation appealed to him particularly, and he brought with him two highly interesting articles on the subject, which we publish in this issue. One of these was written by Jakob Dinnensohn, director of the National-Yiddishist Schools in Warsaw, and the other by Dr. Stanislaw Natanson, the leader of the Polish Assimilationists. The editor was also anxious to obtain an article on the same subject from Heinrich Farbstein, the Zionist leader in Warsaw, but could not get it in time for his departure.

Whatever be the outcome of the war, it seems hardly possible that Poland will go back to the exact status-quo ante-bellum. From present indications it is probable that some form of autonomy will be granted to Poland after the war. The momentous question which burns itself into the hearts and minds of Polish Jewish leaders is: *what will be the fate of the Jews in an autonomous Poland?* Upon the wisdom of the answer to this question depends not only the future of the two and a half million Jews in Poland, but, in a measure, also that of the Poles and of the East-Prussians. The control of the schools, and the language of instruction in the classroom, constitute the focus of a terribly earnest controversy raging around this question.

The answer of the Poles is direct and cruelly simple. They find that their cities and towns are filled with thirty-three to ninety percent "strangers,"—strangers in language, race, religion, customs, traditions and outlook. They claim that they must become masters "in their own land," and they will resort to all measures, fair or foul, to bring about this object. The two weapons used by them till now were: denunciation and boycott. What measures they will resort to after the war, we can only surmise with dread. It is for

this reason that the local Polish town governments refuse to recognize Jewish schools, and will not admit Jewish children to their own schools, unless they abide by all the non-Jewish regulations, such as attendance on the Sabbath, and participation in the chapel worship.

To the Germans, the question is not a matter of indifference. While, for obvious reasons, they are anxious to keep the friendship of the Poles, they are nevertheless equally anxious to counteract the Slavic tendencies and the Slavic culture of the Poles, by introducing Germanic elements into Poland. German statesmen, both Jews and non-Jews, have been steadily at work, convincing the German government, that this necessary Germanic element is supplied by the Polish Jews, whose language is a "German Dialect," and who are tied by religious bonds to the Jews of Germany. This policy has found expression in the school edicts of Hindenburg and Ludendorf, in which Yiddish has been recognized as one of the languages of instruction in the Polish schools, for those children, to whom it is the native tongue. Similarly, the recent declaration of religious autonomy for the Jews of Poland, is based upon this desire to preserve the Jews, as a Germanic element.

The Polish Jews themselves present no unified solution to this vital problem. There are among them three large parties, each one earnestly and zealously putting forth a solution. The *Assimilationists* insist that the Jews of Poland must be no different from the Jews of the rest of the world. Just as the Jews in America, are Americans of the Jewish religion, so they, too, must be "Poles of the Mosaic Faith." In consequence, they are building up their school system upon Polish culture. Polish is the language of instruction and conversation, and the Jewish studies form merely a part of the curriculum. Naturally, Yiddish is taboo.

The contention of those who oppose the *Assimilationists'* solution is, that the Jews of Poland *cannot* be like the Jews of the rest of the world, because Poland will not *permit* them to be the equals of the Poles. Polish anti-semitism has its roots too deeply implanted in the economic and political life of the country, for anyone to imagine that it can be overcome by "playing ostrich." The Poles will not grant the Jews full civil rights, because they are afraid lest the Jews control their cities and towns. The *Zionists* therefore, insist that the problem must be treated at its very roots. The fundamental difficulty, they say, is, that "there are too many Jews where they are not wanted." The real solution would be to promote a mass-migration of Jews from Poland to Palestine, and to prepare conditions there, so as to make it possible for these people

to live a normal life in their Home Land. It is natural, therefore, for Zionist educators to insist upon Hebrew as the language of instruction and conversation in the schoolroom, and for Hebrew Literature, ancient and modern, to constitute the most important element in the curriculum. The Polish language is taught, but Yiddish is *forbidden*.

Opposed to this attitude are the *Nationalists* or Yiddishists, otherwise known as the *Volkspartei*. Some of these men claim that the Zionist solution might be considered, if it were possible. But it is not possible, as a *complete* solution. There are now two and a half million Jews in Poland. Should a half a million of them migrate to Palestine within the next decade, (which would certainly be a huge migration), there would nevertheless remain about as many Jews as there are now, since the increase within the decade would probably make up most of the difference. What is to be the fate of the Jews who are to *remain* in Poland? Moreover, it is not at all certain that Turkey, with its own imperial ambitions, will permit any such mass-migration.

But aside from these considerations, they ask: why should the Jews *negate* themselves and that which they have created? The Yiddish language, the Yiddish literature, and "Yiddishkeit," are now Jewish spiritual values, created by the Polish Jews, during the six hundred years of their sojourn in Poland. Why should these values be annihilated at the mere wish of the Poles?

The Nationalists say, therefore, that they are willing to face the facts. The Jews must *struggle* for minor national rights in Poland, and to safeguard this struggle, these men are zealously building up educational institutions in which Yiddish is the language of instruction and conversation, and which prepare the children to live as *Jews in Poland*. Hebrew naturally plays a part, and Polish also, as the language of the country. But the entire curriculum is designed to promote the preservation of the Polish Jewish group as a group. We print in this issue a program of one of these schools, to give an idea of the distribution of time among the various subjects of study.

To us, the Jewish teachers of America, the educational struggle in Poland must be of great interest. It is no exaggeration to say that since the time of Yochanan ben Zakkai, Jewish teachers have never had heavier responsibility placed upon them, than is now put upon the shoulders of the Polish Jewish schoolmen. We can hardly do more than look on sympathetically, because we realize that such vital struggles can only be fought out by the people who are affected directly by them.

## JEWISH RELIGIOUS EDUCATION FROM THE REFORM POINT OF VIEW

BY DR. SAMUEL SCHULMAN, D.D.,

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HERE is no more important enterprise amongst the Jews in this country to-day, than that of coming to some understanding, if it be at all possible, upon what Jewish religious education should mean in this land. I therefore, welcomed with delight the appearance of the "Jewish Teacher". It ought to prove a forum, in which fundamental ideas should be thoroughly discussed, so that upon the basis of clear thought, we might devise sound methods and produce good results.

### *Nationalism and Non-Nationalism.*

There is, at present, much confusion of thought as to what we really mean by Jewish education. There is much heat generated and too little light revealed. Take for example, the whole question of Nationalism, which has stirred up so much feeling. I am quite certain that, if there were a genuine desire on the part of the protagonists in the Nationalist and in the non-Nationalist camps, to come to a mutual understanding, they would find that they have more in common than they are inclined to admit. The things they agree in are more than those in which they disagree, even though the emphasis laid upon the central thought from which one departs in the discussion of what Judaism is, is of course, most important. To merely talk of Nationalism and never define its spiritual content, to reduce it merely to a racial heritage, without making clear to one's mind as to what, as a matter of fact, that heritage has stood for, for three thousand years—the sense of service of the everlasting God and the obedience of His laws in life—is to deceive one's self with words. On the other hand, those who are non-Nationalists, have quite a clear idea of the meaning of Israel's individuality in history, the consciousness of which they desire to impart to the rising generation. They emphasize, as a matter of fact, all that there is in Jewish individuality. They declare Israel to be a Priest-people, with a glorious past, with duties in the present and with great hope for the future. And this consciousness of Israel's individuality, is for them, purely a religious consciousness. Loyalty to Israel is fused perfectly with loyalty to the God of the fathers.

*Reform Judaism Not a Party Judaism.*

This leads us to the very heart of the theme suggested to me to be discussed here: "Jewish Religious Education, from the Point of View of Reform Judaism." Reform Judaism does not consider itself a sectarian movement within Israel. It does not emphasize the adjective Reform, unless it is compelled to do so in polemics, in order to repel misinterpretations and to reject suspicions as to its loyalty. Judaism, pure and simple, is its aim. It is a modern re-interpretation of the ancient heritage, a re-interpretation that was quickened by the new political and social conditions amidst which the Jews, as free citizens in Western lands, were called upon to live. Reform Judaism has never broken with the conception of universal Israel, and it hopes that its interpretation of Judaism will eventually become the common property of all the Jews. It is necessary to make this clear.

*Standards in Reform School Not Inferior to Those in Orthodox School.*

I was recently told that an expert in Jewish religious education, during the discussion of the possibility of having one Seminary for the training of teachers for both Orthodox and Reform Jewish religious schools, said that this would be a simple matter. All that would be necessary, according to him, would be to lower the standards for the teachers destined to impart instruction in the religious schools connected with Reform synagogues. If I was correctly informed, such an opinion displayed a complacently naive misunderstanding of the ideals and standards of Reform Judaism. Reform Judaism does not consider itself to be a truncated, abbreviated or mutilated Judaism. In many respects, it considers itself to present a deeper grasp of the Jewish spirit, a more searching interpretation of Jewish values; and, therefore, it demands, in a sense, even a higher standard for those who are to rear a generation of Jews according to Reform ideas. Of course, sad to say, thus far, Reform Judaism has, in this country, been compelled to work with amateurs. It is still weltering in a chaos, and has not yet completely evolved the right methods. We hope that the "Jewish Teacher" will help us to discover right pedagogical methods and produce an effective school mechanism for the realization of our ideas. But this must be clear, that anybody who thinks that a lowering of standards needed for Orthodox schools is all that is necessary for the Reform Jewish schools, approaches the problem in an unscientific manner.

*Israel's National Consciousness Exclusively Religious.*

The central doctrine of Reform Judaism, from which everything else has followed in the course of its development, is that Israel is a religious body and nothing else; that it is in the world to bear witness to, and to serve the Eternal, who revealed Himself through the Hebrew Prophets, through the moral and religious geniuses of Israel; that Israel always differed from all other peoples, in that even when it was a people like others on a national soil of its own, its national consciousness was exclusively religious. Reform Judaism believes that, with the destruction of the second Temple and the end of Israel's political nationality, Israel became what in spirit, it always had been, and what, eventually, the Rabbis called it—a Congregation of Israel—a "Keneseth Yisroel." It is to-day, a Priest-people, scattered all over the world. Its purpose is exclusively, to witness to God, and its hope is eventually, in its own way, to win the world for the God of Israel, and His laws of life.

*Conflict Between Judaism and Americanism Artificial.*

If Israel, according to Reform Judaism, is only a religious body, then the problem of Jewish education, for a Reform Jew, in a free land like ours, in which the Jew has the complete and perfect rights of citizenship, is how to rear a generation of men and women, who will be loyal Israelites, and at the same time, whole-souled members of the American national life, of which they are part. According to the Reform view, there never can, for one moment, arise, and there never must be allowed to arise, in the mind of a Jewish child, a conflict between his Jewish consciousness and his American consciousness. There is no occasion for such a conflict. And if such conflicts do arise, they do so as a result of artificial stimulation. Just as the Christian religious school imparts the fundamental ideas and ideals of life to the Christian boy and girl, and at the same time, makes them feel that their Christianity is part of their Americanism, so it should be the business, according to the Reform Jewish point of view, of a Jewish religious school to impart to the minds of Jewish boys and girls, fundamental Jewish ideas, to quicken their hearts with love of Jewish ideals of living, to make them feel that the better Jews they are, the better Americans will they become, because the better do they equip themselves to be the best kind of men and women.

*"Definitions" of Religion and of Jewish Consciousness.*

A Jewish religious school has a number of things to do. In the first place, it must imbue the Jewish child with a Jewish consciousness. This means that the child must be made to feel that he is in the world to serve God. Just now, there are all sorts of attempts being made to define religion. The latest definition is, that religion is the consciousness of a group. That may mean much, or may mean nothing, according to what this group consciousness refers to. In the last analysis, religion is simply the life of the human soul as in the presence of an Other and Greater than it—God. The whole life of the soul, its thinking, its feeling and its doing, is by religion, illumined and permeated with the awareness of being in the presence of God. And if religion is to be defined as the consciousness of a group, then that consciousness simply means the awareness of a group of people, a union of souls, of God. Jewish consciousness means the sense of consecration to the God of Israel, who is at the same time, the God of mankind. A Jewish boy and a Jewish girl, in a Jewish religious school, must be made to feel that human life depends upon God, that true thinking leads to God and that right action follows from the thought that God is our Law Giver. A righteous and holy God demands righteousness and holiness from those who worship and serve Him. And while the Jewish boy and the Jewish girl are made to feel that the purpose of life is to serve God, they should also be made to feel that, through loyalty to Israel's traditions, we serve Him best. The Jewish boy and the Jewish girl are born into the household of Israel, which, of course, has an open door for any boy and any girl of any other race. But the Jewish boy and the Jewish girl must be made to feel that they belong to a historic group, whose special function in history has been to reveal God to men, and that this group has produced great heroes, prophets, saints, martyrs, who with courage and self-sacrifice, have maintained the truth of God's existence and of his teachings before the world.

*Elements in Jewish Consciousness: God, Israel, Family.*

Jewish consciousness is a two-fold thing, according to Reform Jewish teaching. It is consciousness of God and consciousness of loyalty to God's servant, the Priest in the world—Israel. I might perhaps, add a third element in this consciousness. It is that of reverence for parents. *The feeling of family devotion and solidarity, the feeling of loyalty to Israel, and the feeling of being in the pres-*

ence of God, all these three feelings, to my mind, are completely fused in what I call, Jewish consciousness. And because of this unique fusion, the like of which will not be found in the world today, I call Jewish consciousness, in its essence, a purely religious consciousness. Such Jewish consciousness must be imparted in all classes, from beginning to end; it must be the spirit permeating the entire school work. It differs, let it be said in passing, from a merely racial consciousness. In my opinion, the fostering of a Jewish racial consciousness alone, is un-Jewish; because whatever of racial heritage there is in the Jewish consciousness, is used in servitude to the idea of God. "My servants are they." It differs also from a so-called national Jewish consciousness, in the modern acceptation of that term. A Jewish boy and girl are not to be made to feel that their individuality consists in being Jewish in the sense that a French boy and girl, or an English boy and girl, are French or English. On the contrary, in matters of nationality, as the word is used in current speech, a Jewish boy and girl in this land are to be made to feel that they are American, and with their spiritual heritage, they are to influence American life. Jewish consciousness is, as I said above, purely religious, sanctifying the loyalties to Israel as an historic Priest-people, and to father and mother, who are the mediating links between the child and the heritage of that Priest-people.

#### *Jewish Consciousness Pre-eminently Ethical.*

If Jewish consciousness means the realization of the presence of God and service to Him, then the question arises, how, in actual life, can we best serve Him? How can we best show our loyalty to Israel and its ideals in the service of Israel's God? And the answer is, we do so by right conduct, by obeying God's laws, which He gave, that men might live by them. Therefore, a Jewish boy and girl, in a Jewish religious school, are to be imbued with the sense of duty to obey the laws which God revealed through His Commandments. And these laws refer to character and to conduct, to what boys and girls should think and feel, and as to how they should behave towards their fellowmen. The essence of Judaism as a mode of life, has always been expressed in the conception of *law*, which is a part of that larger conception, Torah, teaching, and which goes by its name. The education in a Jewish religious school therefore, must be, by the necessity of the case, pre-eminently ethical. For this is the characteristic of the Jewish religion, that it is the most perfect fusion between ethics and religion existing on earth.

Of course, it is a truism that many of the virtues and duties, many phases of the justice and humanity which Judaism inculcates, are to be found in the ethical systems of all peoples and of all creeds. This could not be otherwise. But it is a gross error to conclude from this phenomenon, that ethics therefore, is not the distinguishing feature of Jewish life. Most decidedly, it is the originality of Israel's genius, or speaking from another point of view, it is the distinctive character of the divine revelation, through Israel, that it consisted exactly in this: that it took the material of the ethical life and made it the wherewithal to serve God. And its ethics, entrusted to Israel to expound them, are universally human. It is a wonderfully remarkable hint that we get from the Prophet Micah, who gives the climax of a debate between the God of Israel and His people, in these words: "He hath told thee, O man, what is good, and what the Lord doth require of thee: to do justice and to love mercy, and to walk in humility with God." One would have expected the formula to read: "He hath told thee, O *Israel*, what is good," since it is Israel that asks, "wherewith shall I come before the Lord?" But the Prophet gives the answer in terms of Adam—man. Israel's ethical consciousness is, at the same time, a universally human consciousness. Jewish boys and girls must be made to feel that right character and right conduct, as based upon the Torah and tradition, are the wherewithal to serve God in this world.

*The Ethical Life Quickened by Proper Ceremonial Observance.*

Lastly, the Jewish boy and girl must be made to feel that Jewish consciousness and Jewish life, as expressed in character and conduct, will be continually quickened, inspired and strengthened by the observance of Jewish holy days, and such symbols and ceremonies as are vital for the expression of Jewish religious ideas. This element in Jewish education, is to be taken as a means to a great end. It helps the sanctification of life. The purpose of a Jewish religious school, should be to give along to the Jewish boy and girl, for his journey through life, the thought that the purpose of life is *holiness*. Belonging to a holy people, the boy and girl are to serve the holy God by a holy life. And every means, as symbol and observance, that helps the sanctification of life, is welcome. But the means should never be so idolized as to betray the Jew into overlooking the essence of the Jewish religion: service of the holy God by a holy life—the result of right character and right conduct.

*Curriculum of the Reform Jewish School.*

In the above, I ventured to sketch the spirit of Reform Judaism as it dominates a Jewish religious school conducted under its auspices, and to suggest the objects of an education in such a school. I can only briefly touch upon the means in the school for the accomplishment of these purposes and the realization of these objects. By means, we of course, refer to the subjects of study—to the curriculum. In such a school, there ought to be three large divisions of subject matter of instruction. In the first place, our *history* and our *literature* must be studied there. The history and literature of the people of Israel are the organs of the revelation of God through Israel. And conversely, they are the records of the unfoldment of the religious spirit of Israel. Through the study of the Jewish story, the boy and girl, when led by a skilled pedagogue, can be made to imbibe unconsciously and effectively, the leading ideas and ideals of Israel's life. Secondly, in addition to the study of the material which, as literature, elucidated as to the spirit which dominates it, is to influence the boy and girl, there must be the direct, conscious and intentional imparting of *instruction in religion*. And this instruction in religion, is to be of a three-fold nature. It is to impart to the child distinct *religious feelings and ideas*. It is to impart the *ethical content of Judaism*. And lastly, it is to make the child *practice the contents of the religion*, by prayer, by observance, by practical deeds of kindness and benevolence, and so forth.

*The Teaching of Hebrew as the "Holy Language."*

The third division of subjects for study is *Hebrew*. It was always a tradition of Israel, that it was an intellectual people, even as it was a religious people. Especially with the coming to the fore of the Pharisee and the Tana, as the successors to the Prophets, as contradistinguished from the Priest at the altar, knowledge on the part of the mass of the people, came to be considered as an indispensable requisite for the holiness of the people. In all the centuries that followed the dispersion, this intellectual element was a sacred tradition. A Jew was supposed to have knowledge enough to read the sources of the revelation in the original. Hebrew, indeed, came to be known as the "holy language." It is quite true that modern Nationalists do not like to refer to Hebrew as a holy language. They look upon it as the language of the Jewish people, without any further qualification. But that, I hold, shows the modernity of

modern Jewish Nationalism, and is a break with the tradition of centuries. For a Reform Jew, the older conception of Hebrew as a holy language, is the dominant one. Now, while this intellectual tradition prevailed, and while we should try to maintain it to the utmost of our ability, it is still an undisputed fact that the masses never did have so much knowledge of Hebrew as to possess a mastery of the language. Therefore, the subject matter of history and literature, and of religion, as a special department, will have to be imparted in the vernacular. But partly because of the retention of much of Hebrew, even in the Reform Prayer Book, and partly because of our genuine desire to have as many boys and girls as possible, know the Hebrew of Moses and of Isaiah, we should make provision, as a spiritual cultural discipline, for the study of Hebrew in religious schools, connected with Reform synagogues. If we cannot accomplish more than to stimulate in the chosen few, a real interest in and love of the language, which is the body of the distinctive soul of Israel, we will have accomplished much.

#### *Back to the Bible.*

What shall be the methods for realizing the purposes of instruction and for teaching the subjects of study in the curriculum? Briefly, I would say, we should make every effort to return to the Bible as the best textbook. No Biblical history, as experience has proven, can take the place of the Biblical literature itself. Efforts are being made just now, to provide such adequate Biblical readers. The advantage of imparting history by means of this literary document itself, the Books of the Bible, is a two-fold one. First, it gives the actual material, without the intrusion of what is often irrelevant and disconcerting matter. Secondly, the literature of the Bible will sink into the minds of the children. The new English translation of the Bible should be heralded as an auspicious agency for the revitalizing of interest in the Bible.

#### *Jewish Teaching a Sacred Vocation.*

Again, the personality of the teacher is most important. The teacher should be fully equipped, not merely with knowledge of Bible and post-Biblical literature, but with clear ideas, inculcated by thinkers and pedagogues, as to how the Biblical material is to be taught, and above all, with a genuine zeal on behalf of Judaism. At present, we have altogether too many teachers, who are not only

dilettantes, in the sense that they know very little, but are even unequipped with the right spirit, which is the saving grace of a dilettante. Too many teachers go into a Reform religious school, and I suppose into other religious schools too, merely because of the emolument. We need paid teachers, and we can use only paid teachers in an efficient school. But teaching the Jewish religion to Jewish boys and girls, should be regarded as a sacred vocation, which a man or woman takes up because of the love of the cause and because of genuine Jewish idealism, and not merely for the sake of the incidental income.

#### *Week-Day Religious Instruction.*

Lastly, the time at our disposal should be increased. It has been a conviction with me for years, which I have preached again and again to my people, that at least three times a week, if not more, should Jewish boys and girls be taught in a religious school connected with a Reform Synagogue. That is why some of us welcomed the ideas of the so-called Gary plan, in-so-far as they bore upon greater opportunities for religious instruction. We felt, to speak frankly, that if the Jewish father and mother had their imagination impressed with the fact, that the public school system of America regards religious instruction as a national concern, then they would be stimulated to a keener and more vital interest in their inherited Jewish faith.

#### *Jewish Religious Education—Israel's Gift to America.*

A Reform Jewish religious school must maintain the highest kind of standards of efficiency and zeal. It does not want to make Jews with a thinner spirit, but Jews with a deeper spirit. It wants the best kind of teachers and it cannot give too much time to instruction. It wants to produce a generation of religious Jews and Jewesses. For American life, it wants to rear a generation of men and women who, under the inspiration of Israel, will bring to America, Israel's distinct tradition of the duty to bring Godliness into the world. A Reform Jewish school yields to no other kind of Jewish school in emphasizing the preservation of Jewish individuality. But assuming, as a matter of course, that such individuality is to be preserved, it seeks to make clear what that individuality consists in, to stimulate and to strengthen it, so that it produce a life which will be capable of the highest kind of service to our country, and through our beloved country, to mankind.

## THE NATIONAL JEWISH SCHOOLS IN WARSAW

BY JAKOB DINENSOHN \*

Director of Peretz-Dinensohn Schools, Poland.

OR a long time, even before the outbreak of the war, the need was felt of establishing Child-Caring Asylums, or Kinderheime, for the host of neglected Jewish children in Poland who were running about the streets of our towns and cities without proper guardianship and care. Before the war, people believed, or wanted to believe, that the duty of creating such institutions lay solely with the official heads of the Jewish community, or with some other officially recognized Jewish body. Since the outbreak of the Great War, however, this has become the duty of everyone whose heart feels for the misfortunes of his fellow-men, and to whom the fate and honor of the Jewish People is not a matter of indifference. The great stream of homeless, unfortunate Jews, which, following upon the events of the war, poured itself into Warsaw, filled its streets not only with adult refugees, but also with thousands of small children. These had lost their homes, wandered from their native towns and villages, and on the way many of them lost their parents. They remained now without roof over their heads, without guardianship or education, without food, and in danger of succumbing to hunger and cold in the streets of Warsaw.

### *Jewish Schools and Party Politics.*

Faced daily by these gruesome pictures of child misery, and hearing the cries and weepings of these thousands of unfortunate little souls, the great Jewish writer, Isaac Leib Peretz, of blessed memory, was moved to establish shortly before his death, the first Jewish Kinderheim in Warsaw, in March 1915. It sheltered some 200 homeless children between the ages of four and eight. The great author, whose name will be gratefully remembered by his people throughout the ages, designated the new institution by the name of: *Jüdisches Kinderheim*. This name, indicative of the spirit of the institution, brings it in sharp contrast with the efforts of the Assimilationists in Warsaw on the one hand, and of the extreme Zionist leaders on the other.

In the Child-Caring Asylums, which these parties established at about the same time, the miserable little boys and girls were re-

\* Translated from the German.

garded, and still are regarded as *material*, to be utilized for political party purposes, and to promote party tendencies. For this reason the child is forbidden, upon the pain of severe penalty, to use his natural mother-tongue, and from the very first day, either Polish or Hebrew is spoken to him. The child is compelled to speak in these languages, even though they are unintelligible to him, and even though he may feel oppressed and estranged, because of this unnatural environment. Whatever advantages the schools of the Assimilationists and Zionists may otherwise offer, they both have in common the tragic weakness, that in them the great Jewish Misfortune is utilized for partisan aims. The helpless Jewish children are being used in the Assimilationist schools as material to further assimilation, and in Zionist institutions as stuff for the Hebrew Experiment. Both of these types of child-caring institutions are united in hating the mother-tongue of the children. The mother-tongue, the only comprehensible and natural tongue for the little pupils, is not only not the language of intercourse and instruction, but it is not even regarded as a worthy subject of study.

Those persons, however, who stand closer to the real pulse of Jewish life, who love and appreciate the Jewish (Jüdisch) language and the Jewish culture, realized the great mistake which the above institutions were making. They understood that these institutions can by no means satisfy the vital interests of the great masses of Jewry, and they, therefore, considered it their most sacred duty to organize a new type of Kinderheim, where the homeless children, together with warm shelter, good food and decent clothing, should enjoy a natural environment, and receive a Jewish training within the frame-work of a Froebel School, as is the case among the other peoples of the world.

*The Yiddisch School for the Development of the Yiddisch Child.*

The motto which the revered Peretz inscribed in the dedication book of the Kinderheim, reads: "To-day, a Jewish Home is opened for Jewish children. Here no one is told: 'be what you are not;' but rather: 'develop to the best and the most beautiful, that which you *are*.'" In the speech which Peretz held on the opening day, he emphasized with particular force these words:

"Does any one man want to know another? Then he must first really know himself. Do we Jews want to know our non-Jewish fellow-men? Then we must first know ourselves as Jews. But how can the Jewish child learn to know himself as a Jew, when, at

the first step which he takes in his life, our Jewish world, our Jewish life, its past, its present and its hopes for the future are fenced off and nailed tight; because he is robbed of the natural key to the Jewish soul, the clearest mirror of its spirit, the purest echo of its joys and sorrows—the Jewish tongue? In so far as we do not speak our mother-tongue with our children, do we bring against ourselves, unconscious of it though we may be, the old Curse of the Bible (Tochecha): 'Thy Sons and thy Daughters shall be given over to a strange People.' It says, 'will be given over'; yes, we ourselves give them over. We repudiate our own children; we estrange them from their parents, their brothers and their sisters; we tear them away from their people, and send them there, where they are often considered uninvited guests."

These words show the spirit in which we have undertaken our work, and suggest the principles, which we endeavor to realize in our Kinderheim, as well as in our Volksschulen.

*Aim of Volksschule to Prepare for Normal Jewish Living.*

The Jewish Volksschule which has come to be among the most urgent needs of the Jews of Poland, came into being recently. It developed in a natural manner as a continuation of the Jewish Kinderheim. The principle underlying these Jewish Volksschulen, which at present exist in Warsaw mostly for homeless children, is as follows: "to give to Jewish children a healthy, broadly human education in the midst of a natural Jewish environment, so as to prepare them for the struggle of life, without estranging them from their Jewishness (Jüdischkeit)." This is possible only, if the language of the schools is the native tongue of the child.

We are not alone in following this principle. The Society for the Promotion of Education among the Jews of Russia (Mefizei Haskoloh), and the Jewish Health Society (Gesundheits Gesellschaft), in Petersburg, are championing this principle in opposition to the other Jewish schools in Russia. The general theory underlying our program has been accepted as basic by the entire educational world, yea, even by the reactionary Russian Duma. It is natural, therefore, that at the organization of the Jewish Volksschulen in Warsaw and in the neighboring provinces, this principle should appear to be the only practical and wise solution. At the same time it must not be forgotten that the directors of these schools take into consideration the great importance of the Hebrew subjects of study, as well as the undeniable necessity of knowing the Polish language. These have been given a proper place in the curriculum.

*The Program of the Kinderheime and the Volksschulen.*

The Jewish Kinderheime are conducted according to the program, and in the spirit, of the usual Froebel School. By means of talks, closely associated with occupations, such as drawing, paper-cutting, building, modelling, sewing, etc., as well as through diverse pedagogical games, children's songs, gymnastic exercises, declamation etc., the physical and spiritual capabilities of the children are developed. At this time, too, they receive their first knowledge of reading, writing and arithmetic, and are thus prepared to enter the Jewish Volksschule.

All in all, the children spend eight hours daily in the Volksschule, from 9:00 o'clock in the morning to 5:00 o'clock in the afternoon. Here they receive three meals daily, and, as far as possible, from time to time, also shoes and clothing. Careful attention is paid to their sanitary condition, so that the parents, too, are accustomed to see that their children are kept clean and responsible. A doctor examines the children three times a week, and each of the Kinderheime is furnished with a small supply of medicines.

The program of the Volksschulen is designed to prepare the child for practical living, and to give him the knowledge necessary for the struggle of life. The complete course lasts from five to six years. Instruction is conducted in Yiddish, and the following subjects are studied:

1. Yiddish, reading and writing.
2. Hebrew, reading and writing.
3. The Bible (תנ"ך)
4. Polish, reading and writing,  
(as the language of the country).
5. Arithmetic, and practical geometry.
6. Systematic talks in natural science and geography.
7. Jewish history.
8. Industrial training, drawing, singing and gymnastics.

*Financial Support Must Come from America.*

Until August 1915 the Kinderheime and Volksschulen were supported by the Petersburg Jewish Health Association (Gesundheits Gesellschaft), and by the Association for the Promotion of Education (Mefizei Haskoloh). In the beginning of August 1915, upon the discontinuance of all communication with Petersburg, the

Kinderheime and Volksschulen remained completely without means of support. Only at the end of 1915 did they begin to receive a small subsidy from the government, consisting of five kopecks per child daily, for lunch. From the beginning of 1916 until August of that year, these institutions were receiving a monthly allowance of one to two rubles per child from the "American Section." From time to time they also obtain small sums from various institutions and from private individuals. Since August, they have been maintained from the fund of \$10,000, which has been sent from America for the support of the schools of the Peretz-Dinensohn type. Outside of this fund, the only other source of revenue is the government subsidy of five kopecks per child for lunch.

*Extent and Value of Work Dependent Upon Financial Help.*

There are now fourteen Kinderheime and Volksschulen of this type in Warsaw, in which over 2,000 children receive instruction at the hands of some 60 teachers. The People, which feels instinctively that these schools are the only healthy, practical and suitable ones, because they satisfy natural, Jewish, human needs, floods us with thousands of oral and written petitions to receive their children as pupils. Recently, similar Kinderheime and Volksschulen were opened in the Province (Lodz, Bendzin, Siedletz, Bialystock and many other towns). All these institutions turn to us for financial help. Unfortunately, because of lack of funds, we are compelled to shut the door even to those who beg admittance in Warsaw itself, and naturally we must refuse the financial aid which would enable the people in the Province to organize much needed schools of this sort.

The administration of the Kinderheime and Volksschulen is in the hands of a school committee, the head of which is Jakob Dinensohn, and which includes such men as Leon Feigenbaum, Nomberg, Stupnitzky and others.

It should be most urgently emphasized that with the present unusual increase in the cost of living, there must be a corresponding increase in the cost of school maintenance. The cost per child including instruction, food and clothing, amounts to at least five rubles per month. The above mentioned institutions owe their existence at present, fully and solely to the fund of \$10,000, which America has put at their disposal, and which, at this rate, can hardly last three months.

**THE CURRICULUM OF THE BOYS' SCHOOL**  
**Of the Society**  
**"Mefizei Haskalah," Wilna.**

SUBJECTS	HOURS PER WEEK									TOTAL	% of Time
	I	II	IIA	III	IIIa	IV	IVa	V			
Yiddish	8	8	7	6	6	4	6	3		48	18.6%
Hebrew		5	5	5	5	5	5	5		35	13.6
Bible				5	5	5	5	5		25	9.7
Jewish History	2	2	2	2	2	2	2	2		16	6.1
Russian*				3	3	4	3	5		18	7.
German				3	3	4	3	4		17	6.6
Arithmetic	5	5	5	5	5	4	5	3		37	14.3
Geometry								2		2	.7
General History						2	2	2		6	2.3
Geography				2	2	2	2	2		10	3.8
Science			2	2	2	2	2	2		12	4.6
"Occupations"	1	1	1							3	1.1
Drawing	2	2	2	2	2	1	1	1		13	5.
Music	2	1	1	1	1	1	1	1		9	3.5
Gymnastics			1	1	1	1	1	1		6	2.3
<b>TOTAL</b>	<b>20</b>	<b>24</b>	<b>26</b>	<b>37</b>	<b>37</b>	<b>37</b>	<b>38</b>	<b>38</b>		<b>257</b>	<b>100%</b>

\* ED. NOTE:—In the Warsaw schools Polish is taught instead of Russian, as the language of the country.

## THE POLISH JEWISH SCHOOLS IN POLAND

BY DR. STANISLAW NATANSON. \*

Chairman, Relief Committee, Jewish Community of Warsaw.

 HE origin of the Polish-Jewish Schools, that is, of the schools for the Polish population of Jewish faith, can be traced back to the first quarter of the previous century. The general aims for which these schools had been originally organized, were, on the one hand, to mitigate the deeply felt antagonism, between the Jewish masses and the majority population of the country; and, on the other hand, to aid the natural development of productive occupations among the Jews. These aims have been preserved by the schools down to our own time, in spite of the manifold opposition of the Russian government. To carry out these purposes, various social agencies\*\* pursued different paths, each of them finding expression in some type of educational institution.

There exist at present among us the following types of Polish-Jewish Schools:

1. *Child-Caring Institutions* for children below school age. These are of two kinds: (a) institutions for children from two to five years of age, which afford poor people the opportunity of bringing their children under guardianship, during the hours of the day when they are at work, and in which the little children are washed, fed and generally taken care of; (b) institutions for children between the ages of five and seven. The latter are conducted on the Froebel Kindergarten plan; no formal instruction is given, but the physical, spiritual and moral development of the children is fostered through games, occupations, songs, drawings, paper-cuttings and stories.
2. *Religious Schools*. These are the so-called "Talmud Torahs", intended for the orthodox Jewish population. Besides the religious subjects, such as Hebrew, Old Testament and prayers, a four-year course of instruction is given in the secular branches, such as Polish, arithmetic, drawing, gymnastics, etc. Recently many of these Religious Schools have been reformed, in the sense that the religious subjects, which in the older schools were making

\* Translated from the German.

\*\* ED. NOTE: These are enumerated later in this article.

too much demand upon the time of the school, are now shortened, so as to equalize the number of school hours allotted to the religious and to the secular branches. At present the time allotment is about fifteen hours for religious, and seventeen hours for secular instruction; eventually this will be twelve and twenty-two hours, respectively. These reformed Talmud Torahs are also approaching nearer to the normal Elementary Schools. They give their pupils much better preparation for future living and working, than do the older Talmud Torahs, while inculcating, at the same time, a sufficient knowledge of the religious branches. They can do this because their teaching is conducted on a higher plane, pedagogically, culturally and scientifically.

3. *Normal Elementary Schools.* These do not differ from the Elementary Schools of the Christian population, except in so far as they keep the Mosaic festivals and holidays, engage teachers of the Mosaic denomination, and give religious instruction in the Mosaic faith.
4. *Trade Schools.* One of the aims of the Religious Schools, and to a far greater extent of the Elementary Schools, is to prepare the Jewish youth for possible further education. The graduates of these schools, whose economic conditions permit them to pursue their studies further, have at their disposal the industrial schools and the trade schools, where they can, within three or four years, learn some trade, so that they may engage in productive work, with benefit to themselves and to their country.
5. *Evening Course.* For those, however, whose economic condition does not allow them to remain any longer in the schools, and who must therefore, immediately upon finishing the lower school, find employment in some remunerative work, evening courses are offered. The evening courses are also attended by those who, for some reason or other, have had too short a schooling, or no schooling at all. Here, working men can receive the rudiments of education, or may pursue more advanced studies.

Thus, our social agencies, in spite of the fact that owing to the prevailing general situation they have had to depend for support upon private philanthropic activity, have been building up a system of education and child-caring for the great masses of the

Jewish population. Conducted in the spirit described above, our educational system aims to prepare the Jews for peaceful living and working with the other classes in our country.

The above mentioned types of educational institutions, (whose number by no means suffices to supply the need), is conducted and supported by the following agencies: The Jewish Community (Kultus Gemeinde); The Town Government of Warsaw; The Charity Association of Warsaw; The Society for the Promotion of Agricultural and Industrial Work among the Jews of Poland; The Society for the Protection of Children; The Society for Finding Employment for Dependent Jews; and The Society "Daath".

The table (on page 94) will give an idea of the types of schools, supported by these agencies and the number of pupils taught in them:

These institutions afford guardianship and instruction, therefore, to some 13,410 children and adults, at the hands of over 400 teachers. Should we estimate the number of children of Jewish denomination in Warsaw at 30,000, and deduct the number of adult pupils in the evening courses, we shall still find, that almost one third of the Jewish children of Warsaw are educated in these Polish-Jewish institutions.

Mention must be made, moreover, of the fact, that only those institutions are here taken into consideration, which are supported by the communal agencies of Warsaw on behalf of the dependent population. Besides these, however, there are many institutions conducted by private individuals, as well as many non-denominational schools, which serve the same idea, namely that of educating the Jewish youth to understand their duties to the common native land which nourishes us all.

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#### NOTE ON HEBREW SCHOOLS IN POLAND.

As stated in our editorial pages, it was not possible for the editor to obtain an article on the Zionist Hebrew Schools in Poland. A great deal of work is being done by these schools, however, some of it of a highly interesting nature. Particularly noteworthy is the organization of a Hebrew Gymnasium in Wilna, in which a complete secondary school curriculum is given in Hebrew. We have in our possession letters, sent by this school, as well as by some of the other "Hebrew" Schools, describing the work which they are doing. These letters we shall publish in the next issue of our magazine.

**POLISH-JEWISH SCHOOLS IN WARSAW**

Institution	Child-caring Asylums		Religious Schools		Elementary Schools		Trade Schools		Evening Courses		TOTAL	
	No. Inst	No Pupils	Inst.	Pupils	Inst.	Pupils	Inst.	Pupils	Inst.	Pupils	No. Inst.	No Pupils
Kultus Gemeinde (Jewish Community)	8	900	9	1500	8	1000	3	300	9	1000	37	4700
Town Government of Warsaw					17	3000					17	3000
Charity Society	6	600									6	600
Child-caring Society	6	1000									6	1000
Society for Promotion of Work							1	200		1800		2000
Employment Society					1	160	1	300	1	150	3	610
"Daath"					12	1200				300		1500
<b>TOTAL</b>		2500		1500		5360		800		3250		13410

## A SYSTEM OF JEWISH EDUCATION FOR GIRLS

BY ISAAC B. BERKSON.

Supervisor of Girls' Schools, Bureau of Education, Kehillah, N. Y.

**A**MONG the many problems confronting the Jewish community, which have arisen consequent to the transition of Jewish life into a new age and a new country, we find looming large the problem of giving our girls a Jewish education adequate to meet the conditions of our changed environment. Up to the very recent past, the Jewish girl received practically no Jewish education, using this word in its narrower sense of schooling. The proverbial love of learning, which is characteristic of the Jew, and which is often considered as the mainstay of his existence, has meaning only as referring to the education of the boy. He, indeed, received a full share of book knowledge. But what his sister knew of Jewish life, she absorbed from her environment, partly by oral tradition, through the conversation and folk lore which she heard about her, and partly by the process of "learning to do by doing," i. e., through the participation both in the ceremonial life of the home, and in the religious life of the community as represented in synagogue worship. Whatever she needed to know as a Jewish mother and housewife, she learned at home from the example of her own mother. This severe differentiation between the education of the boy and that of the girl, does not indicate neglect or inefficiency. It was rather the natural result of the part which the woman had to play in the Jewish life of former generations.

### *Changed Position of Woman and Home.*

It is obvious, however, that the new conditions of our life in America must bring about a changed conception as to the educational needs of the Jewish woman. Several essential facts must be borne in mind in this connection. In the first place, girls in this country receive the same secular educational opportunities as do boys, at least as far as the elementary and high schools are concerned. This fact is bound to have a telling effect upon Jewish educational practice. A girl brought up with no Jewish education at all, her mind constantly under the influence of the non-Jewish secular school, can hardly be expected to appreciate the Jewish values of life, of whose existence she may not even be aware. At the same time, the sphere of feminine activity is rapidly becoming extended, and it is quite evident that the Jewish woman will be called upon

to play an important part in the communal life of American Jewry. To play this part well, she must receive adequate preparation. Moreover, the home, the domain assigned to woman by tradition, has assumed comparatively greater importance to-day than formerly. Under the newer conditions of living in a non-Jewish atmosphere, the child will, generally speaking, never come under the Jewish influences of synagogue and school, be these made ever so attractive, unless the home is Jewish. Whatever Jewish institutions we have, are in greater measure than before, dependent upon the home, which must become in American life the keystone of our whole Jewish social structure.

The greater opportunities for secular education, the extension of the woman's field of activity, and the paramount importance of the Jewish home, should all argue for an increase in the facilities of Jewish education for girls. Instead of increased facilities, however, we actually find a decrease in our power to give to the girls even that modicum of education, which she formerly received. The atmosphere which surrounds the girl is no longer saturated with Jewish life, and the traditional Jewish home has notoriously weakened in its influence over its American-born children. To fail to make adequate provision for the education of our Jewish girls would be a fatal blunder in our process of adjustment to the new conditions.

*One Girl in Twenty Receives Minimum Jewish Training.*

Indeed we have already begun to make the necessary adjustment. We are now interested in the education of our girls more than ever before. But that we have hardly begun to grapple with the problem, can be seen from the fact that there are no more than 12,000 Jewish girls to-day in organized Jewish schools of New York. Considering that the Jewish school population (children between six and eighteen years of age) is about 250,000, and assuming that approximately one half of this number, or 125,000, are girls, we can say that 10 per cent. of our girls, or *one girl in ten*, receives Jewish instruction. It is true that a larger percentage than this has, at some time or other, been brought under the influence of the Jewish school, many having attended for a short time and then dropped out. On the other hand, should we set up even a very low standard of educational attainment, we should find that much less than the 10 per cent. mentioned receive what might be dignified with the name of Jewish education. I believe it would be safe to say that *less than 5 per cent. of our girls* have acquired even a minimum of Jewish knowledge.

*Jewish Education for Girls Still in Experimental Stage.*

In the schools for Jewish girls the curriculum varies greatly. At the one end we have the Sunday schools, giving two hours instruction a week. Their curriculum consists of Jewish history, ethics, readings from the Bible, memorization of quotations from the Bible, and a little Hebrew. At the other extreme, we have schools giving from seven to ten hours instruction per week, where the entire curriculum is carried on in Hebrew, and even the "content subjects," as Bible and history, are given in Hebrew.

Neither of these curricula seems to be wholly satisfactory for the building up of a system of Jewish education for girls. Critics of the Sunday Schools claim that the curriculum they offer is insufficient, since the shortness of time allotted makes it impossible to imbue the child with the proper loyalties, and to equip it with adequate knowledge for its adult Jewish life. Critics of the intensive Hebrew schools, on the other hand, base their opposition on the contention that the plan of instruction which they suggest, is impractical for the average American Jewish girl, and for the ordinary American Jewish teacher, for it can be made to apply only to the selected few. It is for actual educational experiment, made on a large scale, to determine whether it is possible, on the one hand, to safeguard the values of a thorough intensive Jewish training for the selected few, and on the other, to utilize the short time of the Sunday School for Jewish week-day religious instruction, but so to fill it with content that it shall suffice to give an adequate preparation to the average American Jewish girl.

*Need of Comprehensive Planning.*

While it is evident, therefore, that individual Jewish educational institutions have indeed felt the need of providing for the Jewish training of our girls, and have tried in some way to accommodate themselves to the new need, it is not presumptuous to say that hardly any of them have viewed the question from the larger aspect, of developing *a mode of education*, that would fit the Jewish girl for the part which she is to play in the American community; or that any of them is interested in elaborating *a system of education*, which would reach as many of our girls as possible. The Bureau of Education of the Jewish Community (Kehillah), however, has from the very beginning of its activity, been deeply conscious of this serious problem, and has realized that it must be dealt with in a comprehensive fashion. I shall try in the remaining portion of this paper to describe briefly the directions along which the Bureau has been working, in its attempt to meet the problem.

*Girls' Schools of the Bureau of Education a Graded System.*

According to the present organization, which has been evolved as the result of our experience during the last six years, the girls' work is divided as follows: the *Elementary Schools*, are for girls between the ages of eight and eleven; the *Regular Intermediate Schools* for those between the ages of eleven and fourteen; the *Intermediate Preparatory Schools* for a special group of girls between the ages of eleven and fourteen; and the *High School* department for girls above the age of fourteen. By means of these various departments, the Jewish girl can be educated from the time she is a child of eight, until she begins to enter the period of mature womanhood.

*The Elementary Schools.*

The form of organization assumed by the Elementary Schools is the result of circumstances which may need some explanation. The number of Jewish school children, which is now estimated at about 250,000, is bound to increase with the years, through natural augmentation, as well as through immigration; so that we can expect a Jewish school population of half a million in ten or fifteen years from now. To-day about 50,000 Jewish children are getting some kind of Jewish instruction, at home, in Chedarim, or in organized Jewish schools. If Jewish education is to make any progress at all, we ought certainly to expect, within a score of years, one-fifth of the Jewish children, or 100,000, to be in organized Jewish schools. If, from all our present school-room accommodation, we utilize to the fullest capacity that part which is really *adequate* for school-room purposes, we would hardly be able to seat more than 20,000 children. In order to provide for the 100,000 children, therefore, it would be necessary to increase five-fold our seating capacity. It is doubtful whether enough new buildings can be erected within the next decade to do this.

*Schools Must Be Self Supporting.*

Another fact to be borne in mind in dealing with this problem, is the indifference of the parents to the Jewish education of their girls. In a school system which must depend upon the parents for support, it is important that the per capita cost, i. e. the cost per child, should be low; so that a fair percentage of the parents might be induced to send their children to organized Jewish schools.

*One Teacher for Five Hundred Pupils.*

The lack of school room accommodation, and the necessity of working out a scheme of education with a low per capita cost, induced the Bureau of Education to introduce the method of *Extension* or *Group Teaching* in the Elementary Schools. In accordance with this method, a group of from 200 to 300 children, are gathered in an auditorium, and are taught with the aid of stereopticon-views by *one teacher*, who works from the platform, and an associate, who operates the stereopticon-machine and aids in the general management of the school. In order to keep in touch with the individual pupils, each auditorium group is divided into sections of about twenty-five children, each section being put in charge of a Leader. The Leader is an older girl, who is herself a pupil in the High School department, and who has received a special course of training, fitting her for this work.

According to our present arrangement, each pupil comes twice a week, attending one session of auditorium work, and one session of classroom instruction, each session lasting one hour. A full Elementary School, with a three years' course and half-yearly grading, can give instruction to approximately 2000 children between the ages of eight and eleven. Such a school would require one teacher for auditorium work, and three teachers for classroom work. As concerns seating capacity, such a school would need the use of three classrooms and an auditorium, four times a week, two hours at a time. The per capita cost of the instruction given in this Elementary School, is a little over three dollars per year.

*Inspiration the Aim, Rather Than Information.*

In such a system of education, the main emphasis must be upon the formation of an attitude towards Jewish things, and upon inspiring the children with love and loyalty, rather than upon imparting information. Nevertheless, with careful economy of time it has been possible to work out a curriculum which compares very favorably with the programs of schools where the pupils are taught a greater number of hours. The two hours of instruction are distributed so as to bring about a maximum amount of concentration on the part of the pupils. The auditorium session is divided into three periods: twenty-five minutes are devoted to a talk on Jewish ceremonies, customs, or history (depending upon the season and the grade); twenty minutes are given to singing, and ten minutes to a review of the Hebrew previously taught in the classroom. In all

of the auditorium work, that is, in the teaching of Hebrew as well as in the teaching of history and singing, the stereopticon is used as an aid. The hour of classroom work is also divided into three periods. Twenty-five minutes are devoted to Hebrew, ten minutes to a review of singing taught in the auditorium, and the remaining twenty-five minutes to further work in Hebrew.

After acquiring the mechanics of reading, the course in Hebrew, during the first year, is centered about the ceremonial life of the home. The child learns to read, translate and understand the liturgy connected with the home ceremonials, such as the Kid-dush, the grace after meals, and the table hymns. During the second and third year, the language work centers about the prayers and responses of the synagogue service. The singing is closely correlated with the work in Hebrew, and includes synagogue responses and table hymns, as well as some of the better known Jewish folk songs. Aside from fostering the natural interest of the children in singing, the teaching of Jewish music aims to deepen the Jewish consciousness of the child. In these three years the child acquires some forty melodies, including hymns, responses, holiday songs and folk songs.

The course in History begins with an examination into the immediate environment of the child, emphasizing the ceremonies and institutions which characterize the Jew, such as the Sabbath and the dietary laws, and explaining their spiritual significance. During the second year, forty stories of Jewish heroes and heroines are told, showing what each had contributed to Jewish history and life. In the third year the history of the Jewish People is told in story form, in a series of forty illustrated talks. Each holiday, too, has its appropriate celebration, which is educational in its nature, and which, as a part of the curriculum, is planned to bring out, in one year the ceremonial aspect, and in the next year the historical aspect of the holiday. In order to prepare for these entertainments, each school has a number of clubs (a glee club, a dramatic club, and a dancing club), whose functions are to prepare their members for participating in the holiday celebrations. Another regular feature in these schools is the "Jewish Child,"\* a weekly paper for children, which contains Jewish news and stories, and is used to supplement the regular instruction. While it is not to be claimed that the Extension Method of teaching should be used where it is possible to give regular classroom instruction, it might be well to remember that under present conditions even such a modicum of knowledge as is

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\* ED. NOTE: *This children's weekly is published by the Jewish Child Publishing Co., 356 Second Ave., New York. Its price is one cent per copy*

imparted through the Extension Method, is not possessed by five per cent of our Jewish girls.

The further details and methods of organization of this system, are quite complicated and beyond the scope of this article. There are at present five such Elementary Schools situated in the various parts of this city.

#### The Regular Intermediate Schools.

The necessity for providing an education at a low per capita cost, affects also the organization of the regular course in the Intermediate Schools (for girls between eleven and fourteen years of age). Due to the fact, however, that the child here is older, it was felt that the auditorium work, which is mainly impressionistic, was insufficient, and that the emphasis must be placed on classroom work. According to this organization, one teacher, teaching twenty hours per week, can handle, by means of a scheme of shifts, *eight classes*, or 240 pupils. In this scheme each child attends three times a week, receiving from three to three and a half hours instruction per week. Of this time, two to two and a half hours are devoted to classroom instruction, and one hour to auditorium work, or to a Sabbath assembly. In a general way, the work follows along the same lines as indicated in the curriculum for the Elementary Schools. In actual practice, however, the course of instruction varies greatly.

#### *Change in Method and Emphasis.*

In the first place, the relative emphasis upon subject matter is different. Then, too, the methods used, are adapted to the more advanced age of the child, and the work is more intensive. In the teaching of Hebrew, the center of emphasis is shifted from the religious life of the home to the translation and explanation of the Sabbath service and the Holiday services. In the third year of the course the Torah is taken up, selections from the portion of the week being translated and explained. The singing, as in the elementary department, is correlated with the work in Hebrew. In History, the text-book and discussion method supplants the story-telling method of the Elementary Schools. The course covers Jewish history from the patriarchal times to the present day. "The Jewish Child" becomes the basis of a regular classroom discussion of current events, and is a recognized part of the curriculum.

**CURRICULUM FOR ELEMENTARY SCHOOLS**

YEAR	AUDITORIUM			CLASSROOM		TOTAL PER WEEK
	HISTORY	SINGING	HEBREW	HEBREW	SINGING	
1st	Jewish ceremonies, customs and Institutions * 25 min —1 period	Synagogue responses, Music for religious observances in the home; Folk Songs 20 min —1 period	Review and drill on reading learned in classroom session 10 min —1 period	Reading, translation of simple prayers and blessings 45 min —2 periods	Review of songs learned in auditorium session 10 min —1 period	2 hours.
2nd	Jewish Heroes. 35 min —1 period	Continued as above (correlated with work in Hebrew) 20 min —1 period		Reading, explanation and translation of selections from Sabbath morning service and Holiday services. 10 min —1 period	As above	2 hours
3rd	The story of the Jewish People 35 min —1 period	Continued as above (correlated with work in Hebrew) 20 min —1 period		Reading, explanation and translation from Sabbath afternoon service and Holiday services 10 min —1 period	As above	2 hours

\* NOTE —The year is divided into two terms The Fall Term begins after Succoth, the Spring Term after Pesach Each term lasts 22 weeks, making a year of 44 weeks

**CURRICULUM FOR INTERMEDIATE SCHOOLS**

YEAR	HISTORY	HEBREW	SINGING	CURRENT EVENTS	TOTAL PER WEEK
4th	<p>The Story of the Jewish People, (given in auditorium, illustrated with stereopticon views).</p> <p align="center">55 min — 1 period</p>	<p>Reading and translation of simple prayers and blessings, with emphasis on the religious practices of the home; preparation for Sabbath Assembly</p> <p align="center">2 hrs — 4 periods</p>	<p>Synagogue Responses, Music for religious observances in the home Folk songs</p> <p align="center">15 min — 1 period</p>	<p>Reading and discussion of the "Jewish Child"</p> <p align="center">15 min — 1 period</p>	3½ hrs.
5th	<p>Jewish History from Patriarchal times to the Maccabean period.</p> <p align="center">45 min.—1 period.</p>	<p>Reading, translation and explanation of selections from Friday evening Service, Sabbath morning and afternoon Service and Holiday Services in the home</p> <p align="center">1 hour—2 periods</p>	<p align="center">As above (Correlated with work in Hebrew)</p> <p align="center">15 min.—1 period</p>		2 hrs Classroom 1 hr. Sabbath Assembly
6th	<p>Jewish History, from the Maccabean period to modern times.</p> <p align="center">45 min — 1 period.</p>	<p>Review of Sabbath Services, selections from Holiday services in home and synagogue Translation from Pentateuch; selections from the portion of week</p> <p align="center">15 min — 1 period</p>	<p align="center">As above (Correlated with work in Hebrew)</p> <p align="center">1 hour—2 periods</p>		2 hrs Classroom 1 hr Sabbath Assembly

*Social Living in the Schools.*

The children's clubs assume a broader scope than in the elementary department. The clubs here exist for their own sake to provide the teacher with the possibility of coming nearer to the child and to supplement the work of the classroom, as well as to prepare for the holiday entertainments. Nearly every girl belongs to a club, and many belong to several. The Sabbath Assembly, the holiday entertainments and the clubs, afford varied opportunity for social life, so that the Intermediate Schools have in fact become social centres, where many of the girls of the neighborhood spend their leisure time. The per capita cost of such an education as provided, is about six dollars per annum, including the text-books and "The Jewish Child." There are at present five Intermediate Schools.

*The Preparatory Schools.*

Every principal knows the difficulty of procuring adequately prepared teachers, such as are equipped with sufficient Jewish knowledge, with a broad secular education, and with an adequate training in pedagogy. Most principals have had so much difficulty with this problem that they regard it as the heart of the educational situation. Indeed this urgent need often effaces from their minds the other elements in the Jewish educational problem.

*Purpose of Schools to Select and Train for Jewish Teaching.*

The Preparatory Schools are specifically designed to solve this vexatious problem. From the Regular Intermediate Schools at the age of eleven, those girls who seem best fitted, from the point of view of physique, mentality, personality and character, are selected, and put into special classes. They are carefully observed from year to year and the weaker pupils are steadily eliminated. The Preparatory Schools, composed of these special classes, continue their course for three years through the Intermediate School period, and for four years through the High School department. Upon completion of these seven years of preparation, the girls enter the Teachers' Institute, where they pursue an intensive course for three more years. The full course for a Jewish teacher therefore, consists in ten years of training.

*Knowledge of Hebrew Imperative.*

The Preparatory course is naturally more intensive than the regular Intermediate course, attendance of five hours a week, in three sessions, being required. It is regarded as absolutely imperative that every Jewish teacher should have the ability to read the great literary sources of the Jewish people in the original. Therefore, besides the regular course given in Intermediate schools, Hebrew is here studied intensively. During the first three years, sufficient mastery of Hebrew is obtained to enable the pupil to read at sight, any prose portion of the Bible which she could understand if read in English. The entire seven years' course gives a thorough grounding in Biblical, Post-Biblical and modern Hebrew literature, as well as in the Liturgy. The course in Teachers' Institute is very intensive, providing for twenty hours of work per week. The course is designed to give instruction in general cultural branches, such as history and English, in the Jewish studies, and in pedagogy. Provision is also made for giving the pupils practical experience in teaching.

*Must be Partially Supported by Community.*

This more intensive education costs during the Intermediate period about twelve dollars a year per capita. Since these schools are called forth by a communal need, it is not possible to make them self-supporting to the degree that the Elementary and the regular Intermediate schools can become. The community must accept as remuneration the service, which these girls will ultimately render it as teachers.

The support of these schools must come from large visioned individuals in the community, who shall endow special funds for this purpose. Last year the pioneer move was made in this direction. Mr. Louis Marshall, who is one of the trustees of the Bureau of Education, set aside a fund of \$150,000 to be known as the *Florence Marshall Fund*, in memory of the late Mrs. Marshall. The income of this fund is to go toward the training of those selected girls, in the Preparatory Schools, who are to become the core of an intelligently conscious American Jewish womanhood. Aside from the actual benefits of the fund, the example which it sets, contributes to the education of Jewish girls by arousing the attention of the community to its woeful shortcomings in dealing with the serious problem, which threatens the Jewish home, because of its neglect of the Jewish girl.

**CURRICULUM FOR PREPARATORY COURSE**  
Intermediate Period

YEAR	HISTORY	LITURGY	HEBREW LANGUAGE AND BIBLE	SINGING	CURRENT EVENTS	TOTAL PER WEEK
1st	The Story of the Jewish People (given in auditorium, illustrated with stereopticon views)  55 min.—I period.	Blessing and Prayers used in religious observances in the home  15 min.—I period.	Pupil's Book, Yr. 1, parts 1, 2, 3, 4 (mainly language work). Pupil's Book, Yr. 2 Parts 2, 3, (legends, Bible stories, Holiday stories) Writing. 3¼ hrs.—7 periods.	Synagogue responses. Music for religious observances of the home Folk songs  15 min.—I period	Reading and discussion of the "Jewish Child"  15 min.—I period	5½ hours
2nd	Jewish History from Patriarchal times to the Maccabean period  45 min.—I period	Reading, translation of selections from the Friday evening service, Sabbath morning, and afternoon service, and Holiday service.  30 min.—I period..	Pupil's Book, Yr. 2, parts 3, 4 and selections from Hebrew Readers. The "Shacharuth" (children's paper in Hebrew). * Composition. 3 hours—6 periods	As above, (correlated with work in Hebrew)  15 min.—I period		4½ hrs. Classroom 1 hr. Sabbath Assembly
3d	Jewish History from Maccabean period to modern times  45 min.—I period	Review of Sabbath services; further selections from Holiday services  30 min.—I period	Pupil's Book, Yr 3, parts 1, 2, 3, 4, (the Pentateuch, children's edition). The "Shacharuth" (children's paper in Hebrew). Composition. 3 hours—6 periods.	As above, (correlated with work in Hebrew)  15 min.—I period.		4¾ hrs. Classroom 1 hr. Sabbath Assembly

\* Published monthly by the Jewish Youth Publishing Co., 356 Second Ave., New York City.

### High School Period.

YEAR	BIBLICAL AND POST-BIBLICAL LITERATURE	HEBREW LANGUAGE, COMPOSITION AND GRAMMAR	JEWISH CEREMONIES AND LITURGY	MUSIC	TOTAL PER WEEK
4th	Former Prophets with selections from Proverbs and Psalms. 2½ hours	2½ hours.			5 hours
5th	Latter Prophets 2½ hours.	2½ hours			5 hours
6th	Selections from Tannaitic and Mediaeval Literature 2 hours	2 hours	Jewish Ceremonies and Religious, Institutions. 1 hour		5 hours
7th	Selections from modern writers on historical, political and ethical subjects, relating to the development of Judaism 2 hours	2 hours	The Prayer Book. Weekday and Sabbath Services. 1 hour.	Sight reading and methods of teaching singing; Drill on Synagogue responses and Folk Songs 1 hour	6 hours

Graded readings selected from Hebrew Literature  
Emphasis on development of language.

*The High School Department.*

The plan outlined by the Bureau of Education for dealing with the adolescent boy and girl is very extensive, and is of so complex a nature that it is beyond the scope of the present article. I shall content myself here with the description of the intensive classroom work alone. This is but one form of the manifold activities contemplated in the "League of the Jewish Youth," as the work with the adolescents is known.

*Community Responsible for Training of Adolescent.*

I have pointed out before, that in both the Elementary and in the Regular Intermediate Departments, the aim is to institute schools which will, in the main, be self-supporting. A system of education supported by philanthropy would be undesirable, even if possible. Nevertheless, Jewish education will need to be subsidized, just as all educational endeavor must be. Education is primarily a pressing communal and social need, and the community must be ready to supplement the efforts of the individual parent, as well as to pay for the Jewish education of those children whose parents are too poor to do so. When the High School age is reached, the ordinary parent expects the child to begin to contribute to the support of the family. The education of the child is regarded as complete. It is hard enough to convince the parents of the need of giving a Jewish education to their adolescent girls; it would certainly be impossible, for a long time to come, to convince them to pay for such education. But to the community, the education of the adolescent is most important, for it is at this time that profound changes come into the life of the individual, and it is now that she begins to take part in the larger communal life. For this reason the work with the High School girls cannot be organized on the basis of self-support, but must be supported by the community at large.

*Curriculum for Diversified Community Service.*

The classes of the High School department have as their special purpose the training of girls who are to become leaders and workers in the various fields of Jewish activity. There are four courses. These prepare girls to become (a) teachers in Hebrew Schools, (b) Sunday School teachers, (c) social workers, and (d) club leaders. The course preparatory to teaching in week-day Hebrew schools, has already been described. Each of the other

three courses lasts for four years, two sessions per week, each session consisting of three periods. After completing this preliminary course in the High School department, those preparing as Sunday School teachers continue for three years more, five hours per week, in the Teachers' Institute. Those who are preparing to become club leaders and to work in Jewish institutions will, upon their completion of the preliminary work, take a general course, lasting one year, in the recently organized School for Jewish Communal Work. The work of the first two years, and some of the courses in the third and fourth years, are basic; *all* the pupils take the same subjects: Hebrew, Bible, Jewish History, Ceremonies, Singing and Current Events. In the third and fourth years, the courses diverge and specialization sets in. The Sunday School teachers continue the study of Bible, Prayer-book and Hebrew; the club leaders emphasize story-telling, singing, folk-dancing and home-decorating; the social workers, make a study of the Jewish communal institutions and their problems. As in the course for Hebrew teachers, all of these girls are specially chosen for their several tasks, and are carefully observed from year to year. There are at present about one hundred and seventy-five girls pursuing work in these special courses. These are distributed in three sections of the city: Harlem, Down Town, and Brownsville. It is hoped that through these courses we shall be able to supply a steady stream of trained workers for community service.

#### *The Girls' Schools as Educational Laboratories.*

It should be mentioned, moreover, that these schools are used as educational laboratories. The four types of girls' schools, apart from the education they give to some four thousand girls not otherwise provided for, aim at the solution of some specific educational problems. The Elementary Schools are meeting the problem of insufficient accommodation. The Intermediate Schools are emphasizing self-support. The Preparatory Schools are dealing with the problem of preparing teachers, and the High School classes aim to produce workers in various Jewish fields. Besides these special problems, the Girls' Schools, as a whole, are being used as experimental stations, where some of the general problems of organization, curriculum and methods are being worked out. Special attention has been given in these schools to the development of club work, Sabbath services and holiday entertainments, all of which will have a profound effect upon the future organization of the Jewish school.

## THE HIGH SCHOOL DEPARTMENT

### Basic Courses \*

YEAR	HEBREW	RELIGION	BIBLE & LITERATURE IN TRANSLATION	JEWISH HISTORY AND CIVICS	MUSIC AND ARTISTIC EXPRESSION	CURRENT EVENTS	TOTAL PLR WLEK
1st	Reading, Order of prayers; Translation of short selections from Friday evening and Sabbath prayers 80 min.—2 periods	Jewish Ceremonies, Ritual and religious Institutions (Correlated with work in prayers) 40 min.—1 period	Selections from the Pentateuch in English. 40 min.—1 period	Jewish History, discussions and readings; from Patriarchal to Maccabean period 40 min.—1 period	Synagogue Responses and Folk Songs. 20 min.—½ period.	"The Jewish Youth" and discussions based on Jewish periodicals. 20 min.—½ period	4 hrs
2nd	Simple selections from the Bible, for translation. 80 min.—2 periods.		Selections from former Prophets including selections from Psalms and Proverbs; Latter Prophets in English. 80 min.—2 periods	Jewish History, discussions and readings, from Maccabean period to modern times. 40 min.—1 period.	Synagogue responses, and Folk songs 20 min.—½ period	"The Jewish Youth" and discussions based on Jewish periodicals 20 min.—½ period	4 hrs.
3d		Interpretation of Jewish ceremonies 40 min.—1 period	Selections from Tannaitic and Mediaeval Literature Ethics of the Fathers. 40 min.—1 period	Jewish Institutions. (Civics) 40 min.—1 period			2 hrs.
4th			Selections from modern writers on historical, political and ethical subjects, relating to the development of Judaism 40 min.—1 period	Modern Jewish Movements 40 min.—1 period	Jewish music and artistic decorations for the Jewish home. 40 min.—1 period		2 hrs.

\* NOTE.—The Basic Courses are taken by all pupils; specialization begins in the third year.

**Special Courses**

YEAR	SUNDAY SCHOOL TEACHERS			CLUB LEADERS		SOCIAL WORKERS			TOTAL PER WEEK
		Selections from Psalms and Proverbs for translation.	Selections from Sabbath and weekday prayers for translation and explanation.		Methods of Club leading, (with practice)	Two subjects to be chosen Story telling Singing Dancing Sewing Art	The problem of Immigration	Child-caring.	Visits to various Jewish Institutions.
3rd	2 periods	1 period		1 period.	2 periods	1 period	1 period.	1 period.	2 hrs.
	Selections from Latter Prophets for translation	Selections from Holiday Prayers for translation and explanation	Coaching backward pupils, and practice teaching	Club leading (practical work under supervision).	Two subjects to be chosen Story telling Singing Dancing Sewing Art.	Modern Industry and its Problems	The Philanthropic problems of the Jew in America.	Experience in a Jewish Communal Institution.	
4th	1 period.	1 period	1 period	1 period	2 periods	1 period.	1 period.	1 period	2 hrs.

*New Conception of Jewish School as Educational and Social Center.*

Until very recently, when we thought of Jewish education, we visualized a teacher, a child and a book. A table and some benches added, produced a Cheder; the improved Cheder had a larger room, more desks and oft-times a thinner book. In the future we will have to think in totally different terms. The aim of education will be less intellectualistic and abstract. We will now have to think in terms of a Jewish educational centre, whose function will be to integrate the child into the life of the Jewish community, actual and spiritual. We find here the beginning of the application of the principles outlined by Professor Kaplan in his article, in the first issue of this magazine, on "The Function of the Jewish School," where he insists that the aim of Jewish education can no longer be merely adjustment to abstract principles. The social significance of religious education must be recognized. A warmer intimacy with the Jewish People must be cultivated. A wider social imagination must be developed, and the Jewish consciousness must be deepened by participation in the life and in the institutions of the community. It is in this sense that I wish to say, in closing, that one of the most significant features of our Girls' Schools, is the intense interest and strong loyalty shown by the pupils.

**Among Jewish Teachers.**

*The Association of Jewish Teachers* meets at the Central Jewish Institute, 125 East 85th Street, New York, on the last Sunday evening of every month. The purpose of its meetings is two-fold: (a) to afford social fellowship to Jewish teachers, by bringing them into the society of those of their own profession; and, (b) to provide a forum for the discussion of the theoretic and practical aspects of the Jewish educational problem.

Some of the speakers who addressed the Association during the last year, were: Prof. M. M. Kaplan, on "The Teaching of Ceremonies;" Prof. H. A. Overstreet, on "The Place of the Jewish School in an American Community;" Dr. S. Benderly, on "The Relation of the Jewish Teacher to School Finances;" Dr. Benzion Mossinsohn, on "The Educational System in Palestine."

This year, the meetings are planned as a symposium on "The Relations of Jewish Education to Democracy." Besides the regular meetings, a reading circle has been organized, which is at present making a careful study of Dewey's "Democracy and Education."

*The Jewish Religious School Union* meets on Thursday evenings in the vestry rooms of Temple Emanuel, 43rd Street and Fifth Avenue. The meetings have been conducted in the form of a series of model lessons, chiefly on Jewish History. This year, Dr. M. H. Harris will give a course of lectures on Jewish History. Conferences have also been arranged at which principals and rabbis can meet to discuss their common school problems.

## THE TEACHING OF JEWISH HISTORY

BY LEO. L. HONOR.

*Editorial Note —Mr Honor is specializing in the teaching of Jewish History. This is the first of a series of articles, which he will contribute to our magazine on the subject. Through the "Jewish Teacher", he will also be glad to help with information and suggestions those teachers, who write to us concerning some particular phase of their work in the teaching of history.*

THE teacher of Jewish History, in addition to the natural difficulties involved in teaching a difficult subject, is confronted with the following situation. In the last twenty years our point of view in history has changed considerably: our center of emphasis has shifted from the past to the present. Formerly, we were interested in the past for its own sake. To-day, inasmuch as we feel that we cannot have an intelligent understanding of contemporary ideals, institutions or problems, unless we are aware of the processes whereby these have come into being, we are still interested in the past, but only in so far as the knowledge of the past will *function* in our own lives. Yet, in spite of this fundamental change in our point of view, all our text-books in Jewish History, and in large measure our curricula and courses of study, seem still to be based on the idea that the purpose of teaching history is to convert our pupils into store-houses of information, and that the purpose of history is to enumerate facts, events, names and dates.

### *The "Functional" Viewpoint Implies Purposeful Selection.*

To the teacher who still holds the "store-house" point of view in teaching history, selection of material and its organization, does not present a difficult problem. Chronological sequence determines the organization, and the interest inherent in the facts and events themselves determine their importance. History regarded functionally, however, implies a relative standard. It is possible, that what may be of great significance from one point of view, may be considered of practically no importance from another. Therefore, before we can determine what to teach, and the order in which we should arrange our material, we must first determine our ultimate goal. We must formulate a conscious aim in the teaching of Jewish history, and answer for ourselves the question: "why do we teach this subject to our pupils." Only then shall we be able to determine upon a wise basis of selection and organization.

*Aim of Teaching Jewish History: Conscious Adjustment  
to American Environment.*

We propose to formulate tentatively the aim of teaching Jewish history as the attempt to foster and develop the Jewish consciousness of the pupil along three directions: first, to give him the necessary ability to interpret contemporary Jewish life in terms of the historic consciousness of the Jewish people; second, to develop within him a proper emotional attitude toward the ideals, hopes and struggles of his people; and finally, to make him aware that the ideals of the Jewish people, and its attempt to preserve its own distinctive character, are compatible with American ideals, and with the character of American life.

We have formulated our aim in this manner because we believe that the teaching of history must prepare the American-Jewish child for the struggle of adjustment confronting him in this country. Between that group which *will* not recognize the need for modifying customs and habits, brought from elsewhere, to changed conditions in this land, and those who are so anxious to "Americanize" themselves, that they relinquish everything Jewish in their wild haste to resemble their neighbors, there is a third group which seems to have the future of American Jewry in its hands. This large and growing group is conscious that the new environment in which the Jewish people finds itself, necessitates *adjustment*, which, to us, means: *the change in the mode of living, whereby the continuity of the group may be best assured.* This process of adjustment can be solved only, if the Jewish people is historically self-conscious. It is, therefore, preparation for taking part in such an historically self-conscious adjustment that must be our goal in teaching Jewish history to the American-Jewish child.

The current of life for social groups as well as for individuals is determined by habit and by thought. Habit can serve as an adequate guide to life, as long as all the elements of contemporary situations have been found in those which have gone before; but the introduction of new elements, in the outward situation, necessitates a change in our inner reaction. Habit can no longer be adequate and must be supplemented by thought; on the other hand, the thought exerted by the group in meeting the new situation is best directed, when it supplements and modifies, but does not replace, the social habits whose roots are deeply planted in the social consciousness of the group, and which is based upon the experiences of

numberless generations of ancestors. It is the function of the teacher of history to transmit the social habits of the group, so that the continuity of the past may not be broken, and, at the same time, to emphasize the thought processes whereby the group met new situations, so that the pupils may become aware that progress is attained through conscious adjustment of our inheritance from the past, to the currents and forces at work in the present.

If we take this as our aim, the next question we must consider is: what can we accomplish. This question involves two factors: first, the psychological limitations of our pupils; and second, the administrative limitations of our schools. How near can we bring our pupils to an appreciation of the currents and countercurrents of contemporary Jewish life, without precipitating them into the consideration of problems entirely beyond their comprehension? How can we best accomplish our difficult task in the short time at our disposal? By what means shall we inculcate historic consciousness into the many children who do not stay with us throughout the school course? These are problems which challenge the modern teacher of Jewish history. Formerly, the history course was planned for seven or eight years, and if the pupil left at the end of the third or fourth, the school was quite satisfied that the pupil knew one half of Jewish history, which meant, that he had learned just as much as was possible, considering that he remained only one half of the prescribed time. With the advent of the new point of view, however, where everything depends upon completing the entire chain of Jewish history, to leave a gap in the mind of the child between some period of the past and the child's own present, may make the whole course practically valueless.

#### *Teaching Jewish History in Cycles.*

To off-set this difficulty, we propose to teach history in a series of *cycles*; that is, we shall cover the whole of Jewish history several times, each time from a different point of view, thereby assuring that those of our pupils who remain with us a minimum number of years shall have gone over the whole of Jewish history at least once, whereas those who will be able to continue their studies longer, will be enabled to make a more intensive study. In this way we shall also be able to meet our first difficulty, namely, the psychological limitations of our pupils. While our aim will constantly be to develop in our pupils an historically conscious attitude towards Jewish life and its problems, the manner in which we shall

accomplish our aim will vary according to the needs and the apperception of our pupils.

In our first cycle it is assumed that the pupils to be taught are very young, from eight to eleven years of age. Here no attempt is made at presenting history in a systematic form. The specific aim in this cycle is to arouse in the child an emotional consciousness of belonging to his people, and a general interest in its struggles and achievements. The children are therefore told a series of interesting stories about Jewish heroes. There need be no connection between one story and the next, and these biographical sketches may be chosen from the entire range of Jewish history. In the last year of this cycle the children review the whole ground, but this time the contents of Jewish history are turned into one continuous story of which the hero is always the Jewish People itself. The story should be told with a maximum of dramatic interest. Each lesson, although a complete unit in itself, should serve to arouse curiosity and interest as to what happened to our hero, (the Jewish People);—how he escaped from Egypt; what happened to him after his beautiful home was burned, and he was taken captive to a strange and distant land; how his children had been separated from one another; how many of them met again in the New World; what happened to his old home which he had left so many hundreds of years ago—. When this cycle is completed, the teacher should measure his success not by the amount of information which his pupils possess, but rather by the degree to which he has developed in the children a fondness for their people and for things Jewish, and the extent to which he has enlarged the apperceptive base of the children, thereby furnishing background and motive for the second cycle.

In the second cycle the children, eleven to fourteen years old, begin the study of Jewish history as history. The teacher must now remember that the majority of his pupils will leave the Jewish school at the age of thirteen, and will probably not continue their study of Jewish history beyond that age. In this cycle, therefore, should be studied the disintegrating forces in our history, the tendencies toward assimilation, which throughout the generations have been combated by Israel's historic consciousness, and by the great ideas imbedded in the literature of the Jewish people. Emphasis should be placed on historic movements, and on the schools of Jewish thought, which represent the adaptations of the Jewish people at various crises.

*Continuity Through Change the Central Idea.*

During this cycle, perhaps the most important in the school life of the average child, it is important, that aside from the mere historical facts, the child should carry away some one or two big ideas, which will help him later to interpret the problems of American Jewish life. The central idea which we suggest, as the one about which all of Jewish history should be taught during this period, is this: that the Jewish people have been able to survive because, historically, their adjustment to new conditions has been one of *continuity through change*. The child should be made to feel that at the various historical stages, the Jewish people has been able to adjust itself in such a manner that its group consciousness was never disturbed. Uprooted from their soil, thrown in contact with almost every known people and every form of civilization, the Jews have somehow maintained their distinctive character and individuality as a people. The historic answer to this riddle of Jewish existence is the fact that the Jewish people has, during the various periods in the course of its history, learned the art of changing the form of life, in order to preserve the inner content.

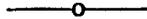
These various changes have not been a surrender to the new environment, but on the contrary, were the means employed to resist the environment, and to enable the Jewish people to continue, not only in spite of change, but in fact, through change. This idea then should become the objective for teaching history during this cycle. *We may change, but not at the cost of our historic continuity, and on the other hand, we can maintain our historic continuity only by being ready to change.*

In the third cycle, when our pupils are from fourteen to seventeen years old, a more direct attempt at understanding contemporary Jewish life, and the historical forces which have been responsible for it, can be made. In this cycle, we shall begin our study of Jewish history by a study of the present. We shall at first strive to ascertain contemporary conditions, religious, social, political and economic, as these conditions apply to the Jewish family, the Jewish community and the Jewish people. In short, an attempt will be made to study Jewish society as it exists to-day, and through a careful genetic analysis, discover the historic forces which have brought about these various conditions. In our opinion, the dominant aim in the Jewish education of adolescent boys and girls should be, to prepare them to render *service* as members of the Jewish community. A historical study of the existing Jewish institutions is essential for intelligent service, since it determines the

spirit in which helpful approach must be made to the tangled problems of Jewish existence.

Beyond eighteen years of age we can expect only the few highly selected young men and women, who are being prepared directly for active participation in Jewish communal life as a profession, or as a serious avocation. An attempt shall therefore be made at this time, to work out a social philosophy of Jewish life. Jewish *problems*, whose nature and historic origin are already known to our pupils, will be considered in the light of the various *solutions* which have been suggested, and the strength and weaknesses of these solutions will be tested. What is the role of Palestine for the Jews in the diaspora? What should be the function of ceremonial observance in our own lives? How can antisemitism be eradicated? How can the Jewish problem in Russia, Poland and Roumania best be solved? These are some of the big live issues which ought to be discussed with our pupils at this age. No attempt should be made to force the teacher's point of view on the pupils. No cut and dried solution should be offered. We should rather encourage our pupils to form tentative conclusions, and send them into the Jewish community equipped with thorough knowledge and with an open mind.

In the next issue of the Jewish Teacher, I shall attempt to present part of a curriculum, worked out in accordance with the theory suggested in this article. I shall try to base it from beginning to end on the general principles outlined, on the supposition, that when the teacher begins to teach the child of eight, he should already have in his mind a picture of what he would like this child to be at twenty-one.



### AN APPRECIATION.

To the Editor of "The Jewish Teacher."

I was most pleasantly surprised to receive the first number of "The Jewish Teacher," which you courteously sent me, with an accompanying note, inviting my co-operation in your undertaking.

My surprise was attributable mainly to two things. The first that such a magazine as you are issuing was launched by a group of Jewish teachers; and the second, that the form, dress and content of the initial number indicated that those who are behind the publication are imbued with a genuine American spirit, without the surrender of their belief in the potency of Judaism as a living force, and with a conviction that the question of Jewish education must be approached from a combined Jewish and American standpoint.

I congratulate you most cordially upon your undertaking, which in itself argues well for the ultimate development of a system of Jewish education in

America, which will meet with the general approval of adherents of the various phases of Judaism that have found lodgment here.

The underlying idea of a system of Jewish education in America must be the stern realization of the fact that the Jewish youth cannot successfully be reached by the moribund Cheder methods imported from European Ghettos.

American life is so diametrically different from that of the Ghettos, that it requires scant mentality to appreciate that any system of Jewish education, even though glossed over with an American veneer, which retains the essential features of the Cheder idea of Jewish education, cannot flourish upon American soil.

It would be a work of supererogation to add anything to the comprehensive, and admirably expressed views of Dr. Benderly on this subject, which appeared in the last issue of your magazine. Indeed, I think it would be a profitable investment in the cause of Jewish education, if Dr. Benderly's article were sent and re-sent to every Jewish family in America.

I am in absolute accord with his statement that "it must become clear to the people that the religious school, under the most favorable conditions, cannot take the place of the home, synagogue and community opinion." It would therefore seem to follow that it is most important to arouse the Jewish community to the grave importance of elevating the standard of the schools devoted to Jewish education to such a position, that every self-respecting Jew having children, will desire to send them to these schools for an understanding of the Jewish religion, its ideals and history, and will be glad to contribute to their support. This co-operation of parents can only be secured by a vigorous and unremitting campaign in which rabbis and public spirited men must join.

If the Jewish population as such is to contribute anything of imperishable value to the citizenship of America, it can only be done by teaching its youth the profound truths of Judaism, with its uncompromising conviction, that human happiness can only be promoted by the practice of justice, under the law accorded to every individual.

Schools for Jewish education must never be parochial in a country firmly rooted in the sublime principle that State and Church must be separate and distinct from each other. The happy intermingling in the public schools of children of all faiths, is the surest and simplest method of bringing about relations, which will stifle prejudice, develop a spirit of mutual understanding, toleration and life friendships, and instill in the minds of all Americans the conviction that religious belief is a matter which concerns the individual alone.

To my mind, the question of Jewish education in America today makes the Jewish teacher the most important factor in Jewish life. The influence of the Jewish teacher is more direct and greater than that of the Jewish rabbi. The campaign among the Jewish people for the development of a comprehensive and well considered system of Jewish education, must emphasize the importance and dignity of the profession of the Jewish teacher, and the necessity of fairly compensating him or her, not only as a matter of fairness, but to the end that sufficient number of high minded, loyal Jews and Jewesses may be attracted to this noble calling.

I am, with earnest wishes for your success,

Faithfully yours,

April 21, 1916.

HON. SAMUEL GREENBAUM,  
*President, Educational Alliance, New York.*

**A DEVICE FOR TEACHING HEBREW READING.**

BY EMILY DEITCHMAN.

It is a well known fact that a child after having studied in Public School for five hours, is hardly fit material upon which to impress bare facts. The child's mind, the daily slate upon which the Jewish teacher is trying to write, is so full of facts that have been jotted down during the day, that there is hardly any space left for more writing. Unless the lessons are properly motivated, the child refuses to come for any more mental inscriptions that day. He closes the "fact page" and ——— plays. Should the child be prevented from giving vent to this natural impulse to play, the teacher is confronted by a pupil whose mind "wanders," and who cannot be interested in the lessons. It is, therefore, in the "play department" of the child's mind, that the Hebrew school must take a large part.

A great deal can be done through play. I do not mean you to take the word *play* literally, for I have no intention of saying that the Hebrew schools should be turned into mere play-grounds. I do think, however, that every Hebrew school teacher ought to try to get spontaneous interest from the children, by using all kinds of schemes to satisfy the play instinct of the child. I know that I shall be accused of advocating "nice theory," but, in spite of this, I am willing to continue in my belief, that going to Hebrew school can be made a pleasure to the child, instead of a mere duty, and that for the teacher, the teaching of Hebrew can become a delight, instead of a task.

I was asked to write out the method by which I teach the mechanics of Hebrew reading. My "method" is not new; it is merely an attempt at working out the theory above mentioned, by showing how even a supposedly dry and uninteresting subject, as mechanical reading, can be made interesting, without any great effort on the part of the teacher. What I do, is to utilize the old, old sugar-coating principle, just as the modern physician does who, by sugar-coating bitter pills, succeeds in preventing sweet little faces from becoming sour during "medicine time." The medicine is just as beneficial and the child is unconscious of the nasty taste. I have sugar-coated the mechanics of reading and ——— it works.

Every child loves a story. With this thought in mind, I prepared an "eight-part-serious-fun-story," through which I teach reading. Each story ends at a point which arouses the interest of the children, and it is with anticipation that they come for the next

lesson. I shall give the first part in some detail, and merely suggest the others.

## LESSON I.

When the children come to Hebrew School for the first time, the teacher selects ten letters\* from the Hebrew alphabet, and places them on the table so that they cannot be seen by the class. Teacher spends about five minutes talking to the children, asking them, in a friendly way, what reasons they had for coming to Hebrew school. She then starts this story:

"I am going to tell you a story, children, about a little boy whose name was Moshele. Little M. was sitting in the dining room, playing with his bricks. He took them out, put them in again; then closed the box, and with a frown on his face put them back into the closet. He took out his top, played with it for a little while, frowned some more, and then stamped his foot angrily. "Oh I'm just sick and tired of toys, I wish I had something else to do!" Just then he noticed his older brother Shlomele sitting near the table, evidently happy, for he was smiling. M. watched him, and was surprised to see the smile pass, and tears come into the eyes of his brother. 'Isn't that strange,' said Moshele to himself, as he softly crept over to his brother and looked into his face. 'What's the matter, Shlomele? Isn't it funny: first you laughed and then you cried!' Shlomele looked up and said, somewhat impatiently 'Don't bother me now, can't you see I am *reading*.'

'*Reading?*,' questioned the little one, '*What's that?*' 'Don't you know?' answered his brother. 'Well why do you laugh and cry?' insisted Moshele. 'That's simple. First the story was very funny, so I laughed; then it became very sad, and I cried.' Moshele jumped up, clapped his hands and exclaimed. 'Isn't that wonderful! I want to learn to laugh and cry like you. How did you learn it Shlomele?' 'I went to Hebrew school!' replied his brother.

Moshele waited no longer but rushed into the kitchen and burst out breathlessly: 'Mother! I want to learn how to laugh and cry like brother.' His mother looked at him bewildered. 'What do you mean?' she asked. 'Oh I mean I want to learn to read, because that's what made brother laugh and cry all at once.' With a smile on her face, the mother answered: 'Alright, my boy, you shall go with me to-morrow to Hebrew school.' But the little boy could not wait, and insisted on going himself, that very day. His mother saw no objection, and she told him that he could do so.

\* ED NOTE: Movable cardboard Hebrew letters are here meant, of the kind published by the Bureau of Education, 356 Second Ave., New York.

Little M. ran to the Hebrew school, which was just three blocks away from his house, walked up the two flights of stairs, opened the door on which was marked 'private,' ran right over to the gentleman who was sitting at the desk, and burst out: 'Oh sir, won't you please teach me how to laugh and cry all at once, like my brother?' The man raised his face, looked at the little fellow and smiled. 'What do you mean, my little lad?' said he. 'Well I want to learn how to read stories. I'm tired of toys.' Without further questions he was led into a room, in which there were so many chairs and so many children, that he was puzzled. He did not remember having seen so many in any of his mother's rooms; and what was even stranger, the teacher was happy even though he had so many children! He remembered having heard his mother say she had her hands full with just two.

There was an empty chair, in the back of the room, to which Moshele was led, and he sat down without a word. He heard the teacher say: 'Boys, sit up straight!' The boys did so, and M. was eager to see what would happen next. The teacher held up a card and said, 'Boys, look! Does anybody know the sound of this letter?' No one answered. 'Alright; listen carefully. The sound of this letter is **כ**. (Put your lips together tightly and pronounce **כ**. Unconsciously all the children in your own class-room do the same.) Then this letter was put down and the teacher held up the next one. He again asked the boys to listen very carefully to the sound of the second letter, which was **ח**. Without raising his hand, Moshele talked out loud: 'I think I know why that's **ח**. There's a little space on top just like a little window, because the letter needs to breathe in and breathe out; and while it breathes out it makes the sound of **ח**.' The teacher smiled, and told the class to breathe in, and then out. 'Is he right?' he asked the boys. They all turn around and marvel at the little one. The next letter that the teacher held up was the **א**. While doing so he said: 'This letter is different from the rest. He doesn't like to work. He has no sound at all, and so we call him the lazy letter.' This struck Moshele as very funny. 'Can't you make him work teacher?' he asked. 'Sometimes I can,' answered the teacher, 'When I put a little vowel under him; then he has a sound and works. But you'll know more about that later on.' (In this interesting fashion five or six more letters are taught, always objectively, making the children in your own class-room feel, that they are just listening to a story, of which Moshele is the hero. The letters have only been shown to the children once, and they have unconsciously repeated the sounds

once. Next the story is turned to introduce repetition, as follows:)

"After the teacher taught these ten letters to his class he said: 'Stand boys, you may go home.' Moshele ran from the room. He ran the whole way, climbed the three flights of stairs without waiting to catch his breath, pushed the door open and said: 'Mo—th—er! Mother! I don't know yet how to laugh and cry all at once, but I do know ten letters!' 'Ten letters? Ten letters?' asked the mother doubtfully. 'Honest and truly I do,' he answered. 'That's wonderful, Moshele. Can you show me which ones you know?' 'Of course I can,' he answered; 'Just let me have any one of father's Jewish books!' The next moment he was seated at the table with a Siddur open before him, and with a pencil in his hand was pointing to the following letters:"—(Here the teacher holds up, one after another, the same letters which she had shown before, making sure that the children in the class-room pronounce them, but not asking them to do so. To do this effectively, the teacher says as she holds up each letter:)" "Moshele pointed to these letters and said:" (the teacher must then pause and the children will pronounce the sound spontaneously).

Another repetition of these letters can be brought about naturally, by having Moshele run to the house of his friend David, to tell him the wonders he had learned. In this way the teacher has occasion to show the letters to her class three times, which is all that is necessary for one lesson. To prepare the children properly for the next lesson, the story is continued by having Moshele dream that night, and the teacher asks: "Shall I tell you his dream?" The answer is usually "Ah!" The teacher then replies: "Next time you come children, I will tell you Moshele's dream." This is a good climax; also an inducement for a perfect attendance next time.

It would take too much space for me to give the other seven lessons at length, and I shall confine myself merely to a synopsis.

The aim of the second lesson is to teach the vowels. This is done by means of Moshele's dream. M. dreams that the letters he learned are tired of being alone, and then invite as guests: ם - ן - ם - ם . When these guests come, each is characterized. Thus, when ם makes his appearance, the letters say: "Eh! he isn't nice at all; "but when ן comes in, they all say: "Ah! how pretty he is;" and when they see ם , they exclaim: "Oh! poor man, he is walking on one foot," etc. Besides teaching these new elements the teacher must also invent occasions for using the letters taught in the first lesson.

Lesson three aims at teaching the reading of combinations. This is done by forming little "families," in which the letters are the grown-ups and the vowels are the little children. The card-board letters and vowels are distributed among the pupils, and as a letter is sounded, the corresponding pupil comes to the front of the room. For instance, in one of my classes recently I formed the words: **חֵרֵר קָטָן**. I called Mrs. **ה** first; then **ר** ; then **ר** ; then the baby vowels, each vowel standing next to its mother. One of the pupils is then called upon to tell the names of the people in this little family. The pupil sounds each letter and vowel, until the word is mastered.

In lessons 4 and 5, larger families are formed. Whenever occasion demands that a new letter be learned (i. e. one not known to the children), he is called a cousin, an uncle, a nephew, a brother-in-law, etc. In this way all the letters can be taught (except the final letters). Of course, it should be remembered that all this happens in Moshele's class and not in the prosaic class of the children themselves.

In lessons 6 and 7, the final letters are taught as "gate-keepers," which always stand at the end of the word or family, to guard it. These gate-keepers can be introduced in a variety of ways. The seventh lesson should end by saying: "Children, the families about which we have learnt live in a large House. This house has many, many floors on which the families live. Next time I shall take you to the House."

In lesson 8, the House is shown, that is, books are distributed. At first the names of the families are read slowly; then, gradually—reading is mastered.

I do not claim anything more for this plan of teaching the mechanics of reading than that it is an interesting device. Every Jewish teacher, throughout the country can, if need be, invent such devices. Should anyone desire the details of this device, I shall be glad to send them through the JEWISH TEACHER. I shall also be grateful for any comment, criticism, or helpful suggestion.

### Jewish Teacher Exchange

The editors wish to remind the readers of our magazine, that we shall be glad to assist teachers who wish to obtain positions, and principals who are seeking for Jewish teachers. Communications will be treated confidentially, if so desired. We are particularly anxious to hear from teachers. Several requests have been received for teachers, but we were unable to recommend any.

## Educational News and Notes

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### *Israel Benjamin Levner.*

During the month of November, news reached us that Israel Benjamin Levner, the well-known writer and editor of Jewish juvenile literature, died at the age of fifty-five, in Lugansk Ekaterinoslaw, Russia. His official position was that of Government Rabbiner, but his dominant interest was to create a juvenile literature in Hebrew.

The Haskalah movement, and the consequent renascent interest in Hebrew as a living language, made it necessary for the Jewish teacher to have at his disposal, easy Hebrew reading material for children, both for classroom work and for home reading. Levner's collection of Jewish legends, "*Kol Agodoth Yisroel*," which is considered his master-work, helped supply this important need. The *Kol Agodoth* was issued in the form of a series of booklets, which tell in an easy and charming style, the most beautiful legends of the Talmud and the Midrash. The original intention of the author was to complete the series, so as to include all the Jewish legends up to the present day, but his work remained incomplete, and contains only the legends of the Biblical and the Mishnaic periods. Another important addition which Levner made to children's literature, was the translation of many books, from other languages into Hebrew. Among the best known of his translations, are Cooper's "The Last of the Mohicans," and Grimm's Fairy Tales.

Besides being a writer himself, Levner is known to Jewish teachers as the editor of two Hebrew publications for children. The first of these, *Hachayim ve Hatevah* (Life and Nature), was issued for a number of years in Wilna, and was primarily designed for the Jewish youth. It contained articles on popular science, historical novels, stories and poems. The second, *Haprochim* (The Flowers), was edited in Lugansk, up to the very outbreak of the war.

Unlike previous children's publications in Hebrew, *Haprochim* aimed to meet the need of younger children. It had several advantages which made it especially useful for Jewish schools. It was punctuated, thereby doing away with the difficulties of unvoiced Hebrew, and its style and vocabulary were so simple that it could be understood by children who had even a meager knowledge of the language. Levner himself was the editor, publisher, and one of the largest contributors to this publication. He devoted his time, his energy and his money to its success. Jewish teachers throughout the world owe him a debt of gratitude for having contributed so much to the beginnings of a Hebrew literature for children.

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### *The Budget of the Palestine Schools for the Year 5677.*

The budget submitted this year by Dr. Thon, head of the Zionist Bureau of Palestine, for the schools supported by the Zionist organization, amounted to 501,610.67 francs. In comparison with the 230,189.74 francs which was spent on Palestinian schools during the previous year, this budget asks for an increase of 271,420.93 francs, or an increase of 118%. Dr. Thon bases the necessity for this increase upon the considerable fall in the value of Turkish currency, as well as upon the unprecedented increase in the cost of foodstuffs and living expenses. The new budget would enable

the Waad Hachinuch, the Board of Education of Palestine, to increase the salaries of the teachers, so as to enable them to meet the higher cost of living.

The Provisional Zionist Committee, after having examined the school budget, has decided to meet it to the extent of \$50,700.00, and so informed the Palestina Amt by cable. In reply to this, a very urgent plea has been received, that unless that budget is met by \$120,000.00, the entire school system in Palestine is in danger of destruction.

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*The Central Jewish Institute.*

During this year a beautiful Jewish school building was added to the Jewish schools of New York City. The Central Jewish Institute, located at 125 East 85th Street, is a six-story structure, costing \$160,000. It was built by the Cong. Kehillath Jeshurum, and was designed as a social center. No effort was spared to make the building suitable for all the uses which the community may want to make of it. Besides ten large classrooms and two kindergarten rooms, it has several social rooms, a gymnasium with shower baths and lockers, playgrounds, a good auditorium, and a fine reading room.

This is an indication of the modern trend in Jewish school buildings, which is rapidly getting away from the idea that anything will suffice to accommodate Jewish school children. In place of the old vestry rooms, and of the ramshackle private houses, the Jews of this country are erecting school structures worthy of them. It is also significant that the community is beginning to look to Jewish school buildings as the future social centers for much of the Jewish communal life. These buildings are used for religious school purposes only in the afternoons, and offer a splendid opportunity for communal work in the evenings.

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*The Dedication of the Jewish Teachers' Institute.*

On April 16th, the Teachers' Institute of the Jewish Theological Seminary moved into its new home, in the Loeb Memorial Annex of the Hebrew Technical School for Boys, 34 Stuyvesant Street, New York.

Convinced that the future of American Jewry depends upon adequate provision for Jewish elementary schools, the late Prof. Solomon Schechter established in the Seminary, courses for Jewish teachers, as early as 1904. It was not however, until 1909, with the establishment of a fund of \$100,000, donated by Mr. Jacob H. Schiff, that the training of Jewish teachers began in earnest. The income of this fund was to go toward maintaining two training schools for Jewish teachers, one under the auspices of the Seminary, and the other under those of the Hebrew Union College.

Prof. Mordecai M. Kaplan, principal of the New York Teachers' Institute, began in 1909 with thirty-four students. Under his guidance their number has grown to one hundred and twenty-five. More significant, however, has been the constant raising of standards since that time. It is required of every new graduating class that it be better equipped for Jewish teaching, than the preceding one. With the new facilities of centralized quarters and a fine Jewish educational library of over two thousand volumes, this tendency to increase both the Jewish and the professional requirements of Jewish teachers, should receive an added stimulus.

## Book Review

M. H. HARRIS, *History of the Medieval Jews*. Bloch Publishing Co., New York, 1916.

The history of mankind is one long struggle against tyrants. As one type of tyrant is vanquished, another rises in his place. In my opinion, the most despicable type of present day tyrants, is—the critic, (be he literary critic, art critic, or book reviewer), who sets up his own standards and expects the whole world to conform to them. It is more democratic, more just, to judge a book from the standpoint of the purpose which the author intended to serve in writing it. And yet, I must confess, that I too fell a victim to the temptation of acting the tyrant in reviewing Dr. Harris's book.

It would be presumptuous on my part not to point out the value of this new edition of the "History of the Medieval Jew." With the present woeful scarcity of good Jewish history text books in the market, Dr. Harris's series of text books have been welcome friends to the Jewish teacher. His three volumes of "The People of the Book," and his "Thousand Years of Jewish History," have been among the most popular history books used in Jewish schools throughout America. The new edition of the latest volume of this series, has all the fine points which have made the previous books of the author so acceptable: an easy flowing style; a careful, human portrayal of character; and a delicacy in the selection and presentation of the material. The Jewish heroes of the Middle Ages are here described as real live personalities, capable of impressing themselves vividly and concretely in the visual imagery of the child. The book is rich in carefully selected illustrations and maps, everyone of which seems to serve some specific purpose and helps to enrich the reading material. On the whole, it is a very credible contribution to the text book literature on Jewish history, and it is to be commended, under the present conditions of Jewish text book writing, as a reservoir of information concerning the chief men and events of medieval Jewry.

Judged, however, from the standpoint of what I, personally, would consider the ideal text book, Dr. Harris's book is not what it might be. In this book, Jewish history is again treated as a chronological succession of events and personalities. There is no central idea or ideas, around which these events are grouped; no basis of selection for determining what is important and what is less important in history. It is hardly to be expected that the child will carry away the mass of information which a book like this is designed to give him, and there is no particular definite impression, which can remain with him after the study of it. Moreover, like other text books on Jewish history, it makes no attempt to show the *continuity* in the story of our people. The historical figures, interesting though they may be in themselves, are but remotely related to us, in the sense that they happen to be members of the same people. They are not part of our lives, and their problems are

not continuous with ours. The author takes the traditional view of the Past, as interesting for its own sake, and not as an explanation and a forecast of the Present. It is a static, cross-sectional view of history, and not a functional one.

But I must not overindulge my tyrannical prerogatives as critic. Such text books as I have suggested have not yet been written on Jewish history, nor do I know of any such that are being written now. Under present conditions Jewish teachers will find Dr. Harris's book very useful.

L. L. H.

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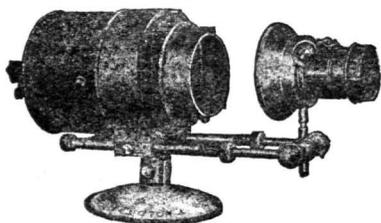
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# מתקבלת החתימה על „התורן“ לשנתו הרביעית (מארץ 1917 — מארץ 1918).

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                  } י. דה. ברקוביץ.  
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עם הגליון 51 החלה השנה הרביעית ל„התורן“.

המטרה, אשר היתה לנו לעינים בראשית יסוד עתוננו, תהיה מטרתנו גם להבא. „התורן“ ילך בדרך זו, אשר סלל לעצמו במשך שנת-קיומו הראשונה בתור שבועון, לא יסור. חרושו של „התורן“ לשנתו השניה — יהיה שכלול. שואפים אנחנו לשכלל את עתוננו העברי יותר ויותר, להעמיקו ולהרחיבו בתוכן ובצורה, לשפרו וליפותו עד כמה שירנו מנעת, כדי להביאו לתכלית השלמות הרצויה, שיהיה לכבוד ולתפארת לעובדי עבודתו וקהל קוראיו העברים, המחזיקים בו. ואת שאיפתנו זאת נוכל לקיים לא-מלאט, במשך הימים הבאים, אם חותמי „התורן“ וכל העוסקים בו לעריהם יעמדו לימינו גם להבא.

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classroom work is at best tolerated by the majority of young people. In Jewish schools, where there can be no such aims, continued class instruction naturally becomes unattractive. The self of the adolescent boy or girl is an expanding, growing self. It reaches out vaguely beyond its own bodily needs and immediate interests, to a hazy wanting of something bigger than itself, to a taking part in something lasting and worth while. There is a revolt against restriction and authority; an uneasy desire for self-activity. It is for this period of expanding selfhood, of vague, new desires, of "storm and stress," that the Jewish educator must find adequate Jewish expression.

Realizing the psychological difficulties involved in dealing with the adolescent, as well as the practical impossibility of providing, in the near future, sufficient educational accommodation for the 400,000 Jewish young men and young women in this country, the Bureau of Jewish Education organized the *League of the Jewish Youth of America*. In its essence, it is the attempt to create a community of Jewish adolescents, which shall bind the individual boy and girl with every other Jewish boy and girl in America. It utilizes the impulse of the adolescent self to expand, by having him pledge allegiance to a cause greater than himself, the cause of the Jewish people. It stimulates his vague growing selfhood, by identifying him with the age-long Jewish past, and the world-wide Jewish present, as well as with an idealistic yearning for a Jewish future.

This allegiance is formally pledged in an elaborate series of "Initiation Ceremonies," in which the boy and the girl, through successive stages, are initiated into the Jewish community. Once every year the members of the League come together for their Annual Rally, not only to provide a tangible expression of their common kinship, but also that they might meet and be inspired by the most distinguished "Elders" in their community.

The organization of the League is particularly adopted to the needs of adolescents, because of the large amount of self-activity which it provides. The boys and girls are themselves responsible for the growth of the League, and for much of its management. Each city or town is divided into districts and sub-districts, and youthful "organizers" are given charge of these territorial divisions. Thus, every boy and every girl, either leads or is lead, by his own or her own equals.

The League is non-partisan. It is neither Zionist nor anti-Zionistic, neither orthodox nor reform, neither conservative nor

radical. It must be so, if it is to create a real *community of adolescents*. Just as a community of Jewish adults cannot stand for any one party in Jewry, but must necessarily allow the interplay of various forces, so, too, does the League consciously avoid presenting any single element of our Jewish life exclusively, to our Jewish young men and young women.

But the League is not contentless. Its lack of partisanship does not imply lack of definite educative influence. On the contrary, while the program of the League is not of the ordinary kind, it is far richer and far more adapted to adolescents, than any definite school or club program could possibly be. There are three sources for the educative content of the League.

The first source is that of the organization itself. Modern educators have come to realize the folly of making a distinction between *organization* and *content* in education. Good organization is in itself content. The boy who gives up his time in a cause from which he expects no selfish return, and who spends some energy in inducing others to join the same cause, is being affected spiritually in a more real, more profound manner, than if he were made to listen to some unctuous moral lecturing. The Jewish girl who comes in contact with other Jewish girls, as a Jewess, for the conscious participation in things Jewish, may thereby be brought nearer to the Jewish people, than if she were to attend some "class", a few perfunctory hours a week. The yearly mass meetings and the initiation ceremonies, provide not only emotional allegiance, but also mental and moral enrichment. The "festival clubs", to which many of the members belong, offer meaningful opportunity for learning the historic and institutional background of our festivals, by stimulating joyous common participation in their celebration.

The second source of the League content is derived from the Jewish community, and is as broad as the life of the American Jews. There are, and there probably must be, many parties in American Judaism, each emphasizing that which it thinks most worth while in Jewish life. These parties have, or should have, something to say to the Jewish youth of America. The League provides the *instrument* whereby these forces in Jewry can play upon our young men and our young women. The Zionist organizations, whether it be Young Judea or Mizrachi, the Reform movement, whether it be the Eastern Council or the Central Conference, the congregations, whether orthodox, conservative or liberal, the Y. M. H. A. or any other social service institutions, all may utilize the organization of the League for sending their message

to the Jewish Youth of America. Not any particular party, but *all* parties must be given an opportunity to influence our young men and young women. Let that element in Jewry, which makes the strongest appeal, and has most inherent value, prevail in influencing the American Jewish youth.

The third source of content is that provided by the boys and girls themselves. Each group of twenty young people may select some particular kind of activity, which they want to engage in. This may be some sort of social, literary, recreational, educational, or any other undertaking. They may form themselves into classes, clubs, or organizations, which will express their own particular choice of self-activity. It is the League's function to urge them to make use of the existing social service institutions (Y. M. H. A., Educational Alliance, etc.), and to urge these institutions to provide for them teachers, leaders, rooms, curricula, and whatever else they may need for carrying on their chosen work. Wherever no institutions exist which can satisfy these adolescent needs, the League will exhort the community to create such institutions. In the interim it will itself do whatever it can to meet the legitimate demands of its members for growth and education.

It may be seen therefore, that the program of the League is flexible, yet rich, non-partisan, yet educative. It satisfies the psychic needs of the adolescent, and at the same time prepares him for participation as an intelligent Jew or Jewess, in the work of our future community.

The form of organization of the League makes it capable of indefinite expansion. Within the brief period of its existence, it has enrolled over 5000 young men and young women in New York City. We, who realize the great need of such a movement, expect to see its numbers increase rapidly, so that it shall include in the near future, tens of thousands of Jewish young people throughout the United States.

\* \* \*

Efficiency and democracy, expert service and popular control—both are essential forces in American life. How to make them both operate together for the common good, has been one of the interesting problems occupying the best minds in our country. The seeming conflict implied, is as true in education as it is in every other undertaking of democracy. It applies in Jewish life as it does in general American life, with this difference: the American democracy, through its power of taxation, is able to create and support expert

***Jewish Democracy  
and  
Jewish Education***

service, but Jewish democracy, which lacks taxing power, cannot maintain such service. How then shall we order our Jewish life in this country, so as to stimulate popular participation, and yet safeguard the creative work of the expert.

From this point of view, the step taken at the last Convention of the Jewish Community (Kehillah) of New York, is particularly interesting. The Bureau of Education, together with the other Kehillah bureaus, were officially separated from the Kehillah, and made distinct institutions. A Committee of Education was appointed, which is to carry on the educational functions of the Kehillah proper. While the immediate consequences of this action will probably not be deeply felt, the causes which led up to it are an indication of the attempt to clarify the respective functions of popular will and of expert conviction.

Both the Kehillah and the Bureau were dissatisfied with the previous arrangement. When the Bureau of Education was organized in 1910, as an integral part of the Kehillah, its purpose was to stimulate and coordinate the educational activities in New York, and to cooperate with and advise Jewish schoolmen throughout the country. In the seven years of its existence, it has endeavored "to create conditions favorable to the progress of Jewish education." It is not within the sphere of an editorial statement to describe the multifarious forms which these endeavors have assumed. It may be said, however, that it has succeeded in creating an elaborate educational machine, employing over one hundred people, and that the potentialities of this expert agency are greater than its achievements in the past. It has a definite program, and is carrying on a definite series of long-range experiments to test out its program.

The frank question which the Bureau asked itself, was: "What, if in spite of all that the Bureau could do, the popular Kehillah Convention should some day be swayed by an oratorical appeal, and vote to abolish the dearly bought educational results, the cost of which it may not even realize; or else, order a course of action which specialists would consider detrimental to the best interests of Jewish education?" At one stroke the laborious work of years would be abolished, and it would hardly be possible for the Kehillah to rebuild it anew with popular funds.

The Kehillah too was dissatisfied. Many felt that the Kehillah, as such, had no right to "meddle" in constructive educational work. In a variegated community, such as New York Jewry, it was unwise for the Kehillah to foster particular forms of Jewish educational experiment. Then, too, it was realized that the lead-

ers of the Kehillah in their earnest endeavor to safeguard the constructive work of the expert, could not allow the fullest free play of democratic will.

It was therefore determined that the educational function of the Kehillah must not be constructive, but supervisory and stimulative. The Kehillah will continue to bring before the Jews of New York, again and again, the need for more Jewish education; it will call the attention of the Jewish public to such schools and such educational activities as are especially valuable and worthy of support; in extreme cases, it may even condemn pernicious educational attempts, whenever such are made. The Bureau of Education is to continue its constructive work. It is to be a constituent, but an entirely distinct member of the Kehillah. The newly appointed Committee on Education will carry out the now clearer educational functions of the Kehillah proper.

This is a new effort at adjustment. Jewish teachers will watch it with interest.

\* \* \*

In this issue of our magazine we are publishing an article by the well known neurologist, Dr. A. A. Brill, on "Mental Adjustment in Jews." Some of the opinions expressed in this article we do not share. Some of the analogies seem *Psychotherapeutic* to us faulty, and in places, the deductions drawn appear unwarranted. But the central thesis of his article is very suggestive for Jewish teachers.

*Function of Jewish Education.* Dr. Brill claims that one of the chief causes for the greater proportion of nervousity among Jews, lies in the fact that they are compelled to make too rapid adjustment to American conditions. Jewish immigrants are often compelled to bridge the gap of centuries in the first few years of their residence in America. Orthodoxy, in Dr. Brill's opinion, inordinately represses the individual Jew, in his attempt to make this transition from mediaeval times to the present. It is this extraordinarily rapid adjustment which is the chief cause of the undue proportion of Jewish adolescents in penitentiaries and psychopathic wards.

In view of this, he makes two suggestions, which we consider profoundly significant for Jewish education. The Jewish teacher stands not only for the Jewish past, but also for the American present. It is he, therefore, who can best show the Jewish child that it is possible to be a good American and yet not repress the

valuable elements of the Jewish life. He must point out to his pupils the beauties of our past, and the significance of our institutions which this past handed down to us. Aside from all other values which such instruction may have, it may be the means of saving the child from much secret shame, mental conflict and self-depreciation. Moreover, Dr. Brill points out that one of the functions of the Jewish teacher is to take the place of the father for many an immigrant Jewish child, and to give it the guidance and direction which its father is sometimes not in a position to give.

The Jewish teacher can thus exercise a mental therapeutic function, by helping the child to make its mental adjustments to the American environment more normal. Jewish teachers will find the article rich in suggestion, and it should furnish them much food for thought and discussion.

---

## TWO HEBREW SCHOOLS IN POLAND

(EXTRACTS FROM LETTERS)\*

### 1. *The Hebrew Gymnasium in Wilna.*

Wilna, 19th of Ab, 5676.

Through the initiative of several men devoted to the national idea, there was begun last winter the experiment of creating a Jewish school, the like of which we thought possible only in Palestine, namely, a school in which the spirit and the language of instruction should be Hebrew. Doubts were entertained even by the most ardent believers in the Hebrew Renaissance, as to the possibility of such an institution in the lands of the Golith. They did not think that a school of this kind could attract either sufficient pupils or satisfactory teachers. But in spite of all these misgivings and doubts the experiment succeeded beyond the hopes of its optimistic founders.

Hardly half a year has elapsed from the day when the school was first opened, and the Hebrew gymnasium in Wilna has already developed a cultural curriculum comparable to that of the best European gymnasia. The number of pupils increased so rapidly that we were compelled to rent a house entirely devoted for the purposes of this school, and even there we had to discontinue taking in new pupils after a short while, because of the lack of room. To our great joy we learned that a Hebrew gymnasium, where the language of instruction in all subjects and the language of conversation among the pupils, should be Hebrew, is not only possible but highly necessary. The demand for such a school is indicated by the number of pupils who have made application for admission to the Hebrew gymnasium, many of whom have unfortunately had to be denied this instruction. The Hebrew gymnasium is not a charitable institution. It is supported mainly by the tuition fees of the pupils themselves; only from 10% to 15% of the pupils are being taught free, or else, pay only half of the required fee.

We are now considering the matter of opening more classes in the gym-

---

\*Translated from the Hebrew.

nasium. At present there are only 4 classes, (2 preparatory, and 2 classes of the first year). We ought also to open similar classes for girls, because conditions here do not permit us to have coeducation. But as can be readily seen the same world developments which made it possible for us to open a Hebrew gymnasium, brought also great economic distress among the inhabitants of Wilna. Commerce and industry are at a standstill. It becomes more and more difficult for us to collect tuition fees from our pupils, and we are in immediate fear lest we be confronted with a financial crisis. This would make it impossible for us to continue the gymnasium on the high level on which we have striven to put it, so that it might become a model for neighboring cities. Four hundred (400) rubles monthly would give us the ability to put the gymnasium on a solid basis, and to develop it in accordance with our ideals. We turn to our brothers in America that they should help us in our undertaking. . . . .

There is no doubt in our minds that even should conditions change, and we should come again under the authority of our previous government. \*\* even then will our undertaking leave effects that will not be eradicated. Whatever government may be in control, it will have to reckon with the fact which we have created. Even if it should limit the amount of Hebrew instruction, it will not be able to destroy the Hebrew atmosphere of our gymnasium in Wilna. (Signed) Dr. Joseph Regensburg.

## 2. The "Yehudiah" School for Girls, Wilna. Wilna, 16th of Elul, 5676.

The Jewish National School for Girls, called "Yehudiah," has been in existence for the last twenty years. During these years it has been able to spread the knowledge of our Torah and our Hebrew culture among thousands of Jewish girls destined to be mothers in Israel, in whose hands lies so much of the responsibility for the spirit of the coming generation. Yehudiah has given its pupils a full and intense knowledge of our holy writings, our history and our literature, both ancient and modern. It has throughout endeavored to inculcate the national spirit in the hearts of its pupils, a spirit full of love and honor for our people, and our people's treasures. It has succeeded in preparing many of its pupils to be teachers, not only in the Yehudiah school itself, but also in the schools of many cities of Russia, where they are now spreading the knowledge of our Law and Literature, among their younger sisters.

At present there are almost three hundred pupils receiving a national Jewish instruction in Yehudiah. The program of studies has been widened and enlarged, so that it ranges from the post-graduate (seventh) grade to the preparatory class for little girls, who cannot yet read and write.

When it was founded, some twenty years ago, the Yehudiah school was the first of its kind. It has since then served as a model, for many similar schools which have been opened in other cities. Until last year the school was enabled to subsist largely upon the tuition fees of its pupils; but in these years of destruction, our condition is hard-pressed indeed. It is true that we are receiving a hundred marks a month from the Central Relief Funds here, but that is only a drop in the bucket, and we are compelled to turn away many of our girls who are thirsting for the word of the Lord. . . . .

(Signed) T. Aptchik,  
D. Notik.

\*\* ED NOTE. This was written before the Russian Revolution

## MENTAL ADJUSTMENT IN JEWS \*

BY A. A. BRILL, PH. B., M. D.

FOR years it has been maintained by the psychiatric world that the Jew was disproportionately insane. Almost all authorities agreed that the Jewish race contributed more to insanity than any other race.\*\* Of late years however, some investigators in this field began to doubt this established view. They found that it was not sufficiently demonstrated that the Jew differed in this regard from the non-Jew, and some went so far as to assert that the contrary was the case. This was also the conclusion reached a few years ago by the United States Department of Commerce, which stated in its report that "on the contrary, facts from which deductions can be made, point rather to a comparatively smaller amount of insanity among Jews than among people of several other races."

### *The Jew More Neurotic than the Non-Jew.*

The first careful investigations were made by Sichel in Germany, who found that although there were relatively more Jewish inmates than the corresponding percentage of the Jewish population in Frankfurt, yet this could only be demonstrated in reference to certain groups of mental diseases, while the other groups revealed a smaller percentage than the non-Jewish population. Dr. Kirby reached similar conclusions after examining the admissions of the Manhattan State Hospital from Oct. 1st, 1907, to Sept. 30th, 1908. He found only one doubtful Jewish case among 182 cases of alcoholic insanity. The Hebrews represent the lowest figure in senile dementia and in organic mental diseases. On the other hand Dr. Kirby found that the Hebrew race "outnumbered enormously" any race in the large group of the so called *functional psychoses*, or those mental disorders in which the upsetting causes are due to psychogenetic factors. Dr. Kirby thus concluded that the Jew is not disproportionately insane.

Some years ago Dr. M. J. Karpas and the present writer investigated the same problem,\*\* and came to the same conclusion as Dr. Kirby, namely, that the Jew was not disproportionately insane. From statistical data of the admissions to the Manhattan

\* Read in part before the School for Jewish Communal Work on January 29, 1917

\*\* Cf Brill & Karpas's "Insanity Among Jews," *Medical Record*, October 3d, 1914

\*\*\* Brill & Karpas, *l. c.*

State Hospital, N. Y., for four consecutive years (1908-1912), we could demonstrate that the Jewish population of Manhattan and Bronx contributed a higher percentage to insanity *only in the functional forms of insanity*. Without going into technical details we will say that by the functional forms of insanity we mean those mental disturbances which are mainly due to mental conflicts. Individuals evincing this type of reaction are very sensitive mentally; instead of yielding to a strong but prohibited desire, or of giving vent to a mental injury through retaliation or in any other way, they are unable to do so. They suffer in silence, and then repress the desire or the mental injury into the unconscious part of the mind.\* Investigation shows that such repressions are not always successful and that whenever there is a failure in repression, the result is either a mental or a nervous break-down. It is from such forms of mental break-downs that the Jew suffers more than any other race, and from a very large clinical experience I can state unequivocally that the Jew is also disproportionately neurotic. In brief it would seem that although the Jew is not insane in the strict sense, he is more nervous than the non-Jew. In other words, the Jew is of a more sensitive make up and hence adjustment to environments is more difficult for him.

*Jewish Sensitiveness Largely Superimposed by Past.*

Belonging to a school which lays greater stress on environments, though not unmindful of the part played by constitutional factors, I will be direct and state that the Jewish sensitiveness is largely, if not wholly, superimposed by the past. Any one versed in Jewish lore and history will readily realize the enormous amount of racial self-consciousness possessed by the Jews from time immemorial. This self-consciousness was imposed upon them by the anthropomorphic Jehovah, who spoiled them with excessive love, and was later kept alive by the oppressions and inhuman treatment from which the Jews suffered for centuries. The Jew was Jehovah's only child. The Bible refers to the Jews as the "chosen people", "the only and favorite son", and "the first born", and like the favorite child in life, the Jews had to suffer for being favorites.

In my work on the only or favorite child\*\* I showed that being an only or favorite child is a disease in itself. The favorite child finds it difficult to adjust himself because his bringing-up, his past

\* Those who are interested are referred to Prof. Freud's works

\*\* Brill, *The Only or Favorite Child in Adult Life*, N. Y. State Journal of Medicine, August, 1912.

environments, make it hard for him to give and take emotions freely, and the careful and loving rearing make of him a poor competitor in the struggle for existence. The only or favorite child is usually coddled, spoiled, self-willed and egoistic, and because of his conflict with the inexorable world, he usually develops into a neurotic, isolated being. It is interesting to note that the Bible tells us that the Jews were stiff-necked, spoiled and overbearing, and considered themselves superior to every other nation. Such characteristics have been attributed to the Jewish race by most writers of ancient and modern times, and assuming that some of these statements are exaggerated, it must nevertheless be admitted that they are essentially correct in reference to the Hebrews of antiquity, as well as to the modern orthodox Jews. We know that these statements no longer apply to the great bulk of Western Jews who have enjoyed generations of freedom. But if we bear in mind the similarities of the abnormal traits between the Biblical favorite child and the only or favorite child of the present day, we clearly see the reasons for the preponderance of neurotic traits in the Jew.

When one examines the content of the conflicts causing mental and nervous upsets, one finds that they invariably deal with the two great impulses, hunger and love, in the broadest sense. Every neurosis can be directly traced to the maladjustment in the impulses of self-preservation and the preservation of the species, especially in the latter. The difficulties encountered by the only or favorite child in adult life are plainly in the spheres of hunger and love. By virtue of his past the favorite child is a very poor competitor in the struggle for existence, and his love life is glaringly poor. Natural selection which plays such enormous role in the average individual is hardly visible in only or favorite children. Due to their abnormal attachment to their parents, less than a fourth of my hundreds of cases selected mates, and of those most were unhappily married. For the same reason many of them marry cousins who resemble the parent in physiognomy and psychic traits. Considering the adjustment of these impulses in the Jew, it can be readily said that no nation has endured as many vicissitudes in the struggle for existence as the Jew; no nation has found it as hard to earn an honest living as the bulk of the European orthodox Jews. As to the impulse of love, those who are acquainted with the life of orthodox Jews know that the word *love* in the Western sense hardly exists among them. The orthodox Jewish religion is so rigid about sex, that a normal love outlet is hardly possible. The woman, and everything that goes with her, is under the severest religious taboos.

Love in the service of object selection is a crime, and cannot be tolerated by the orthodox Jew. And even the second generation of orthodox Jews, who rebel against these restrictions and follow the customs of their adopted country, suffer from conflicts as a result of yielding to their natural impulse.

In brief we may say that both the only or favorite child and the orthodox Jew suffer from too many attachments to the past; both are, as it were, victims of circumstances, and both are neurotic as a result of the conflicts between the taboos of the past and the demand of the present. The only or favorite child is hampered in the stream of life because his early love-life evolves him into a clumsy and narrow-minded being; and the orthodox Jew, stifled by taboos and inhibitions of the Mosaic and rabbinic laws, is equally impeded in the free evolution of modern times.

*Jews Have Abnormal "Familiensinn".*

The other factor in the production of neurotic traits in Jews is of a later origin, and is really a product of the first. In consequence of the harsh treatment to which the Jews have been subjected for centuries they become more or less suspicious and fearful of their neighbors and rely only on themselves. Like the hermit who merges into an isolated existence on account of painful and disagreeable past experience—real or imaginary—, the orthodox Jew, too, prefers to live alone, because of the treatment that has been accorded to him from time immemorial. Originally he was forced to live in ghettos and in the pale. Now, where these restrictions no longer exist, he still surrounds himself with a spiritual ghetto; he is still restrained in his movements, and is not a good mixer. To be sure, Judaism is still more or less of a disability even in the land of the free. As a result of this treatment the Jews evince a very strong *Familiensinn*. No race shows as much attachment to family and racial ties as the Jew. During my service in the State Hospital, I was struck by the fact that the Jewish patients were visited more often and by more visitors than the other patients. My non-Jewish colleagues, who did not understand the Jewish family spirit, often found these visitors quite burdensome because of the peculiar emotional interest they manifested in their insane relatives. I am not stating anything new when I assert that the Jew has always been known and admired for his extreme love of his parents, family, and coreligionists. However my own observation convinces me that the *Familiensinn* among Jews is so strong that it savors of the abnormal. Such a morbid attachment to the family engenders narrow-

mindfulness; it signifies a blind attachment to the past and spells unprogressiveness. I feel that the bulk of orthodox European Jews demonstrate this assumption.

Now I do not wish to be misunderstood. I am not decrying normal family attachments, and I am well aware that even the slight exaggeration of it, which one still sees among advanced Westernized Jews, has its great merits. Thus Mr. Adolph Lewisohn, than whom there is no greater authority on this subject, told me, in a private conversation, that the secret of financial success of the Jew is not his capacity for making money, but his ability to hold on to it; and, Mr. Lewisohn expressly states, that the Jew holds on to his money because his love for his family keeps him from reckless speculations. In a state of excitement the non-Jew often risks everything and not seldom loses. The Jewish financier is always conservative in his speculations because he never forgets his family, to whom he is attached by more than ordinary ties.

*Abnormal Family Attachment a Cause of Nervosity.*

On the other hand it must be remembered that excessive attachment to family is bad. My feeling about the abnormal element in the Jewish family attachment was forced upon me by years of psychiatric observation among Jews of all classes. Recently I had been called in consultation by a non-Jewish colleague to see a very nervous young man. On our way the family doctor told me among other things that the patient was one of five children (four sons and one daughter); that everyone in the family was very cultured; and that the love between the parents and children was "most ideal". He assured me that in this very large experience as a family physician he never saw more ideal devotion than in this family. However, instead of sharing my colleague's enthusiasm, I felt depressed. The obverse of the picture presented itself to me. I found that the young man was insane; that his sister had been insane, and all the members of the family were very neurotic. This was a very aristocratic family who possessed everything, wealth, refinement, etc., but who lacked the most essential thing in life, namely, the ability to make friends outside of their own narrow circle. They just lived for one another; they loved one another so much that they had no love left for any one else. I have seen many very similar families among all classes of Jews. And what is true of this family holds true of the whole race. It does not matter what the causes are, the Jewish race is more or less introverted or turned into itself, and this is the main cause of Jewish nervosity. No in-

dividual or race can live on itself materially or spiritually. The Talmudic saying, "a pit cannot be filled from what has been taken out of it", is psychologically true. No person can remain healthy without constantly giving and taking emotions from the outside world. To be happy one must be able to put himself *en rapport* with many people. The orthodox Jew is precluded from such adjustment by his ancient reactions.

It may be argued that what is stated here no longer holds true for those Jews who have lived some time in this country, and that as soon as the orthodox Jew will become emancipated he will learn to adjust himself to his non-Jewish neighbors, and consequently his neurotic traits will disappear. This is essentially true. Freedom in environments begets free individuals, and as was said before, there is a tangible distinction between the Jews of different countries. Still, psychanalytic study of individuals teaches us that enormous forces have to be overcome during any transition from one psychic medium to another, and that this transition often causes profound and even dangerous reactions.

*Many Modern Jews Mentally Maladjusted.*

In the little space at my disposal it would be impossible to show the play of forces observed by me in the effort at transformation of the Biblical-Rabinical Jew into the modern Jew. However, this is certain: even in the most modern Jew one can observe the manifestations of maladjustment. Thus, some of our wealthy cultured Jews are extremely sensitive about their Judaism. One can see how anxious they are to look and act like non-Jews, and how they suffer from their semitic past. They constantly evince their Jewish self-consciousness in their struggle to run away from everything that reminds them of their being Jews. They make desperate efforts to move in non-Jewish circles; they insist upon applying for admission to clubs and hotels where they are not wanted, and their unconscious flight often leads to the extent of their becoming strong anti-semites. I have known a great many Jewish young men belonging to the second and third generations of American Jews, who were very sensitive and very self-depreciating. I could trace these reactions to the fact that as children they were sent to non-Jewish schools where they were always referred to as Jews, and treated as inferiors by both teachers and class-mates. I have also seen a few sons of converted Jews, who in spite of being born Christians were still struggling with Judaism. Most of them were self-conscious to

a degree of paranoid delusions. It is a well recognized fact that most of the great Jewish bankers of today are more scrupulous and trustworthy in their transactions than non-Jewish bankers. This emotional display is but a reaction to the unconscious and conscious feelings of being suspected and mistrusted. It may be regarded as an over-compensation for the unscrupulous Jewish money lender of the past.

*Complete Assimilation the Reaction to Abnormal "Familiensinn".*

Such manifestations, of which I mention only a few, are the results of the severe conflicts ensuing in the process of breaking away from a very dear past. The racial *Familiensinn* which represents to the Jew everything that is holy and precious, is so powerful, that only a few great spirits could tear themselves away from it wholly. It is *aut Caesar aut nil*. Orthodox Judaism allows no compromise. That accounts for the fact that so many Jews, once they rebel against the old times, throw off everything. History tells of many Jews who, unable to stand the oppression of orthodox Judaism, rebelled, and either embraced other religions, or what was more usually the case, formed new systems of philosophy, in which they tried to reconcile Judaism with freedom. It is no accident that socialism was conceived and propagated by Jews. The pantheism of Spinoza was the direct reaction against oppressive anthropomorphic monotheism.

As a rule, however, Jews are chary about conversion to unalloyed Christianity, and on their way thither they form little religions of their own, or they become Christian Scientists. This cult, which is nothing but a flight from reality, a negation of one's troubles *par excellence*, is eminently fit for the type of Jew who has struggles with his Judaism. As a Christian Scientist he is a Christian, yet not quite a Christian. His own neurotic conflicts are more or less absorbed by Christian Science so that he often obtains temporary relief, and his old Jewish commercial instinct can readily be appeased by becoming a Healer. I was struck by the large number of Jewish Christian Science Healers. Free Masonry, which is nothing but a compromise between Judaism and Christianity, is another religion which attracts many Jews.

*Sudden Change Causes Crime, Delinquency and Psychopathy*

These modes of reaction, namely, the profound transformation in a Jew of the Spinoza type, and the gradual changes seen

among Western Jews, are not the only expressions of Jewish rebellion against oppression. Not all Jewish youths can become philosophers, when they rebel against their orthodox Judaism, nor do they become Christian Scientists. I refer particularly to the great number of Jewish boys in New York and other large cities. The orthodox Judaism in which these boys have been brought up, is altogether incompatible with the radical tendencies of Western culture. The Jewish boy brought to this country by orthodox parents, or those born here of such parents, cannot be kept long under the same restraint as in the old country. Their home atmosphere, which is Russian, Polish, Galician or Rumanian, as the case may be, is so very different from the new and free environment in the streets or at school, that the boy soon begins to be ashamed of his home and his parents, and tries hard to become an American in appearance and reactions. The struggle becomes very acute. The parental love and authority exert the strongest influence to keep him faithful to the old ideals, while his natural impulses yearn for freedom and new life. Psychology teaches that whenever two opposing psychic streams meet, a catastrophe is sure to result. Invariably the natural impulses triumph, and the boy throws off all oppressing inhibitions and becomes an American. But here is where the danger lies. *Sudden* changes are often dangerous both to the individual and to the environments. The Americans whom the East Side boy can take as models, are not always the best persons to emulate. That accounts for the fact that so many Jewish boys go wrong. Once the parental authority is gone, the old religion and all that goes with it, disappears, and as the advanced culture has not yet fully established itself, the emotions usually run riot. This process always causes enormous inner struggles and quite often results in nervous breakdowns. In my clinical experience with Jewish patients I have been deeply impressed with the fact that the conflicts at the bases of their neuroses very often deal with religion and parents. To illustrate I shall cite briefly two cases:

I reported the case of a Russian Jewish young man who was obsessed with the idea that all Jews would be killed. This obsession clung to him for a long time and practically incapacitated him, until cured by me. This patient was brought up on the East Side, and at the age of about five years he began to feel the burden of his Judaism. One day while walking with his father, to whom he was very attached, he heard some of the Americans who loafed on the street corners, call his father Jew and Sheeney, which caused him much pain. Very soon, however, he felt ashamed of his father

and would avoid walking with him in public whenever he could. This feeling persisted as he grew older and associated with "the boys," and it caused him many conflicts. Analysis showed that his obsession was a generalization of a repressed idea that his father should be killed. The latter not only represented his father but his God and his religion, in fact the whole of his Judaism. \*

An elderly man consulted me because of many neurotic symptoms. He suffered from many obsessions and doubts referring to religious matters. I soon discovered that he was a converted Jew, who was a Christian for over thirty years, and that his inner struggles were between his old and his new religions. The surprising part was his inability to part with some of his synagogical paraphernalia which he kept securely hidden. A colleague told me of a very similar case.

The manifestations of some of these conflicts are ludicrous to say the least. Thus I was recently invited to the home of an ardent Jewish Christian Scientist, a competitor of mine, to participate in the Seder, or the Passover Eve ceremonies. I regretted that I was unable to accept the invitation to this delightful spectacle.

The nervous break-down is not the only issue of such conflicts. In many instances, especially where judgment is blunted by some mental deficiency one finds that such boys and girls resort to all sorts of criminal practices.

#### *Complete Mental Adjustment Possible for American Jewish Youth.*

I am well aware that not all Jewish boys of the type mentioned go through the mechanism described and that the greatest majority develop into good citizens. Still I feel that they all go through the struggle, and that a great many succumb in this struggle, either in the form of a nervous break-down or in some criminal act. But what is most important, is that almost all of them become alienated from the Jewish religion. Most of these boys cannot realize that they can become thoroughly Americanized and still remain good Jews, a feeling for which the uncompromising attitude of their parents is largely responsible. On the other hand, most of them cannot realize that they need not be ashamed of their Jewish ideals, even after abandoning many of the old taboos.

Of late much has been done to correct these abnormal states and the social work carried on among the classes mentioned by the various Jewish institutions have borne rich fruit. One factor however has not been sufficiently considered. I have in mind the Jewish

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\* Those who are interested are referred to the full description of this instructive case. Brill *Psychoanalysis*, p. 102, 2nd Edition, Saunders, Philadelphia

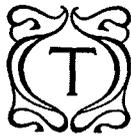
teacher, not the *Melamed* of the old school, but the fully Americanized Jewish teacher. When one studies the psychological reactions of the Jewish children of immigrant parents, one finds that the public school undoubtedly exerts the best and most authoritative influence over them. Any one versed with conditions on the East Side will agree with me that the Jewish child loves and idolizes his or her school teacher. There are two reasons for this attitude. The teacher occupies a peculiar position in every person's mind. As a child the father is the highest authority in the home. To the little child he is omniscient and omnipotent. As we grow older the father gradually loses in our estimation, and in time we discover that he is just human. But as he was once a god we cannot excuse him for being an ordinary person, and the tendency is to belittle him. It is at this period that the school teacher comes on the scene and takes the place of the father. By virtue of his training we are able to look up to him as the greatest authority, and take the same attitude towards him as we once took toward our fathers. That accounts for the reverence in which teachers are held in general. It is not entirely due to their own merits; it comes from our unconscious needs.

The second reason is more specific. The immigrant Jewish children, or those born of immigrants, live in two different environments. At home they are still in Russia or Roumania, as it were, while in the street they are in an entirely different world. As we said above the child soon feels that his home is not as it should be; it is too foreign, and he wants to be an American. His orthodox father therefore loses his prestige much earlier than is otherwise the case, and the only ideal left to him is his teacher at school, who is not only the authority but often the only cultured American with whom the child comes in contact. It is impossible for the average person to realize the enormous influence the teacher exerts on the individual and especially on Jewish children. What influence can the *Melamed* have besides the American public school teacher? Only Jewish teachers who possess at least the qualifications of the public school teacher, can hope to impress themselves on their children. Such thoroughly Americanized young men and women teachers alone can hope to counteract the abnormal tendencies threatening these children during their transition from the Orient to the Occident.

## THE NEW JEWISH PEDAGOGY

BY DR. LOUIS GROSSMAN.

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 HE Jewish Religious School is not a matter of mere expediency. Its purpose is not to meet an emergency. I should like to assert emphatically that no real education can be in the service of a campaign. This statement is necessary and should have been made long ago.

### *Both Sunday School and Talmud Torah Parochial in Character.*

I have in mind both the Talmud Torah and the Sunday School. Both are inadequate, because they are partisan. In this they differ little, though the one is old and the other recent. They are both partisan even though the one seems more originally or characteristically Jewish. Training in religiousness cannot be mere play. It is consummate, and must take in all of life, all of the child's life. It cannot be in the service of either orthodoxy or reform, for education knows no parties. It builds up life, and life is the harmonizer, the incontrovertible arbiter of differences.

We do not want parochial schools, neither orthodox nor reform parochial schools. A parochial school is a school in which subjects, whatever they be, are taught from the point of view of a sect. It makes for partial interests, and develops partisans; whereas schools should develop an inclusive view of life and many-sided interests. The parochial school establishes, or at least confirms preferences, if not prejudices, while real education gives balanced judgment and an open and frank tolerance. Jewish schools can never be parochial, for we want childhood to be broad, generous, just and progressive. The Sunday school is dangerously like a parochial school, and the Talmud Torah even more so.

### *No Real Correlation with the Public School.*

At any rate, both are the source of our embarrassment. Those who teach on Sundays do not know whether they are not duplicating or confusing the ethical work of the Public School, while in the Talmud Torah, the pupil is burdened with matter which is ethically unassimilated. In neither case is connection made with the Public School to secure unification. The essential need of the child is that all of his educational experiences be interrelated and made homogeneous. To treat Judaism as something apart from general education, whether in the name of orthodoxy or of reform, is equivalent

to breaking up the child's educational life. Such a psychic and moral doubleheadedness is hardly conducive toward bringing about integration, which is the very heart of Jewish character. To teach Hebrew, however sedulously, does not make for moral integration, no more than teaching the catechism does. Education demands a synthesis of all that goes into the child soul. Religiousness is, as it were, the point of convergence where all experiences crystallize.

Here the policy of expediency is supposed to apply. The Jewish child, it is urged, does not get a fair statement about its religion, anywhere along the line of its educational life, least of all about Judaism and the Jewish people. Therefore, we must give it ourselves. The child does not get Hebrew, so we must supply it. It does not get catechism; it does not get even history, its own history of the Jewish people, without bias. Therefore must we provide what is denied to it. It is declared that there is an unusual condition in contemporary Judaism. The young are becoming alienated. Modern life is a disintegrating influence. Therefore, must we fortify the Jewish children of today. We must secure their loyalty. The Talmud Torah attempts it by insisting upon tradition as a school of discipline, and the Sunday school attempts it by teaching Jewish "belief," in terms of logic and unstigmatized feeling. The temptation arises to urge rather than to teach, so that the Talmud Torah has become a centre of agitation for orthodoxy, and the Sunday school apologetic and polemic toward Christian perversions and toward current issues.

*Interpretation vs. Supplementation as Functions of the Jewish School.*

All of this may be illuminating or reformatory; it is not educational. Education builds; it does not repair. It meets the needs of children as it finds them; it does not campaign over their heads. Nor does it forestall difficulties. It does not stand at the door of the school, as it were, to keep out the errors of the street. It gives the truth inside. It does for character what medicine does for the body. It aims to endow the child with the healthful power of resistance and immunity. The child should be able to throw off mental and moral poisons by its own saneness and moral will.

The supreme question we must ask ourselves is; what definite aim does Religious Education have? Does it interpret the subjects of the curriculum of the Public School, taking for granted that a Jewish re-interpretation meets either a lack or a wrong? Or, does it limit itself to some subjects which the Public School does not,

and may not provide, such as Jewish catechism, Jewish customs, and Hebrew? Everything depends on the aim. If interpretation is the aim, then the Public School is at present ignored or contradicted, and an embarrassing situation is brought about, which can benefit neither the schools nor the child. If, however, the Religious School is merely supplemental, then we have at least a clear, though an unpedagogical purpose. It is obvious, that while the first aim is constructive, the second is not. Although both aim to equip Jewish children for the American life, the first is true to the essential principle which demands that the child's educational life be organized; the second is opportunistic and is designed to meet a condition.

Fortunately, views on education are very fluid just now, and there is hope that the manifold experimentation which is going on, will work out an adjustment between Public Schools and Religious Schools. Cooperation is possible and practicable, since both are organs of the civic life. Belief and doctrine and even a "holy language" have significance, after all, only as means of moral training, as all educational subjects have. Function in life is the law of education, and efficiency is its evidence; and I see no reason why religious education should have different laws and standards. On the contrary I see every reason why it should function in life beyond every other kind of education. We Jews should seek not merely to accommodate ourselves to arrangements made thus far, but must realize our great historic opportunity for establishing a fundamental educational truth. We must declare in unequivocal terms that religious education makes for the preparation for life, the best preparation, and that its ultimate aim is the re-enforcement of character.

*The New Education Dynamic, Stressing Function Rather than Knowledge.*

If I were to designate with one word, the New Education toward which we are moving, I would call it *dynamic*. The old, the static education, lodged information, but it did not know that information makes for moral power. Facts have meaning only in so far as they contain and give forth *life*. When we "learn," we receive moral influence. We act by the urge of what we know. In a word, knowledge and interest go together. We accept what we want, and we are interested in what we need. *Doctrines* are significant only because they express ways of thinking on subjects of real life; *history* has teaching value only to the degree in which it is a moving force in our experiences; *customs* are dear to us only to the

extent in which they are forms and habits of our conduct and associations; and Judaism is serious to us only when it is vital and genuine in our life. Our treatment of Jewish history has been altogether reminiscent, and we have stopped short just where we should have begun, at its translation into religious and ethical power. The catechism is an exercise in logic, rather than an influence in morals; and Hebrew stands for orthodoxy or begrudged tolerance, but not necessarily for classic piety. None of the subjects taught have been made to bear upon the child's actual life, so that it would seize its duties, however modest they be, with its own soul-power.

*Child Must Be in Center of Religious Education.*

In this new conception of education the Religious School and the Talmud Torah must share. In both, *the child must be set at the center*. The subjects of the curriculum must yield place. The child is in the school that it may live its child-life; not a preparatory life, but its life as it is. It must be afforded opportunity for normal development. The character too is entitled, as much as the body, to the open field. The teacher must change his attitude. He must see life, the breathing life before him. The subjects taught are mere tools; and must be used for the sake of the young learning life. The child wants religion *as a child*, normal child religiousness. We may not neglect this fact, for neglect in youth revenges itself in later years. Who knows how many skeptics, indifferentists, and worse, we have ourselves produced through our neglect to feed the intelligent moral hunger of childhood! There is a child-religion just as there is an adult-religion, and there is a child-Judaism just as there is a Judaism of adults. The two are not identical. They are very different; different as their lives; different as their interests; different as their needs. It was a blunder to push the curriculum into the forefront of the school. It was a calamity to withdraw the child to the background; but it was a fatality to see in the child nothing more than the coming man, and to forget the child altogether because of the imagined future man.

*Confusion between Child Values and Adult Values.*

A little investigation, however, could do much to clear up the situation. I have autographic documents of Jewish children which show that at the age of eight and nine they are "pagans." Despite thousands of years of tradition in monotheism and prophetic ethics, their notions of God and their moral reactions to life are most crass and crude. It is absurd to deliver to them unctuous lessons on "spirituality," and on other profound things as is done in Jewish

schools. Children have no apperception for them. The God of the child is not like the moral God of the adult. Its morality is a hit and miss dilettantism of instinct, impulse, and imitation. Child-faith is dependence, or admiration, or moral subordination, and other beautiful things, but it is blind, and is therefore a hindrance. Even so real a moral fact as friendship is a means only, which widens the moral reach of childhood. What gargoyles of thought and emotion may not arise in the magic of child-naïveté, when confronted by such abstruse terms as "holiness," "justice," "grace," and the like.

I have made my observations on "Hebrew" in the schools. We assume that the child takes words as we give them. But it construes them in its own sense, and we would be surprised, if we but knew *how* it construes them. It misunderstands even English, the vernacular; what mental havoc does it not play with words and idioms so remote from its daily interests as the Hebrew. In Religious Schools the pupils are expected to learn the Hebrew Responses as an indispensable minimum for future participation in worship. But this minimum of the Hebrew language implies a maximum of Jewish piety. The Responses have religious value only when they express the *child's* piety. It has, however, not been ascertained what is a child's piety, nor whether these Responses satisfy it. Considering the mass of Hebrew which the Talmud Torah insists on, and the great measure of importance and time given to it, we may, indeed, be appalled by the confusion.

No less involved in unclearness is the teaching of the catechism. The catechism is the text book par excellence in Reform Schools. The child is expected to "learn" the articles of belief. But no one seems to have realized the elementary educational fact that the learning of formal truths and of abstractions is abortive work, and achieves no palpable result. Formal teaching is no teaching at all, since it leaves the character untouched. *Belief* is at best a working theory of life, and upon such religious generalization a child is intellectually and morally incompetent to decide.

#### *Reconstruction of Catechism Necessary.*

The child is entitled to a child-catechism. We must state for it what is serious in its life, what it can see, and *accept*. We must respect the demands which the child makes during the epochal changes of growth. Belief in God is acquired, and is not an aboriginal endowment at the time of birth. It is acquired, indeed, by a slow and progressive process only. A belief is real only when it is a force in life, since its basis is not a principle nor a "proof," but

an experience. The child has diverse moral experiences, (such as the experience of wonder, or admiration), and these experiences sublimate its feelings, engage its interest, and make its will forceful. The traditional catechism is so constructed as to fix Judaism, without thought of the child. But if the catechism is to be a real school-book, it should be merely a tool with which to build up life. It is not, as such, either an exhibit of scholasticism, or a defense of denominationalism. We teach religious "truths" so that the child may *live* by them. In the catechism the child should find its own self, its intellectual difficulties, its own moral strivings, its own way toward social kinships, the revelations of its virilities and loyalties. Because of this shift of the center from adult religion to child religion, the catechism requires reconstruction.

I would say that it requires pedagogic reconstruction with regard also to its ethical content. For the morals which the catechism teaches is adult morality, which is as different from the morality of the child as the man himself is different from the child. I have in mind the reconstruction both of the kind of virtues which are urged, and the kind of vices which are condemned, as well as of the motives, reasons, and purposes of action. The present catechism does not take account of the difference between child-virtues and adult-virtues, a difference evident even to the most superficial observer. The virtues of the child must be differentiated from the virtues of men and women, and they must be classified, according to the needs and the difficulties of childhood. The moral interests of a child of nine are not the same as those of a boy or a girl of fifteen.

Loyalty, for instance, is no summary virtue that comes by the command of will, or by the constraint of dictation. It has not the same moral content throughout human life. A child's loyalty is a fusion of dependence, gratitude and intimacy. The loyalty of an adult, on the other hand, is genuine only in the degree to which he puts his moral stamina into it, eliminates every modicum of selfishness, links with it a vigorous sense of duty, and warms it with the zeal of conviction, or of admiration. Filial affection, gallantry, respect for old age, courtesy, the civilities, all of these alter with the changes in boy-life and girl-life. And I need not call attention to the complete turn in moral attitude toward such values as justice, reward and punishment, rights and duties, and the like.

*"Jewish Feeling" Cannot Be Created in the School.*

And as to the problem of *Jewish feeling*, how can this distinctive kind of religious and moral interest be made to become a

working force in the child's life? First, in what sense is this Jewishness to be understood? Is Jewishness a theory, a view-point as to the world, a kinship between those who share that view-point and the wish to make it prevail so far as they can? Or, is it a subtle sense of communion or community of feeling, a moral inter-relation which is the more effective and efficient the more instinctive it becomes? Whatever the answer be, one fact is assured, namely, that belief and theological opinion have very little to do with it. Its roots lie deeper. The child has no "principles," and can have none. Its experiences are snatchy and lack spiritual connection. The unpedagogic, dilettante home is more potent than the school for the Judaization of the child, because the natural influences which dominate there in intangible ways, unify and hold all with equal bonds.

The loyalty and congeniality which the Jewish School is expected to establish, are virtues which result from something else than school-drill. They are not acquirements, and can not come from without. Jewish children do not feel spiritual kinship simply because they rub up against one another during set hours. Virtues such as these, come from the subtle sources of life, common experiences, and cumulative influences. The school prunes the flowers, removes the weeds, but it can not create the seed.

*Both Orthodox and Reform Education Wrong.*

To recapitulate, the Talmud Torah stakes the religious future of the child upon the automatic force of tradition, and the Sunday School has a complacent trust that somehow instruction will transmute into instinct. But neither orthodoxy nor reform have made for themselves a place in Jewish education, and both have neglected their opportunity and their duty. They can respond to the demand, which is justly made of them, in only one way. They must consult the *child* rather than their *platform*. They must adjust their *teaching* rather than their *teachings*. They must establish themselves upon the basis of fact, of scientific, pedagogic fact. They must arrange their curricula in accordance with what child-growth demands. Jewishness is not an end-product but a process. And the child has all sorts of Judaisms, a childish one, an adolescent one, and a number of intellectual and emotional varieties of it, all on their way to become the adult, balanced "nationalism" or "faith." To ignore this fact is to work irreparable mischief to the schools and to the Jewish life. For no mistake is so fraught with irrevocable consequences as is the mistake of the teacher. It

lingers on in life, beyond recall and reclaim. And the most egregious blunder of the Jewish teacher has been that he has not seen his pupils just as they are. Jewish children hunger for the real, living Jewishness, but they are teased by "principles" and theological stones.

*Jewish Ethics the Distinctive Province of the Jewish School.*

The Jewish school has a province of its own. It should not duplicate any more than it should antagonize the Public School. It gives something which the Jewish child does not, and cannot get elsewhere. Its field is Jewish ethics. That is the distinguishing feature of the Talmud Torah and of the Sunday School, or ought to be. Jews are moral for other reasons than those which prompt others. And it is the *reason why* one is good, just, and the rest, that makes the quality, the force and the correctness of ethics. The Jew is moral because of God and not because, or for the sake, of himself. He is moral because he emulates God, or, because he finds God everywhere, in his soul, and also in his body.

The whole conduct of the Jew is based upon this admiration of God, the most wonderful, the most august, the most real, the most dominant type of Life. ("Holy shall ye be, for holy am I, the Lord, your God.") The fact is so obvious that we have let it lapse as a mere matter of course. But we must bring it back to the center of Jewish psychology where it once was. Is it not an indictment of Jewish Education, that it has allowed Jewish children to lapse into moral indifferentism, into a colorless morality, which had no better justification than that it is current? Of what use is it to boast about the genius of Judaism, and of the dignity of the Jew, and of the "mission" which the Jew has to maintain as the highest aim of the world's culture, when we permit our children who are to bear this mission and responsibility, to slip into moral mediocrity? We talk of Jewish idealism, and get into zealous heat when it is doubted or imperiled. But what is this idealism other than moral? Do we do anything else with it than place a moral interpretation on our life—on the social life, on that life of mankind, which transcends the commercial, the contractual, the sordid? What are we doing to hold the new generation of Jews on the level of our moral tradition? We hear plenty of homilies, I know. But even the most unctuous homily is not education, and the stories with which we regale, or, as we suppose, edify our children in the Sunday School, are not constructive pedagogy. We must see to it that the Jew shall uphold that character of morality for which he has stood till now. This is the essential concern of the Jewish school.

*Double Function of School: Prevent Christianization  
and Foster Jewish Solidarity.*

We have here two ways of procedure. The first is negative. We must prevent Christianization. Christianity insinuates itself in the form of popular morals. Charity, for instance, according to the current notion, is a "grace;" but according to Judaism, it is a moral law. We Jews did not have to wait for sociology to bring us this truth. Justice, in the Jewish conception, is not a matter of special convention or social contract, or a reciprocal agreement, as in the "Golden Rule." It is implicit in human life. Jewish manhood is at its best, neither in self-assertion nor in self-abnegation, but in naturalness. The Jewish School must oppose the Christian evaluation of life.

The second mode of procedure in the evolution of the Jewish moral feeling is positive, for no morality is final unless it is positive. This positiveness, however, is not one of form, of injunction; it is a development, which follows the unfolding of the inner life. The Jewish child passes through phases of moral growth as every child does; but for him these phases have modifications which are due to antecedents and environment. The child's relations to father and mother, to brother and sister are not merely "natural" in the sense that they are superinduced by economic conditions, and carried on by the domestic familiarities. They are soul-sympathies which have been established and intensified by the seclusion of a people which found scope for moral warmth in the home alone. The Jewish boys and girls find in one another that comradeship and friendship which are necessary for the amplification of character. They need not seek it outside of their homes in strangers, who have no touch with their families.

It is possible to draw a straight line of progressive Judaization of the child, and the school should do it. Its duty is to utilize what life and history have to offer to the *growing* Jewish child. By following the moral development of the child, the school can achieve another, equally essential good: it can make real that solidarity which we are always taking for granted and do so little to cultivate. Solidarity is not merely group-consciousness. It is that and more. It is kinship based on moral interests, the finest achievement of ethics. It cannot however, be evoked by a "slogan," nor held by mere reminiscences. It is a moral union, or it is nothing. Such moral union implies, that the morals which hold people together are not "ideals" and wishes, but are concrete experiences, within the scope of each individual's moral vision. From this kind

of solidarity the child cannot be excluded. In fact the child is right in the midst of it. Its moral reactions are free from the complication of motives which enter adult life. If you want to see historic Judaism as it really lives to-day, you will not see it, in its primordial and original character, among adults but among Jewish children. Out of childhood, history speaks with directness and naturalness, unconfused by practical prudence and alien influence. The teacher has the virgin gold out of the mine of God, and it is his business to protect it against alloy.

*Jewish Teachers Must Study and Reverence Jewish Childhood.*

This is the age of the child. This fact seems to have application everywhere, in modern civilization, except amongst us. With us there is not even the dawn of it. The Jewish child has not yet come to its rights. We are solicitous about it, to be sure; and are eager to make sure of it. We want the next generation to take our place, to come to *our* own, but we do nothing to let it come to *its* own. We do not comprehend the fact that the Jewish child is the father of the future Jewish man. We do not *understand* the Jewish child, and have not tried to understand it. We have gone on complacently in our routine according to the old, conventional conceptions. Education means, so runs the ancient pedagogic wisdom, filling the child with information; it means discipline, control. But it does not occur to us that the only effective information is that which stirs interest, widens sympathies, and urges the will. We forget that the only really moral control is self-control, and that self-control implies initiative. We fail to see that personal interest on the part of the child is not different from the personal interest of anybody else, the essence of which is, facing life with one's own eyes. We have all along thought for the child, and we have frowned when the child began to decide for itself. This scandalous distrust of child-nature is revenging itself upon us by producing aloofness and indifference. Approach the child with reverence, with the reverence due to the profound facts of life which it is revealing, to the wonderful promise it holds, and to the destiny it has in its keeping, and teaching may be lifted to the sanctity of a noble profession. Let us give to our subject, *the Jewish Child*, the significance which child-study has acquired in all departments of educational study. We shall find a flood of illumination pour upon the difficulties with which we have struggled, and the Talmud Torah as well as the Sunday School will enter upon a degree of usefulness, such as, I regret to say, they have not had till this day.

## THE EARLIEST JEWISH RELIGIOUS SCHOOL IN AMERICA

BY REV. DR. D. DE SOLA POOL.

HE story of the historical development of religious instruction in American Jewish communities is usually opened with the year 1838 when Rebecca Gratz organized a Sunday School in Philadelphia, and when the Reform Congregation in Charleston, South Carolina, also opened a religious school. But the story of Jewish religious instruction in America goes back far beyond this. We possess illuminating notices about the religious teaching in the community in New York City, which begin just one century prior to 1838. These facts are contained in the earliest extant Minute Books of the Congregation Shearith Israel. As these notices throw an amusing and instructive light on modern questions of religious school accommodation, teachers' salaries, charges for instruction and similar problems, it may not be without interest to recount what we know of the story of this earliest American Jewish religious school.

*Beginning in the Seventeenth Century. The Hazan as Teacher.*

In the eighteenth century, there was no public school system in New York City, and the synagogue had to provide both secular and Jewish education for the children of its members. From the beginnings of the community in the middle of the seventeenth century, some provision was probably made for instructing the young. What was its nature we do not know. The first fact on record is the opening of a special school building. "On the 21st of Nisan, the 7th day of Pesach, (1731) the day of completing the first year of the opening of the synagogue, there was made codez (consecrated) the Yeshibat called Minhat Areb, in the name of the following gentlemen, Mosseh son of Sarah and Jahacob, of Abraham, and of Mosseh Mendez de Costa, for the use of this Congregation Sheerit Israel and as a Beth Hamidras for the pupils, in conformity with the direction to that effect given by Jahacob Mendez da Costa Signior, residing in London, to Messrs. Mordechay and David Gomez of New York. And may God bestow His Blessing upon us. Amen."

The teacher was probably the Hazan. But we know no further details until Hazan Moses Lopez de Fonseca left the New York Congregation to act as Hazan in Curaçao. He was succeeded by David Mendes Machado, a refugee from the Portuguese Inquisition, who was elected on January 30th, 1737 "to act as hazan or reader to this our K. K. de Seherit Yisrael. The Said Mr.

*Machado promising and obliging himself to exercise said office, and also promises and obliges himself to keep a publick School in due form for teaching the hebrew Language, either the whole morning or afternoon as he shall think most proper, and any poor that shall be thought unable to pay for their children's Learning they shall be taught gratis."* While Machado was head of the congregational school in 1744, Joshua Isaacs bequeathed "£50 to our congregation of Jews in New York, the income to be for the support of a Hebrew School to teach poor children the Hebrew tongue."

*Teacher's Salary: Eight Shillings and Load of Wood.*

Three years later, on April 15, 1747, it was agreed that the Hazan "David Mendez Machado shall attend at the Hebra to Teach Children the Hebrew, from Nine to Twelve Each morning and from Two till five Thursday afternoon, to receive Eight Shillings pr quarter from Each child that comes to said School and one Load wood Yearly from Each child. Also that the parnass or one of the adjuntos\* shall visit the said School weekly. Also that said Mr. Machado shall Teach such children Gratis that Cant afford Payment."

*Both Secular and Religious Subjects Taught.*

In March 1748, Benjamin Pereyra succeeded Machado as Hazan. Whether or not he carried on the congregational school in the Hebra or congregational building is not stated in the records. But presumably he did so; for we find action being taken on December 7, 1755, to change the meeting place of the school. It was then decided at a Meeting of the Parnasim and Elders of the Congregation "that Twenty Pounds pr annum be added to the Salary of the Hazan on Condition that he opens a School at his own house every day in the week (Fryday afternoon, Holy Days and Fast Days Excepted) & teaches such poor children Gratis that shall have an order from the Parnas Presidente, the Hebrew, Spanish, English, witting & Arithmetick. In the Summer from 9 to 12 in the forenoon & from 2 to 5 in the afternoon & in the winter from 10 to 12 in the forenoon and from 2 to 4 in the afternoon & that the children may be strictly kept to their learning, the Parnasim and the Elders according to their Seniority engage to visit sd school monthly to examine the children and judge if the Scholars under the Hazans care advance in their learning; the above additional Salary to commence from last Rosh a Shanah & to continue whilst the Hazan discharges the duty above expressed."

\* Member of the Adjunta or Governing Board

*Congregation Sends to England for Teacher.*

About a year later, on September 5, 1756, it was voted "that the Hazan be excused from keeping school on Sundays in the afternoon on acct. of his ill state of Health agreeable to what he setts forth in his petition." Hazan Pereira resigned his office shortly afterwards on account of ill health, and it was agreed by the "Parnasim & adjuntos to wright to the Parnasim & Elders of the Portugues Congregation of London to send us one to whome wee ordred fifty Pounds Starling Salary pr annum to serve as a Hazan & teach the poor children Hebrew, English & Spanish; the Letter being dated ye 4th Elul, 5518." Apparently the Congregation was not immediately successful in finding a teacher. It is probable that Joseph Jeshurun Pinto, who acted as Hazan after Pereira went to England, for some reason did not serve as teacher of the young. For we find that in the fall of 1760 "At a meeting of Parnasim & Elders, was ordered, that the Said Parnasim, should write to Mr. Benjamin Perreyra, to procure a Person, qualified to teach the Children of this Congregation the Hebrew Language, and agree to allow such teacher, Forty Pounds pr Annum: Twenty Pounds of which to be taken out of Hazan's Salary, the other Twenty Pounds to be Paid out of the Sedaka."

*"Public School" Kept for Twenty Pounds a Year and Synagogue Offerings.*

A year and a half later the problem of finding the teacher had been solved; for we find in the Minute Book of the Congregation under the date of April 25, 1762, that "the Parnasim, and Assistants; agreed with Mr. Abraham Is. Abrahams to keep a publick school in the Hebra, to teach the Hebrew Language, and translate the same into English, also to teach English, Reading, Writing & Cyphering. The Congregation to allow him Twenty Pounds per Annum with liberty of having offerings made him in Synagogue. He is to teach all such Children gratis, that can not afford to pay, all others are to be paid for Quarterly, as he may agree with those who send them to school. In case the Hazan should be absent or indisposed, Said Abrahams is to perform in that function, and if the fore-mention'd allowances should happen to fall short of Expectation or his deserts, upon application to the Parnassim and Assistants They are to take it into Consideration."

A month later, May 26th, 1762, it is noted that "at a meeting of the Parnassim and Assistants Mr. Abram. Is. Abrahams Declared he could not undertake keeping school for the sum above

mention'd. *The Majority therefore resolved to allow said Abraham Forty Pounds per annum out of the Sedaka.*"

*Varied "Duties" of the "Ribbi."*

From an incidental note, we perhaps learn that not all the children of the Congregation attended the school kept by the "Ribbi," as the teacher was usually called. For on October 21, 1764, it was resolved that all the children in Synagogue "*whether Scholars or not, who are seated, on the places, in the Corner, appropriated for them while there, shall be govern'd by the Ribbi, or turn'd from thence, on proper application to the Parnassim.*"

On one occasion, in February 1768, Mr. Abrahams, the teacher, undertook to act as Shammas, at a time when the regular Shammas had been suspended from his office. This arrangement lasted for about a fortnight until the Shammas was re-instated. The teacher was also used, from time to time, as an emergency Hazan.

*House Rent as Part of Salary.*

On March 6, 1768, it was "*resolved that for the future Abraham Abrahams the Ribbi, should have Ten Pounds allowed him, in Consideration of his removing from the House he now lives in belonging to the Synegouge, & that the Hazan (Gershom Mendes Seixas) is to Go into said House the first of May next, after which Time he is to have no Allowance for House Rent. Mr. Abrahams the Ribbi, soliciting for Fifteen Pounds in Place of Ten Pounds, it was agreed That if at the close of the year, any moneys should Remain in the Hands of the Parnas Belonging to the Synegouge, that he should then Pay to the Ribbi, the Sum of Five Pounds, to make up the Sum of Fifteen By him Solicited For.*"

*During the Days of the Revolution.*

On December 26th, 1785, when the Congregation was passing through the troublous times following the Revolution, a meeting was called to elect "*a Hazan, Shochet and Shamas; and to consider of the propriety of appointing a Ribbi.*" Gershom Mendes Seixas, the former Hazan of the Congregation, who had been acting as Hazan in Philadelphia during the British occupation of New York, was selected Hazan. But apparently he was not willing to act as teacher. For the Minutes of the meeting read: "*The Cong: then proceeded to the affixg: of a Ribbi and after debating on the same, it was moved & seconded, that Public Notice be given in Synagogue That any person capable of keeping a School, deliver in their proposals in writing to the Parnassim and Adjuntos by this day three*

*weeks, when the Congregation are to meet & the same be laid before them — And that it be understood, the Hebra will be appropriated for the use of the School."*

*Salary Improves; But Children "Make Very Little Progress."*

Three weeks later, in January 15, 1786, "*The Parnas informed the Congregation that no Person has yet offerd to serve as Ribbi and it was resolved that the further time of Sixteen Weeks be allow'd and that the Parnassim & Junta exert themselves to procure Terms from some proper Person & then convene the Congregation.*" It seems clear that no suitable teacher was forthcoming, and that Hazan Seixas was virtually compelled to take charge of the education of the young. But being a man of independent spirit, he did so on his own terms. A memorandum of December 7, 1793, shows us that Seixas was paid £32 .10 per quarter for keeping school, a marked increase in the salary of the teacher. But Seixas seems to have effected a further improvement on his salary; for, from a stray note we learn, that in the following year, 1794, he was conducting a religious school, charging four pounds a year for each child. A report of Ephraim Hart, Parnas, and Jacob Hart, dated September 20, 1794, is in existence, in which they declare "*that the school children had made very little progress*" since their last visit.

*Change After 1801.*

It is clear from the foregoing, that in the eighteenth century, preceding the foundation of the present Talmud Torah of the congregation, which was made possible in 1801 by a bequest of \$900 from Myer Polonies, the instruction of the children of the Congregation, both in Hebrew and in secular subjects, such as English, Spanish, Arithmetic, Writing etc., was as a rule left to the Hazan. It was a recognized part of the Hazan's duty to conduct such a school for which he was usually not allowed any extra salary. But he was permitted to charge a fee for the tuition, since mention is made more than once of his being obliged to teach poor children gratis. It is not clear why it became necessary in the second half of the 18th century to appoint someone other than the Hazan as the teacher. But the records show that there were intervals when no teacher was available for the children.

*Claims of Reform Judaism Unfounded.*

The character of this school proves from yet another angle how local was the growth of the Reform movement in Judaism. In

his *History of the Reform Movement*, Dr. Philipson maintains that the road to the Reform movement lay through the schools of modern tendency, that began to be founded among the Jews in the closing decades of the eighteenth century. He states that education among Jews had come to be restricted to purely Hebrew instruction, and that children reared in a school that taught ethics and secular subjects as well as religious branches of knowledge, could not help but become disaffected with the religious views of their parents. This may be true of Germany at the end of the eighteenth century. But it is far from being an accurate statement of conditions in universal Jewry at that period. In Sephardic communities, secular knowledge was never taboo, nor did it encourage or even necessitate Reform. During all its two and a half centuries of existence, the congregation Shearith Israel in New York has remained an orthodox congregation, while standing at all times for the combination of general education and Hebrew knowledge. The school of the Congregation, combining Hebrew and secular education, was regarded as a natural and traditional Jewish institution, decades before David Friedlander, as a daring reform, founded the Jewish Free School in Berlin, in 1778,—a school which Philipson loosely calls “the first school that taught secular branches to Jewish children.”

*Jewish Religious School Historically a “Parochial School in Best Sense of Term.”*

Great have been the changes in New York City since the time, less than two hundred years ago, when the teacher was paid eight shillings a quarter and a load of wood for heating purposes, for each child instructed. But the essential nature of the religious school as a Hebrew School has not changed. It will be noticed that in every case, ability to teach Hebrew is the first qualification demanded of the teacher. We gain the impression that the foundation of instruction was Jewish, and that the teaching of English, Spanish, Reading, Writing and Arithmetic, was correlated with this religious education. The locale of the school in the Hebra building of the Synagogue or in the Hazan's house or the Rabbi's house, further identified all education with the Synagogue. Such a school was a Jewish parochial school in the best sense of the term and one that, from the earliest days, bears vivid testimony to the realization by the Jews of America, of the importance of religious education as the means of conserving the Jewish people and its traditions.

## FEDERATION PLAN FOR THE SUPPORT OF JEWISH EDUCATIONAL INSTITUTIONS

(Report of the Committee of Twenty-five, Representing the Largest Jewish  
Educational Institutions of New York City.)

### I. *The Problem of Jewish School Finances:*

**T**HE Jews of New York are beginning to awaken to the seriousness of the problem which confronts them with regard to the Jewish education of their children. Over two hundred thousand Jewish boys and girls of school age are daily without the education due to them as Jews. In addition, two hundred thousand Jewish young men and young women are going through the most formative period of their lives, without being enriched by the teachings of Judaism, and without being brought nearer to the Jewish people. In thousands of families throughout our city, parents and children do not understand each other; the children despising that which is dear to their fathers and mothers. Hundreds of Jewish boys and girls are in penitentiaries and psychopathic wards, because the transition which they have had to go through, in adjusting themselves to the American environment, was made so rapidly and so misguidedly, that they have become unbalanced personalities.

The Jews of New York are beginning to understand how negligent they have been until now, in the holiest of their tasks, the Jewish education of their children. More Jewish schools must be built. More young men and young women must be attracted as Jewish teachers. More business men of initiative and responsibility must be found in the community, who will undertake to enlarge and extend the work of Jewish education.

But it seems hardly possible for all this to take place, as long as those Jewish schools which now exist, are in a precarious financial condition. As long as next month's teachers' salaries is a matter of doubt, as long as the schools are laboring under the constant burden of debt, it is not possible to attract proper teachers, or to find people who will undertake the building and managing of new Jewish schools.

There is only one solution to the financial problem of the schools—*they must be self-supporting*. The tradition of the Jew which obliges every father to pay for the education of his child,

must be maintained,—and if the father is too poor to pay for his child, the community must pay for it, just as it pays for its economic needs.

The larger schools of New York have been struggling toward attaining this condition of self-support. They were gradually urging every parent, who was able to do so, to pay for the Jewish education of his children. For the poor children, they had to come to the community at large to raise the necessary money, in the forms of membership dues, donations, balls, bazaars, raffles, etc.

This was a wasteful method. It wasted a great deal of the time and energy of the directors, and a good deal of the community's money, in the form of unnecessary expense. It was also an uncertain method. The security of the school depended upon the success of each entertainment, and upon the uncertainty of indefinite donations. The uncertain financial conditions of the schools became evident on every critical occasion. Thus, during the recent infantile paralysis epidemic, the schools could not pay the salaries of their teachers for months.

With the organization of the Federation of Charities, the condition of these schools became much worse. The Jewish schools were not included among the affiliated societies of the Federation. Many of their previous members now gave their entire contribution to the Federation. Bills that were sent by these institutions for membership dues, were returned unpaid, with the simple word "Federation" written across them, telling the entire story. The directors of the schools found themselves at the beginning of the year, faced with a very critical situation. Bills and expenses were accumulating, and there was no definite outlook for income.

But not only the immediate present seemed threatening; the entire future of Jewish education in this city was being put into jeopardy. With the large problem of education on our hands, what possibility was there for its solution, without financial support?

## II. *Organized Effort to Solve the Problem:*

The directors of the individual schools became alarmed. They realized that this was not the problem of an individual institution, but that they must combine to solve it. They made common cause with those who were interested in the general development of Jewish education in this city, and constituted themselves a temporary Committee of Twenty-five, to find ways and means for solving the problem.

The committee consisted of the following persons:

Israel Unterberg, Chairman	
Isaac Allen	Edwin Kaufman
Joseph Barondess	Irving Lehman
Samuel Bayer	F. Loubel
S. Benderly	J. L. Magnes
Joseph H. Cohen	Louis Marshall
Julius J. Dukas	H. Masliansky
Harry Fischel	Otto Rosalsky
William Fischman	J. H. Rubin
Israel Friedlander	R. Sadowsky
S. I. Hyman	Bernard Semel
Leon Kamaiky	Cyrus L. Sulzberger
Mordecai M. Kaplan	Henrietta Szold

The first task which this Committee of Twenty-five felt itself called upon to undertake, was that of determining, as accurately as possible, the present financial status of the schools, and their needs. A sub-committee for gathering these data was appointed, consisting of:

S. I. Hyman, Chairman	
Samuel Bayer	Julius Dukas
Samson Benderly	William Fischman

Letters were sent by the sub-committee to the presidents of the larger Jewish educational institutions, asking them for cooperation in gathering the necessary facts in connection with their institutions. The cooperation was willingly and fully granted.

Upon ascertaining the actual conditions, two plans presented themselves as possible solutions. The first was to organize a separate Federation of Schools, for the purpose of dealing with the Jewish educational problem. It was thought, however, that this plan would decentralize again the charitable work of the Jewish community, and would be hurtful to the Federation of Charities. It would divert the attention of many of its workers, and would compete with its membership.

The second plan was to submit to the Federation itself the charitable aspect of Jewish education. The Jewish schools must give education to many children of poor parents, who may consider Jewish education among their greatest needs, but are unable to pay for it. This charitable aspect of Jewish education should be as much within the province of the Federation as any other of the charitable endeavors of the Jewish community.

In order to present the claims and the needs of the schools more clearly to the Federation, a *Board of School Aid* of twenty-five was to be organized, fifteen of whom were to be representatives of the Talmud Torahs, three to represent the schools and extension activities of the Bureau of Education, and seven members at large to be appointed by the Federation.

### III. *Negotiations with the Federation of Charities.*

The second plan seemed by far the more constructive. At the meeting of the Organization Committee of the Federation in January, a letter was therefore read from the Committee of Twenty-five, stating the entire situation, and urging the immediate attention of the Federation to the problem. The Federation appointed a Committee of Seven, which was to consider the matter, and report back to them. This Committee was constituted as follows:

William N. Cohen, Chairman	
H. G. Friedman, Secretary	Edward Lauterbach
Leo Arnstein	Arthur Lehman
Emil Baerwald	Fred M. Stein

The Committee of Twenty-five also appointed a Committee of Seven, to confer with the Committee appointed by the Federation. In this Committee were:

Samuel Bayer	
S. Benderly	Samuel I. Hyman
Julius Dukas	J. L. Magnes
William Fischman	Israel Unterberg

A series of conferences was held by these committees, between the dates of January 25th and March 11th. During these conferences it was made clear that the reason for which the Federation originally excluded the Jewish educational institutions was no longer tenable, and that these institutions had just claims upon the Federation for aid.

When the Federation was first organized, it was considered "unwise for the Federation to complicate its problem at the beginning, by taking over the support of institutions engaged in philanthropic-religious activities." The Federation plan was itself an experiment, and the leaders were anxious that the campaign to raise the two-million-dollar-fund for Jewish charities should succeed with as little friction as possible. Moreover, the work and the management of the Jewish educational institutions were not well-known, and

their functions were not clear in the minds of many of those who organized the Federation, so that the claims of these institutions upon the Federation were not evident.

Now that the necessary funds were raised, and the Federation had become established as a certainty, it was found advisable to present additional information to the organizers of the Federation, which would show them that the Jewish schools should be included among the beneficiary societies of the Federation.

The information furnished by the committee representing the educational institutions was of a three-fold character. It was shown that:

(1) Jewish education has a charitable aspect which can be kept distinct from any program or policy which the schools may pursue. The Federation would not be called upon to deal with any but this charitable aspect of the Jewish schools. The fact that the schools give Jewish education to children who cannot afford to pay for it, was proven by a study of a thousand children who are being taught free of charge. This study showed that a large proportion of the children come from families that have an income of less than \$14.00 a week. A considerable number of these children, are children of widows, and of families in receipt of support from the United Hebrew Charities. Besides this philanthropic work, the Jewish school buildings are also used for a great many social activities which do not differ from those carried on by the Young Men's Hebrew Association, Young Women's Hebrew Association, the Educational Alliance and similar institutions. For these activities no adequate fees can be charged. This work, as well as the education of the poor, must be maintained by community funds.

(2) The membership of the Jewish schools consists of the same class of people as are now contributing to the Federation. A careful study was made of the membership of the educational institutions applying for admission. It was found that the bulk of their income from membership dues, and donations, came in sums of \$10.00 and above. Moreover, the membership list of the Federation was compared with the lists of the individual educational institutions, and it was shown that more than half of those who have been contributing to the schools, are contributing to the Federation or to its beneficiary societies. It was made clear therefore, that the schools would have to depend for their support upon those who are either now contributing to the Federation, or who may do so in the near future.

(3) By supporting the Jewish educational institutions which were applying for admission, the Federation does not necessarily enter a vague and costly undertaking. Of the total number of Jewish week-day schools in Manhattan and the Bronx, there are only twenty-four that would be likely to apply for admission to the Federation. Of this number the majority are already included by the educational institutions that were now making their application. It was estimated therefore, that an expenditure of \$200,000 annually would enable the Federation to support, at present, the entire charitable aspect of the Jewish schools in New York City. This sum would make it possible for the Jews of New York to deal more hopefully with the vital problem of their children's education.

#### IV. *The Agreement.*

When this information was supplied to the Federation Committee, its members realized the justice of the claims made by the schools. They saw that the Federation was in reality hurting the work of the Jewish educational institutions, and that they are likely to do so even to a greater extent in the future. They also learned that these institutions were doing work which was broadly philanthropic in character, and which deserves the support of the Federation. The two committees finally came to the following agreement:

1. The Federation is to recognize the need for supporting the Jewish schools.
2. The schools are to apply individually and not as a Board of School Aid. This was felt to be necessary because the Federation could not be responsible for the standardization of the work of the present schools, or plan for any constructive work in Jewish education. The Federation recognizes, however, the importance of having these institutions organize themselves into a Board of School Aid, and the value which such a Board would have, not only for the existing Jewish schools, but also for the development and the standardization of Jewish education in this country. The Federation also recognizes the right of any other schools, applying for admission, to organize themselves into Boards of similar nature, for the purpose of improving and extending their work. Every school must make application individually, but it will be possible for it also to make use of the machinery and the cooperation of the Board of School Aid, or similar Boards.
3. The Federation shall grant to the applying institutions, the budget which they ask for 1917.

4. It was found that for the year 1917, \$40,000 were designated for Jewish educational institutions by the subscribers of the Federation. As the total net membership and donations of the institutions applying, amounted to \$65,000 during 1916, the directors of the schools shall procure the additional \$25,000 by asking their members and others to subscribe to the Federation.

5. The budget submitted by the schools this year, amounts to \$50,000 more than the amount raised by the schools last year from the community. This is due to the increased cost of living expenses and material, to the necessary increase in the number of pupils, as well as to the fact that one of the larger institutions applying, was in operation only a part of the year 1916. The directors of these institutions shall therefore raise the additional \$50,000, by obtaining new subscribers to the Federation, who need not necessarily designate their contributions for the schools.

6. It was considered advisable that a reserve fund of \$50,000 be obtained now for any additional schools which may wish to make their applications in the near future. The directors of the educational institutions may therefore, raise this sum also, in the form of subscriptions to the Federation.

7. The understanding is, that in the future any increase or expansion in the work of the Jewish schools, shall not depend upon the obtaining of additional subscriptions to the Federation.

8. In order not to lose the support of the small contributors, the schools shall maintain that class of membership, so that their present support from persons contributing from \$3.00 to \$5.00 shall not be diminished. The income from this source is very small, amounting to less than 8% of the total income from membership and donations. But Talmud Torah has been considered by the Jewish masses as a *Zedokoh*, the greatest of all *Zedokoth*. The poor have given their pittance that the young children might "study the Law". The Federation does not wish to eliminate this fine traditional spirit toward Jewish education, by making the educational institutions feel that they can do away with the support of their neighbors, which while small and expensive, is nevertheless eminently worth while.

9. As the Brooklyn Federation is now considering the matter of admitting the Jewish schools in Brooklyn, their application was withdrawn from the Manhattan Federation.

10. In accordance with the general policy of the Federation, the Jewish schools shall be completely autonomous in their program and instruction, and in all matters of internal management. The

policy of non-interference is particularly necessary where questions of conscience are involved, as in the case of the Jewish schools. "*If religious societies are admitted, Federation must have nothing to do whatsoever with curriculum or religious beliefs. The control of the policies of the schools must be left to each individual institution, and there must be no ground for any suspicion that the Federation is in the remotest degree seeking to influence them in the instruction which they are to give in the matters of religion.*"

The committee representing the Federation, presented its report on March 12th. The Organization Committee of the Federation, accepted the report, and recommended to its constituent institutions the necessary change in the constitution, so as to admit of its supporting religious philanthropic societies.

#### V. *Significance of the Agreement to the Solution of the Problem of Jewish Education.*

The significance of this agreement to Jewish education is evident. For the first time, the Jewish community of New York has taken upon itself *collective responsibility* for the education of its children. The attitude of narrow interest, in which each director is supposed to be responsible for his own school only, is by no means conducive to the solution of our educational problem. While individual men will continue to be interested in individual institutions, they will now also be able to reckon upon the support and the interest of the community at large.

The directors of the schools will be freed, in great measure, from the constant worry of debt and from the petty work of raising petty sums. It will now be possible for them to devote their interest and their enthusiasm to more constructive educational tasks. If the community can be made to understand that it owes a duty to its poor children, and that it must support Jewish schools, the present schools, as well as those that must be built in the near future, will be financially self-supporting.

Lastly, by having a part of the support of the Jewish schools come from common funds, it will do away with the uncertainty under which these schools have had to labor until now. Young men and young women will be more readily attracted as Jewish teachers and as workers in the Jewish educational institutions. More constructive planning and more hopeful work will be possible. The Federation plan for the support of the Jewish educational institutions in New York, augurs of better things to come, of a constructive statesmanlike interest on the part of our community in the Jewish education of its children.

## JEWISH EDUCATION IN GALICIA

BY ZEVI SCHARFSTEIN.\*

An understanding of the conditions of Jewish education in every land of the diaspora is important for us, not only because it enriches our knowledge of the cultural endeavors of the Jewish people throughout the world, but also, because it helps us to improve Jewish education in the land in which we ourselves live.

One of the countries in which education has undergone great transformation during the last generation, and therefore is of special interest to us as teachers, is Galicia. Three years ago I undertook to write a series of articles on Jewish education in Galicia, for a Russian pedagogical journal. For this purpose I gathered a good deal of material from original sources. But within this short time, conditions have changed so considerably in the old world, that this article is not really a description of actual conditions, but rather a sort of tombstone with the inscription: "Here lieth . . ." My article is in the nature of history, and describes a period that has just passed away.

Since it is impossible to understand properly the nature of education, without knowing the conditions under which it operates, I shall prefix my article with a short review of the factors, economic, political and cultural, which influenced Jewish education in Galicia.

### *Cross-currents in Cultural Life*

The little country of Galicia, whose Jewish inhabitants number hardly one million souls, may serve as a mirror for the development of the life of the entire community of Israel in the last century. At a time when in one of its corners the ancient forms of life were being preserved with an excess of fanaticism and zeal, the latest fads and fancies of the western world were dominating in another.

In the southwestern part of the country, in Belz and its environs, the Jewish settlement "rested on its lees." Its form of life dated from the days of the Baal Shem Tov, and its inhabitants were the mumified remnants of previous generations. Jews with long curly earlocks, fur caps, and heavy green kerchiefs, filled the markets and streets. Women wore the quaint ornaments and finery of days long gone. Young men arose with the dawn to study the Talmud in the *Bottei Midrashim* (houses of study). *Chassidim* told each other the miracles and wonders performed

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\* ED. NOTE    *Translated from the Hebrew*

by their rabbis. Rabbis were still putting into the ban the *apikorsim* (skeptics), who were caught reading the "Ahavath Zion," or who dared imitate the Gentiles by wearing stiff collars.

In the western part of the country, Krakow and its neighborhood, a struggle was being waged against the old life. Orthodoxy was confused, and as a compromise, sent its sons to the Beth Hamidrash, and its daughters to the university. In consequence, an age of confusion arose. The husband lamented over the exile of the Shechinah (Holy Presence), while his wife made love to Polish students. There was a Babel of languages. "Teitsh" from the days of Sarah Bath Tovim, (with its "yach" and its "etz") mingled with puristic Polish.

Not far from there, in the eastern part of the country, with Lemberg as a center, there was beginning to flow a strong stream of modern life mixed with currents of Jewish national renaissance. Every father whom the Lord had blessed with *two* sons, wished to raise *three* doctors. Jewish girls studied day and night to receive much coveted diplomas. But at the same time young men were busily engaged in studying Jewish history and Hebrew literature. Young girls talked Hebrew with the Sephardic accent. Lawyers, doctors, and other professional men, engaged Hebrew teachers for themselves and their children. Even the leaders of scout companies gave their orders in Hebrew. This was the variety of colors wherewith was painted the life of Jewry on the small canvass of Galicia.

#### *The Conflict of Nationalities.*

Austria is well known as the land of conflicting nations, and Galicia has had its own share of the struggle. The three million haughty Poles, who claim "squatter's right" in culture and government, and the three million Ruthenians, who but recently arose from their lowly station as serfs, have been waging a bitter fight for mastery. The Poles wished to impose their Polish culture upon the unwilling Ruthenians, and wherever a Polish school opened its doors, there was sure to be a Ruthenian school near by. The Poles attempted to prove that "the seed of Abraham" was also a part of the Polish nationality, because thereby they could make themselves the majority. But the Ruthenians wrathfully denied any such alignment, and demanded that the Jews keep aloof. This conflict of nationalities had its deep influence upon the Jews of Galicia. They could not conscientiously uphold the hands of either party, and were therefore forced to look upon themselves as a distinct nationality, with a distinct national culture and aspiration.

*Economic Factors.*

Galicia has always been a poverty stricken country; a country where agriculture was but poorly developed, and industry and manufacture were on a low plane. The condition of Galician Jews has been therefore a very sad one. The traditional Jewish training which put *Torah* (the study of the Law), above *Derech Eretz* (secular culture), contributed to this economic depression. The young men sat day and night in the Bottei Midrashim, far removed from the interests of the real world, busying themselves with the laws of ritual. Even after marriage, they continued to spend their days in these tents of learning. Only when their fathers-in-law refused to continue their free board, and they were confronted with the demands of real life, did they realize the futility of their education. This realization, aided by the dissemination of new customs and new ideas, gave a vigorous impetus to the changing of traditional values. Ambition, purpose, usefulness, became the guiding words in the new life. Everything tended to increase the demands for an economic and professional education, and to decrease the claims of the Jewish studies.

*The Old Education.*

Jewish education in Galicia, conformed fully with the traditional form, and had all its elements of strength and weakness. All educational institutions were owned by private individuals. The community had no supervision or control over them. A few communal institutions, the Talmud Torahs, were, indeed, created for the children of the poorest, but their status was naturally very low. The typical Talmud Torah consisted of narrow, dingy, stench-laden rooms, filled with a host of children literally rolling on the floor amidst filth and disorder. The lessons were characterized by inattention, beating and weeping. The "educators" themselves were compelled to go every Friday as beggars from door to door, in order to meet the barest needs of their families. Here and there a philanthropist would be found, who built a decent building for a Talmud Torah. In most of these cases, however, the communal leaders rented this building for other purposes, on the principle that the children of the poor did not need such large luxurious rooms. As for the program of instruction, it can be easily described; it consisted in the reading of Siddur (Prayer Book), and a little Chumosh (Pentateuch) with Yiddish translation. No one dared hope for any more than this. Everyone agreed that these boys, mere "waifs," did not need to be stuffed with Torah.

*The Chedarim.*

The child of the average parent (Baal Habais), however, received his Jewish education in the private Chedar. These Chedarim can be divided into three classes: (a) *Dardekei Chedarim* (Infant schools) which taught the mechanical reading of the Siddur, and the beginnings of Chumosh; (b) *Chumosh Chedarim*, for teaching Pentateuch, with the Rashi commentary, and also, parts of the Prophets; (c) *Gemarah Chedarim*, for the teaching of Talmud. The children began at four years of age, and usually finished the Cheder when they were from fourteen to sixteen years old. Upon completion of this course, they went out into the Jewish world to trade and to work, or else continued their Talmudic studies in the Beth Hamidrash.

The worst of these Chedarim were the *Dardekei Chedarim*. The Melamedim (teachers) who chose the unremunerative occupation of teaching Hebrew reading to Jewish infants, were complete ignoramuses, and their assistants were stupid, poverty stricken young men, whose lot in life was a most miserable one. Most of the schools consisted of one or two rooms, in which all the pupils congregated. In some of the larger localities, as many as two hundred children were "taught" in one room. Long tables with backless benches constituted the school furniture. At the head of the table sat the assistant (Behelfer). Each child read before him in his Siddur, for about ten minutes, and when through with his "recitation," went to sit on another bench. Here in the company of his fellow-sufferers he whiled away his time as best he could, until his turn came again. The smaller ones sat on the floor and played. The youngest, those below six years of age, were usually brought to and from school, on the shoulders of the assistant teachers.

The time of instruction lasted practically the entire day. Owing to the fact that all children above six years of age were compelled to attend the general secular school, the morning hours were given over to teaching the younger children. The older ones came at two o'clock in the afternoon, and stayed until seven or eight o'clock in the evening.

Those who succeeded in mastering Hebrew reading, began Chumosh, from *שְׁרָרָה* (Leviticus), with its complicated laws of sacrifices, heave offerings and tithes. The method of instruction was the well known one, consisting in the reading of words and translating them into antiquated "teitch," an affected antiquated German, containing words not understood by the teachers themselves.

The Chumosh and Gemarah Chedarim were somewhat better, because the teachers in these schools knew more and were consequently better fitted for their tasks. The number of pupils in these Chedarim ranged from ten to fifty, depending upon the age of the children, and their knowledge. The older the pupils, and the more advanced their studies, the smaller were the classes. The program consisted of Chumosh, Rashi, a little of the Prophets, and Talmud. Hardly a trace could be found, in this program, of the Hebrew language, literature and grammar, or of Jewish history. The instruction was of a very low grade, and only the abler children could carry away anything more than the mere rudiments. The others had to be satisfied with a little Chumosh and a very hazy idea of Rashi.

The financial condition of most of these Chedarim was precarious. The amount of tuition fees, which were brought to the teacher monthly by the children themselves, depended upon the economic condition of the parents. For younger children the minimum was one crown (about 20c) a month, and the maximum five crowns. The teachers of Chumosh demanded a somewhat higher fee. It is easy to understand, therefore, that the material condition of the teachers was wretched. It is true that among the Dardekei teachers, in certain of the larger cities, there were some who made a comfortable living. These were the general agents, who gathered from two to three hundred pupils, and employed a large number of assistants. But the teachers of Chumosh, and particularly the teachers of Talmud, were the poorest of the poor—actually starving for bread.

#### *The Movement to Improve Education.*

Attempts to introduce reforms in Galician Jewish education, began in the days of Perl and Rappaport. But these attempts were introduced from the outside, and struck no root. They were prompted by the desire to get out of the Ghetto, and to partake in the life of the non-Jewish neighbors. This movement, therefore, failed to have any lasting influence on Galician Jewish life. Even the many schools which were founded through the generous gifts of the Baroness de Hirsch, did not exert much influence. As for the secular schools, in spite of the law compelling attendance in them, the Jews of the smaller towns refused to send their sons to these schools of the "goyim." To remedy this state of affairs, Jewish philanthropists from Vienna, organized German-Polish schools, which gave some instruction in the Pentateuch with German translation. But, with the exception of the few enlightened

(maskilim), the parents who sent their sons to these schools were mostly the very poor. The chief attraction for them was not the education which their children might receive, but rather the free meals and free clothing, which were distributed there. At the same time, these poor parents sent their children, for *real* education, to private Chedarim, where they paid for their instruction; or, in case of dire poverty, they sent them to the Talmud Torahs.

In the last twenty years, however, the movement to improve Jewish education was strengthened by the following causes:

The *compulsory attendance at secular schools* accustomed children to fine classrooms, interesting studies, and well-trained teachers. This brought about a natural antipathy to the old-fashioned Melamed, and his dirty, disordered classroom. Then too, the *economic condition* of Galician Jews improved considerably within recent years. A large class of merchants arose, and the general prosperity brought about a subsequent widening of outlook. People began to improve and to beautify their own homes, and to seek for the more aesthetic in life. As a natural consequence came the dissatisfaction with the unsanitary conditions of the Chedarim, and with their dry, outworn programs.

The *universal desire for a general education*, professional, industrial or commercial, made it impossible for children to spend all the hours left from their secular school, that is, from two o'clock until eight, in the Hebrew schools. Moreover, by the time Galician Jewish boys reached their thirteenth or fourteenth year, they discontinued their Jewish studies altogether. These conditions demanded modern teachers, who could make use of intensive methods of instruction, so as to impart "a maximum of knowledge in a minimum of time."

The need for changed conditions of Jewish education was also intensified by the *Zionist movement*, which spread rapidly among the younger generation of Galician Jews. The idea of a national renaissance had to be fostered by means of a system of education, which would be based upon the Hebrew language and upon its literature, ancient and modern.

These forces brought about a communal awakening. The dissatisfaction with the instruction in the old Chedarim was practically universal. To meet the new demand there followed an influx of private teachers, "instructors by the hour," protagonists of "methods," etc. But, needless to say, these did not solve the problem. It was not until the "*Safah Berurah*" organizations began to establish modern Hebrew schools, that a new movement in Jewish education began for Galicia. This movement I shall describe in the next issue.

(To be continued)

## THE TEACHING OF JEWISH HISTORY

PART II.

BY LEO L. HONOR.

**I**N the last issue of "The Jewish Teacher" I attempted to describe an eight-year course in Jewish history. In this issue I am presenting part of the curriculum, worked out in accordance with the principles affirmed in that article. The interest of Jewish religious schools seems to centralize, for the present, on the teaching of Jewish history as outlined in *the second cycle* of the course. I shall therefore present that portion first, wishing the reader to keep in mind that it should be preceded by the first, or the pre-history cycle.

In the second cycle the central idea which the teacher is to impress upon the Jewish child is the attempt on the part of the Jewish people to fashion and preserve its individuality and its distinctive institutions. The pupil must become aware that this feat was not accomplished without a conscious struggle, a struggle against all kinds of disintegrating influences and detrimental forces. The boy or the girl should be made to realize that this struggle has been carried on successfully only because the Jewish people has never in the course of its long history been ready to yield to its environment. It has been willing to adjust itself, to change, but unwilling in the process of change to surrender one iota of its historic continuity. Lastly, the pupil is to become conscious that in facing the problems of the present and of the future, the Jewish people must preserve this same attitude of continuity and change.

I shall in this issue sketch the work which should be covered in the first half year of the second cycle. In introducing my pupils to the point of view which I suggested above, I shall put the central idea in a different form, one more striking, and more familiar to my pupils. The long struggle on the part of the Jews to preserve their individuality, might be viewed from Israel's claim as being the "chosen people," that is, its belief in having been selected to play a definite role in the history of mankind. Whatever be our attitude towards this theory, whether we believe in the orthodox *אִתָּהּ בְּחַרְתָּנוּ* or in the reform mission of Israel, we must admit that Israel's faith in this conception has been a tremendous historic force in moulding the fate of our people. In fact, so important has been the historic role of this idea, that my course in Jewish history will begin with a careful discussion and elaboration of its meaning, its significance and implications. This idea of Israel's selection may be made the point of motivation for the entire cycle, and should be referred to from time to time.

The question naturally arises: "How did this belief that we are the chosen people come down to us?" The answer should be frank and clear, but in terms intelligible to children. We must tell them that exactly what happened in the remote past of our ancestors, we have no way of finding out. We do know, however, that they must have undergone some profound experiences, and that they attempted to mould all their future actions in terms of these experiences. We know also that at a very early period in the history of our people, when they tried to answer the same question, "how they became the chosen people," they gave concrete expression to their vague reminiscence of those experiences in the patriarchal traditions of the Bible. These traditions expressed the thought that as a reward of the extreme piety of their patriarchal ancestors, the promise of God was given to them, to make of their descendants a "chosen people." In other words their answer to this question implied that it was not a voluntary obligation, but that the duty of struggling for the preservation of their individuality was imposed upon them by God.

Tradition also tells us that Israel's belief in its own selection, is a result of the very profound impression left by its liberation from slavery and the consequent results: its great experience at Sinai; its many trials in the Wilderness; and its whole life in the period when its great teacher, lawgiver and prophet was moulding its national character, in preparation for their long and arduous struggle. So intimate was the connection between these experiences and Israel's faith in itself as God's "chosen people," that in order to maintain this faith, Israel felt compelled to perpetuate the memory of these experiences in the celebration of its three festivals, Pesach, Shovuoth and Succoth, which commemorate the three great historic moments of its past, all relating to this period.

The first great test as to whether the experiences of Israel's ancestors were more intense and more permanent than the experiences of other groups, came with the conquest of Canaan. The change from a nomadic, agricultural life necessitated profound changes in their social and religious life. The large gulf between their simple primitive culture and the civilization they found in Canaan, naturally stimulated the process of assimilation, in which the individuality of the conqueror was to be absorbed, as usual, by that of the conquered. The geographical conditions of Canaan which were factors in disintegrating the national unity of the tribes, also led to the gradual elimination of the memory, of common experiences. In short, the conquest of Canaan marked the beginning of a natural process, to which we find parallels in the history

of almost every other historic group. That this process should not have been allowed to continue, that Israel should have insisted that it must remain true to its God and to the ideals which it brought with it from "the Wilderness," is what makes Jewish history unique and the Jewish people a peculiar people.

The struggle between normal assimilation and the attempt to maintain Jewish individuality, is reflected in the Book of Judges. According to the author of the Book of Judges, Israel does "that which is evil in the sight of the Lord." It accepts the gods of Canaan, and because of this, it is punished and sold into the hands of the enemy. Thereupon Israel calls unto its God, and God sends them a judge to deliver them from the hands of the enemy. Put into more modern phraseology, the Book of Judges tells us that there were many and strong tendencies to assimilate, but that in crises, divinely caused, Israel was forced to an intensification of its national consciousness, and thereby succeeded in combating the influences of assimilation.

However, since the triumph of the national spirit, which is described in the Book of Judges, is produced by local and temporary crises, the triumph is itself local and temporary. The struggle between the assimilation of Israel to Canaanitish culture, and the nationalism and idealism of its leaders, continues until the national destiny finally triumphs in the establishment of the kingdom. To no historic figure can greater credit be given for this achievement than to Samuel. His significance to his people consisted in welding together the various tribes, and in reviving the memory of their common experiences, which led in consequence to the restoration of their hope in themselves as God's "chosen people." Samuel, however, had felt that this common memory would be sufficient to create a nation, and therefore although the request for a king seemed to indicate to him the success of his work of unification and nationalization, this request caused him bitter disappointment. A king was given, but it was essential that Israel must be conscious that a king has been given them because of temporary necessity, and that political government is but a means to an end. In other words, Israel as a monarchy must never lose sight of its two traditions: the freedom of every individual, and the loyalty to the ancestral ideals. Jewish tradition attributes Saul's failure as king, to his lack of understanding the unique character of Israel's political program. The successful carrying out of this program by David, makes future Jewish tradition forgetful of David the soldier, or David the statesman, or David the efficient administrator. It remembers David only as the *ideal king*, who built his kingdom on

religious foundations, and it makes every act of his life inspired by religious motives.

If the teacher should succeed in making her pupils understand how Israel came to regard itself as a chosen people, and to feel itself under unusual obligation to struggle against all forces which tended to deflect it from the path divinely laid out for it, both teacher and pupils will have spent a valuable half year.

The following scheme of lessons will be helpful to teachers who may wish to cover the ground as sketched out in this article.

FIRST YEAR—FIRST HALF: (*For pupils twelve years old*)

*Twenty-one weeks, one lesson per week, each lesson forty-five minutes.*

- I. Purpose of Studying Jewish History.....2 lessons.
  - Lesson 1.—Introductory.
 

Motivate entire course—give reasons for studying Jewish history—explain method and text-books to be used and collateral reading and note-books required.
  - Lesson 2.—Introductory.
 

Prepare apperceptive base: idea of Israel as a “chosen people”—scope of Jewish history—discuss relative antiquity of Jewish people.
- II. Israel's Beginning .....3 lessons
  - Lesson 3.—Chief characteristics of nomadic life as preparing for appreciation of Patriarchal life.
  - Lesson 4.—The Patriarchs—(story and character) characteristics of Patriarchal life.
  - Lesson 5.—The ideal of the Patriarchs: selection of their descendants as a nation for divine purpose.
- III. Israel in Bondage and its Liberation .....4 lessons
  - Lesson 6.—Chief characteristics of life in Egypt before and after slavery—reasons for enslavement of Israel.
  - Lesson 7.—The work of Moses—purposes—difficulties—solutions.
  - Lesson 8.—The Exodus—significance as a historic tradition—Passover—characteristic ceremonies.
  - Lesson 9.—Moses—significance of his work—man, leader, teacher, prophet.
- IV. Israel Receives the Torah.....3 lessons
  - Lesson 10.—Giving of Ten Commandments—vivid description of scene at Sinai.
  - Lesson 11.—Scope of the Torah.—Significance of Torah for Israel—Shovuoath.
  - Lesson 12.—Israel trained for its destiny: Wilderness—chief experiences—significance in tradition—Succoth.
- V. Israel Conquers Palestine; Israel without a king.....3 lessons
  - Lesson 13.—The Conquest.
  - Lesson 14.—Geography of Palestine.
  - Lesson 15.—The Judges: Struggle against Canaanitish environment.

- VI. Israel formed into a Kingdom.....4 lessons  
 Lesson 16.—The formation of Israel into a kingdom—(story).  
 Lesson 17.—Samuel—character and work. Saul—character and work.  
 Lesson 18.—David's reign.  
 Lesson 19.—Reason for David's success and Saul's failure—  
 Judgments of history and of tradition.
- VII. Review.  
 Lesson 20.—Retrospect .....1 lesson  
 Lesson 21.—Examination .....1 lesson

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### A VISIT TO GARY, INDIANA.

Dear Editor:

During a visit to Chicago, to attend the convention of the Religious Education Association, in Feb. 1916 at which the question of the correlation between the Public School and week-day religious instruction was discussed at length, I took occasion to visit Gary, Indiana, and learn, at first hand, how the school plan in actual operation in that city, affected the week-day religious schools, with especial reference to the work of the Jewish schools. In my examination of actual conditions, I was greatly aided by a report on "The Week-Day Church Schools of Gary, Indiana," by Arlo A. Brown.

Mr. Brown's conclusion seems to be favorable to the plan. He says: "I have yet to meet the person in Gary, who does not believe that there is a real future for some plan of training in religion as a part of the regular week-day schedule." A closer examination of the report, however, would lead an impartial critic to say that this optimistic conclusion is ill-founded, if we but consider the evidence presented in the report itself. No fostering of sectarian influence, and no legal obstacles to the plan is found. With regard to the time schedule, however, which has been pointed out to be the crux of the whole matter, we read the following:

"The item of time schedules, however, raises one of the most difficult points at present in the whole experiment. If you ask any director of a church school about his work, he will probably speak enthusiastically, until you raise the question of time schedules, then he will give you a look of despair. As one director said: 'The schedule of the Gary system is like sorghum, and to meet it would require another schedule like sorghum.' Then he produced his books to show how many changes he had been compelled to make two or three weeks after school began . . . . ."

"Here is one of the difficulties of a church school alongside the Gary schools. According to the Gary plan, if a pupil is brighter than his classmates he is advanced; if slower, he may be put back. While this adjustment usually comes at the end of each term of three months, it may come in the middle of a term. If the pupil is changed, his play hours will probably be changed, and the director of the church school may have no choice but to promote him to a higher grade in the church school, or else to rearrange his schedule in order to make provision for him.

"Moreover, the normal difficulties of the church school schedule are increased by the fact that the Jefferson and Emerson schools at present are not working on the same time schedule. It is doubtful if satisfactory work will ever be done in Gary, until there is less fluctuation in the day-school time schedule for each pupil. However, some of these difficulties are doubtless temporary and will be overcome in the future." . . . .

"Examinations have been given to some classes, but so far no religious school has given examinations regularly, or made examinations a basis of promotion. The answers of the directors to any criticism in this particular would be, 'as long as the Gary public schools change the classes of our pupils so frequently' it is impossible to set up any standards for promotion in church schools. . . . .

"The last problem is that of schedule. If some pupils are to be changed at the end of two weeks, others at four weeks, etc. etc., it makes grading in the church school practically impossible. The promotion of pupils at the end of each term is hard enough. If church school courses were planned on the term basis, and public school schedules were left unchanged after the first two or three weeks of adjustment, then graded work with examinations and promotions would be possible; as it is now, the task is next to impossible." . . . .

My own conversation with the authorities in the Emerson school revealed the fact, that although there was splendid desire for co-operation, the school found it as yet very difficult to meet the demands of the church schools to excuse the children from the playground or auditorium, and that the matter was far from having reached any satisfactory adjustment.

Of especial interest to me was what Mr. Wirt calls "The Jewish Church of Gary," with which he is co-operating. There are two Jewish schools in Gary. The reform synagogue, which has no building of its own as yet, conducts its school in the back of a store. Its total register is thirty-six pupils. Obviously the problem of organization here is not quite as complex as it would be in New York, where several of our Jewish schools have a school population of over 1,000 pupils. Upon inquiry, I learned that the pupils who came during the week-days, in groups of five to eight, had to be taken when the public schools would permit them to come, and not when the religious school wanted them. Of course this made even what little gradation there might be attempted in such a school, quite impossible.

The other school, the orthodox, is conducted in the basement of the synagogue, and has an enrollment of fifty-six pupils. Here, the teacher in charge, finds it impracticable to teach the children during the free hours of play and auditorium work. He complains that the children who are anxious to keep their standing in their public school classes, fear that absence from these activities militates against them, and they therefore urge their parents to remove them from the Hebrew school. The public school authorities have attempted to cooperate with this Jewish school in this matter, by including the marks given in the religious school into the child's report. This plan, however, has failed, because the parents of the children, upon whom the Jewish teacher is dependent, interfered whenever the child received a low grading. The orthodox school has therefore abandoned the attempt to teach during public school hours, and now the children come in the morning on

their way to school, and after school hours on their way home. In spite of the untoward conditions, neither of the teachers complains. This is quite natural, in view of the fact that the Wirt schedule is older than these schools, and is regarded in Gary as a part of the inevitable condition of things, to which one must somehow adjust himself.

My visit to the Emerson school in Gary, my conversation with the teachers in both Jewish schools, and the perusal of Mr. Brown's article, convinced me, that even in so small a community as Gary, the difficulty of a proper plan of cooperation is formidable, even more so than is stated in the report of the Bureau of Education of the Jewish Community of New York, which appeared in the first issue of this magazine. Two points should be added to the difficulties enumerated in that report. First, the changes in grading and promotion in the public schools, which come at irregular periods in the Wirt scheme, make impossible any real organization in the religious school, both from the economic and the pedagogic points of view. Second, since each church school draws its pupils from *many* public schools, it would be necessary that *all* the public schools in one district be conducted according to similar schedules. All the younger children in school A., for instance, should come at the same time as all the younger children in school B., etc. In our large public schools in New York, where great difficulties of internal organization present themselves, it is very questionable whether this can be accomplished. In Gary, where the cooperation between one school and another is ideal, where principal, teachers and superintendents are all of one mind with regard to the policies of the school, they have been unable to bring about such uniformity in schedule. Can we hope to accomplish it in New York, where conditions are so much more complex? Consider a Jewish school of over 1,300 pupils, such as the Uptown Talmud Torah, trying to fit its schedule to the schedules of the dozen or more schools from which it draws its pupils!

In answer to the difficulties of adjustment to the time schedule of the 7-8 hour day Gary school, we are told that the schedule is "flexible." It is true, that taking up one difficulty at a time, it can be shown that the schedule can be so adjusted as to meet that particular difficulty. The trend of the argument is something as follows: An irate parent writes to the principal of one of the Gary schools, complaining that 8:15 is too early an hour for the child to come to school. The irate parent maintains that he never went to school at that time, and therefore he doesn't see why his child should go to school at that time. Quite affably the principal responds that the child can come at a later session, whenever the parent wishes, and thus the time problem is settled. Now come those who are interested in religious education, and complain that the children who are free at any one time are not of the same grades, and consequently the religious school finds it very difficult to grade the children properly. To this the answer is made, that the schedule can be so arranged as to have all of the younger children free at one time, and the older children at another. But it is evident that this "flexibility" cannot satisfy *both*, the irate parent *and* the troubled religious school principal, since it is not possible to let the child come when he pleases, and yet have all the children of similar ages come at the same time. Yet this is the essence of the situation as it presents itself in a hetero-

generous community such as ours, where there are varied demands, all claiming to be satisfied at the same time, and not one after another. Why should we expect that we shall be the chosen ones to whose needs the schedule will be adjusted? The argument of flexibility seems to be nothing more than a sleight of hand. If it is performed consciously and with intent, it is at least, clever. If it is presented unconsciously, it is amusing in the *naïvete* which it reveals.

The two largest problems that confront Jewish week-day religious education, are, on the one hand, *finances*, and on the other, *curriculum*. Unless our schools can be established upon a sound *self supporting* financial basis, we shall be merely building on sand. Even now it is difficult to effect an organization which will make self support of Jewish schools possible. Should the difficulty of proper classification and gradation be added, and the Jewish teacher be compelled to teach classes of a dozen children or less, the solution of the problem of school finances would seem to me to be next to impossible. Moreover, we must impart to the child a rich and complex Jewish curriculum. As it is, the American child spends a great part of his day within school walls. To add ten hours or more per week of work in the Jewish school, as is the practice in some of the Talmud Torahs, is bound to be highly detrimental to the child. To teach a lesser number of hours under present conditions, would mean to give the child an inadequate preparation for his Jewish life. The problem therefore is to make our work so efficient as to enable us to impart our rich curriculum in less hours. This can be done, provided the curriculum is carefully evaluated, the teachers well trained, and above all, the classification and grading within the Jewish school properly organized. Anything which interferes with the classification and grading in the Jewish schools, therefore, affects not only the finances but undermines also the possibility of solving the fundamental question of proper adjustment between the secular and the Jewish education of the American-Jewish child. Some people who believe in parochial schools, have taken advantage of the proposition to lengthen the public school day, as an argument proving the necessity of the parochial school for solving the Jewish educational problem.

Permit me to say in closing that I consider the proposed 7-8 hour day school schedule, innocent as it may seem, to be fundamentally dangerous to the Jewish school, from both the economic and the pedagogic points of view. It would in my opinion, be sheer stupidity for anyone who is interested in the welfare of the Jewish schools, to hastily accept the Wirt plan, as it is, without a knowledge of the actual difficulties of organization which this change involves.

Very truly yours,

I. B. BERKSON,

President, The Jewish Teachers' Association,  
New York.

## CEREMONIAL OBJECT WORK IN JEWISH SCHOOLS

BY HAJNALKA LANGER.

EWISH training and Jewish learning are not the only goals toward which our Jewish schools should aim. Jewish education must provide for the life of the child, for *Jewish living*. Schools must not lay stress upon learning *about* Jewish life, half so much as upon an actual interest in Jewish activity. We must be careful not to give our children the idea that our life as Jews is only a glorious past, or a mysterious wonderful future. Jewish education must also mean to the child a worth-while, interesting present. In this attitude modern Jewish educators agree. The problem is rather one of specific methods and content for providing interest in our present life as Jews. This article wishes to offer a concrete suggestion for the solution of one phase of this fundamental problem.

### *Two Educational Sins of Jewish Teachers.*

Of the many educational sins which Jewish teachers everywhere are committing against their pupils, two seem to me particularly harmful. The first consists of *treating but a single phase of Jewish child life*, and the second, of *treating children on the plane of adults*. We must avoid the error of educating but one aspect of the life of our Jewish children—the mental. We should not forget that a child does not consist entirely of brains. At best, our giving the child Jewish ideas to think about, instead of Jewish things to do, is but a fractional part of the work. Students of pedagogy can readily see how much our schools lose because they do not attempt anything which leads to free self-activity on the part of the child. The little hands must feel, the eyes must see, and wherever possible, the ears must hear, that which the child's mind can grasp. The physical agencies of education must be pressed into service as well as the mental and the emotional.

The other common error to be avoided by the Jewish teacher is that of treating children as though they were adults. We often forget that children live in a little world of their own. This world is small in area, and in years, and it is near enough to the child to be handled by him. He cannot be taken from his little world into the real big one by verbal means at all. He has no conception of big distances, of space, or of time, or of organized society. His interests are in the concrete things which he learns to understand through the senses. Children are often considered capable of con-

ceiving things merely by hearing or reading about them. This is wrong psychology. We forget that children must see, hear and sense, in as many ways as possible, all that they are to use as bases for knowledge. All abstract ideas must be based upon the concrete. And without some concrete basis, Jewish life cannot be taught. In most Jewish schools, however, the curricula and methods of teaching are oblivious of this fact that it is only through the child's small world of little things that it can be brought in touch with our big complex world, and that only through its activity and participation in its own little Jewish life, can it be taught about our big Jewish life.

*The "Three R's" of Jewish Education.*

The accepted "three R's" in Jewish education are Hebrew, Jewish history and Jewish ceremonials. The order in which they are mentioned has often been disputed, but the three subjects in some order are generally accepted by the authorities of modern Jewish education. Hebrew, and Jewish history, though difficult to teach in our Jewish schools, are easy, when compared with the much more difficult problem of teaching Jewish ceremonials. The central problem with regard to the teaching of Jewish ceremonials, namely, *what* to teach in Jewish schools, cannot be discussed here. That must be decided by each particular group or school. But even after the question as to what Jewish ceremonials should be taught, is settled, there still remains the problem of how to teach them. We must remember that there is nothing in the Public School curriculum to correspond to Jewish ceremonials. This is not so of History and Hebrew. Furthermore, our ceremonials are the essence of our history, its concrete residue. It is therefore the most *important* subject in our Jewish schools, besides being the most *difficult* one. For these reasons our specific suggestion with regard to fostering the self-activity of Jewish children, will confine itself to the problem of teaching Jewish ceremonials in Jewish schools. In a future issue it may be possible to show how this can apply equally well to other subjects in our curriculum.

*Substitute Experiences for Words.*

In beginning to solve our problem, we should see how many *things* can be substituted for *words*. Often instead of talking about the Torah, the Ark, the Megillah, Tefilim, Esrog and other Jewish ceremonial objects, it is possible to bring the real object to the child and let it speak for itself. In most instances the children of Jewish

schools can have Jewish *experiences*. Instead of reading about or hearing about Jewish festivals the school should celebrate them, so that the children can have real activities connected with the festivals. One good round Succoth experience, or for that matter any other holiday experience or activity, is worth more than any amount of talk on the beauty and the idealism of the holiday. We cannot change nature, which demands the concrete and the tangible. Nor is it best to try to curb child nature, in order to fit it to the knowledge that the child is supposed to gain. We must therefore start at the other end and put our knowledge into such form as is tangible to the child. It seems that we must consider again and again, how much of Judaism can be made *real* to Jewish child life—that is, how much can be sensed, touched and felt by it.

In teaching Jewish ceremonials especially, should our aim be to make them alive, and capable of functioning in *present* Jewish life, rather than to teach them as past historic relics. We want to teach the ceremonials themselves and not *about* the ceremonials. The festivals are to be actually celebrated by the children at the school according to the natural interests and the development of the children. Self-activity of the children should be aroused to the highest pitch. *Wherever possible, the objects of the ceremonials should be constructed by the individual child.* This is the specific suggestion of this article and in our opinion will do more than anything else to bring to the child the ceremonials in concrete form. The following are some suggestions for concrete object work in teaching Jewish ceremonials in Jewish schools.

#### I. Pesach

1. *Seder table* (paper model), including much of the table outfit for the Seder.
2. *Haggadah* (paper leaflet model), for child's service, with appropriate illustrations.
3. *Pyramid*
  - a) (paper model) to be used as favors at home entertainment, and at any small group entertainment.
  - b) (plasticine model) to be used in connection with history work to symbolize Egypt.

#### II. Shovuoth

1. *Scroll* (paper model) to be used to show how Sefer Torah differs from books in construction. Included we can have scroll, *Etz Chaim*, and case.
2. *Flowers* and other nature forms of decoration (crepe paper) to give spring aspect of Shovuoth.

## III. Succoth

1. *Succah* (paper model), small succah showing the general form of a real succah.
2. *Lulav* (paper model), to give child his own lulav, and to show nature of Palestinian palm used on Succoth.
3. *Fruits and vegetables* (plasticine), to show nature phase of our harvest festival.

## IV. Rosh Hashonah and Yom Kippur

1. *The Calendar* (paper model), to be made by children in order to show concretely that we have a calendar of our own, upon which is based the date for each of our holidays.
2. *The New Year Card* (paper model), to exchange greetings on New Year.
3. *The Shofar* (plasticine).

## V. Chanukah

1. *The Menorah* (paper model), as symbol of Chanukah story.
2. *Gift Box* (paper model), to help continue custom of exchange of gifts on joyous occasions.
3. *Room and school-room decorations* of Jewish character (paper and crepe paper models), to counteract use of non-Jewish decorations, so tempting to our children at the Chanukah season of the year.

## VI. Purim

1. *Mask* (paper model), to help child participate in Purim merriment.
2. *Crown* (paper model), to be worn by girls on Purim day or at any Purim Assembly.
3. *Gift Box* (paper model) to keep alive custom of exchanging gifts.\*

## VII. The Sabbath

1. *Kiddush cup* (paper model or plasticine), to show that special ceremonial cup is used for the occasion.
2. *Spice box* (paper model), to keep alive symbolism of spices used on Saturday evenings.

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\*ED NOTE *We are giving as a supplement to this issue of our magazine a model of such a gift box, as published by the Bureau of Education, 356 Second Avenue, New York City. Many of the other objects here mentioned have also been published by the Bureau, and are being widely used by Jewish schools throughout the country.*

*Object Work Means of Arousing Love for Jewish Life.*

The construction of these ceremonial objects is not an end in itself. It aims to bring about certain immediate and remote results. These results are the logical outcome of the work. First of all, the work fills a certain definite vacancy which exists in Jewish life in America—the need to *do* something to represent the child's own share in Jewish life. In former years where a child's help was really needed in the home for the preparation of the festivals and holidays, this vacancy for something to do did not exist. Now that it does exist, it must be dealt with appropriately. The use of these concrete objects as a point of contact between the child and Jewish history can be made very valuable. A child who has made the Passover ceremonial objects two or three times, who has taken part in Passover entertainment, and who has perhaps been hostess at a Passover party, will be in closer contact with the Exodus, than a child who has heard the story of the Exodus a dozen times and more. It is through the child's present activities and life that it can be led through the centuries and across many lands to the history of its people.

However, important as it may be to fill the vacancy in the life of the Jewish child successfully, and to teach the Jewish child Jewish history logically, we can reasonably expect another and a better result from the use of object work in teaching Jewish ceremonials. It is probable that through the love for this work, which satisfied the child's native interests, and through an interest in the symbols of our ceremonials, a real interest and love for present and future Jewish life, can be aroused.

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### Among Jewish Teachers

*The Jewish Religious Education Association of Ohio* includes in its membership the religious schools of both reform and conservative synagogues, and those conducted by the Council of Jewish Women. It aims to bring all religious schools throughout the state into a single association, and to carry out its aim. An annual convention is held for three days during the latter part of December. The convention for the year 1917 will be held in Dayton. The schools are divided into two classes, with an annual due of \$10.00 and \$5.00 respectively. The association now includes thirty schools in its membership list, and Dr. Julian Morgenstern of the Hebrew Union College is its president. *Mr. Max Weis*, acts as Secretary.

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*The Jewish Religious School Teachers' Association of Mississippi, Tennessee and Louisiana*, usually called the Tri-State Association, was organized in Columbus, Miss., in 1908. Annual conventions have since then been held in the various cities of the territory included. Its present officers are: Rabbi

Abram Brill, President; Mrs. Byron Levi, Vice-President; Miss Loris B. Simon, Secretary-treasurer. The next convention of the Association is to be held in Nashville, Tenn., beginning December 27th, and lasting through December 30th.

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*The Southeastern Religious School Union*, including the religious schools in the states of Florida, Georgia and South Carolina, brings together annually, the teachers and principals of some twenty Jewish schools. Its object is to promote the cause of Jewish religious education in these states. At its annual conventions, papers concerning the various phases of Jewish school work are read by rabbis and teachers. The present officers of the Union are: Rabbi David Marx, President; Miss Helen Kohn, First Vice-President; Miss Dora Mendes, Second Vice-President; Miss Ida Borchardt, Treasurer; and Mrs. Gertrude K. Birlant, Secretary.

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*"The Teachers Religious Association of Alabama* was organized in December, 1915, and held its first annual meeting in the City of Selma. Our organization comprises fourteen schools located in different sections of the state, and includes a total of some eight-five teachers. Our purpose is the usual task of such Religious Teachers' Association." *Morris Newfield, Sec'y.*

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### Educational Notes and News

#### *Jewish Teachers Demand Higher Wages.*

On April 22d, the Agudath Hamorim, (Hebrew Teachers' Association of New York), published in the Jewish papers, the following open letter, addressed to the presidents of the various Jewish schools of the city.

"We have the honor to call your attention to the resolution, unanimously adopted by the Agudath Hamorim of New York, at its last general meeting: 'Whereas the present scale of wages, which the Talmud Torahs pay to their teachers, by no means suffices even under ordinary conditions, and especially so in these hard times; and whereas, owing to the fearful increase in the cost of living, the present income of the Hebrew teachers does not actually keep them from hunger and deprivation; therefore be it resolved, that the minimum wages of teachers in the Talmud Torahs shall be \$20.00 per week, for four hours of work daily.'

On April 26th a meeting of the Directors of several Talmud Torahs was held, at which it was decided to grant the request of the teachers, and several institutions reported that they had already done so. But it seems that this step was not actually taken, and that the teachers were continued on their previous insufficient salaries. Another open letter was therefore addressed to the presidents and directors of the Talmud Torahs, as follows:

"A few weeks ago we turned to you with a request that you raise the salaries of our teachers, so as to put them upon a minimum basis of \$20.00 per week, for four hours work daily.

We had expected that you, the representatives of Jewish educational institutions, would certainly recognize the justice of our demands, and would grant them. We thought that you would realize how important it is for

Jewish education in America, that Jewish teachers should not be compelled to work for starvation wages. To our great regret, however, you did not meet our demands, and did not even find it necessary to answer us. You just ignored us.

We therefore notify you hereby, that if you do not grant our demands and let us know to that effect by Thursday, May 7th, we shall have to carry out the resolution of the Agudath Hamorim of New York, and call out a teachers' strike.

We trust that you will not compel us by your action to take such an undesirable step."

As we go to press, some of the Hebrew teachers of the Talmud Torahs have gone out on strike. We sympathize with them most heartily, in spite of the immediate bad consequences. The Jews of this city, and of other cities, need something to shock them out of their lethargy. Whether this is the best means of arousing them, we are not now ready to say. Let us hope that now that the strike is actually begun, the Jews of New York will realize how unjustly they have been treating those who are moulding the Jewish personalities of their children.

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#### *The First Hebrew Convention in America.*

On February 10, 11 and 12, there was held in New York City the first meeting of the *Histadruth Ivrit*. One hundred and twelve delegates, from all over the country, participated in celebrating the first gathering of Hebrew-speaking Jews in America. The two most interesting papers presented, were: "Hebrew Education as a National and Social Problem," and "Propagation of Hebrew Literature in America." Both of these papers brought forth a good deal of discussion.

Many of the Hebraists argued, that just as every party in American Jewry is anxious to educate its children so as to perpetuate its own attitudes and its own spirit, so they too must take a hand in Jewish education, in order to perpetuate the love of Hebrew and the knowledge of Hebrew culture. Others felt, however, that since the *Histadruth* represented various religious attitudes in Jewish life, and was bound only by "linguistic" ties, it was unwise for it to undertake the training of Jewish children directly. It was also urged that the *Histadruth* should work toward the including of Hebrew as one of the foreign languages to be taught in the high schools of New York City. Both matters were considered immature for the present. Probably the most important step taken by the *Histadruth* was the resolution to establish a publication society with a fund of \$100,000 for the purpose of publishing and spreading Hebrew literature throughout the country.

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#### *First Meeting of the League of the Jewish Youth of America.*

Almost 3000 Jewish young men and young women between the ages of fourteen and twenty-one, met on April 22d, in the Century Theatre, to pledge allegiance to the Jewish people, and to listen to the advice and exhortations of the most distinguished Jewish elders of New York.

Mr. Louis Marshall was chairman of the meeting, and among the speak-

ers were: Mr. Jacob A. Schiff, Dr. J. L. Magnes, and Dr. M. M. Kaplan. The boys and the girls too were represented by their own speakers. It was at this meeting that Mr. Schiff made his now famous statement concerning the desirability of a home land in Palestine. Mr. Marshall, in introducing the singing of the Hatikvah, with which the meeting was closed, asked the mass of Jewish adolescents before him, to sing "the song of hope; the hope which may soon come true."

*The School for Jewish Communal Work.*

The demand for properly equipped Jewish young men and young women, who will undertake the work of Jewish education in a large scientific spirit, is growing constantly. The Jewish educator, like any other Jewish communal worker, must know not only his own field, but also those subjects which are cognate and correlated with it. It is for the purpose of training communal workers, who will be thoroughly equipped for doing the difficult work of the Jewish community of America, that the School for Jewish Communal Work was organized.

The School began its activities last summer under the joint auspices of the Kehillah of New York, and the National Association of Jewish Social Workers. It has since then been perfecting its plans and organizing itself upon a secure basis. After a year's preliminary work it appeared openly before the Jewish and American public, on Thursday, March 29th, and announced its program. The formal meeting was held at the Central Jewish Institute, 125 East 85th Street, New York, and a long list of prominent speakers, representing various Jewish and secular institutions of learning in this city, took part in the program of the evening.

The School has been conducting its activities along three lines: (1) general lectures to the public; (2) institutes for workers in the various communal institutions; (3) advanced courses for graduate students. The School is not a local institution. Its purpose is to train workers from every part of the country. Especially those Jewish teachers who wish to do executive or organizing work in Jewish education, should be interested in this undertaking. Full information can be obtained by writing either to Dr. S. Benderly, Chairman of the Administrative Committee of the Faculty, or to Mr. Julius Drachsler, Secretary of the Faculty, 356 Second Avenue, New York City.

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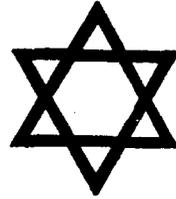
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