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"Education: Just for the Child?" 4 February 1955.

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The Temple Bulletin

OF
Congregation Emanu-El B'ne
Jeshurun

Milwaukee 11, Wisconsin

Vol. 22, No. 10

January 26, 1955

Shebat 3, 5715

Sabbath Services

Friday Evening, January 28, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"PRAYER AND EXALTATION"

Is Something Wrong?

Friday Evening, February 4, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"EDUCATION"

Just for the Child?

Sabbath Morning Services

11:15 a.m.

Saturday Morning, January 29, at 11:15 a.m.

Bar Mitzvah of Jeffrey Clark Kasch

son of

Mr. and Mrs. M. W. Kasch

THE TEMPLE BULLETIN

Published by
Congregation Emanu-El B'ne Jeshurun
2419 E. Kenwood Boulevard
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Affiliated with the
Union of American Hebrew Congregations

Herbert A. Friedman _____ Rabbi
Joseph L. Baron _____ Rabbi Emeritus
Sol Altschuller _____ Cantor
Herman Weil _____ Director Religious Ed.

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Kaddish List

(Taken from Memorial Tablets)

January 28

Adelheid Hauser Nathan Pereles
Isaac L. Kripke Joseph Polacheck
Edward Mahler Solomon Sandels
Isaac M. Strauss

February 4

Charney Chier Henrienna Litt
Irma Rosenberg Glassner Sidney Pollak
Hannah Housman Jacob Rindskopf

SERMON NOTES

"PRAYER AND EXALTATION" Is Something Wrong?

January 28

Prayer was once a natural and vital part of the lives of our people. A blessing was recited over every important act; collective prayer evoked the deepest emotions; spontaneous thanksgiving sprang to the lips after moments of crisis or danger. Children were taught the language of prayer and adults expressed themselves un-self-consciously.

These facts and moods seem to be different today. It is really important to discover the reasons for the change. Some complain about the monotony of the Union Prayer Book and urge greater experimentation. Others suggest that there has been too much experimentation and urge a return to the traditional prayer book. Still others call for an analysis of the psychology of our times, which may be antagonistic to prayer altogether.

The Biennial Assembly of the Union will conduct discussions on this whole subject. Let us join in some preliminary thinking.

H.A.F.

"EDUCATION" Just for the Child?

February 4

Jewish education must lead to information and knowledge, but must also produce good character, ethical conscience and adjusted personality. There is no subject matter better designed to achieve these objectives than the Bible. Our religious education must focus around this basic textbook. A study of the history of our people will quickly reveal the lesson of Israel's solidarity. Knowledge of Hebrew is indispensable for appreciation of the Bible, the prayer book, and for contact with the world Jewish community.

These three items of our curriculum, Bible, history and Hebrew, constitute the rock upon which Jewish survival in America will be firmly based.

But are these to be taught to the children alone? Does Jewish education end at high school? Are not adults doubly obligated to learn? Is it not time to train a generation of parents as well as children?

H.A.F.

MEN'S CLUB MONTHLY LUNCHEON

Temple Vestry — Served by the Sisterhood

Monday Noon, February 7, 1955, at 12 o'clock

Reservations \$1.25 per plate

Call ED. 2-9850

Rabbi Friedman will lead the discussion

INSTITUTE OF ADULT STUDIES

Tuesday Evening, February 1,
at 8 o'clock

Fifth Session in the series

"IMMORTAL JEWISH PERSONALITIES"

The four instructors, Dr. Alfred Bader,
Rabbi Friedman, Rabbi David Shapiro and
Dr. Weil, will appear in a panel on

"THE DILEMMA"

A social hour will follow

Weekly sessions will recess until
March 1, 1955

THE MEN'S CLUB AND SISTERHOOD

will present

Arthur Honegger's great
lyrical Cantata

"KING DAVID"

SUN. AND MON. EVENINGS,
JAN. 30-31 at 8:15 o'clock

Produced by

Cantor Sol Altschuller

Mr. Milton Rusch, Director of
Music, Wisconsin State College
will direct the orchestra and
chorus

Admission by Card Only

Article on Israel in HOLIDAY Magazine

Dear Friends:

I have just read a most wonderful article on Israel in the February issue of *Holiday* magazine. It is a warm and friendly story, written from the human interest point of view. The author is Joan Comay, wife of Israel's present Ambassador to Canada. She describes the experiences of a wife and mother during the difficult days of Israel's War of Independence. Her account makes history come to life.

The illustrations in color are splendid. They give a beautiful view of the country and should do much to stimulate a desire to travel to Israel.

Very rarely do I bring to your attention articles in contemporary magazines, but *Holiday* has prepared such an outstanding presentation that I would not want you to miss it. I know you will thrill to it much as I did.

Rabbi Friedman

RABBINICAL SELECTION COMMITTEE

A committee to select our new Rabbi has been appointed by Mr. E. R. Prince, President of the Congregation. The committee consists of Mrs. Norman Abrahams, Mrs. Charles T. Cohen, Mr. Charles L. Goldberg, Mr. Herman A. Mosher, Dr. Maurice Ostrow, Mr. Allan Polacheck, Mr. Oscar A. Rozoff, Mr. B. F. Saltzstein and Mr. E. R. Prince.

The committee has already held several meetings of orientation and survey as well as several interviews. The committee welcomes suggestions from members of the Congregation, which it would appreciate in the form of letters to the committee, care of Miss Lillian Friedman at the Temple office.

FLOWERS FOR OUR ALTAR

The Sisterhood Floral Fund is in receipt of the following contributions:

IN HONOR OF:

25th wedding anniversary of Mr. and Mrs. Isadore Amdur
Birthday of Mrs. Lena Pasch
Birthday of Mrs. Ben Feld
Bar Mitzvah of Barry Parker
Bar Mitzvah of Thomas Blumberg
Bar Mitzvah of Jeffrey Kasch

IN MEMORY OF:

George Braunfeld
Sophie Blondy
Nathan Sondel
Bertha Auerhaim Cohn
Emmanuel Scheinfeld
Leo J. Kohn
Ida Edith Schwartz

A LITERARY TREAT!

Sisterhood's Second Book Review and Coffee Hour
MONDAY EVENING, FEBRUARY 7, 1955, at 8:30 O'CLOCK
in the Community Hall

RABBI HERBERT A. FRIEDMAN

will review

"THE WORCESTER ACCOUNT" by S. N. BEHRMAN

Mr. Behrman is co-author of the current Broadway smash-hit
"FAINNY"

Seventy-five cents per person includes refreshments

The Sisterhood Library Circle is sponsoring this series, proceeds of which
will be used to purchase books for the Temple Library.

ATTENTION — SISTERHOOD MEMBERS!

ANNUAL JOINT INTRA-FAITH MEETING

Sisterhoods of all Temples and Council of Jewish Women
Tuesday afternoon, Feb. 8, 1955 at 12:30 o'clock

Temple Beth El Ner Tamid
3725 North Sherman Boulevard

DESSERT LUNCHEON

THE TEMPLE BULLETIN

2419 E. Kenwood Boulevard
Milwaukee 11, Wis.

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T, 13

He who does not increase his knowledge,
decreases it, and he who does not study,
deserves to die.

(If a man deliberately refuses to learn anything
of religion, he commits spiritual suicide, and he
cannot be regarded as a long member of the
House of Israel.)

II, 17

לְיָמֵינוּ יִשְׁתַּדֵּל אִישׁ לְיָמֵינוּ
לְיָמֵינוּ יִשְׁתַּדֵּל אִישׁ לְיָמֵינוּ

Qualify (prepare) myself for the study of
the Torah, since the knowledge of it is
not an inheritance of mine

(i.e. the actual knowledge may only be
acquired by personal effort; it cannot
be bequeathed or inherited.)

STUDY IS CONTINUOUS FOR EACH GENERATION

Education is Key to the future of
Judaism
(quite something from Perle)

1. The Reform movement really devised the
2. modern system - and we must be
3. grateful for it. Better schools, standardized
4. curriculum ^{than in synagogues} etc. Far cry above old
cheder system. (+ O have copied us.
-

But question we now face is whether we
are completely satisfied and should stand still,
or whether go forward.

We know our objectives

1. Jewish religion - which will teach rituals + character ethics
 2. Jewish Bible - our primary textbook
 3. Jewish history - the covenant people + their will to live
 4. Hebrew language - the cement
 5. Current events in Israel
-

Can we achieve these in our few paltry hours?

$2\frac{1}{2}$ hours per week for 34 weeks = 85 hours per year

College student = 20 class hours ^{+ lab} + 20 homework hours =
 40 hours per week \times 34 weeks = 1360 hours per year

High school student = between 30 + 35 hours per week of
class + homework \times 34 weeks = 1088 hours per year

34

32

68

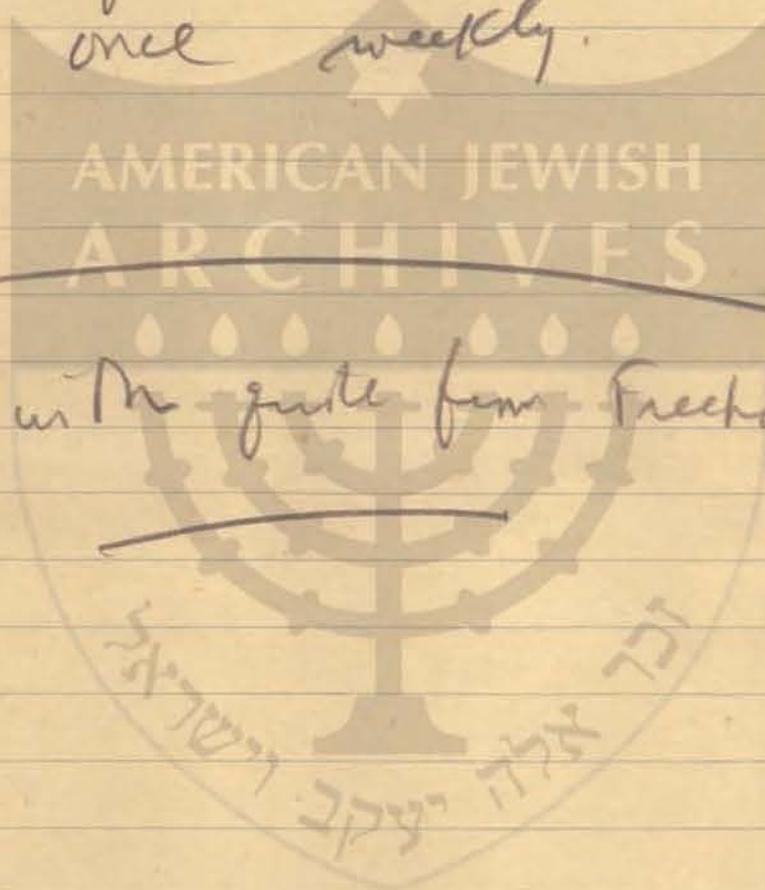
102

1088

ii. I suggest a good school of the
future, arrived at by evolving
means, in the educational setting
process, requires
3 sessions weekly.

Also, requires adult attendance
once weekly.

End with quote from Freethof



STATEMENT OF PRINCIPLES
FOR COMMISSION ON JEWISH EDUCATION
by
DR. SOLOMON B. FREEHOF
as amended after the "Retreat"

The central aim of our education has been stated in Scripture. The mandate in Deuteronomy, "Thou shalt teach them diligently unto thy children," is preceded by the words addressed to adults, "These words which I command thee shall be upon thy heart." Both statements refer specifically to the opening verses of the passage, "Hear O Israel," and "Thou shalt love the Lord thy God." It is our duty in the education of adults and children to establish a firm conviction of God's presence, His beneficent governance of the universe, His infinity yet His nearness to every searching heart. This is the ultimate aim of all our education and the test of its effectiveness.

The convictions of faith must be translated into principles of action. The devotion of worship in public services and in private prayer, the life of righteous action towards our fellowmen and hopefulness and courage in the enterprise of living, all these are the moods which we must engender as consequence of the faith in God the Eternal. Religious education must lead not only to information and knowledge but also to character growth and personality development.

We learn of God's revelation and of His mandate to us in the pages of Sacred Scripture. No matter how much the tides of critical and archeological study may ebb and flow, the Bible remains for us the central source of man's discovery of the presence and the purposes of the Divine. Therefore, although all our great historic literature is of educational importance to us, the Bible itself is our primary textbook. All simplifications of Bible stories, all selections of famous texts must be deemed preparatory towards establishing a permanent bond between child and Scripture. From the very beginning, the

Bible was a constant companion of the people of Israel. It is still our aim to make of our children life-long Bible readers so that throughout their days they may be taught directly by Moses, Isaiah, Solomon and David.

God's covenant was made with the people of Israel. This is a basic theme in Scripture. God's blessing is over all His creatures and all are in duty bound to worship Him. But in an idolatrous world Israel covenanted with God to maintain the purity of the worship of Him and to keep the faith unsullied through the ages. The generations that stood at Mount Sinai and all the succeeding generations are bound in that covenant. The world-wide people of Israel, its mission and its destiny, are an essential element in our faith. Therefore the story of Israel, the vicissitudes of its children all over the world, its weakness and its strength, its disaster and its triumph, is to us part of the manifestation of God's presence in the world. The drama of Jewish History, especially the story of Israel's unflagging courage in behalf of its faith, must become a proud possession of the soul of every Jewish child. It must be taught as a means of giving the child inner strength and the ability to face the environment with confidence and dignity.

How the worship of God expressed itself through the ages is part of the story of our religion. The Prayerbook, which is the historic vehicle of our communion with God, must be an important subject of instruction. The history of its development, the meaning of its classic passages, the Scriptural selections which it has made familiar and beloved by generations must be embodied into the mind and heart of our children.

All the ceremonies and all the customs and all the observances are precious to us as the outward manifestation of Israel's inner devotion. This is part of the history of our religion, but such ceremonials as fit into our modern life and can be observed with full heart and with benefit to the spirit in the synagogue and in family home worship, these are more than history.

These are the expression of our present worship of God. We must build in the child a love for those Jewish observances which are vital in present-day living and such new observances as may become helpful.

Since the world-wide brotherhood of Israel, the covenant people, is the vehicle of our religious faith, then whatever intensifies that sense of brotherhood throughout the world and over the ages is an indispensable part of our religious instruction. Not out of foolish pride of "race" or clanishness, but out of religious dedication, our kinship with world-Israel is for us a highroad to the awareness of God. Hence every worthy instrumentality which helps unite us must be part of our school curriculum. The sacred tongue, the language of Prophet and teacher, is the only language common to our brethren all over the world and uniting the most far-off recorded past through the ages with our own day. The knowledge of the Hebrew language in its various forms has always been and still is today a religious road to Jewish spiritual brotherhood. The Hebrew of the Prayerbook, the Hebrew of the Bible must become a favorite theme in our education. It is the classic and the eternal vehicle of our religious self-expression. Also the philanthropic institutions, local and international, the Jewish life in Israel and in all other lands, all these, as they tend to bind us together, bring to the child's heart the consciousness of the covenant-people and must be used as a pathway to the knowledge of the God of history.

From its very beginning Jewish education was a life-long culture. Any attempt to restrict it to child-education runs counter to its essential spirit and defeats its historic aim. All our educating in our schools must be so planned as to be a first step to the life-long study of the eternal themes and the immortal Book and the later literature which it inspired. Ultimately no subject belongs in our curriculum which is not a step nearer to the Presence of the Eternal God, nor is any subject properly planned which is not a step towards a life-long devotion to Him. The motto of Jewish education should be

the verse in Isaiah (59:21): "This is My covenant with you, saith the Lord, My words which I have placed upon you. They shall not depart from you or from your children's children forever."



MAIMONIDES ON EDUCATION

(Moses Maimonides died in December 1204. We observe his 750th *yahrzeit*. He stands out as the greatest Jewish genuine of the middle ages. He was a distinguished physician, a significant philosopher (author of "The Guide for the Perplexed"), and the foremost expert on Jewish law. His Code of Jewish Law is called the "Mishne-Torah". From that Code I have translated a substantial part of the chapter "Hilchot Talmud Torah" — the Laws of Education. The translation is free, paraphrastic, and selective. I hope it conveys the meaning of education in the life of the Jew. I think this material has much relevance for our day. It is applicable, I believe, to general education as well as to Jewish education. — E. E. P.)

SECTION I

1. A father is obligated to teach his child Torah. Everyone obligated to learn is obligated to teach.
2. Even as a father is obligated to teach his child so is he obligated to teach his grandchild. Not only is a Jew obligated to teach his child and grandchild, he is obligated to teach all children though they sprang not from his loins. Students are regarded as one's own children. The order of precedence in this obligation of a Jew to educate is (a) his own child (b) his own grandchild (c) the children of his neighbors.
3. A Jew is obligated to hire a teacher for his child. But he must teach his neighbor's child without charge. He whose father failed to teach him is obligated to teach himself. Everywhere, in Judaism, study precedes deed because study leads to deed. But deed does not lead to study.
4. If a father wants to study Torah and he has a son, the father must study first. But if that son is especially bright, brighter than the father, then the son takes precedence. Though this son takes precedence, the father is not absolved from study.
5. Let a man always study first and then marry. For if he marries first he will not be inclined to study. But if his libidinous urge is so overwhelming as to distract him from study, let him marry first and then study.
6. When does a father's obligation to teach his child begin? From the moment the child begins to talk. Let the father first teach him "This Torah which God gave through Moses is the heritage of the congregation of Jacob", then "Sh'ma Yisroel Adonoy Elohenu Adonoy Echod". Then selected verses from the Bible in accordance with the child's ability to learn them — until the age of six or seven. Then the father should take him to a teacher.
7. Education for the child is compulsory. Teachers of small children must be paid. Teachers of adults (higher Jewish learning) ought not be paid.
8. Every Jew is obligated to study, be he poor or rich, physically well or disabled, young or old. However engrossed a man may be in earning his livelihood, he is obligated to study a little each day and each night.
9. Among the great wise men of Israel were hewers of wood and drawers of water and disabled, yet they studied Torah day and night.
10. When does a Jew stop studying Torah. When he dies.
11. A Jew should study systematically: One third of his study time should be devoted to Bible (the Written Law), one third to the Oral Traditions, and one third to philosophy.
12. When a man masters the elements of Judaism, he can depart from the suggested division and concentrate on the higher learning; but he must turn the elemental at their specified times (Sabbaths, Festivals, etc. as the Torah is read in the Synagogue).
13. Though women are not obligated to study Torah, that woman who voluntarily studies is to be praised.

SECTION II

1. Every state, every city, every village must have teachers. A community without teachers cannot endure.
2. Children are enrolled in school at the age of six or seven. A teacher must elicit respect from children. A teacher may never use sticks or whips to discipline children.
3. A teacher who does not concentrate exclusively on teaching fails in his mission. A teacher must be a person of integrity.
4. It is preferably for teachers to be married.
5. No more than twenty-five children should be in the care of one teacher. Should the number be larger the teacher ought be assisted by another teacher.
6. As the child advances in his studies he should be taken to superior teachers. The child can only be sent to school on safe roads.
7. Opening additional schools may not be discouraged by the community.

SECTION III

1. The people of Israel received three crowns: the crown of Torah, the crown of Priesthood, and the Crown of Empire. Aaron and his seed inherited the crown of Priesthood. David and his seed inherited the crown of Empire. But the crown of Torah is ever accessible to the entire people of Israel. Whoever wishes to put it on, let him come and wear it. Think not the other two crowns are more valuable. The crown of Torah is the greatest of the three.
2. Our sages said: A student of Torah, even though he be of illegitimate birth, takes precedence over a High Priest who is an ignoramus.
3. No commandment is greater than the command to study Torah; it is equal to the sum of all the other commandments, because study guides to deed.
4. If a man has before him simultaneously the study of Torah and the performance of another commandment, let him relegate the other commandment to someone else and not interrupt his study. Be there no one else around, let him quickly do the commandment and speedily resume his study.
5. When a man stands before the Throne of Justice, his study is taken into account first. Then his other doings are considered. Therefore our sages taught: let a man always engage in Torah, be it for its own sake or for a motive ulterior. For if he study for motive ulterior it will inevitably lead him to study for its own sake.
6. If a man is moved to study Torah, let not his heart seek other benefits therefrom. Let him not seek to acquire Torah as part of a package including wealth and honor.
7. Say not: Let me defer study till I accumulate some wealth and take care of my needs. You are not likely to turn back to Torah. Rather set a fixed time for your study of Torah.
8. Our sages taught: the richest is not necessarily the wisest, therefore do not spend yourself in acquisitiveness, rather devote yourself to study.
9. Torah is like unto waters. Waters descend from heights and gather in lower regions. Torah gathers in the lowly of heart, the meek and the humble, not the haughty and the arrogant.
10. A person who calculates that he need not work for a livelihood but will study Torah and be supported by charity profanes the Divine Name and contemns Torah and extinguishes the light of faith and brings evil upon himself. The Torah is not a crown for self-glorification nor a spade to dig with, taught our sages. Love labor, they admonished, and eschew vain-glorious prestige. Study unmingled with daily labor is futile. He who indulges in study exclusively and depends upon others to sustain him virtually steals from others.

CHANUKKAH

This year we light the first Chanukkah candle on Sunday Evening, December 19. From 5:00-5:30 that evening we will hold a special Chanukkah Service in the Temple.

Pamphlets containing suggestions for the Home Observance of Chanukkah have been mailed to the homes of all our Religious School pupils. Additional copies are available in the Temple Office and the parents of pre-school children will be especially interested in them.

WHO ARE EPHRAIM AND MANASSEH?

At every Bar Mitzvah in our Temple, the father recites this Biblical benediction, "God bless thee, my son, like Ephraim and like Manasseh." Recently an especially scrupulous father asked for an identification of these blessed persons.

The answer is to be found in chapter 48 of Genesis, where we are told that Joseph heard his father Jacob was sick, and took his two sons, Manasseh and Ephraim, to visit the ancient patriarch. When he saw his grandchildren, Israel—that is, Jacob—adopted them and blessed them along with his own sons, giving us two tribes, Manasseh and Ephraim, in place of the one tribe of Joseph. After promising each of the lads a host of progeny, Jacob concluded saying: "By thee shall Israel bless, saying: God make thee like Ephraim and like Manasseh."

PARENT TEACHER ASSOCIATION

Ira Y. Copen, *President*

The Parent-Teacher Association will hold its next regular meeting on Monday, January 10. Supper will be served at 6:30, and the program will start in Goetz Hall at 8 o'clock. The Association will present the Norms Theatre Guild of the New Jersey State Teachers College of Newark on their special performance of "Scattered Showers". The production will be directed by Mr. Matthew Dolkey. Mrs. Samuel Tepp, chairman of the Program Committee, states that the play will deal with pre-school children and the problems that arise with them. The play will present several suggested methods of dealing with such problems. At the end of the performance, Rabbi Soloff will lead a discussion from the floor in relation to the problems covered. Parents will participate in amplifying or disagreeing with the methods suggested by the play.

A special vote of thanks is extended to Mr. and Mrs. Sol Lipton for their participation in the extemporaneous discussion at the last meeting. Together with Mr. Bernard Hailperin of the faculty, they discussed the problems of the post-Bar Mitzvah boy who wants to drop out of religious school before Confirmation. Mr. and Mrs. Lipton were handed this problem shortly before they were called upon, and for the sake of the presentation, were asked to speak in favor of dropping the classes, even though this point of view did not represent their own opinions.

The Association has completed the first half of its Sponsored Activities program with an afternoon or evening affair for each of the grades. The program for the second half of the year, under the chairmanship of Mrs. Jacob Beron, will start soon, and will be just as exciting as that of the first half. Your P.T.A. dues help defray part of the expenses of these programs. If you have not already sent in your dollar, will you please do so at once.

WE SALUTE

Milton B. Conford, whose nomination as a judge of the state Superior Court was confirmed by the state Senate. His nomination was submitted to the Senate in June by Governor Meyner. He has served since last January as personal counsel to the Governor and as first assistant attorney general of the state. Before that, he held office as mayor of Hillside.

Dr. Henry H. Kessler, who is the only American among three winners of the first Albert Lasker Awards for outstanding achievement in the development of services for the physically disabled. Medical director of the Kessler Institute for Rehabilitation, West Orange, Dr. Kessler has an international reputation in his field.

We note with gratification distinguished honors conferred by the people of the United States upon members of Reform Congregations in other communities:

Abraham Ribicoff, member of Temple Beth Israel, Hartford, elected Governor of the state of Connecticut.

Richard Newburger, member of Congregation Beth Israel, Portland, elected United States Senator from the state of Oregon.

Arthur M. Levitt, president of Union Temple, Brooklyn, elected Comptroller of the state of New York.

Jacob Javits, member of the Temple of the Covenant, Washington Heights, elected Attorney General of the state of New York.

CONGRATULATIONS

The Congregation extends good wishes to the following on their marriage:

STEVEN BRUCE GROSSMAN and MARIAN DAVIS.

DR. GERALD L. KLERMAN and LORRAINE VOGEL.

HERBERT SAMUELS and SANDRA B. MAYER.

E. ROBERT SCHWARTZ and CAROL MAY COFFEY.

JULIUS SCHWARTZ and JUNE SONNABEND.

Best wishes to the following on their engagement:

EUGENE H. KUMMEL and BARBARA WIENER.

DR. EDWARD H. LOWELL and SONDRAMARILYN KOTLER.

AARON RICH and Jean Lederer.

Congratulations to the happy parents and families on the birth of:

A son, STEPHEN BALLIN, to Mr. and Mrs. Robert M. Fenster.

A daughter, DEBRA, to Mr. and Mrs. David L. Heller.

TEMPLE TIDINGS

Published Monthly by

CONGREGATION B'NAI JESHURUN

Member Union of American Hebrew Congregations

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Rabbi Emeritus	SOLOMON FOSTER
Cantor	MANFRED HECHT
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Rabbi's Secretary	MRS. FRANCES CONVISSOR
Sexton and Funeral Director	JONAS A. MEYER
263 Clinton Avenue, Newark	

FROM THE RABBI'S MAIL BOX

A LETTER FROM THE GOVERNOR

November 16, 1954

My Fellow Citizens:

It is with good reason and much pride that the Jewish community in the United States is celebrating a nationwide observance, commemorating the 300th Anniversary of the arrival of the first Jewish settlers in America. This historic event took place ten years before our own State was first colonized at Elizabeth in 1664.

People of many lands and of all religions, acknowledging the omnipotence of Almighty God, have contributed to the greatness of our Country and are responsible for its spiritual strength and well-being. None of these groups has a finer record of devotion to the ideals and principles upon which the United States is founded, or has given more in courage, fortitude and sacrifice, than those of your faith.

As Chief Executive of our State, I extend to the members of your Congregation, my warmest good wishes on this memorable occasion of your Tercentenary. May I echo the moving words of George Washington when he acknowledged the greetings of Hebrew Congregations on his accession to the presidency:

"May the children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good-will of the other inhabitants, while everyone shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid."

Sincerely yours,

Robert B. Meyner
Governor

* * *

FIRST CHURCH

John Theuer Boepple, Minister
465 Avon Avenue
Newark 8, New Jersey

Dear Rabbi Pilchik:

It was my great pleasure to receive an invitation to share in day of intellectual and spiritual refreshment at your House of Worship recently. Fortunately my schedule enabled me to keep my promise to be present.

I cherish my memory of the day — the addresses by Dr. Sandmel were truly scholarly and spiritual and give new direction to my thinking. Your genial personality, Dr. Pilchik, and your welcome was a fitting introduction to the day in the House of God. The noon day repast was a splendid evidence of the ability and spirit of the Women's Association.

So I write to say: "Many thanks to you and your good people."

Respectfully yours,
John T. Boepple (signed)

* * *

THE METHODIST CHURCHES of

PINE BROOK AND CLINTON, N. J.

Dear Rabbi Pilchik:

Thank you for the "day of study" under the leadership of Rabbi Sandmel on November 3.

Frequently Rabbi Sandmel overstated my "probably awareness" of the sources which he used; but his interpretative use of them was enlightening. I am sure that I received "the tone".

Let me quote: "If your heart is as my heart, give me your hand." Our hearts were the same and we joined hands at the Ministers Institute which Congregation B'nai Jeshurun made possible.

Sincerely yours,
R. A. Kilburn (signed)

THE FIRST BAPTIST CHURCH

Garden State Parkway at Main Street

East Orange, New Jersey

Dear Rabbi Pilchik:

I wish to express my deep appreciation of your gracious invitation to enjoy a morning and early afternoon in your lovely building, listening to two outstanding lectures and enjoying a delicious luncheon.

This is a wonderful demonstration of good will and brotherhood.

Would you express to the ladies my appreciation of the meal?

I would like to write a note to the speaker of the day telling him how much I profited by his lectures. I wonder if you would be so kind as to send me his name and address.

Sincerely,

George Wendell Swope (signed)

* * *

THE FIRST UNITARIAN CHURCH

35 Cleveland Street

Orange, New Jersey

Dear Rabbi Pilchik:

Another day must not go by without my adding this word of deep appreciation to the thanks we spoke at the ending of last Wednesday's fine, fine conference under your leadership. Certainly Dr. Sandmel was extra fine and has given us real information and inspiration. As a Unitarian I am perhaps nearer to rapport with him and you than some of the other men, but it did us all great good.

And your ladies were indeed very gracious to serve us the luncheon.

Thank you again.

Indebtedly yours,
Phillips E. Osgood (signed)

* * *

JEWISH COMMUNITY OF CEDAR GROVE

Cedar Grove, N. J.

November 26, 1954

Rabbi Ely E. Pilchik
Temple B'nai Jeshurun
17 Waverly Avenue
Newark, New Jersey

Dear Rabbi Pilchik:

May I express to you the gratitude and appreciation of our congregation for the wonderful assistance that B'nai Jeshurun has extended to us.

Your contribution of books for our library, the counseling we have received from Rabbi Soloff and Mr. Levbarg, and the training opportunities in your religious school for our teachers which Mr. Levbarg has arranged are truly great contributions to our effectiveness and future success.

I feel that I cannot emphasize too much the thanks that I feel for Mr. Levbarg's efforts in our behalf. Such close cooperation on your part for this, the youngest congregation in our area, make us realize that we do not stand alone; that we are but the newest member of a close and wonderful family of congregations in our Jewish faith.

In our turn, we hope to grow and persist, to aid still newer groups in the future as effectively as you and your staff are assisting us.

Sincerely,

Leo Doobin, President

127 Winding Way
Cedar Grove, New Jersey

11. The great virtue is to earn one's bread by the work of his hands. This will bring a man honor and goodness.
12. The teachings of the Torah will not be established by those who lean on them for maintenance. Nor by them who study them in order to derive physical pleasures — food and drink. They will be established by those who sacrifice themselves for them, who deprive themselves of sleep in order to study them.
13. Though we are commanded to study Torah by day and by night, we learn most at night. He who aspires to the crown of Torah, let him be careful not to waste his night on wining and dining and idle talk. Let him scrupulously use his nights for study. Every home devoid of Torah deserves to be razed. He who abstains from Torah because of his prosperity will live to see the day when he will abstain from it because of his poverty, warned our sages. He who adheres to Torah in his days of poverty will live to adhere to it in days of prosperity.

SECTION IV

1. Torah is taught to students of character and to the simple. If a delinquent appears he is to be corrected and restored to decency and then brought into school and taught Torah. Similarly however qualified a teacher may be and however popular, if he be lacking in character, he shall not teach until he be restored to honorable paths.
2. What is the seating arrangement in the classroom? The teacher sits at the head and the students sit roundabout him in such manner as to assure every student seeing and hearing the teacher. A teacher may not sit on a chair while his students sit on the ground: all sit either on chairs or on the ground.
3. It is best to have a teacher teach the students directly. But if an interpreter is necessary, let the interpreter stand between teacher and class. The teacher conveys to the interpreter and the interpreter conveys to the students. The teacher may not raise his voice above that of the interpreter; nor may the interpreter raise his voice above the teacher's. The interpreter may neither add nor detract from the words of the teacher.
4. Let not a teacher whose students do not understand him wax angry with his students. Let him repeat again and again until they come to understand him. Similarly let not a student say "I understand", when he does not understand. Let that student repeat his question again and again until he grasps the reply. And if the teacher becomes angry let the student say: "My teacher, this is Torah, and I must learn it, alas my mentality is limited."
5. Let not the student feel embarrassed in the presence of fellow students who grasped a teaching the first or second time it was taught, though he did not grasp it until it was repeated any number of times. For if he feel ashamed he will be going in and out of school learning nothing. Our sages said, the bashful learn not and the irascible should not teach. This applies to students who earnestly try to learn and are slow because they are limited. But those students who resist learning and make mock of teaching deserve the wrath of the teacher. Therefore it is unfitting for a teacher to display levity or sport before his students; indeed he should not socialize too much with them. Let the awe of the teacher ever be on his student that they may learn properly.
6. Let the teacher get set in the classroom before questions are asked him. Let questions be asked one at a time. Let the questions be relevant. Let the teacher properly test the students to determine their progress.
7. Questions should not be asked from a distance. Nor should questions cover too much subject-matter.

8. A priority and order shall be maintained in the answering of questions.
9. Sleeping is forbidden in class. Those who doze will find their learning in patches and tatters. The sanctity of the school exceeds the sanctity of the house of prayer.

SECTION V

1. Even as a person is obligated to accord honor and respect to his parents, so is he obligated to honor and respect his teachers; indeed greater respect is due teachers. If his father and his teacher have been taken captive, he must redeem his teacher first and then redeem his father. (His father first only if his father is a student of Torah.) There is no greater awe than awe of teachers. Our sages taught: Your awe of your teacher is like unto your awe of Heaven. He who enters into conflict with his teacher is like one entering into conflict with God.
2. It is forbidden to presume to teach in the presence of one's teacher.
3. Only in instances where the Holy Name might be profaned should a student step in while his teacher is around.
4. An uninformed or unqualified teacher commits folly and injury. The poorly trained (those of little knowledge) who set themselves off as expert teachers and leaders among the people cause many conflicts and destroy the morale of a community and extinguish the light of Torah. Little foxes tear up the vineyard.
5. A teacher must be given great deference. One does not address him simply as a friend and a neighbor. With awe one salutes him — "Peace, my teacher."
6. One demeans himself in the presence of a teacher as he would before a king.
7. When he sees his teacher approaching from afar, let him rise and remain standing until his teacher is out of sight.
8. A student must be ever ready to serve his teacher as a slave serves his master.
9. When his teacher dies, a student mourns for him as he would for kin.
10. No student dares speak up in the presence of one greater than himself in Torah.
11. Even when the teacher, in his modesty, permits his student departures from deference, the student must continue according to his teacher's highest respect.
12. Just as students accord their teachers respect so must teachers accord their students respect. Our sages taught: let the honor of your students be as precious to you as your own honor. A teacher must love his students.
13. Students increase the wisdom and widen the hearts of teachers. Our sages taught: Much have I learned from my teachers, more from my friends, most from my students.

* * *

"In our tradition, it is neither ruler nor politician, neither soldier nor merchant who represents the ideal. The ideal is represented by the teacher — that is to say, the person who is able through his work and his employ, to reach the intellectual, moral and artistic life of his people."

"This involves a definite renunciation of what is commonly called materialism. The idea is that human beings can attain a worthy and harmonious life only if they are able to rid themselves, within the limits of human nature, of the striving for wish-fulfillments of the material kind. The goal is to raise the spiritual level of society."

— ALBERT EINSTEIN

Intermarriage?

Four Views

member of the faculty of the Hebrew Union College-Jewish Institute of Religion in Cincinnati.

Mr. Seidenfeld is a past president of Central Synagogue of Nassau County, Rockville Centre, N. Y.

Mr. Tobias is a past president of Congregation K. K. Beth Elohim of Charleston, S. C.

Dr. Brickner is rabbi of Euclid Avenue Temple, Cleveland.]

Thomas J. Tobias

INTERMARRIAGE is inevitable in a free society such as the United States.

During the medieval period when the Jew was confined to ghettos and had no access to the society about him, intermarriage was rare. When the Jew was granted economic, political and religious rights and emerged in the Western world as a full citizen, intermarriage became a problem.

The Jew today in this country, as well as in most of the nations of western Europe, circulates freely with his non-Jewish neighbors in business and industry, in schools and universities, and in civic and cultural organizations. Through these associations, especially at age levels when fancy turns to thoughts of love, there are bound to be instances when the affections of some young Jews and Jewesses fix upon someone who is not of their faith.

The only certain alternative would be complete withdrawal from public schools and common colleges, from any association in jobs and business, and from the normal participation in civic affairs which the Jew has fought so long to secure. This is neither possible nor desirable. Self-ghettoization is no answer.

So the only way in which intermarriage can be dealt with under circumstances of comparatively free association such as exists in this country is through increased emphasis by the Jew on his great heritage, Judaism. The positive approach must be stressed. The traditions, the history, the ideals, primarily, the religious message of Judaism, must be taught with skill and realism so that every Jew will be an informed Jew, loyal to his religion and its idealism.

The National Federation of Temple Youth, Hillel Foundations at colleges, and adult discussion meetings

(Continued on page 27)

Rabbi Barnett R. Brickner

RECENTLY a prominent Gentile business man came to my study heartbroken because his very beautiful daughter had fallen in love with a Jew. He wanted to know whether he was being un-Christian and narrow in opposing the marriage, and would I speak to his daughter when she came into town.

I also recall an extreme experience with an Orthodox Jewish father and mother who threatened to cut off their son and mourn him as dead if he married his Christian fiancée. In both these cases, as in all others dealing with this matter, I urged the parents not to alienate their children, to be friendly and tolerant, to take them in and not to drive them from home. If there is any hope of accomplishing anything, it stands a better chance in an atmosphere that is not charged with antipathy and bitterness.

I have also conferred with young people who found themselves in this happy-unhappy predicament, and all they say is: "We are in love. We could be very happy if only our parents and teachers would let us alone. What if we are of different faiths? Why should that make a difference? We'll find a way."

One fact in my counseling with the parents reveals itself unanimously and, that is, their chief concern is for their children's happiness. Even the most liberal-minded parents have a gnawing suspicion that mixed marriage is not conducive to happiness. Most young people, on the other hand, are so carried away by romantic love that nothing seems to matter to them excepting their love and their implicit faith in it to bring them ultimate happiness.

Before going further, though, let us understand the difference between mixed marriage and intermarriage. A mixed marriage is one in which the husband and

(Continued on page 27)

Reform and Jewish Education

by Solomon B. Freehof

OUR Reform Jewish movement is frequently under attack. The nationalist Hebraist educators say we do not have enough understanding of the great nationalist emotion in world Jewry, the yearning among Jews to have a nation of their own. They say we are lax in our teaching of the Hebrew language. They do not say we are not religious, as the Orthodox say. They say that we want to disappear as Jews, that we are assimilationists. These arguments are of course worthy of serious discussion, but just as we might be getting ready to discuss the charge that we have no appreciation of Jewish nationalism and no real affection for the Hebrew language we suddenly hear an entirely different charge. There have recently arisen those who accuse us of exactly the reverse. They say the Reform religious schools are too nationalistic. They are far too Hebraic; that we speak of the Jewish people, instead of "Jewish Religion." In fact, they say, the entire Reform Jewish movement has become Zionist-Nationalistic-Hebraist. What can we do with these two sets of opposite arguments? The only thing to do is to put both groups of extremists in one room and let them shout at each other until their complexes are allayed, while we go ahead with our educational tasks.

Yet it is surely significant that while many different groups attack us, tens of thousands of individuals join us. Why, if we are so very wrong, do we grow so rapidly? How can one explain the vast increase in the number of congregations and the enormous growth

in our religious schools which are so sedulously attacked? Just what is Reform Jewish Education? What in our methods and in our moods is vital and rooted in the basic soil of Reform and wherein are they essentially religious and Jewish?

The traditional system of Jewish Education was once a successful and joyous system. It worked effectively for 1500 years; it united broken fragments of Jewish communities all over the world into one conscious unity. It kept the centuries bound together in one literature. But soon the time came when religious-educational changes were urgent; and that essentially is what Reform Judaism signified.

Reform produced the first great change in 1500 years in the method of perpetuating Judaism through education. What was needed in a changing scene in order to keep education from being mere tyranny was an unflagging experimental mood. This is what Reform Judaism and its education in the first instance means. It is experimental. It is willing to discard any old methods if they no longer work; and the best evidence of Reform's tremendous creative experimentalism can be put right before your eyes.

The old education, in which some of us were reared, needed only two or three books. A Siddur, a prayer book, from which the child learned to read, a Chumosh, the five books of Moses, with a commentary, and for an advanced child one tractate of the Talmud. To date our Reform Jewish movement has published over one hundred books of so varied a nature that the old education would never have dreamed of them. Who, in the past, thought of textbooks on Jewish history? Who, indeed, taught Jewish history at all? We have provided history books on every level; books of Jewish stories, plays, puzzles, handwork. Counting the books and the other items, we have produced 350 separate items in a generation. That surely indicates, at the very least, a dynamic creativity, an untiring eagerness to experiment in the attempt to bring the changing world into focus with the eternal tradition. With the new textbooks we have also worked toward new methods of education. Whatever good methods the educators develop in the great universities, we find ways of adapting into our religious schools. No Jewish group in Jewish history ever produced even a small fraction of such a list of original books and methods for Jewish childhood.

Has this creative experimentalism accomplished anything essentially valuable? How good are all the books and experiments? You will hear some people say that there is not much good in it; that it is not really education, it is play.

Let us see what we *do* have. Our children begin in the kindergarten and attend school for eleven or twelve

Rabbi Solomon B. Freehof is chairman of the Commission on Jewish Education of the UAHF and the CCAR. His article on Reform and Jewish Education consists of excerpts from an address delivered at Temple Rodef Shalom, Pittsburgh, Pa., of which he is the spiritual leader. Dr. Freehof is the author of Preface to Scripture, The Small Sanctuary, and other books on Judaism.

years. What is the average attendance? How many last through the grades? It is almost 100 per cent. Now add the number of hours taught. What is a more effective influence in life, to pack your education into 700 hours in less than two years of a Talmud Torah or to have it seep into the child's consciousness in 870 hours spread over ten years?

There is much that we can improve, but what we have done was achieved because we have devoted ourselves to education, studying the child, studying changing needs, producing a variety of textbooks and methods. Reform Jewish education represents a successful experimental effort in which we have created a literature on religion, Jewish history, customs and ceremonies and the Hebrew language.

The well-known war correspondent, Robert St. John, has written a charming book, *The Tongue of the Prophets*. It is a book about the career of Eliezer Ben Yehuda, a Russian Jew who came to Palestine over a half century ago, an enthusiast for the revival of the Hebrew language. He felt that the Jews would never build a successful nation unless they created a living language of their own. More than anybody else Ben Yehuda made possible the great modern Hebrew language which unites all the various groups in Israel coming from many lands. Those who read modern Hebrew know what a marvelous achievement all this is. Hebrew has become adequate for mathematics, science, engineering, and the conversation of children at play. What the Irish have yet failed to do in the

State of Eire has already been remarkably achieved in the new State of Israel.

But if our education is religious rather than linguistic, why do we teach Hebrew at all? Does not God understand English? What is the use of bothering the children with a "foreign" language? The answer to those people who want to abolish Hebrew is that they misunderstand Judaism in general and Reform Judaism in particular.

When the Reform Jewish movement first decided to have prayers in the language of the people, there was bitter opposition on the part of the Orthodox. But the opposition could not hinder this natural development and nearly all Reform prayer books are largely in the language of the people. But no responsible Reform leader ever seriously advocated removing Hebrew from the prayer book. But why not? Why not be consistent? They kept Hebrew but not out of any conservatism. The first Reformers were belligerent. They were revolutionists, yet they never seriously thought of removing Hebrew from their prayer books. It was a matter of principle with them. Reform Judaism from the beginning selected one idea of the prophetic teaching to stress as central and that idea was that the people of Israel, the world Jewish community, has a God-given function in the world. This is a vital part of our religion. The people of Israel is essential to our religion, just as it was basic to the religion of Scripture. Judaism is a contract, a covenant, between

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In our children lies the future of Judaism



What to Do about Intermarriage?

Rabbi Israel Bettan

is not forbidden to perform the rite if his conscience permits him to do so. And, indeed, the stand which the Conference has taken is the only one we could in reason accept and defend. It surely answers the needs and purposes of a liberal rabbinate. Yet we cannot say that it brings us any nearer to a solution of the problem. For when the lovers in question are on the way to the license bureau, it is as useless to try to discourage them as it is unnecessary to proffer them any encouragement. Even the refusal of the rabbi to unite them in marriage in conformity with the faith of Israel could do no more than direct their steps to the office of the magistrate, where they would be sure to receive a warm welcome and be pronounced husband and wife.

The plain truth is that Conference declarations are not meant to resolve grave difficulties; they are solely intended to indicate the best way in which such difficulties should be met. As long as the religious education of our children is inadequate to instill in them a consciousness of their own significance and place in the world as Jews, and as long as the Jewish community fails to provide for their young men and women a more satisfying social and cultural life within their own group, so long will mixed marriages arise and continue to multiply. For mixed marriages cannot be barred from life by Conference resolution—they must be crowded out of life by stronger loyalties and more compelling attachments.

Morton A. Seidenfeld

to themselves but to the children yet to be born, who are willing to subscribe to a single credal doctrine so their home may not be a battle-ground for differences of opinion, the relative importance of each to the other may give at least as much hope for the future as might be anticipated when both are born in the same faith.

There are few, if any, really sound studies regarding the adjustment of those who are partners in a mixed marriage as against the psychological adaptation of those who marry in their own faith. For the most part the background, the normal sphere of social contact, and the many prejudices and predetermined factors tend to keep

individuals within the marital confines of their own group. When occasionally a mixed marriage does occur it is not necessarily bad in and of itself, but its chances of survival against all the environmental factors that militate against it are slight.

Psycho-socially, the boy or girl contemplating such a marital venture would do well to seek and to heed the counseling of his rabbi and, when the rabbi recommends it, talk it over with a competent psychologist or psychiatrist who can explain the psycho-social facts of life.

Thomas J. Tobias

at synagogues, Hebrew classes, and the Jewish center movement with its social and cultural programs do much to inculcate a pride and knowledge of the Jewish heritage and its values. Through Friday night and holiday observances, and parental attitudes and practices in the home, the living values of Judaism are demonstrated.

A Jew positive in his beliefs is not immune to intermarriage but he is capable of attracting the participation of his selected mate in his religion. Since many rabbis today have abandoned the narrow practice of seeking to discourage conversions, this solution becomes increasingly possible to those who find themselves in love with a non-Jew. It has been repeatedly demonstrated that a liberal Christian can be comfortable and happy in Liberal Judaism.

Never underestimate the strength of Judaism. The Jew who knows and takes pride in his religion is the chief bulwark against assimilation. Intermarriage is nothing new to Jewish experience from the time of the Biblical King David and his Moabite ancestry. Even against the appeal of the dominant religion, Judaism can be effective in securing converts in cases of intermarriage.

As one who has experienced successful intermarriage for the past eighteen years with a Christian who became a convert to Judaism, I know that this course can be a rich and happy one. My wife is active in all religious affairs. Our two children are secure and happy in their Jewish identity.

Rabbi Barnett R. Brickner

wife continue in their separate faiths even though they are of one heart.

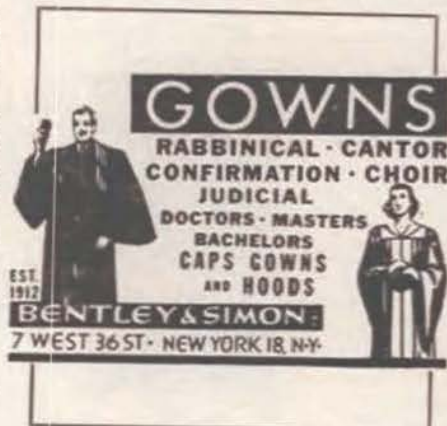
(Continued from page 7)

Intermarriage, on the other hand, may be described as marriage where two people become of one faith because they are of one heart. The non-Jew either becomes a Jew or the Jew converts and becomes a Christian.

I cannot say that all cases of mixed marriage or intermarriage are likely to so suffer from stress and strain as to make happiness impossible. As a matter of fact, I know of many cases, particularly of intermarriage, that are quite the contrary. But it is foolhardy for young people to ignore the factors of religion, because nothing reaches so far down into the depths of the soul as religious differences. Superficially, they may be glossed over, but let a crisis arise and the suppressed factors emerge with the explosive power of suppression.

Young people, therefore, should think twice before they enter into a mixed marriage. If, however, after giving the matter their best thought and consulting with their respective ministers and others in whose opinion they have confidence, they come to the conclusion that they must marry, then I strongly urge that they adopt one faith and build a home and a family that is religiously united, for a household that is religiously divided cannot stand.

Let me conclude with this word. Though I am tolerant of intermarriage, I do not counsel it or encourage it for two reasons: first, I share the feeling that it adds another hurdle to the already many difficult hurdles confronting any marriage, and second, as a Jew, I would not like to see my people and my faith disappear. And speaking also as an American, I think America would be the loser if the Jews disappeared, because what the Jew has to contribute lies not in his physical but in his spiritual heritage.



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Reform and Jewish Education

(Continued from page 9)

God and us. Some may not like that fact but that is Judaism. The prophet taught it. "Ye are my witnesses." There is a special task, a specific role for world Israel to world humanity. As the prophets saw, this was a God-given task and Reform Judaism laid great emphasis upon it. There can be no Judaism without a world Jewish people.

Whatever makes this people one, a sense of kinship with all Jews, a great deal of common history, the fact is we are one. It is part of our religion that we be one. There is no Judaism without Jews. The Jewish people, so essential to Judaism, cannot be one without the Hebrew language. It is one audible bond we have. What would some people have us do? Make our prayer book all English and teach no Hebrew at all? Shall then German Jews make their prayer books all German? The French all French? Then when we come into a synagogue in another land, we are total strangers. In various synagogues in the same country, it is the classic Hebrew prayers which help make us one. Because world Israel is part of our religion, the Hebrew language is one bond of communication through the ages and over the world and it must be part of our worship and education. It is the part of our prayer book that sounds as it did to people a thousand years ago and as it does to people a thousand miles away. But of course since our education is chiefly religious and not linguistic, we teach a different Hebrew, a different vocabulary. In the Hebrew schools a child will learn, among others, the words for hat, newspaper, airplane. Our children will learn primarily Sh'ma, and Boruch Ato, the vocabu-

lary of the prayer book and the Bible. We have no right to object to those who wish to teach Hebrew as a daily language. But that aim is irrelevant to our purpose. Every subject we teach must have a religious purpose; and to us the Hebrew language has the high religious purpose of being the symbol of the unity of the worldwide human half of the covenant between God and ourselves.

Some tend to stress the Jewish in Jewish education. Others claimed to emphasize the religious and tried to wipe out the Jewish. We stand for Jewish religion, both the adjective and the noun. Our type of Judaism, being Reform, will stress eternal truth rather than ceremony, conscience rather than outward law, and will never alienate itself from the world people of Israel. As far as we can help it, the language of David and of Isaiah will not perish from the earth.

We began in America with the congregational school and it has become inherent in our development. Why should we have abandoned it? It is the logical instrument. If we stand for religious education, it must be a religious institution which maintains it. But beyond that logic, the arrangement is also psychologically sound. The child attends ten straight years, graduates, is confirmed, joins the alumni. He may go away to college and, therefore, for a while will not be active in the alumni. Even so we try to keep in touch with him during his vacations. In his twenties he joins the Junior Congregation. After a few years, there is the Men's Club or the Sisterhood. He graduates into an active human institution. He is part of an actual community. He is integrated into Jewish life from the moment he toddles into the first grade. That is the sound psychology of a congregational school and that is why

such schools have spread from our Reform movement to other Jewish groups.

We are convinced that our method is the method of the future. The Conservative synagogues are following the lead of Reform and all of them have now congregational schools. More and more of the Orthodox are also turning to congregational schools. We are pioneers in this system and, we believe, pioneers on a road which much of American Jewry is already following and will follow increasingly in the not too distant future.

Our type of education is something that we ourselves have created. It has its weaknesses, of course, but we ourselves are best fitted to discover its faults. We are strongly self-critical. Our Commission on Jewish Education, composed of rabbis graduated from the Hebrew Union College-Jewish Institute of Religion, together with lay leaders, and directed by the Union of American Hebrew Congregations, is constantly scrutinizing textbooks and methods.

We are always bringing new young rabbis into the Commission. Somebody always proposes something new, and we debate and we discuss. We are eager for progress. Naturally, as the Commission changes, with the changing times, there are different moods. A commission that was led by Dr. Philipson and Dr. Schulman would not have quite the same mood as a commission led by Dr. Barnett Brickner or Dr. Abba Hillel Silver. There will naturally be more mention in our textbooks of the phrase "Jewish People," although the concept was real enough to our predecessors. There will be more comradely reference to the new State of Israel. But these are changing moods. The central fact remains that whatever our personal additional interest may be, we are as educators neither nationalist nor anti-nationalist. We are religious, aiming to develop religious education with the Hebrew language maintained in a congregational school.

We still have far to go. We need much more adult education and are working at it. It is important to know that we have done much and that what has been done, has been done according to principle. We have created an experimental religious congregational education and we believe that we have pointed the way for the American Jewish future.

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