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The goal of true education, 1928.

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Speech of
RABBI ABBA HILLEL SILVER

At The Meeting Of
DISTRICT GRAND LODGE No.2, INDEPENDENT ORDER B'NAI B'RITH
Columbus, Ohio.
June 4, 1928.

on the subject
JEWISH EDUCATION.

No subject, friends, to my mind is as vital today in Jewish life as that of Jewish education, and I was very grateful to the president for having invited me, for having extended to me the opportunity, to speak to this representative group of men and women about this subject so dear and so close to me, Jewish education.

There was a time in Jewish history when the discussion of this subject was totally unnecessary. Jewish education was assumed to be almost an axiom in Jewish life; it was elemental, there was no Jewish community anywhere in the world which did not have its full quota of schools and teachers. There wasn't a Jewish household wherein the education of children didn't take primacy over every other consideration in that home. Parents would deny themselves everything, would stint themselves to the bone to provide a Jewish education for their children.

A few days ago I was reading through some of the laws adopted by Jewish conclaves in the Middle Ages, and one law particularly caught my attention; it was adopted by a conclave of a number of Jewish communities in the heart of Spain in the Thirteenth Century, and the law read that when there was not enough money specifically earmarked for Jewish education in the treasury of any community, the elders of that community are warranted and commanded to appropriate any and all funds, earmarked for any and all other purposes in that community for Jewish education. That was a tradition in Jewish life, and it obtained until very recently, universally in Israel.

That has not been the case in American Jewish life. In this land primacy was given to philanthropy and secondary consideration was given to the synagog and the temple, and only the last consideration, and that the least, was given to the problem of Jewish education, with the result that while our communities are almost everywhere splendidly organized from a philanthropic point of view, having their quota of hospitals and orphanages and homes for the aged and relief agencies and recreational agencies, while most of our communities have their splendid synagogs and temples, there isn't one community in the United States that is adequately provided with schools for Jewish children and with schools for the training of Jewish teachers. And we are confronted by the sad and to my mind the meancing situation that two-thirds of our junior population, two out of every three Jewish children of school age in the United States receive absolutely no Jewish education, either in Sunday school or Sabbath school or Talmud Torah or private school or instruction at home. In other words that two-thirds of the rising generation which is to be the Jewish people of the United States in another decade or two is being reared into an absolute ignorance of all the values, the sanctities, the verities, the traditions, the loyalties, the enthusiasms of Jewish life, and it is to that generation thus untutored and in things Jewish, unlettered, that you are going to be called upon to turn over all these institutions and all these synagogs and temples which you and your friends have built and are building with so much cost of energy and substance; and the amazing thing to me is that that situation has as yet not caused any considerable perturbation, any considerable excitement among our people who seemingly are, I mean those who are, interested in Jewish problems, who are close to Jewish life.

You realize, of course, friends, that prosperity will never save us, that is almost a platitude, but you probably do not realize that even our synagogs will not save us. Our history tells us in no mistakable terms that whenever and wherever a Jew-

ish community relied solely upon the synagog and worship and prayer to perpetuate Jewish life, that community ultimately disappeared. Only those communities survived the onslaughts of the vicissitudes of fortune and misfortune which grounded themselves, rooted themselves in Jewish learning, which built for themselves citadels in the schools and in the academies of learning. We survived, friends, to this day by the power of ideas which were transmitted from teacher to disciple and from father to son. Nowhere in Europe did our people build fortresses for itself. We were the most helpless minority imaginable throughout these last twenty centuries, and if we survived the accumulated hostilities of peoples, and if we have come to this day greater in number than we have been at any time, in other words, if we have survived, it has been due to the strength of ideas nurtured and kept alive, potent and vigorous among our people by teachers who transmitted them to their pupils.

We are not doing that today in the United States.

Now you might ask me: Why Jewish education? I suppose such question would not come from members who belong to an organization such as this, but there are thousands and tens of thousands of Jews in the United States who are asking this question: Why Jewish education? Why isn't the public school and the high school, the secular education which our children receive sufficient for them? Well, there are four reasons why Jewish education ought to be the most imperative and the most challenging occupation of American Israel today.

In the first place we need Jewish education because the children themselves need it. Our children are growing up in a non-Jewish environment, and they are growing up, as Jews, uneducated, unenlightened, uninformed, but as Jews nevertheless, that they cannot help, and the non-Jewish environment, because the millennium has not yet arrived, is to some degree an indifferent or a hostile environment. The lot of a minority, and we are a minority in this land, as we are all over the world, the lot of a minority is never a favored one. A majority is ruthless in its demands for conformity and has very little patience with those who are different by race or by language or by culture or by religion. That is especially true in the United States where the majority acts like a steam roller, where the majority is tyrannical and demanding of absolute submission. These children are growing up as Jews in the midst of a melee of a majority which is not friendly. Finding themselves in such an environment, our children will adopt one of two attitudes, as they are adopting one of two attitudes: they will either be intimidated by that environment, cowed, beaten, made to feel ashamed of themselves, apologetic; they will either develop an inferiority complex which will manifest itself in all kinds of mental and spiritual twists and contortions which inferiority complexes inevitably give to an individual, they will either develop those unpleasant mannerisms which are the result of the individual suffering from such a complex, seeking to compensate himself for that feeling of inferiority; in other words they will either lead broken, coward, disintegrated lives, unhappy, unorganized, or, they will adopt an attitude of dignity, they will face their world courageously, as Jews; they will seek to identify themselves with the life about them, sharing in the world about them and yet retaining their own inner light and their own inner inspiration; they will go out into the world as Jews, American Jews.

Now, only in so far as we educate our children to assume this second, dignified, noble attitude, only in so far as we give them the background for such an attitude as we give them the knowledge and the inspiration which will enable them to conscientiously and intelligently assume that role in life will our young people assume this second attitude. Which is the better for the children? The question answers itself.

I have visited, as I visit now, campuses of our universities; I meet with Jewish students, men and women; I find both types on the campus; the type of Jew who is ashamed of his Jewishness, who tries to wash out his identity, to deny himself, to suppress himself, who is miserable, who is spiritually disorganized, who is a

problem to himself and to his non-Jewish neighbors, and, on the other hand, I find, (and fortunately that number is increasing and you are contributing to the increase of that number through the splendid organization of your Hillel Foundations in our universities,) I find young Jewish men who just face the world straightforwardly, simply, without any contortions or any twists of mentality, what they are -- Jews -- ready to bear their burdens of life, ready to contribute their share to the sum total of the culture of this land, ready to live and endure as Jews, and they are splendid types, one is proud to meet them.

So that Jewish education, first and foremost is a boon to the child himself. The Jewish child requires it for his life, for his normal self-development and fulfillment, for his normal realization as a human being. You have no right to send young Jews out into the world where they are destined whether they will it or not, destined to be subjected to the slings and arrows of discrimination and, I repeat again, the millennium is not here yet, you have no right to send these young people out into the world without giving them the armour with which to defend themselves, without giving them something to compensate them for the things which life denies them, without giving them a rich storehouse of Jewish knowledge and Jewish inspiration and Jewish memories and Jewish traditions and Jewish loyalties which will more than compensate them for those things which life cannot give them.

And then we need Jewish education because America demands it of us, because we can make our finest contribution to the totality of American life by being ourselves, by refining and increasing the assets of our own culture and by bringing that culture and laying it upon the alter of the common American life. America, my friends, is not a unicultural country, America is not racially homogeneous, nor is it culturally homogeneous. I have often thought of America as a sort of a mosaic made up not of one block of one color or of one size, but of many blocks of many colors of many sizes, all arranged into one perfect pattern, the pattern of American democracy; or I have often thought of America as a sort of a magnificent rainbow, made up not of one color nor of many colors but of many colors blended and fused into one glorious harmony of colors.

America is a new land and to this land have come many peoples with older and richer traditions, they have come from all parts of the world and have brought gifts to this land, spiritual gifts, mental gifts. America does not ask of these peoples coming from old centers of civilization, to strip themselves of those marvelous racial and cultural legacies which are their's and begin life, as if it were possible, de novo. America wants each group, each race, to retain and to perfect and to crystallize its own native gifts and talents and achievements and bring them and lay them upon the alter of American life. No people has come to these shores whose tradition is as old, whose culture is as rich, whose memories are as resplendant and stimulating and inspiriting as the Jewish people; and old people has come to this new world which brings with it a treasure trove of three thousand years of intellectual activity, of spiritual enterprise and adventure of a marvelous literature which is today the sacred literature of two-thirds of the world, of a faith, of codes of conduct, of points of view -- why America would be by so much the poorer if that great cultural group would sudienly, for no earthly reason at all, obliterate, wipe out, wash out all that cultural uniqueness and distinctiveness which is its, for the sake of what? for the sake of a pale, meaningless conformity which is not America. America wants us to intensify those Jewish values which are, which can be made, to function in life today.

And there is a third reason why Jewish education, and that is our own reason as Jews. Why should we, after having

traversed the centuries and the continents, after having endured so much for a great ideal, why should we after having travailed through the centuries, suffered agonized, why should we here, on these pleasant shores, in this land of freedom, why should we suddenly seek to destroy ourselves? And when you cease building schools you are underwriting your suicide; when you do not train your children you are signing your death-warrant.

There is a statement in the Talmud, "Our ancestors," said the rabbi, "Plowed the ground and sowed the seed and weeded the garden and the field and reaped the harvest, and ground the grain and baked the bread, and we haven't even the teeth with which to eat of the food which they prepared," and that is exactly what has happened to our children. Thirty centuries have prepared this marvelous spiritual food, the food of life for our people and our children haven't even the mouths with which to eat that food, the eyes with which to read the letters of our literature, the ears to catch the accents of our speech, we are losing them, fast, and Israel does not wish to die, I don't wish to die, as a Jew, and I know that my people does not wish to cease to be in the world, in this marvelous world today, when so much is becoming, when so many new ideas are being born, in this revolutionary, seething, restless, marvelous age in which we live, an age in which Israel can play such a tremendous role, an age which is in such desperate need of our faith, of our ideals, of our visions. In this amazing and glorious age Israel does not wish to die. We have not yet said our last word; we have not yet written our last Bible; we have not yet vouchsafed our last revelation to mankind; we have yet many a prophecy to give to the world, and many a titan of the spirit to lead mankind. We want to live! And this is the way of survival -- through the school and the teacher.

And lastly my friend, we need Jewish education because mankind still needs the Jew. I wonder whether you realize just what the contribution of Israel to mankind has been, and is today. We speak of our people as an ancient people, and yet the ancient world was very old when Israel first appeared upon the scene of history. When our forefathers momads out of the great Arabian desert appeared on the frontiers of Canaan, the civilizations of the Nile and the Tigris and the Euphrates were already far advanced. When Moses was drifting on the waters of the River Nile, carried along by the waves of destiny, Egypt had already developed a marvelous civilization and a marvelous art. Just look at the things which were excavated from the tomb of Tut Ankhamen who lived about the time of Moses -- a marvelous art. Long before the Tribes of Israel entered Egypt the Babylonians had already developed a marvelous legislative system, read the Code of Hammurabi. The shores of the rivers, the great rivers of the ancient world were dotted with cities and temples and palaces; the commerce of the world found its way to the Nile, and to Mesopotamia. They were old civilizations when these rude, untutored tribes, when our ancestors made their appearance on the stage of history, and when they entered Canaan they found in Canaan in old Palestine, a civilization far in advance of theirs.

Now the marvelous thing is that while it is a law of history that the higher civilization always subdues the lower civilization, even if the higher civilization belongs to a people politically subject, in this case the civilization of these Semitic Tribes, our ancestors, did not succumb, although it was greatly influenced by the civilization of the Canaanites. And why? Because in the soul of that horde of nomadic peoples there was something indestructible, irrepressible, irresistible, which from that day to this has not yielded to the hundred cultures which have attacked it through the ages. And what was that something? It was a something which was so potent that it

transvaluated all the values with which it came in contact, that it recreated everything which it touched. The genius of our race is not to be found so much in creating things out of nothing, as it were, a feat which was as it is, impossible; the genius of our race is to be found in this, that it was able to take the values which other peoples produced and refine them, purify them, elevate them, reinterpret them, and give forth to mankind what was really a new value, a new idea, a new truth.

All the ancient peoples were religious and all the ancient peoples had morals and ethics, and yet with none of these peoples of antiquity was religion so much a matter of the inner life, religion to them was a matter of appeasing a deity, of establishing some working arrangement with the power that could do evil or good; to that group of nomadic peoples and to their decendants religion became an end in itself, the supreme privilege of human life, a thing of the inner soul; the morality of the ancient peoples was largely a matter of preserving law and order and social customes, with Israel morality became a driving impulse for malchu shomayim, a revolutionary force to reconstruct the world, to bring about the kingdom of absolute perfection. Morality in Israel was dynamic, propulsive, cleansing: morality among all the other peoples of antiquity was something fixed and static. In other words the great contribution of Israel to mankind and through the ages to this day, if you will, is the prophetic contribution, religion and morality taking hold upon all the facts of life and purifying those facts and elevating them to the higher levels and the purer air; and that has been our missionright through the ages.

People speak of the rise of Christianity as being an indication of the decadence of Judaism. People say that Christianity arose because Judaism at the beginning of the First Century was already old and decadent and deadened by the dead weight of the letter which killeth. That is not true! Christianity would never have arisen if the Judaism of the First Century were not vigorous and dynamic and forceful. Just around that time, in the First Century, before the Common Era and in the First Century after the Common Era, the Jews carried on the most extensive missionary campaign throughout the Mediterranean world and made hundreds and thousands of converts. Judaism at the time was virile and powerful and because it was virile and powerful it was able to give rise to a new religion the heart of which is Jewish.

Jesus did not come to create a new religion or to revise the old law, or to infuse new life into Judaism, not at all. The movement of Jesus was a Messianic, apocalyptic movement. The men at that day felt that they were on the threshhold of millennium, that a new order of things was about to come, and that he was the announcer, the Messiah who was to usher it in, but it was not at all as comment on the decadence of Judaism that Christianity arose, and the heart of that faith, its ethics, the heart of Judaism, flesh of its flesh and bone of its bone. And that is true of Mohammedanism seven centuries later, the same vigorous spirit of Israel was active then, and imprinted itself upon that other great faith. Whatever in Mohammedanism speaks of the one true God, of the unity of God, of the incorporeality of God, of the spirituality of God, whatever of ethics in Islam is noble and exalted, whatever heroes the Koran boasts of, are Jewish.

And into the Middle Ages the Jew came, just as active, just as alert, and just as ready to transvaluate values and recreate the thought of mankind, and it was no accident of history that during the dark ages, when Europe was steeped, actually steeped in ignorance and illiteracy and superstition, that the Jew carried into Europe through the translations of the works of the Arabs, the learning of the Greeks and prepared the way for the Renaissance and later on the way for the Reformation.

And into the Eighteenth Century the Jew came, strong, mentally active, and gave rise to Puritanism in England, and these new colonies that came to these, our shores, in the Seventeenth and Eighteenth Centuries, grounded themselves upon Jewish traditions, upon the morals of the Hebraic Commonwealth. And into the Eighteenth Century, when the new-found liberties of the thirteen colonies prompted them to, they cast the new liberty bell which was to proclaim liberty to the whole world, and when they sought for a phrase which would summarize the new-found enthusiasm which was theirs for the rights of man, for human freedom, for human brotherhood, they went to our literature, and there found the phrase, exact, precise phrase, which would express all the emotions and all the longings and aspirations of this new country, "And Thou Shalt Proclaim Freedom Throughout the Land and unto All the Inhabitants Thereof."

And into the Nineteenth Century Israel came, active, alert, potent, creative. Why, do you think it is an accident of history that in two hundred years a little people, a handful, less than 1% of the European peoples could give to mankind a Spinoza, a Bergson, A Riccardo, A Mendelsohn, a Lazarus, a Freud, an Einstein? Do you think a decadent people can do that?

And what has kept the Jew strong through the Ages? What has kept him, friend, strong in the midst of those dirty, filthy ghetto lanes? What has kept his spirit from breaking in the midst of those endless exiles and migrations? Under the shame of the Yellow Badge? The Inquisitions? The Autos-da-fe? The Crusades? The horrors of the Black Plague? The Blood Accusations? The Host Desecration charges? The well-poisoning charges? The pogroms? The massacres? What has kept this people, not merely existing, because I assume any people can eke out a miserable existence if it reconciles itself sufficiently with the conditions of a miserable existence, but what has kept this people a pioneering people throughout the ages, a pathfinder, a light-giver, a torch-bearer? Your schools, not your wealth.

There was a great Hebrew poet, Bialik, who has a magnificent poem, and he says, "Friend of mine," says the poet, to a friend of his who has come back from the western world, "Do you wish to know where your people found the strength to resist the horrors of the centuries? Do you wish to know, my friend, the springs from which your people drank deep, hope and confidence and sustenance in the midst of a world which hated them and so cruelly abused them? Do you wish to know how your people remained young amidst the ageing toll of the centuries? Come with me, my friend and I will take you some day in the gathering twilight, to a little village on the steppes of Russia, or to a little town in the heart of Poland, to a distant town, unknown to you, and there I will lead you to a crumpled-down, humble edifice, a synagog, shabby and unadorned, and into the gloom of that structure I will lead you, and I will throw open the doors for you, and there, perhaps around a table you will find a few of the sons of your people whose foreheads have been furrowed by life's hardships, bent, weary, beaten, and yet pouring over some ancient tome of the ancient lore of your people, and intoning in a quaint chant, almost like a wail, some old legend or some ancient law of your people, and there, my friend, you will be standing upon the threshhold of your people's eternal life; there you will behold the sanctuary of your people's immortality."

What shall we do in this land to insure the perpetuation of our people? Frankly, and this is my last word this evening, what is needed more than anything else is not money. There is an abundance of that, and the Jewish heart is generous. What is needed on the part of our people first and foremost is a new mental orientation. We have got to make, we have got to put first things first in our life. We have got to restore

to the position of primacy and first importance in Jewish life that which always was -- The Book -- The Book.

We are called the People of the Book, we gave life to the Book, and our genius created the Book; the Book gave life to us, the Book saved us. When we lost our country and our independence and we were scattered to the four corners of the earth. What did we have to insure our unity and our perpetuation? Just the Torah, just the Talmud, just the books written by our sages, by our poets, by our philosophers. We never could count on armies to defend us. Who are our heroes? We cannot point to a Sargon, or a Xerxes, or a Hannibal, or a Ghengis Khan, or an Alexander or a Napoleon. Who are our Jewish heroes? Empire builders? No! Conquerors of worlds? No! A Moses, an Isaiah, a Jeremiah, a Hillel, a Saadia, a Maimonides, a Yehuda Halevy, a Spinoza -- these are our heroes, men of the Book. We must put first things first, and that is why it is so absolutely important that we get a new type of leadership into Jewish life.

There was a time in American Jewish life when all that was required for a Jewish leader was wealth to give and a good heart to prompt the giving. That is no longer enough. Judaism has passed beyond the stage of philanthropy in American life; we are no longer satisfied with a Judaism of endowments and subscriptions. The new leaders and the old leaders must give way, they are stumbling blocks, they are retarding our progress. The new type of leader must enter the arena of Jewish life equipped with Jewish learning, or at least with a great sympathy for Jewish learning, for Jewish culture, for Jewish values; with a great sympathy for this teaming, colorful, restless life which is Jewry throughout the world; he must have vast sympathy with all that is going on in the Jewish world, in Russia, in Palestine, in the East, in the West, in the South, wherever; and what is particularly important, with what is going on in the Jewish mind and in the Jewish soul. That is the new type of leader we need in our respective communities, and having them or rearing them, we may look forward confidently to a day when American Jewish communities will boast more of magnificent schools than of magnificent hospitals or even of magnificent synagogs; when the pride of a Jewish community will be the number of learned Jews which it will produce.

I am very optimistic; I believe that God has destined the Jewish community of America to produce a Jewish culture and a golden era in Jewish life the like of which we have not seen since the days of the exile. I believe that upon these gracious shores we shall in the generations to come create a Jewish culture which will excel the glories of the Golden Age in Spain. We can do it. We are large in number. We have been blessed with the means of creating a culture and we still have enough of loyalty and enthusiasm to make that possible.

Friends you are on the threshhold of a marvelous era in Jewish life in America. Turn your attention, I pray you, turn your attention a bit from those things which have concerned you heretofore and which seem to be the most important things in Jewish life; turn your attention to those things which are really the heart of Jewry. Establish more and more of your Hillel Foundations, cover this land with a network of them, and then turn your attentions to your own communities and build up their schools and teachers and make possible the improvement of our curricula and make possible the publication of textbooks which we require.

We are at the very beginning of things. You, the B'nai B'rith, one of the oldest, one of the finest Jewish Organizations in America, if you will turn your attention to this problem, I am sure that you will be doing something of a historic character, you will be fashioning a new age in Jewish life. Do it friends!

I may be a romanticist, I may be a mystic, but I believe that we are an eternal people, just because our strength has been the strength of ideas and ideas are eternal. You can kill the idealist, but you cannot kill the idea. You can take the man who has an idea and have his body rot in a dungeon, but you cannot imprison the idea for ever.

We have linked ourselves, our destiny, with ideas, with ideas of the oneness of God, and the oneness of mankind and the holiness of human life, and international Peace and justice -- eternal ideas, and therefore we are an eternal people as long as we cherish and nurture those ideas.

Of old it was said, and it is true to this day, "When thou'llt pass through the waters, the rivers will not overflow thee; when thou'llt pass through the fire, thou'llt not be burned, and the flame shall not be kindled against thee, for thou art an am olam -- an eternal people." (Loud and prolonged applause by rising convention.

PRESIDENT ACHTENBERG: Rabbi Silver to this outburst of applause which cannot be other than indicative of the feeling of the heart throbs of this gathering's responsiveness, need I add that we appreciate the fact that you favored us with your visit tonight, and this most interesting and instructive and I am confident, result-producing address? (Applause)

TOBBY BRENNER: (Kansas City) I am not going to make a speech, but I move you that Brother Rabbi Silver's speech be printed in the next issue of the Magazine of the B'nai B'rith. (Applause)

PRESIDENT ACHTENBERG: The transcript of Brother Silver's Address will be supplied to the editor of the B'nai B'rith Magazine and I am confident that it will be published.

Brother Henry Oppenheimer will now make the report on behalf of the Committee on State Associations.

... Mr. Oppenheimer read his report on the Committee on State Associations ...

MR. OPPENHEIMER: I move the adoption of these

Why Jewish Education?

1. Jewish education is the means of Jewish survival. The Jew who is not interested in the survival of his people is not interested in Jewish education; but the Jew who desires to see his people ~~put~~ the heroic ~~his~~ his race continue as a people, creative and ~~purposeful~~ beneficent influence in civilization, is very vitally and very deeply interested in Jewish education. Without it the foundations of his hopes are undermined. Through instruction alone can a people transmit ~~to its~~ its faith, its culture, its ~~remembrances~~ and aspirations, its age-old sanctities to ~~its~~ each succeeding generations. Schools are the arteries of a people's life. ~~without~~

A Jewish child who does not receive ~~in his~~ training in ~~the~~ is not early integrated in the life of his people, grounded in its traditions, imbued with its spirit, ~~early~~ informed of its history, steeped in its literature, and fired with its ideals will ~~remain~~ grow up to be at best a Jew in name only — a Jew by accident of birth, a Jew by force of inertia. He will not be an enthusiastic and affirmative Jew, ~~who alone makes~~ ~~for~~ who will carry on in glory and honor the heroic destiny of his race.

We believe that the day of history is not yet perhaps to write finis to the marvellous record of ~~Israel~~ our people. ~~We have yet~~ Many a chapter is yet to be written of the future of greatness and achievement of the Israel

It will join the widerants of the indifferent and
[illegible] hosts of the Rabbadrical
[illegible] who encounter our people's life
[illegible] blasted with indifference [illegible] where
[illegible] are [illegible] live
[illegible] [illegible] and [illegible] which [illegible]
[illegible] the hosts of those who so is their [illegible] only a disbelief and a hurrying
and when [illegible] are blasted by unbelief [illegible] to
escape a fate which [illegible] [illegible] and by a
others, their people has been and is a [illegible] of [illegible].

comparably we hope, to those of ~~our~~ its amazing and colorful past. We are not a people of the past only. We have not yet written our last ~~chapter~~ in universal history is the world, nor ~~we~~ unleashed our last revolution to man-kind. We are an old people - but the Spirit of ~~the~~ prophetic youth is ours. We wish to live ~~fabulously~~ freely affirmatively, appreciatively, creatively in the world of to-day. We wish to add to the cultural assets of mankind. We wish to reinterpret to the modern mind the prophetic faith of our people and its code of living ~~thinking~~ life and thot. The world needs the precious legacies of our race and its ~~its~~ manifestations of prophetic Spirit to-day as it needed them in the past.

We want to look to our schools to preserve us in life, to replenish our sp. resources, & to ~~raise~~ up inspire each new generation with this undying hope.

Great and formidable are the forces working for our destruction. All about us are forces working for our disintegration and annihilation. Alas all the relentless attributes of prosperity is wearing down our racial sturdiness and loyalty. Our schools are the last citadels of the Spirit of Israel - our strongholds and defence.

A trained, enlightened and inspired generation of Jews will alone will be able to withstand the assimilation processes going on around them

"WHY HEBREW?"

There are those who question the necessity of teaching Hebrew to our boys and girls.

Hebrew is the language of our people. Every child ought to know the language of his people.

Continuously through the ages the Hebrew language has persisted as the vehicle of expression for the mind and soul of Israel. Even when it ceased to be the spoken language of the people it continued as its literary language. At times, either for want of a technical vocabulary or for the purposes of apologetics or propaganda, philosophers in Israel employed the vernacular in their writings. Their works however, were soon translated into the Hebrew and these translations preserved their works for Israel and for mankind.

The language of Jewish poetry, however, and of Jewish prayer and Jewish law was almost always Hebrew; for the Hebrew word and phrase, trailing clouds of memories and historical associations, most adequately and most precisely expressed the warm, intimate moods of Jewish life in all their delicate shadings and nuances.

A people's inmost life and its spiritual uniqueness are mirrored in its language. To know a people intimately and profoundly, one must know its language.

The key to a people's repository of wisdom, beauty and experience which we call literature, is its language. Without a knowledge of Hebrew the vast literature of our race remains forever an undiscovered continent to our children. Only a small fraction of our post-biblical literary creations has been translated into English, and at best translations are but pale reflections of the original.

Hebrew is not a dead language. It is a living, growing and evolving speech. It is one of the official languages of Palestine and is today employed by tens of thousands of Palestinian Jews as their mother tongue. It is the language of instruction throughout the entire school system ~~in all~~ Palestine. In other parts of the world also, particularly in those countries of Europe where our people enjoy the cultural autonomy of minority ~~[illegible]s~~ groups, Hebrew is the language of instruction in many schools.

The Hebrew language and literature have enjoyed within the last generation a remarkable renascence. Poets, essayists, novelists, critics and historians have produced and are producing in Hebrew works of such high ~~literary~~ merit that they can be compared favorably with the best literary productions of Western Europe. The poetry of Bialik, Tcherniichovsky, Cohen and Shneor, the critical studies and essays of Achad Ha-Am and Sokolow, the works of fiction of Brenner, Perez and Feierberg, the historical research of Klausner, Zeitlin, Bernfeld and Shimhoni are contributions to the literary treasure-troves not alone of Israel but of manking.

Our children will forever remain estranged from this vital and dynamic world of Jewish cultural achievement unless they are introduced ~~to~~ into it through a knowledge of the Hebrew tongue.

To be sure, the small amount of Hebrew instruction which our children receive in the Sunday school will not enable them to read our literature, ancient or modern, with any degree of facility. The more is the pity! But at least they will receive the key to the language. At least they will catch something of its rythm and its life, of its color and its charm. At least they will be able to understand their prayers - the ancient Hebrew prayers - sanctified by centuries of holy associations, for which no equivalent in

translation can be found. At least they will experience a bond of union with Jewry throughout the world, whose language of prayer remains to this day the Holy Language.

There are other schools in our community - the Talmud Torahs - wherein more time is devoted to the study of Hebrew because the children attend these schools not once but three and four and five times a week after public school hours. More power to them!

These children receive instruction not only in religion, ethics and Jewish history, but also in the Hebrew language and literature. The methods used in these schools are the most modern and scientific. The teachers are in most instances college-trained and all of them are pedegogically equipped to teach. The modern Talmud Torah is far removed from the Cheder of olden days. It is an educational institution operated on the best approved standards of administration, supervision and instruction.

The American boy or girl attending such a Talmud Torah is enriched both culturally and spiritually. The secular knowledge which they acquire in the public school is here supplemented by an intensive Jewish knowledge which widens their intellectual horizons, expands their personalities and integrates them more firmly in Jewish life.

RELIGION IN THE PUBLIC SCHOOLS

American Jewry has consistently opposed the introduction of religious education in to the Public Schools. And for strong and valid reasons.

The Public School ~~has heretofore served~~ is serving and has served as the great unifying force in American life. No lines of distinction ~~were~~ are here drawn, no religious or racial ~~lines of~~ demarcations ~~were introduced~~ are permitted. Boys and girls meet and are given the same instruction in the same class-room by the same teacher.

The ~~introduction~~ teaching of religious ~~instruction~~ during school hours within the school building would necessarily compel the ~~division~~ segregation of children according to their religious affiliations, ~~of their parents~~. They will have to be grouped and ~~classified~~ separated. Any such ~~an exaggeration~~ accentuation of religious differences ~~in~~ both in the school can not but prove harmful to the best interests of school unity and morale.

~~Again~~ America has for generations struggled to maintain the secular character of its school system - to keep secular education separate and distinct from religious education. The wisdom of this policy has been demonstrated ~~over and over again~~ time and again. Religion can not be taught in the abstract. Religious ~~introduction~~ instruction is bound to take on a more or less specific denominational character. The protestant can not teach religion as the Catholic would and the Catholic can not teach religion as the Jew would teach it.

In order to ~~keep~~ save the public school from becoming a battle-ground of ~~conflicting religious~~ warring creeds, it was ~~thought~~ deemed wise to eliminate from the school curriculum entirely the subject of religious ~~instruction~~ and ~~leave it to~~ to charge the home and the church with the responsibility of teaching it.

The attempt, which is now being made to re-introduce religious

The particular interpretation of the Bible, for example, which may prove acceptable to the Protestant, may not be acceptable at all to the Catholic or the Jew. The Fundamentalist would strenuously resent the modernist's appeal to religious doctrines —

~~instruction~~ teaching into the school, if not checked, will ultimately make the public schools, as we consider them, adjuncts of the churches ~~of this country~~. This will prove the gravest menace to our free democratic institutions.

But it is not enough for American Jewry to ~~take an inactive~~ remain a negative attitude to this problem. The problem remains. The American people is convinced that there is something wrong with the moral training of its youth. It is disturbed by the numerous evidences of moral laxity ~~and~~ in the rising generation. It feels, and rightly so, that it has paid too much attention ~~heretofore~~ to the training of its young people for efficiency and economic capacity and ~~too little~~ not enough to their moral growth and character development. It ~~feels~~ is convinced that their secular education should be supplemented ~~with~~ by an intensive moral and religious education, so as to prepare them for ~~their role as citizens~~ worthy citizenship in a democratic community.

Many earnest Americans are therefore anxious to see some form of religious and moral instruction introduced into the school system.

We Jews ~~have~~, for the reasons above stated, have persistently opposed ~~this~~ them. ~~[illegible]~~. We have maintained that religious instruction should be given after school hours or on Saturdays or Sundays, in other than school buildings. But whenever we make this ~~contention~~ argument, we are met with the ~~charge~~ accusation that while we oppose religious instruction in the public school, we have made and are making no ~~other~~ provision for the moral education of our children outside ~~of~~ the public school. We are confronted with the ~~charge~~ figures that more than two-thirds of our Jewish children receive absolutely no moral or religious training anywhere. We are charged with indifference as regards our own children and with unwarranted interference ~~as regards~~ in the education of other children.

Tremendously interested about

It is only as we demonstrate to the American public that we are ~~very vitally interested in~~ the religious education of our youth and that we are rapidly providing facilities in them outside of the public school ~~for their instruction, that~~ ~~will~~ can our position ~~will~~ become ~~logical and our arguments will carry weight~~ convincing and our argument logical.

5th
3/14/38

OUR URGENT TASK

The first task which confronted the Jewish immigrants to this country, whether of the earlier or of the more recent influx, was to establish themselves economically. Their struggles and their subsequent rise to competence and security constitute a colorful and impressive chapter in the annals of American Israel. These immigrants scon proceeded to organize their community life, to build synagogues, and philanthropic institutions for the care of their poor and needy.

The American Jew can point with pride to the eleemosynary institutions, - hospitals, orphanages, homes for the aged, asylums and other relief agencies, - which he builded and endowed, prompted by a high sense of duty and brotherly love. He brought to this work of alleviating want and suffering among his fellow Jews not only generosity and interest but also social vision and scientific thought. In many ways he was a pioneer in the realms of social service in this country. As regards philanthropy, at least in its external and quantitative aspects, the task is fairly well accomplished.

Not only for his unfortunate brothers at home was the American Jew a kindly and thoughtful provider but for his brothers across the seas as well. The war demonstrated to what heights of sacrificial compassion the American Jew can rise when his kinsmen, even though far removed from him, are found to be in danger and in want.

The American Jew has also not stinted of his substance in the rearing of beautiful places of worship. He has erected and is erecting noble sanctuaries, which in their outer forms, body forth the beauty of the faith which they enshrine.

But of one institution in Jewish life, - clearly the most important - The American Jew has been most disastrously neglectful. I refer to the Religious School. The only agency, which alone can insure the continuity of his faith and of his specific Jewish social efforts, has received scant attention at his hands.

Our religious schools, both the Hebrew schools and the religious or Sunday schools, are utterly inadequate. There are not sufficient schools or class-rooms to care for even one third of the Jewish childhood population in the United States. The curricula of these schools are rudimentary and faulty. The time alloted to the religious education of our children is all too short. We have a dishearteningly small number of teachers who are properly trained and equipped for religious instruction. There exists a sad dearth of satisfactory text-books and teaching material. The financial support of the existing schools, other than those affiliated with large Temples or Synagogues, is scanty, sporatic and grudgingly given. Only a very few of our Jewish communities have organized themselves to cope intelligently with this difficult and perplexing situation.

This is the most amazing anomaly in American Jewish life. Education was always focal in the life of our people. We are called the People of the Book. The primary concern of a

Jewish community anywhere, in any epoch, was the maintenance of its religious schools and its academies for higher education. And the primary concern of Jewish parents throughout the ages has been to provide for the religious education of their children. No sacrifice was too great to accomplish this end. The study of the Torah took precedence in Jewish life over all other communal purposes including philanthropy.

In America that which had been central has become peripheral and in the midst of a multitude of costly and elaborate charitable institutions, synagogues and temples, the Jewish school alone stands unportioned, inglorious and neglected.

The Jewish community of Cleveland spends only 13% of its community budget on Jewish education. Because of which 12000 Jewish children in our city are without any Jewish training! Because of which also two-thirds of the next generation of Cleveland Jewry will be utterly ignorant of the content of Jewish life, of its history, its faith and its literature!

The immediately urgent task confronting American Israel is to banish ignorance from its midst. Our deadliest enemy is the unlettered Jew, whose ignorance leads to indifference or cynicism or assimilation. We need more schools and better schools! More teachers and better teachers! More text-books and better text-books! More educated Jewish laymen!

The Torah was not given to the Rabbis alone. We are in danger of relegating the priceless heritage of a people - of all the people - of the masses - to the ordained and professional few. If Judaism is to remain a democratic religion, if it is not to degenerate into an ecclasiastical hierarchy, it must be on the

basis of Jewish learning broadly disseminated through all the ranks and classes of our people.

Abba Hillel Silver.

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Abba Hillel Silver

THE MORAL VALUE OF JEWISH EDUCATION

Last week I wrote of Jewish education as the means of Jewish survival. This week I wish to indicate the role which Jewish education plays in the character-building of our children.

Jewish education is intended not only to preserve Judaism and the Jewish people, but to teach our children moral standards and ideals, to train them in social conduct and in the responsibilities of citizenship, and to assist in the development of their personalities during the formative years of their lives.

The religious school, to be sure, is not the only character-building agency in society. The home plays a most decisive role in the inculcation of moral habits and in the molding of character - wherever parents are alert to their tremendous responsibilities. But many a parent has unfortunately abdicated his prerogative. Many a parent is too preoccupied or uninformed or indifferent. They pay far less attention to the moral well-being of their children than to their physical well-being.

The public school, already overburdened with the number of subjects which it is called upon to teach, can not be called upon to ~~XXXXX~~ assume the great responsibility of ethical instruction as well. The school is neither willing nor prepared to do it.

Group activities may, through the proper exploitation of play and recreation, exercise a wholesome moral influence upon boys and girls. But in our communities such activities are neither sufficiently numerous or comprehensive or purposeful.

There remains therefore one agency which is devoting itself completely to the moral education of our youth and which is continuously and scientifically studying the problem - and that is the religious school.

It is conceded by all that the environment in which children find themselves

in our large cities today, - the world in which they move, - is not a morally helpful one. Through personal contacts, or through the movies or the newspapers they are constantly being subjected to the impact of impressions of cheapness, vulgarity and lawlessness, and their emotional life is dangerously over-stimulated.

The last few years have witnessed a moral slump in the tone and temper of American life, as well as of Jewish life.

A new paganism, undoubtedly the consequence of the moral debacle of the war, has invaded and is devastating American society and the Jewish home has likewise fallen a victim to it.

The Jewish home isno longer the sanctuary of piety and devotion, the shrine of purity, spirituality and moral reticence which it once was. Pleasures, luxuries, false standards and moral laxity are playing havoc with our homes, and our children are their first and most pitiful victims.

Juvenile delinquency, a phenomenon almost unknown among Jews a generation ago, is now, sad to say, almost too much in evidence and our Juvenile courts are crowded with Jewish boys and girls who erred and wandered astray because somewhere along the line of their youthful progress someone failed to give them the true direction and the strong helping hand.

The religious school aims to be the strong helping hand of developing youth. It aims to nourish and guide the incipient emotions of childhood and to direct the young mind through the vague, nebulous realms of the early years.

By presenting to children in a vivid and attractive manner the true ideals of moral conduct, by encouraging social habits, by holding up to the admiration of the hero-worshipping mind of childhood, the lives of the fine and noble of our race, by organizing group activities in which the qualities of truth-telling, honor, loyalty and physical and moral cleanness are stressed, the religious school is providing our rising generation with

just that set of concepts, standards and values which it sorely needs.

The Jewish religious school introduces the child into a world of marvelous charm, beauty and nobility - a world in which Abraham sits by his tabernacle welcoming strangers; in which Moses leaves a palace to redeem a down-trodden people; in which Jonathan and David, - a prince and a shepherd-boy - pledge eternal friendship; in which psalmists pour out their souls to the listening heart of God; in which Rabbi and sage, by precept and example, show how life can be lived simply, bravely and beautifully; a world in which a whole people crosses the stage of history, tried in a thousand tribulations, martyred by the hand and mind of man, but remaining faithful to its covenant and its appointed destiny; - a rich colordul world of patriarchs, sages, seers, prophets, dreamers and heroes. The mind of the child, moving in such a world, is steeped in splendor as in an element, is stirred to emulation and is therefore, morally uplifted.

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The religious school, ~~as of course,~~ to be sure, is not the only character-building agency in society. The home plays a most decisive role in the inculcation of moral habits and in the molding of character - wherever parents are alert to their tremendous responsibilities. But many a parent has unfortunately abdicated ~~this~~ his prerogative. Many a parent is too preoccupied or uninformed or indifferent. They pay far less attention to the moral well-being of their children than to their physical well-being.

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"THE GOAL OF TRUE EDUCATION"

By

Rabbi Abba Hillel Silver

Intelligence is not enough. Intelligence plus character-that is the goal of true education. To integrate human life around central, focusing ideals, and to supply the motive power as well as the technique for attaining these ideals-that is the highest effort of education. ¶ The complete education gives us not only power of concentration, but worthy objectives upon which to concentrate, not only a critical faculty for precise judgment, but also profound sympathies with which to temper the asperity of our judgments; not only a quickened imagination, but also an enkindling enthusiasm for the objects of our imagination. ¶ It is not enough to know truth. We must love truth and sacrifice for it. It is not enough to be quick of perception. We must be quick to respond to the appeal of human loyalties. Our lives need much more than a precise, eager and powerful intellect. They need not only knowledge which is power, but wisdom which is control. They need not only truth which is light, but goodness which is warmth. They need love and loyalties and the lift of aspirations. They need charm and dignity and a splendid restraint. They need quietness and peace and kindly human contacts. ¶ The broad education will, therefore, transmit to us not only the accumulated knowledge of the race, but also the accumulated experiences of social living. It will translate truth for us into a way of life. It will educate us for the good life.

Why Hebrew?

1. H. is the language of our people. Every child of our people ought to know the language of his people.

2. A people's innermost life, and its cultural uniqueness ~~find expression~~ are reflected in its language. To know a people intimately and personally one must know its language. (over)

3. The key to a people's repository of wisdom, beauty and experience which we call literature is ~~the~~ language. Without a knowledge of Hebrew, the vast literature of our people remains forever an ~~unde-~~ ~~closed~~ ~~Sealed~~ secure to our children. Only a small fraction of ~~our~~ the post-Biblical literary creations of our people has been translated into English, and translations are at best pale reflections of the original.

4. H. is ~~a living tongue~~ not a dead language. It is a living, growing, evolving ~~tongue~~ language. It is ~~our~~ the three official languages of Pal and is employed by tens of thousands of Pal. Jews as their mother tongue. It is the language of instruction throughout ~~the~~ entire school system of Pal from Kindergarten thru the Teachers' organization. In other parts of the world-Jewry in the Diaspora, where our people enjoy ~~no~~ ~~the~~ cultural autonomy of a secondary race.

Continually through the ages Hebrew has ~~retained~~ persisted as the vehicle of expression for the mind and soul of Israel. Even when it ceased to be the spoken language of the people it continued as the literary language. For want of a tech. machinery or for purposes of J. propaganda, philosophic in Israel during the middle ages frequently employed the vernacular. But this motive was not for they together with Hebrew and the transcribed into Hebrew, and the transcribers preferred them for Israel that manuscript. But the language of J. poetry and jew. prayer, of J. apologetics, of J. law ~~and~~ was almost ~~exclusively~~ the Hebrew. Intellectual ~~and~~ religious strivings, aspirations and ~~most~~ most adequately ~~and~~ ~~most~~ ~~perfectly~~ expressed the intimate mental life of J. ~~and~~ ~~perfectly~~ ~~in~~ ~~all~~ in all their deepest shadings & nuances.

~~It is very duly invoked~~

H. is also the lang. of instruction in many schools.

5. H. has enjoyed within the last year a remarkable renaissance. Poets, essayists, novelists, critics, writers have produced works of such high literary merit that they can be compared favorably with the best lit. productions of West Europe. The poetry of Bialik and Tchernichovsky, Cohen, Shneour, Sokolow, the essays of Ahad Ha-am and Feierberg, the works of Peretz, Brenner and Steinberg, the history of Klausner, Zitlin and Berufeld and Shimoni are the best contributions to the literary treasures of new Jewd. but of mankind. Our children will very remain estranged from this vital and dynamic mod. J. cultural achievement unless they will be introduced into it thru the medium of the H. language —

6. To be sure the minimum amount of H. which our children receive in Sunday schools will not enable them to read or lit. amount to understand with any degree of ease. How is the pity! But at least they will be able to appreciate and it difficult but it appeals to them. At least they will be able to understand their prayers — the ancient Heb. prayers — for which no equivalent in Jew. can be found — at least they will experience a thrill a bond of union with

journey thereof the world when lang. of prayer remains the ~~Hol~~ Holy language —

7. There are other schools in our community — T.T — where our faith is dealt to by the Rabbis of Heder & H — ~~not~~ for the children attend ~~the~~ not our but of 3 and ½ of T. T. Parents — ~~after prayer short hours~~ & wanted R. T. has prayer & them! These children — ~~and the are the~~ receive instruction not only in ~~H~~ religion ~~and~~ & ethics and J. history but also in Heb. literature. The methods employed are the most modern and scientific. The teachers are college trained, and ~~the children are taught~~ ~~Hebrew as family and a~~ Judaism equally as the children acquire that lang. our readily & among them they do any other modern language — The modern T. T. is the revived form of the cheder of olden days — It is an educ. inst. of the ~~best~~ approved standards of administration — Reference instruction — The Conv. by a girl attending ~~not~~ of T. T. is convinced that + Spiritually. ~~His~~ their secular knowledge in the Jewish school is supplemented by an intensive ~~text con~~ J. knowledge — which cannot but widen ~~the~~ their intell. horizon, expand ~~the~~ their personality and integrate them firmly in J. life —

1. Language - realistically - philology -
Home
Tear - alkaline gland secretion
mucin + albumen -
Psychologically - short-hand symbol
- genius -
Prayer - Poetry - tears - intimate
The intell. univ. can go in esperanto

2. Jew, part, stream of language
① Lang. 7
② אלף בית - Holy not only for what it
said - alphabet = channel for
thought
per se
→ Doctr
letters = אותיות
vowels = נקודות
accents = טעמים

3. Without knowledge of Heb = locked approach Key
4. Our children should know it bec. it
is ours - Rich liter. and tradition

5. For Many - Few

6. So many factors are wiping out our individ.

7. Hitler -

1. [illegible] - [illegible]

2. Religions - Time of life pluralism - Bostaney

① All other groups will merge - not fighting

② Jews will not ① Religious - Ethics
We are different

③ Outsm - ① Gestalten ② Humanism ③ Social Solidarity
dialectics

3. No secular g. culture is [illegible]
Synagogue -
are directly to

4. Heb. Ba - means - Holy Tang -

Jewish self-evident

1. All this is ~~to~~ elementary truth.
~~also~~ The Am. Jew must ~~abandon~~:
be either indifferent to his future or
be absorbed or be indifferent
blind, yellow
and yet, the Jew ~~[illegible]~~ ~~has [illegible]~~ remained
a friend of the ~~[illegible]~~ how else
can we account for the fact that
not 3 — of children of school age in
the U.S. can than — i.e. less
than one in three receives any
Jew. of a sound training in
Sunday schools, Hebrew schools, or the
private tutoring?

Cleveland Jewry is no exception,
1000 of our children — 2/3 of our
school population — ~~all~~ Jewry w/o
without any knowledge of their
people's faith or life, or ~~[illegible]~~
or spiritual treasures —

Shall the Jew survive? Those
who wish to give a negative
affirmative answer should
rally round the Jewish school!

1. The ~~[illegible]~~ ~~[illegible]~~ cultural value of Jew. Education —

2. Religion in the Public Schools

3. The Compact Jew. College

4. Why Hebrew?

5. Our Problem.

6. What can we do now in C.

The enemies of our people could wish for no {[illegible]} better weapon ~~[illegible]~~ than our inability to provide for the continued loyalty of our youth.

Our Immediate Task.

The first task which confronted the Jewish immigrants to the country of the Elder was, the new recent ~~people~~ immigrants, was to establish themselves communally. This struggles and then ~~new to a degree~~ misgivings of uncertainty and ~~con~~ security constituted a colorful and ~~interesting~~ impressive chapter in the annals of our people. They then proceeded to organize their communal life, to build synagogues, and to establish ~~the~~ philanthropic institutions for the care of their needy and distressed. The German Jew can point with pride to the ~~[illegible]~~ elegant synagogues, ~~[illegible]~~ the hospitals, orphanages, asylums, ~~[illegible]~~ they organized, ~~and~~ which he built - principally by ~~the Mechanical Jewish~~ of ~~[illegible]~~ and ~~[illegible]~~ interest. He but to think of alleviating want and suffering and only ~~not~~ security and interest, but ~~[illegible]~~ ~~that and~~ ~~[illegible]~~ ~~[illegible]~~ in many ways. He was a pioneer in the realm of social service. ~~In the~~ As regards philanthropy, at least in its external and practical aspects, the task is fairly well accomplished.

~~[illegible]~~ Not only ~~for~~ his unfortunate brothers at home was the Am. Jew ~~as~~ kindly and ~~thoughtful~~ providing but ~~for~~ his brothers across the seas as well. To what heights of magnificent compassion the Am. Jew can rise when his brethren are in danger and in want. ~~[illegible]~~

The Am. Jew, ~~too~~, has also ~~[illegible]~~ in the realm of art, ~~[illegible]~~ ~~[illegible]~~ He has erected and is erecting noble

of his substance ~~stinted~~

This is the most amazing aspect in Am. J. life. ~~We but with us from the Old World traditions of Jew. learning.~~ Education was always central in the life of the Jewish people. We were ~~the~~ called the People of the Book. Learning was ~~the~~ a supreme ideal ~~with~~ among our people. The primary concern of a J. community through all the ages was the support of the rel. schools & higher educat. institutions, and the primary concern of J. parents was to provide for the rel. school. for their children - and no sacrifice was too great to accomplish it. In the study of Torah - Jewish life was primarily a religious - ~~not the~~ all communal activities purposes, including philanthropy.

In America, that which had been central became peripheral - ~~and the synagogue school~~ in the midst of ~~splendid~~ and magnificent costly recreational institutions, ~~the synagogue & Temple~~ the Jew school, ~~improve~~ important ~~prog.~~ opportunities & opportunities neglected.

The ~~Cit~~ J. community of Cleveland spends only 1370 of its community budget for J. education. Therefore 12,000 J. children are without any J. training, and, ~~therefore~~ two thirds of ~~our~~ the next ~~coming~~ generation of Cl. Jewish youth will be called upon to carry on the life work of our community under utterly ignorant of the content of J. life, its history, its faith & its literature.

~~Our~~ The ~~new & the~~ immediately pressing task confronting the Jewish to-day is to banish ignorance and foolishness from its midst. Our greatest enemy is the unlettered ~~and Jew, the unenlightened~~ Jew whose ~~ignorance~~ of the content of the literature leads to indifference, to apathy, to assimilation. We need new schools and better schools! More new schools and better schools! More teachers & better teachers! More text books & better text-books! More educational development! The Torah was given to Rabbis alone. We are elevating the families here & a people — all the people — the masses — to the exclusive & the prominent few. If Judaism is to remain a democracy, if it is not to degenerate into an aristocracy, it must be on the basis of learning & friendly democratic intercourse all the ranks & classes of our people.

sanctuaries which in their outer forms bring forth the beauty of the faith which they enshrine.

But of one phase of Jewish life — clearly the most important — he has been grossly neglectful — the educational School! It is are agency which alone can insure the continuity of his faith and his Jewish service effort has received scant attention at his hands. The Our religious schools both Hebrew & S.S. are utterly inadequate & their curricula, their schools are rudimentary & faulty.

The There are not sufficient religious schools or class rooms to care for a third of the J. child hood population of the U.S. — The time allotted to the rel. Education of our children is all too short. ~~In the case~~ ~~Our teachers~~ We have a deplorably small number of competent trained teachers — and ~~must~~ there are ~~no~~ ~~special trained & equipped for~~ ~~their~~ ~~fundamentally important~~ ~~profession~~ ~~to look~~ There exist a sad dearth of satisfactory text books, and teaching material & ~~and~~ Only a very few of our ablest men are engaged to cope with this ~~challenging~~ difficult and pressing problem. intell. & constructive

The financial support of the existing educat. institutions, other than these schools ~~which are~~ attached to large temple Synagogues — is scanty, sporadic, and grudgingly given.

28-9
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The Jewish Welfare Federation

of Cleveland

announces the program for the

Jewish Social Service Institute

Luncheon Sessions

February 20 - 24, 1928

at the

Hotel Statler

The sessions will afford a rare opportunity for obtaining, in the form of interesting and informative luncheon talks and group discussions, a comprehensive view of modern trends in Jewish Social Work and Jewish Community Life in America; and a concrete exposition of our own community's social welfare set-up.

Leading authorities in the field of Jewish Community Work are being brought here for the five sessions of the Institute. Our local work will be presented by our own staff members and trustees.

You are cordially invited to attend as many sessions as possible. It is suggested that all five be attended for a full view of Jewish Social Work efforts.

Luncheons will commence promptly at 12:00; talks at 12:45; and adjournment at 2:15 so as to permit the busy man and woman uninterrupted daily activity

The complete program is within. To insure your accommodation use the enclosed reservation card at once as the seating capacity arranged for is limited.

HEALTH

Monday, February 20, 12:00 M.,
Lattice Room, Hotel Statler
Max Myers, Cleveland
Chairman

Problem of Acutely Ill – Frank E. Chapman
Director Mount Sinai Hospital, Cleveland.

Care of Convalescent and Chronic –
William C. Treuhaft
Cleveland.

Early Diagnosis and Treatment of the Tubercular – – Dr. H. L. Rockwood,
Commissioner of Health Cleveland.

RECREATION

Tuesday, February 21, 12:00 M.,
Lattice Room, Hotel Statler
Rabbi Barnett R. Brickner, Cleveland
Chairman

The Place of Recreation in a Jewish Community Program – Philip L. Seman,
Superintendent Jewish People's Institute, Chicago.

The Synagogue Center – – – – – – –
Rabbi Solomon Goldman,
Cleveland.

Cleveland Jewish Recreation Set-up –
Charles Nemser,
Executive Director Council Educational Alliance, Cleveland.

CHILD CARE

Wednesday, February 22, 12:00 M.,
Ball Room, Hotel Statler
Judge Maurice Bernon, Cleveland
Chairman

The Cleveland Child Care Agencies –
Samuel Goldhamer,
Executive Director Jewish Welfare Federation, Cleveland.

New Standards and N
Steps in Child Care
Dr. L
Executive Director Hebrew
ian Society, Pleasantville,

JEWISH EDUCA

Thursday, February 2
Lattice Room, Hot
Eugene L. Geismer,
Chairman

Social Work and Jewish
D
Research Director Jewish W
Cleveland.

The Advance in American
tion – – Dr. Alexand
Director Board of Jewish Ed

The Cleveland Jewish Ed
tion – – – Dr. Ab

FAMILY WELF

Friday, February 24,
Lattice Room, Hote
Eugene E. Wolf, C
Chairman

Our Family Welfare Set-
Ma

Why Do We Have Jewisl
Work – – – – – Dr.
Executive Director Jewish
Philadelphia.

The Jewish Social Service
Miss
Executive Director Jewish
Bureau, Cleveland.

Exhibits of the work of the C
Social Service Agencies will be or
the period of the Ins

rds and New Progressive
hild Care – – –
Dr. Leon W. Goldrich,
ector Hebrew Sheltering Guard-
Pleasantville, N. Y.

ISH EDUCATION

February 23, 12:00 M.
Room, Hotel Statler
L. Geismer, Cleveland
Chairman

nd Jewish Education –
Dr. John Slawson,
ctor Jewish Welfare Federation,

n American Jewish Educa-
Dr. Alexander M. Dushkin,
of Jewish Education, Chicago.

Jewish Education Situa-
– Dr. Abba Hillel Silver,
Cleveland.

ILY WELFARE

ebruary 24, 12:00 M.
Room, Hotel Statler
E. Wolf, Cleveland
Chairman

elfare Set-up – – –
Marc J. Grossman
Cleveland.

lave Jewish Family Case
– – Dr. I. M. Rubinow
ctor Jewish Welfare Society

cial Service Bureau –
Miss Violet Kittner
ctor Jewish Social Service
and.

ork of the Cleveland Jewish
cies will be on display thruous
d of the Institute.

THE JEWISH SOCIAL SERVICE INSTITUTE

Mrs. Siegmund Herzog, *President of the Institute*

Mrs. Julius Fryer, *Chairman, Program Committee*

Mrs. Marc J. Grossman
Mrs. Sylvester W. Flesheim — *Co-chairmen Hospitality Committee*

Mrs. Simon Peiser, *Chairman, Publicity Committee*

Mrs. Sam H. Cohn, *Chairman, Attendance Com.*

Miss Ida Schott, *Chairman, Exhibit Committee*

Secretary of the Institute:
Dr. John Slawson, 507 Hanna Building, Cleveland.

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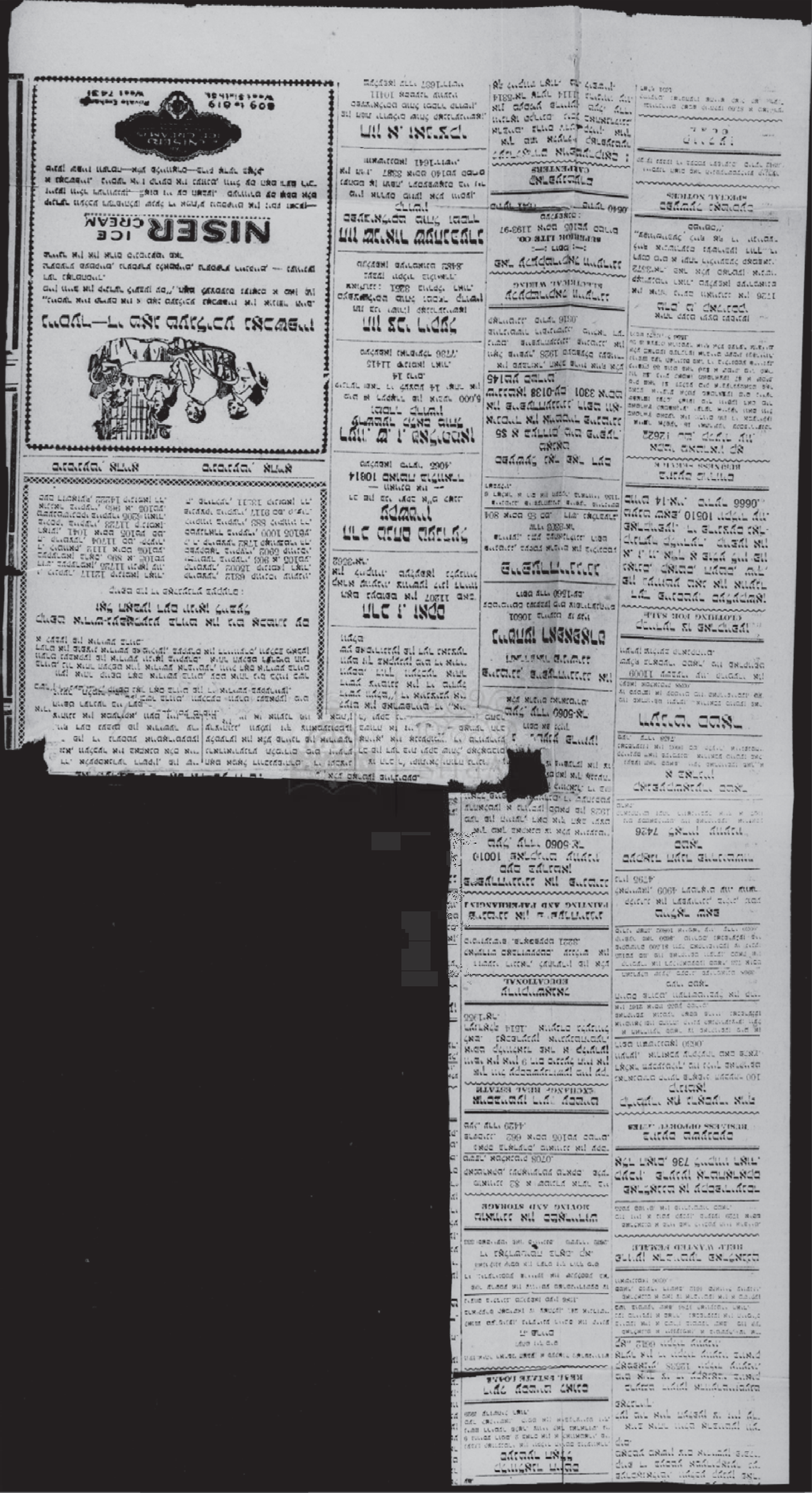

צוליעב וואס דארף מען אידישע ערציהונג ?

פון רבי אבא הלל סילווער

מיר מוזען דערפאר קוקען אויף אונזערע סטודענטן אלס די בעשיצער פון אונזער יעצטיגן, וועלכע פארדולט אונזערע גייסטיגע קוועלן און בעגייסטערן יעדען גייעם דור מיט דער דאזיגער גלענצנדער האפנונג.

נרוים און מורא'דיג זיינען פרעסטע וואס קעמפען נעגען אונז. מיר זיינען ארומגערינגעלט ארום און ארום פון ווירקענדע און שטארקע כוחות פון פארניכטונג. מעהר יוי אלעס ווערט אונזער ראסישע פעסטקייט און ווידערשטאנד באקעמפט פון דעם גרענצלאזען רייז פון פראסטער ריטי. בלויז א נעלערנטער, אויסגעלערנטער און בעגייסטערטער דור פון אידען וועט האבען דעם כח צו בייישטאנען דעם פראצעס פון אסימילאציע וואס רינגלט זיי ארום.

דאס אלעס איז א זעלבסט'איבערצייגונגער אמת, און דאך ווי אומגלויבליך עס זאל ניט אויסקומען, האט דער אמעריקאנער איד דאס אבויסטליך אינגארירט אדער איבערראשענד פארזוכט. ווי דער אנדערער קען פארשטאנען ווערען דער פאקט, אז פון 600,000 קינדער פון שולעלטער אין אמעריקא, באקומען וועניגער ווי 200,000 — וועניגער ווי א דריטעל — אידישע ערציהונג אין א פאנדעי פרוכל. תלמוד תורות און פון פריוואטע לעהרער?

קליוולאנדער אידען קענען, אומגליקליכער ווייז, ניט צייגען קיין בעסערען רעקארד. 12,000 מיזענער פון אונז זערע קינדער — כמעט צוויי דריטעל פון אונזערע קינדער — באוכען ניט קיין אידישע שול און וואקסען אזן איינגער ווייסען פון זייער פאלס'ס גלויבען ארבעת ליבעלכע אורות.

אונזערע שונאים קענען זיך ניט ווייזען קיין שטארקערען וואסען, ווי דער דאזיגער טראגישער חסרון אונזערער, וואס מיר זארגען ניט פאר דער אייפקלערונג און די אנהאלטענדע לאיאליטעט פון אונזער איינגער אייגענער? זאל דער איר אויסלעבען? די וואס ווילען געבען א זיכערען, איבערצייגענדען ענטפער צו דער פראגע, זאל שטיגען די א ווישע שול.

אידישע ערציהונג אין דער וועג צו אידישער אויסלעבונג.

דער איד וואס איז ניט פארגעסירט אין דער אויסלעבונג פון זיין פאלק, איז ניט פארגעסירט אין אידישער ערציהונג; דער איד אבער וואס וויל זיין זיין פאלק שטיפטירען אלס א גרויסע, שאפענדיג קראפט אין דער ציוויליזאציע, איז זעהר שטארק און מיט דעם גאנצען לעבען פארגעסירט אין אידישע ערציהונג. בלויז דורך לערנען קען א פאלק איבערגעבען זיין גלויבען, זיין קולטור, זיינע אנדייטונגען און דורך לאנגע הייליגקייטען צו יענען קומענדען דור. שולען זיינען דער פולם פון א פאלק'ס לעבען.

א אידיש קינד וואס ווערט ניט פון זיין פריהער יוגענד באקאנט מיט דעם לעבען פון זיין פאלק, ערציהונגען אין זיינע טראדיציעס, דורכגעגאנגען מיט זיין גייסט, באקאנט מיט זיין געשיכטע און ליטעראטור און בעגייסטערט פון זיינע אידעאלען, וועט אין בעסטען פאל אויסוואקסען א איד בלויז אין נאמען — א איד דורך דעם צופאל פון געבורט, א איד דורך דער קראפט פון ירושה. ער וועט צושטעהן צו די פיעל פליכטנילטיגע און אפגעשטאנענע צוויי שען אונז, וועלכע זעהען אין זייער אידישקייט בלויז אן אומעטהיגקייט און א דערווידער, און וועלכע טראגען זיך ארום מיט קרענקליכע פארלאנגען צו אנשלוסען פון זייער שיקזאל. וועלכער איז פאר זיי א משא, אין דער צייט ווען פאר אנדערע איז דאס גאנצען אידישע לעבען אין א קדוין פון שטאלץ. ער וועט ניט זיין קיין נוצליכער אין איבערצייגטער איד, וועלכער איז גרייט צו טראגען דעם הערראישען שיקזאל פון זיין ראסע.

מיר גלויבען ניט, אז די געשיכטע איז שוין גרייט צו שרייבען דעם לעצטען קאפיטעל פון דעם וואונדערבארען לעבען פון אונזער פאלק. מיעל קאפיטלען דארפען נאך געשריבען ווערען — מיר האפען אז עס שטעהט אונז נאך פאר א צוקונפט פון גרויסקייט און דערגרייכונג, וואס וועט זיין גלייך צו אונזער שעהנער און פארברייטער פארגאנגענהייט. מיר זיינען ניט בלויז א פאלק פון דער פארגאנגענהייט. מיר האפען נאך ניט ארויסגעזאגט אונזער לעצט וואר צו דער וועלט און מיר האבען אויך ניט געגעבען אונזערע לעצטע ענטפלעקונגען צו דער מענשלעכקייט. עס איז אמת, אז מיר זיינען אן אלט פאלק — מיר בעזיצען אבער א גייסט פון אן אונאויסשעפליכע יוגענד. מיר ווילען אז אונזער לעבען זאל זיין איבערצייגענד און שאפענד. מיר ווילען צוגעבען צו די פולטורעלע רייכטהומער פון דער מענשהייט. מיר ווילען איבערגעבען צו דער פארגאנגער פארגאנגענהייט. מיר זיינען ניט בלויז א פאלק פון דער פארגאנגענהייט. מיר האבען נאך ניט ארויסגעזאגט אונזער לעצט וואר צו דער וועלט און מיר האבען אויך ניט געגעבען אונזערע לעצטע ענטפלעקונגען צו דער מענשלעכקייט. עס איז אמת, אז מיר זיינען אן אלט פאלק — מיר בעזיצען אבער א גייסט פון אן אונאויסשעפליכע יוגענד. מיר ווילען אז אונזער לעבען זאל זיין איבערצייגענד און שאפענד. מיר ווילען צוגעבען צו די פולטורעלע רייכטהומער פון דער מענשהייט. מיר ווילען איבערגעבען צו דער פארגאנגער פארגאנגענהייט. מיר זיינען נביאישען גלויבען פון אונזער פאלק און זיין געזעץ פון לעבען און דיינקען. די וועלט דארף ביי דיינטיגען טאג די אלטע צוואות פון אונזער ראסע און די אויפקלערונגען פון זיין נביאישען גייסט מיעל מעהר ווי זי האט זיי פארגעסען אין דער פארגאנגענהייט.

יאהר פאלגענדע עטליכע ווערטער, וואס זאגען אלעס, און דערצעהלען אלעס:

יא, איך בין קראנק, שווער קראנק זיט מיר חרשים אין מעגן.

אויס די אויגען פון מיינע הינע דאקטורים וועה איך ארויס, אז ווי האבען מיר אויפגעגעבען.

איך וועל צוזאמען נעהמען דאס לעצטע ביסעל כחות און מיך לאזען פיהרען נאך בערלין. אפשר וועט מען מיך דארט ראטעווען. נישט צוליעב מיר. איך האב מיין פליכט געטהאן און מען שוין נעהן. קראנק געמאכט האט מיך די אנגעשטרענגטע אויפרעגענדע ארבייט אין מיין.

אך, ווי פרייערייג עס קלינגען די לעצטע ווערטער: — „קראנק געמאכט האט מיך, די אנשטרענגענדע אויפרעגענדע ארבייט אין מיין.“

און אט אזוי איז געפאלען נאך א קרבן אויף דעם מזבח פון פוילישען אנטיסעמיטיזם און אי, ישע ל ודמ: — שלום לעפרי.

א וואך פון אידישע טעטיגקייטען, און וואס איז מכח יוד ענטהום נופא ?

מיר ציהען די אויפמערקזאמקייט פון אונזערע לעזער אויף אן ארטיקעל פון רבי אבא הלל סילווער אויף אן אנדערען פלאן פון דעם היינטיגען נומער „אידישע וועלט“. נאך ארטיקלען ווענען דעמזעלבען ענין, פון דעמזעלבען שרייבער קומען נאך. לעזט זיי. — זעהר וויכטיג.

מיר נעהמען מיר האבען בעקסטע וואך אין קליוולאנד אויפגעגעבען אז וואך פון אידישע פארזאמלונגען, פאר אידישע טהעטיגקייטען. דאנאך ווען שטאפינען די יעהרליכע פעדעריישאן פארזאמלונג (פעדעריישאן פון דזשואיש טשאריטיס) אויף דער פארזאמלונג וועט נאשפראכען ווערען די פראגע פון אויסלענדישע רעליעף; די מאנטאנדיגע פארזאמלונג וועט באשפרעכען די געזונדהייטס צושטענדע; דינסטאג — רעקריאיישאן (ערהאלונגען); מיטוואך — יונגער אייפאסינג; דאנערשטאג — אידישע עדיוקיישאן; פרייטאג — פאסטיגען וואוילזיין. אויף אלע פארזאמלונגען ווילען רעדען לאקאלע אויסזיידיגע, רעדנער אין פאכמענער.

ווענען אזעלכע פארזאמלונגען מיז יעדער בירגער האבען, די בעסטע מיינונג. אין די בעסטע געפיהלען.

מען דארף ניט פארגעסען אז אין דיעזע באציהונג איז קליוולאנד העכסט גליקליך. קליוולאנד דארף, אין באצוג צו די אלע אונטערנעהמונגען וואס ווילען באשפראכען ווערען יעדען אוועגד געקסטע וואך (אויסער דאנערשטאג) ניט זארגען פאר דער מאטעריעלער זייט פון די אינטערעסען געהמונגען. אויף דעם איז דא א קאמיטעט פאנד. אין ווען וואלטעטיגע אינטערעסען האבען ניט צו זארגען ווענען דער מאטעריעלער זייט, איז באמת ניט בלויז א פארגעניגען, נאר אויך לייכט צו פארשעהנערען אין פארבעסערען די אינטערעסען.

דאס איז אלין רעכט ווענען די טהעטיגקייטען וואס ווילען באשפראכען ווערען דונערשטאג, מאנטאג, דינסטאג מיטוואך און פרייטאג. דיעזע אלע טהעטיגקייטען זיינען פארזארגט מיט פאנדען. וואס טהוט מען אבער מיט דעם דאנערשטאג? — דזשואיש עדיוקיישאן, וועלכע איז ניט פארזארגט פון דעם קאמיטעט פאנד?

עס וואלט באמת געווען א גליק ווען אלע אידען, אלע רעדנער, אלע באשעל וואירקערס, אלע ארטהאדאקסען, אין אלע רעפארמער, זאלען ווענען מיט טיעפע אויפמערקזאמקייט ווענינסטענס איין פראגראם אין רבי סילווער'ס ארטיקעל. עס ערשיינט היינט אין דער „אידישער וועלט“ אין ביידע שפראכען: — אידיש און ענגליש.

רבי אבא הלל סילווער איז דער פרעזידענט פון דער ביורא פון דזשואיש עדיוקיישאן. ער האט אויסגעשטודירט די לאגע פון אידישע ערציהונג אין קליוולאנד דורך אין דורך. ער דערצעהלט אין אין פראגראם אז קליוולאנד האט 12 טויזענד אידישע קינדער, אין בקיהל עלמעה, וואס קריגען ניט קיין שום אידישע ערציהונג. אנאר ניט א סאנדעי סקוהל עדיוקיישאן. דאס מיינט פשוט אז 70 פראצענט פון קליוולאנדער אידישע קינדער געהען אפסאלוט פארלוירען פון יודענטהום. דאס מיינט, אז אין 10 יאהר פון היינט וועלען מיר האבען 12 טויזענד פרישע אידישע יונגע לייט וואס וועלען ניט וויסען פארוואס זיי טראגען אויף זייערע פלייצעס דעם נאמען איד, און אין נאך 10 יאהר, וועלען מיר האבען אין קליוולאנד נאך אזעלכע 12 טויזענד אידען, און ווידער אין 10 יאהר נאך אזעלכע 12 טויזענד אידען, אין אין פינף צעהנדליגע יאהרען פון היינט וועט קליוולאנד האבען א אידישע געמיינדע אהן א יודענטהום. — אידען וואס וועלען נישט אויפן ניט וויסען פאר וואס זיי ריפען זיך אידען.

ווייס איטיצער אין דער גאנצער אידישער געשיכטע א פאראלעל פון אזא צושטאנד?

אידען האבען אין זייער גלות לעבען אויפגעהערט צו קעמפען. האט מען פון זיי אויסגעגעמען זייערע מענשליכע רעכטע. האבען זיי איינגעטויגען די קעס און מקבל שאהבה געווען; האט מען פון זיי אויסגערייסט זייער האב און גוטס. האבען זיי ארויסגעלאזט א ווערה געשריי, און גע'וארט עד יעבור זעם; האט מען געשלאגען משוועקעס אין זייערע מיהות, ווענען זיי געשטארבען על קידוש השם מיט „שמע ישראל“ אויף זייערע ליפען. זיי האבען אבער געקעמפט ווען מען האט [illegible] זייערע תורה, זייער לעהרע, זייער אמונה. [illegible] ביידיגע שונאים. און נאך מעהר געגען אינסיידיגע [illegible] ים.

ווען אין אירגענד וועלכער צייט, און אין [illegible] מען לאנד וואלט זיך געווען געפינען א געמיינדע, אין וועלכע [illegible] פון איהרע קינדער קריגען ניט קיין שום אידישע ערציהונג, וואלט אזא געמיינדע ניט עקזיסטירט לאנג. אין אזא געמיינדע וואלט מען ניט געדאוועגט, און ניט געלייענט. איהר געדענקט דאך יענע „מעכנ הקריאה'ניקעס“, די אמת'ע אידעאלע קעמפער וואס פלעגען שרייען: וואס טויג אייער דאווענען און לייענען אז איהר ערציהט א דור פון גוים? אין אזא געמיינדע וואלט מען צושמעטערט די שוהלען און בתי מדרשים; אזא געמיינדע וואלט אויסגעשטויסען געהארען לכוא בקהל ד'. אזוי שטעהט אין דער גמרא: — „כל עיר שאין בה תינוקות של בית רבן מחריבין אז מהרסין אותה.“

מיר אנטיסירען דא ניט פאר אזעלכע זאכען, און ווען מיר וואלטען יא אנטיסירט וואלט אונז קיינער ניט געפאלגט. דומהיים, מיר האבען נאר ניט אין אמעריקא אזעלכע מסירת נפש אידען. אבער אין היסעלס ווילען, עמוזאס מוז דאך געטהאן ווערען? ווי קענען אידען בלייבען גלייכגילטיג ווייסענדיג אז 75 פראצענט פון זייערע קינדער וואקסען אויף אלצדינג נאר ניט קיין אידען?

דער פרעזידענט פון דער ביורא פון דזשואיש עדיוקיישאן, רבי אבא הלל סילווער, פאנגט היינט אן א סעריע ארטיקלען, ווענען די צושטענדע פון אידישע עדיוקיישאן ביי אונז אין שטארט. לעזט זיי. לעזט זיי און פארטראכט זיך טיעף. טיעף אין דעם צושטאנד פון דעם אידישען תנך אין קליוולאנד. לעזט זיי, עס איז זעהר, זעהר וויכטיג.

משה פראסטיג, ע"ה

א קעמפער איז געפאלען. יונג אין יאהרען אין אלט אין מורא'דיגע ערפאהרונגען.

אלס שריפטשטעלער, רעדאקטאר, ציוניסט, אדוואקאט און שפשטער, סעיים דעפוטאט, איז איהם, דעם נאר וואס פארשטארבענעם משה פראסטיג, אויסגעקומען צו שטעהן איבער דער גאנצער צייט פון דער שטורעם פעריאדע, פון דער אייראפעאישער מלחמה, פון דער פוילישער באפרייונג, און פון די אידישע אומגלוקען. ער האט געזעהן דעם 4 יעהריגען מבול פון פייער; פאר זיינע אויגען האט זיך אפגעשפיעלט דער ערשטער פאגראם אין לעמבערג; ער איז געשטאנען אין מיטען פון אלע נאכפאלגענדע פאגראמען אין פוילען; ער האט געהערט די מיסערעטע באפיהלען גיגען אויף זיין פאלק אין פוילישען סעים; און אין זיין געגענוואר זיינען געפאלען גזירות נאך גזירות אויף זיינע שוועסטער אין בריעדער אין דער פוילישער מדינה.

עס איז שוין אויף דעם פלאץ געוואגט געווארען, מעהרערע מאל, אז יעדען אלע קריטיקס, גערעכטע און אומגערעכטע, וואס ווערען געשליידערט אויף פוילישע אידישע פיהרער פון צייט צו צייט, מיז מען אבער מודה זיין אז אין קיין פארלאמענט אויף דער וועלט האבען אידישע דעפוטאטען געקעמפט מיט אויפיעל מסירות נפש, פאר אידישע עהרע און אידישע רעכטע, ווי עס האבען געקעמפט אין דעם הייליגען פאלאמענט פון אידישע דעפוטאטען אין פוילישען סעים.

— משה פראסטיג איז געווען איינער פון זיי.

לעזענדיג אין די לעצטע עטליכע יאר פראסטיג'ס צייטונג, זיינע שארפע לייט ארטיקלען, זיינע מוטהיגע פארטהיידיגונגען פאר זיינע שוועסטער אין בריעדער, זיינע אונערשראקענע פראטעסטען געגען אומגערעכטיגקייט און אונטערדריקונג, פלעגט אפט ארויסשווימען אויף אונזער מוח, דאס פוילישע יודענטהום איז נישט פארלוירען ווען דאס אזעלכע מוטהיגע שריפטשטעלער, איהרער און קעמפער.

ליידער איז דער איהרער געפאלען אונטער די שווערע לאסט פון זיין ארבייט. א ס, א סך פון די צרות וואס ער האט זיך צוגעזעהן אין צו געהערט אין פוילישען סעים זיינען פארגעקומען אויף זיין פרייהייט.

אין א בריעף דאטירט דעם 12טען דעצעמבער 1927 שרייבט דער נפטר צו ה' יעקב פישמאן, כענעדושינג עדישער פון „מארגען זשורנאל“, וועמעס מיטארבייטער ה' פראסטיג איז געווען פאר די לעצטע עטליכע

Review Observer Cleveland, Ohio, February 17, 1928

EDUCATING OURSELVES FOR JEWISH EDUCATION

Very few of us are truly educated on the subject of Jewish education, educated in the sense that we are conscious of the vital role which Jewish education must play in the upbuilding of a vigorous Jewish communal life. Many of us are still inclined to regard Jewish education as a department or by-product of Jewish life, whereas in reality it is the only foundation upon which we can hope to rear a solid Jewish group life. With a well organized system of Jewish education as its basis, Judaism in America will flourish. Without it, there is grave danger of disintegration and extinction. Historically, Jewish education has almost always been the barometer which has indicated the strength or weakness of Jewish communal life.

In his "Theories of Americanization," Isaac Berkman makes the following significant statement: "The philological meaning of Torah, which is "Instruction," enforces the idea and gives the key to the method as well as the aim of the preservation of Jewish life. Torah, Jewishness, is not attained through revelation or maintained through racial persistence; it is essentially studied and must be acquired by means of the educational process."

In our own community we are just becoming aware of the communal importance of Jewish education. But that awareness is not yet wide spread enough. The Jewish community of Cleveland needs more educating on the problems and aims of Jewish education. It is for the purpose of setting forth these problems and aims clearly and vividly that the Jewish Review and Observer takes pleasure in introducing a series of editorials on Jewish education by Rabbi A. H. Silver.

Rabbi Silver is uniquely qualified to write with authority on Jewish education. He was one of the original organizers and is now president of the Bureau of Jewish education. He was one of the first leaders of Liberal Judaism to transcend the narrower view of Jewish education and to recognize basic importance as an instrument for uniting and developing Jewish life as a whole. Rabbi Silver approaches the subject, therefore, with a well thought out and well defined philosophy of Jewish education.

WHY JEWISH EDUCATION?

Independent

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By Rabbi A. H. Silver

Jewish education is the means of Jewish survival.

The Jew who is not interested in the survival of his people is not interested in Jewish education; but the Jew who desires to see his people continue as a great creative force in civilization is very vitally and very desperately interested in Jewish education. Through instruction alone can a people transmit its faith, its culture, its memories, and its age-old sanctities to each succeeding generation. Schools are the arteries of a people's life.

A Jewish child who is not early integrated in the life of his people, grounded in its traditions, imbued with its spirit, informed of its history, steeped in its literature and fired with its ideals, will grow up to be at best a Jew in name only—a Jew by accident of birth, a Jew by force of inertia. He will join the widespread ranks of the indifferent and lackadaisical among us who see in their Jewishness only a disability and a thwarting, and whose careers are rendered unhappy and unattractive by morbid cravings to escape a fate, which for them is a burden but which for others has been and is a crown of glory. He will not be a purposeful and affirmative Jew equipped to carry on the heroic destiny of his race.

We do not believe that the hand of history is yet ready to write the last and final chapter in the marvelous story of our people's life. Many a chapter is yet to be written,—many a record of future greatness and achievement, comparable we hope, to those of our amazing and colorful past. We are not a people of the past only. We have not yet uttered our last immemorial phrase in the world, nor given our last revelations to mankind. We are an old people, true—but the spirit of unquenchable youth is ours. We wish to live affirmatively and creatively in the world today. We wish to add to the cultural assets of mankind. We wish to reinterpret to the modern world the prophetic faith of our people and its code of life and thought. The world needs the precious legacies of our race and the manifestations of its prophetic spirit today even more than it needed them in the past.

We must therefore look to our schools to preserve us in life, to replenish our spiritual resources and to inspire each new generation with this resplendent hope.

Great and formidable are the forces making for our disintegration. All about us are subtle and powerful influences of annihilation. Above all the relentless attrition of prosperity is wearing down our racial sturdiness and resistance. Only a trained, enlightened and inspired generation of Jews will be able to withstand the processes of assimilation which are engulfing them.

All this is self-evident truth. And yet strange as it may seem, the American Jew has either deliberately ignored it or astonishingly overlooked it. For how else can we account for the fact that out of 600,000 Jewish children of school age in the United States, less than 200,000—less than one in three—are receiving any Jewish religious and moral training in Sunday schools, Hebrew schools or through private tutoring.

Cleveland Jewry, unfortunately, can show no better record. 12,900 of our children—nearly two-thirds of our childhood population—are attending no Jewish religious school and are growing up without any knowledge of their people's faith or life or spiritual treasures.

The enemies of our people could wish for no deadlier weapons against us than this tragic failure of ours to provide for the enlightenment and the continuing loyalty of our own youth.

Shall the Jew survive? Those who wish to give a passionate affirmative answer to this question should rally round the Jewish school.

Jewish Education and the Jewish Survival

By Rabbi Abba Hillel Silver

The First of a Series of Essays by Rabbi Silver Dealing with the Problems of Jewish Education, Now a Vital and Outstanding Issue in American Jewish Communities.

Jewish education is the means of Jewish survival.

The Jew who is not interested in the survival of his people is not interested in Jewish education, but the Jew who desires to see his people continue as a great, creative force in civilization is very vitally interested in Jewish education. Through instruction alone can a people transmit its faith, its culture, its memories and its age-old sanctities to each succeeding generation. Schools are the arteries of a people's life.

A Jewish child who is not early integrated in the life of his people, grounded in its traditions, imbued with its spirit, informed of its history, steeped in its literature and fired with its ideals, will grow up to be at best a Jew in name only—a Jew by accident of birth, a Jew by force of inertia. He will join the widespread ranks of the indifferent and lackadaisical among us, who see in their Jewishness only a disability and a thwarting, and whose careers are rendered unhappy and unattractive by morbid cravings to escape a fate, which for them is a burden but which for others has been and is a crown of glory. He will not be a purposeful and affirmative Jew equipped to carry on the heroic destiny of his race.

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THE MORAL VALUE OF JEWISH EDUCATION

Jewish Review Oct 24 28

By Rabbi Abba Hillel Silver

Last week I wrote of Jewish education as the means of Jewish survival. This week I wish to indicate the role which Jewish education plays in the character-building of our children.

Jewish education is intended not only to preserve Judaism and the Jewish people, but to teach our children moral standards and ideals, to train them in social conduct and in the responsibilities of citizenship, and to assist in the development of their personalities during the formative years of their lives.

The religious school, to be sure, is not the only character-building agency in society. The home plays a most decisive role in the inculcation of moral habits and in the molding of character—wherever parents are alert to their tremendous responsibilities. But many a parent has unfortunately abdicated his prerogative. Many a parent is too preoccupied or uninformed or indifferent. They pay far less attention to the moral well-being of their children than to their physical well-being.

The public school, already over burdened with the number of subjects which it is called upon to teach, can not be called upon to assume the great responsibility of ethical instruction as well. The school is neither willing nor prepared to do it.

Group activities may, through the proper exploitation of play and recreation, exercise a wholesome moral influence upon boys and girls. But in our communities such activities are neither sufficiently numerous or comprehensive or purposeful.

There remains therefore one agency which is devoting itself completely to the moral education of our youth and which is continuously and scientifically studying the problem—and that is the religious school.

It is conceded by all that the environment in which children find themselves in our large cities today,—the world in which they move,—is not a morally helpful one. Through personal contacts, or through the movies or the newspapers they are constantly being subjected to the impact of impressions of cheapness vulgarity and lawlessness, and their emotional life is dangerously overstimulated.

The last few years have witnessed a moral slump in the tone and temper of American life, as well as of Jewish life.

A new paganism, undoubtedly the consequence of the moral debacle of the war, has invaded and is devasting American society and the Jewish home has likewise fallen a victim to it.

The Jewish home is no longer the sanctuary of piety and devotion, the shrine of purity, spirituality and moral reticence which it once was. Pleasures, luxuries, false standards and moral laxity are playing havoc with our homes, and our children are their first and most pitiful victims.

Juvenile delinquency, a phenomenon almost unknown among Jews a generation ago, is now, sad to say, almost too much in evidence and our Juvenile courts are crowded with Jewish boys and girls who erred and wandered astray because somewhere along the line of their youthful progress someone failed to give them the true direction and the strong helping hand.

The religious school aims to be the strong helping hand of developing youth. It aims to nourish and guide the insipient emotions of childhood and to direct the young mind through the vague, nebulous realms of the early years.

By presenting to children in a vivid and attractive manner the true ideals of moral conduct, by encouraging social habits, by holding up to the admiration of the hero-worshipping mind of childhood, the lives of the fine and noble of our race, by organizing group activities in which the qualities of truth-telling, honor, loyalty and physical and moral cleanness are stressed, the religious school is providing our rising generation with just that set of concepts, standards and values which it sorely needs.

The Jewish religious school introduces the child into a world of marvelous charm, beauty and nobility—a world in which Abraham sits by his tabernacle welcoming strangers; in which Moses leaves a palace to redeem a down-trodden people; in which Jonathan and David,—a prince and a shepherd-boy—pledge eternal friendship; in which prophets speak of truth and justice even when men persecute them; in which psalmists pour out their souls to the listening heart of God; in which rabbi and sage, by precept and example, show how life can be lived simply, bravely and beautifully; a world in which a whole people crosses the stage of history, tried in a thousand tribulations, martyred by hand and mind of man, but remaining faithful to its covenant and its appointed destiny;— a rich, colorful world of patriarchs, sages, seers, prophets, dreamers and heroes. The mind of the child, moving in such a world, is steeped in splendor as in an element, is stirred to emulation and is thus [illegible] lifted.

RELIGION IN THE PUBLIC SCHOOLS

By Rabbi Abba Hillel Silver

The Third of a Series of Articles by Rabbi Silver Dealing With Jewish Education

Cincinnati Jewish Independent 1928

American Jewry has consistently opposed the introduction of religious education into the public schools. And for strong and valid reasons.

The public school is serving and has served as the great unifying force in American life. No lines of distinction are here drawn, no religious or racial demarcations are permitted. Boys and girls meet and are given the same instruction in the classroom by the same teacher.

The teaching of religion within the school building, during school hours, would necessarily compel the classification of children according to their religious affiliations. They will have to be grouped and separated. Any such accentuation of religious differences within the school cannot but prove harmful to the best interests of school unity and morale.

America has for generations struggled to maintain the secular character of its school system—to keep secular education separate and distinct from religious education. The wisdom of this policy has been demonstrated time and again. Religion cannot be taught in the abstract. Religious instruction is bound to take on a more or less specific denominational character. The Protestant cannot teach religion as the Catholic would and the Catholic cannot teach religion as the Jew would teach it.

The particular interpretation of the Bible, for example, which may prove acceptable to the Protestant, may not be acceptable at all to the Catholic or Jew. The Fundamentalist would strenuously resent the Modernist's approach to religious doctrines.

In order to save the public school from becoming a battleground of opposing creeds, it was deemed wise to eliminate entirely from the school curriculum the subject of religion and to charge the home and the church with the responsibility of teaching it.

The attempt which is now being made to reintroduce religious teaching into the school, if not checked, will ultimately make the public schools of our community adjuncts of the churches. This will prove the gravest menace to our free democratic institutions.

But it is not enough for American Jewry to maintain a negative attitude to this problem. The problem remains. The American people is convinced that there is something wrong with the moral status of its youth. It is disturbed by the numerous evidences of moral laxity in the rising generation. It feels, and rightly so, that it has paid too much attention to the training of its young people for efficiency and economic sapacity and not enough to their moral growth and character development. It is convinced that their secular education should be supplemented by an intensive moral and religious education, so as to prepare them for worthy citizenship in a democratic community.

Many earnest Americans are therefore anxious to see some form of religious and moral instruction introduced into the school system.

We Jews, for the reasons above stated, have persistently opposed them. We have maintained that religious instruction should be given after school hours or on Saturdays or Sundays, in other than school buildings. But whenever we make this argument, we are met with the accusation that while we oppose religious instruction in the public school, we have made and are making no provision for the moral education of our children outside the public school. We are confronted with the figures that more than two-thirds of our own Jewish children receive absolutely no moral or religious training anywhere. We are charged with indifference as regards our own children and with unwarranted interference in the education of other children.

It is only as we demonstrate to the American public that we are tremendously in earnest about the religious education of our youth and that we are rapidly providing facilities for them outside of the public school can our position become irreproachable and our argument logical.

NDENT of Jewish Independent

The Moral Value of Jewish Education

by Rabbi Abba Hillel Silver

The Second of a Series of Essays by Rabbi Silver Dealing With Jewish Education. Now an Outstanding Issue in American Jewish Communities. Jewish Independent. Feb. 24-28

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March 2-28

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די מאראלישע ווערטה פון אידישע טרציחונג

לעצטע וואך האט איך געשריבען וועגען אידישע ערציחונג אלס א מיטל פון אידישער אויפעבונג. די וואך זול איך אנטערשטרייכען די דאל וואס אידישע ערציחונג שפילט אין אויסבילדען דעם כאראקטער פון אינזערע קינדער.

אידישע ערציחונג באצווקט ביז מדוין צו אויפאלטען אידישקייט און דאס אידישע מאלק, נאר צו לעתנען אונזערע קינדער שעהנע מדות און ערציחען זיי אין מאציאלען לעבען אין דער מאראלישער אויסבילדונג פון בירגערטהום. און צו העלפען אין דער אנטוויקלונג פון זייערע פערזענליכקייטען און די יאהרען וואס עס פארמירט זיך זייער לעבען.

די רעליגיעס־סקוהל, איז ניט די איינציגע אנשטאלט וואס בילדעט ארום דעם כאראקטער. די היים שפילט די ענטשיידענסטע ראלע אין איינפלאנצען מדות און אין אויסבילדען דעם כאראקטער — וואו נאר די עלטערען זיינען פארברייטעט צו זייער אומגעזייערער פארנטוואורטליכקייט. פיעל עלטערען האבען אבער פארנאכלעסיגט זייער פליכט. פיעל עלטערען זיינען צו שטארק פארנומען ארבעט גלייכגילטיג. זיי שענקען פיעל וועניגער אויפמערקזאמקייט צו דעם מאראלען אויפבילדען פון זייערע קינדער ווי צו דעם פיזישען וואוילזיין.

די פאליק סקוהל, וועלכע דארף לערנען די קינדער אזויפיעל לעמודים, קען שוין ניט האבען די גרויסע פארנטוואורטליכקייט פון עפנטלעכער ערציחונג. די סקוהל וויל ניט און איז ניט פארפרייטעט דאס צו טהון.

גרופען אקטיוויסטען, דורך דער פאסינגער עקספלואטירונג פון שפילען און דעקלאמירען, אויבען אויס א שטארקען איינפלוס אויף באיעס און מיידלאך. אבער אין אונזער קהלה זיינען אזעלכע אקטיוויסטען ארבעטען אין צאהל ארבעטען אומפאסענד, ארבעטען א פאשיסטישען צוועק.

עס בלייבט דארום בלויז איין אמעניטער וועלכע ניט זיך אינגאנצען אויף דער מאראלער ערציחונג פון דער יוגנט און דער העלכער שטודירט שטענדיג און דייטשנשאפטליך די פראבלעם — און דאס איז די רעליגיעס סקוהל.

אלע זייגען איינשטימיג, אז די זיך אין אונזערע גרויסע שטעדט — די וועלט און וועלכער זיי לעבען — העלפט ניט צו זייער מאראל. דורך פערזענליכען פארבינדונג, ארבעט דורך די מוזאיים ארבעט די צייטונגען, זיי גען זיי שטענדיג אונטער דעם אייגפלוס פון בילינקייט, וואולנאריטעט און אומגעזעצליכקייט, און זייער עקזאמפלער לעבען איז ארומגערינגעלט פון סכנות.

די לעצטע עטליכע יאהר האבען געבראכט א מאראלישען צוזאמענברוך אין דעם טאן און טעמפער פון אמעריקאנער לעבען, ווי ניט ווי אין דעם אידישען לעבען.

א נייע עבודה זרה, אהן סאק אלס מיטל ווצא פון דער וועלטמלחמה, באהערשט די אמעריקאנער געזעלשאפט און די אידישע חיים איז אויך א קרבן דערפון.

די אידישע חיים איז מעהר ניט די הייליגטום פון רחמנות און איבערגעבענהייט. דער טעמפעל פון רייניקייט. נייסטינער און מאראלישער רוח פלעגן וואס איז אמאל געווען. פארגעגעגנס. לוקסוס, פאלשע מדות און בזראלע פארדארבענהייט פילען אונזערע היימען און אונזערע קינדער ווייטען ווייערע ערשטע און שטארקסטע קרבנות.

דיגענער פארדארבענהייט, א זאך וואס איז כמעט געווען אומבאקאנט צו ישען די אידען פון פריערדיגען דור, איז יעצט, ליידער א זאך וואס ווארפט זיך אין די אויגען און אונזערע דושי וועגיעל קורטס ווייגען אנגעפילט מיט אידישע אינגלאך און מיידלאך וועלכע זייגען ארויסגעקומען פון דרך הישר, ווייל עס האט געפעהלט אימיצער וואס זאל זיי געבען די ריכטיגע ערציחונג און א שטארקע הילפס האנט אויף זייער וועג אין לעבען.

פון רבי אבא הלל סילווער

יוגענד און וועלכער שטודירט שטענדיג און דייטשנשאפטליך די פראבלעם — און דאס איז די רעליגיעס סקוהל.

אלע זייגען איינשטימיג, אז די זיך אין אונזערע גרויסע שטעדט — די וועלט און וועלכער זיי לעבען — העלפט ניט צו זייער מאראל. דורך פערזענליכען פארבינדונג, ארבעט דורך די מוזאיים ארבעט די צייטונגען, זיי גען זיי שטענדיג אונטער דעם אייגפלוס פון בילינקייט, וואולנאריטעט און אומגעזעצליכקייט, און זייער עקזאמפלער לעבען איז ארומגערינגעלט פון סכנות.

די לעצטע עטליכע יאהר האבען געבראכט א מאראלישען צוזאמענברוך אין דעם טאן און טעמפער פון אמעריקאנער לעבען, ווי ניט ווי אין דעם אידישען לעבען.

א נייע עבודה זרה, אהן סאק אלס מיטל ווצא פון דער וועלטמלחמה, באהערשט די אמעריקאנער געזעלשאפט און די אידישע חיים איז אויך א קרבן דערפון.

די אידישע חיים איז מעהר ניט די הייליגטום פון רחמנות און איבערגעבענהייט. דער טעמפעל פון רייניקייט. נייסטינער און מאראלישער רוח פלעגן וואס איז אמאל געווען. פארגעגעגנס. לוקסוס, פאלשע מדות און בזראלע פארדארבענהייט פילען אונזערע היימען און אונזערע קינדער ווייטען ווייערע ערשטע און שטארקסטע קרבנות.

יוגענד פארדארבענהייט, א זאך וואס איז כמעט געווען אומבאקאנט צו ישען די אידען פון פריערדיגען דור, איז יעצט, ליידער א זאך וואס ווארפט זיך אין די אויגען און אונזערע דושי וועגיעל קורטס ווייגען אנגעפילט מיט אידישע אינגלאך און מיידלאך וועלכע זייגען ארויסגעקומען פון דרך הישר, ווייל עס האט געפעהלט אימיצער וואס זאל זיי געבען די ריכטיגע ערציחונג און א שטארקע הילפס האנט אויף זייער וועג אין לעבען.

די רעליגיעס סקוהל שטרעבט צו זיין די שטארקע הילפס האנט אין ענטוויקלען די יוגענד, זי שטרעבט צו ערציחען און פיהרען די אנגאנגענע געפיהלען פון יוגענד און באגייסטען דעם יוגנען שכל דורך די אונקלאהרע, געפעלדיגע וועגען פון די יוגנע יאהרען.

איבערגעבענדיג די קינדער אין א לעבהאפטיגען און אנציהענדען וועג די אמת'ע אידעאלען פון מאראלישער אויפפיהרונג, די ערמוטיגונג פון סאציאלע מדות, דורך אנהאלטען די פארערונג פאר דעם לעבען תון די העלדען און נביאים פון אונזער מאלק, דורך ארגאניזירען גרופען אקטיוויסטען וואו עס זאלען איינגעפלאנצט ווערען די מדות פון אמת, ערהרע, אויפרעבענהייט און פיזישע און מאראלישע ריינקייט, פאר זיכערען מיר אז דער צוקונפטיגער רעליגיעזער דור, זאל ניט זיין אפגעריסען פון אונזער לעבען.

די אידישע רעליגיעס סקוהלס ברענגען אריין דעם קינד אין א וועלט פון וואונדערבארען גלאנץ. שעהנקייט און ערהעלקייט — א וועלט אין וועלכער אברהם ווצט ביי דעם אריינגאנג פון הויז צו מקיים זיין די מצוה פון הכנסת אורחים; אין וועלכער משה באפרייט אן אונטערדריקט מאלק; אין וועלכער יהונתן און דוד — א פרינץ און א פאסטוך — שליסען פרייגרשאפט; אין וועלכער נביאים רעדען פון אמת אין נערעכטיגקייט אפילו דאן ווען דאס מאלק פאשטייגערט זיי; אין וועלכער פאעטען ניסען אויס זייערע הערצער פאר גאט; אין וועלכען רער רבי אין חכם ציינען דורך ביי שפילע ווי אזוי מען קען לעבען פשוט, ערהליך און שעהן; א וועלט אין וועלכער א נאכט מאלק ווערט געפרואווט טויזענטער נסיונות. געלדרולי פון אלע ארום און בלייבט געטרייי צו זיין גאט און גלייבען; — א פארברייטע וועלט פון זקנים, נביאים, חכמים, חולמים און העלדען. דער נייסט פון קינד. וואס ווערט אין אזא וועלט, פארטראכט זיך אין דעם און ווערט מאראליש געלייטערט.

SH EDUCATION

Jewish Bureau of Ed. World

By

Rabbi Abba Hillel Silver

Last week I wrote of Jewish education as the means of Jewish survival. This week I wish to indicate the role which Jewish education plays in the character-building of our children.

Jewish education is intended not only to preserve Judaism and the Jewish people, but to teach our children moral standards and ideals, to train them in social conduct and in the responsibilities of citizenship, and to assist in the development of their personalities during the formative years of their lives.

The religious school, to be sure, is not the only character-building agency in society. The home plays a most decisive role in the inculcation of moral habits and in the molding of character — wherever parents are alert to their tremendous responsibilities. But many a parent has unfortunately abdicated his prerogative. Many a parent is too preoccupied or uniformed or indifferent. They pay far less attention to the moral well-being of their children than to their physical well-being.

The public school, already overburdened with the number of subjects which it is called upon to teach, can not be called upon to assume the great responsibility of ethical instruction as well. The school is neither willing nor prepared to do it.

Group activities may through the proper exploitation of play and recreation, excercise a wholesome moral influence upon boys and girls. But in our communities such activities are neither sufficiently numerous or comprehensive or purposeful.

There remains therefore one agency which is devoting itself completely to the moral education of our youth and which is continuously and scientifically studying the problem—and that is the religious school.

It is conceded by all that the environment in which children find themselves in our large cities today,—the world in which they move,—is not a morally helpful one. Through personal contacts, or through the movies or the newspapers they are constantly being subjected to the impact of impressions of cheapness, vulgarity and lawlessness, and their emotional life is dangerously overstimulated.

The last few years have witnessed a moral slump in the tone and temper of American life, as well as of Jewish life.

A new paganism, undoubtedly the consequence of the moral debacle of the war, has invaded and is devastating American society and the Jewish home has likewise fallen a victim to it.

The Jewish home is no longer the sanctuary of piety and devotion, the shrine of purity, spirituality and moral reticence which it once was. Pleasures, luxuries, false standards and moral laxity are playing havoc with our homes and our children are their first and most pitiful victims.

Juvenile delinquency, a phenomenon almost unknown among Jews a generation ago, is now, sad to say, almost too much in evidence and our Juvenile courts are crowded with Jewish boys and girls who erred and wandered astray because somewhere along the line of their youthful progress someone failed to give them the true direction and the strong helping hand.

The religious school aims to be the strong helping hand of developing youth. It aims to nourish and guide the incipient emotions of childhood and to direct the young mind through the vague, nebulous realms of the early years.

By presenting to children in a vivid and attractive manner the true ideals of moral conduct, by encouraging social habits, by holding up to the admiration of the hero-worshipping mind of childhood, the lives of the fine and noble of our race, by organizing group activities in which the qualities of truth-telling, honor, loyalty and physical and moral cleanness are stressed, the religious generation with just that set of concepts, standards and values which it sorely needs.

The Jewish religious school introduces the child into a world of marvelous charm, beauty and nobility—a world in which Abraham sits by his tabernacle welcoming strangers; in which Moses leaves a palace to redeem a down-trodden people; in which Jonathan and David —a prince and a shepherd-boy—pledge eternal friendship; in which prophets speak of truth and justice even when men persecute them: in which psalmists pour out their souls to the listening heart of God; in which Rabbi and sage, by precept and example show how life can be lived simply, bravely and beautifully; a world in which a whole people crosses the stage of history, tried in a thousand tribulations, martyred by the hand and mind of man but remaining faithful to its covenant and its appointed destiny;—a rich colorful world of patriarchs, sages, seers, prophets, dreamers and heroes. The mind of the child, moving in such a world, is steeped in splendor as in an element, is stirred to emulation and is therefore, morally uplifted.

(This is the second of a series of articles by Rabbi Abba Hillel Silver, President of the Bureau of Jewish Education, which will appear weekly in The Jewish World.)

רעליגיעזע ערציהונג אין די פאבליק סקוהלס

פון רבי אבא הילל סילווער

דער אמעריקאנער יודענטום האט זיך שטענדיג אנגעגעבן געשטעלט דער באוועגונג צו געבען אונזערע קינדער רעליגיעזע ערציהונג אין די פאבליק סקולס.

די פאבליק סקול האט געריכטעט און דיענט יעצט אלס די מאראליזירונגס קראפט אין אמעריקאנעם לעבען. קיינע אונטערשיעדס גרעניצען זיינען אין דער סקול מאראן. קיינע רעליגיעזע אדער נאציאנאלע גרופירונגען ווערען ראשט ערלויבט. אינגלאך און מייד־לאך קריגען די זעלבע ערציהונג אין די זעלבע צימערען ביי די זעלבע לעהרער.

דער אריינגרעגען פון רעליגיעזע ערציהונג אין דער פאבליק סקול וואלט געמאכט גוישוועגריג די גרופירונג און די קינדער נאך זייער רעליגיעזע אי־בערצייגונגען. מען וואלט זיי דאן געמוזט צוטיילען אין מאנשיעדענע גרופען. און אזא באמאנונג פון רע־ליגיעזע אונטערשעידונג אין דער פאבליק סקול קענען נור טאהן מאר־רען צו דעם מאראליזירונגס כאראק־טער און צו דער מאראל פון דער סקול.

אמעריקא האט מאר דורות געקעמפט צו אנהאלטען דעם ציוויליזירטן כאראק־טער פון איהרע סקוהלס — צו האל־טען סעקולארע ערציהונג באזונדער פון רעליגיעזע ערציהונג. מעהרערע מאל איז דיזער פרינציפ שוין באר־יהן געווארען אלס דער בעסטער. דער ליגיאן לען נישט געלערנט ווערען אפסטראקט. רעליגיעזע ערציהונג פון אנגעהמען א וועלכען עס איז פעצע־מישען באראקטער. דער פראטעס־טאנט קען נישט לערנען רעליגיאן ווי א קאטוליק, און דער קאטוליק קען נישט לערנען רעליגיאן ווי א אויד.

די אויסטייטשונג פון דער ביבעל — דעם חומש — וועלכע וואלט גע־ווען צופרידענשטעלענד פאר א פראטעסטאנט וואלט אפשר נאך נישט זיין צופרידענשטעלענד צו דעם קאט־וליק און באזונדער ניט צו א אידען. דער ארטאראקס וואלט זיכער נטיזען דאנגען דער ווענדונג און רעכטונג פון דעם מארערניסס צו רעליגיעזע פרינציפען. אום צו מארשפארען אז די פאבליק סקול זאל ווערען א טלחמת שלם מאר שטרייטענדע רעליגיעזע טענדענצען, איז עס געווארען זעהר א קלוגער שריט אין נאנצען ארויסצונע־מען רעליגיעזע ערציהונג פון דער פאבליק סקול פראנאם. און ארויס־צולעגען די מאראנטווארטליכקייט מאר דיזע ערציהונג אויף דער היים, די קירכע און די שוהל.

די באוועגונגען וואס נעהען לעצ־טענס אן אריינצוברענגען רעליגיעזע אונטערריכט אין די פאבליק סקולס — אויב זיי זאלען נישט באציישען און אקטיוו אפגעשטעלט ווערען — וועלען מיהרען צו א שטופ ווען די געזעצ־שאפטליכע קאמונאלע און ציוויל־פאבליק סקוהלס וועלען ווערען אפ־הענגיג אין דער קירכע. דאס וועט זיין די גרעסטע סכנה מאר אונזערע פרייע און דעמאקראטישע אינסטיטו־ציעס.

עס איז אבער נישט נענוג מאר אמעריקאנעם יודענטום אנצונעמען א נענאטיווע האנדלונג אין דער פראגע. דער פראבלעם וועט דאך בלייבען. דער אמעריקאנער מאלק איז איבער־ציינט אז עפעס איז נישט גראטען מיט דעם מאראליישען שטאנד פון אונזער יוגענד. אונזער מאלק איז מאר'ראגת'ט ווענען די מאראליש־שוואכקייטען אין דעם וואקסענדען דור.

עס איז אויסגעוואקסען אן איבער־ציינונג אז מיר האבען זיך צופיעל אפגעגעבען מיט דער ערציהונג פון אונזערע קינדער צו מאכען זיי פעהיג מעכאניש און אינדוסטריעל. אבער זעהר ווענג איז געטאן געווארען מאר זייעע גייסטליכער אנטוויקלונג און מאראלישען וואוקס. דער אמעריקא־נער מאלק איז איבערצייגט, אז צו דער פאבליק סקול ערציהונג מוזען מיר האבען אן אינטענסיווע מאראלי־שע און רעליגיעזע ערציהונג, אום די קינדער צו מארפערטיגען מאר ווירדיי־גער בירגערטום און א דעמאקראטי־שער געזעלשאפט.

זעהר פיעלע ערגסטע אמעריקאנער זיינען דאריבער אינטערעסירט אז וועלכער עס איז מארשאט פון רעלי־גיעזער אונטערריכט און מאראלישער

ד געהט אראפ פון
ערינקייטען אריינצו-
נד צו זעהן פאמיליע

ער — ווערט א בירגער דא און ווערט
עסטערט און באפרייט פון ער איז
ער א ן א משוגעים האספיטאל

טע אויפרעגען פון וואנען ער איז
אז וואס ער וויל. לייבאוויטש'ן
האט זיך גערוכט, אז אט די אינגלאך
זיינען זיינע שונאים, וואס שטערען
איהם קומען צו זיין פאמיליע, האט
ער געפרואווט זיך אויסרעדען פון
זיי און אנטלויפען. האט מען איהם
פארהאלטען ווי א משוגענעם און
פארשפארט אין א צימער ביז פאר-
ליזיי וועט קומען. דא האט דער
אינערנעשראקענער איד צוריסען אויף
פייפיצלעך זיין אמעריקאנער פאס
און אנדערע דאקומענטען, וואס ער
האט געהאט ביי זיך און געפרואווט
זיך אויפהענגען. מען האט עס באר-
מערקט באצייטענס און די פאליציי

האט איהם אבגעפיהרט אין דער אי-
רישער געטיינדע און די אירישע גע-
מיינדע האט איהם געשיקט אין האס-
פיטאל.

נאכ'ן לעבען א תודש אין אירישען
האספיטאל האט ער זיך באראהינט,
און כדי דער הילף פון „האיאס־עמיג
דירעקט" האט מען איהם איבערגע-
מירט אין א סענסאנאט אין א שטי-
לען שטארט טייל.

דערווייל איז מאר לייבאוויטש'ן אנ-
געקומען די וויזע און באקומענדיג א
מעלדונג וועגען דעם, איז ער תיכף
געלאפען אין סאוועטישען קאנסולאט.
דא אבער האט מען איהם ערקלערט,
אז ער מוז ברענגען מיט זיך דעם
אמעריקאנער פאס. אנדערש וועט מען
איהם די וויזע נישט געבען. וואו
נעמט אבער א פאס ווען ער האט
איהם אליין צוריסען אויף פיר־פיצ-
לעך? געתענדיג ווידער אהיים מיט
גארניט. האט דער איד אויס מאר-
צוויפלונג זיך געוואלט אריינוואר־פען
אין טייך, אבער די פאליציי האט
איהם פארהאלטען און אפגעפירט
אין האספיטאל.

„האיאס־עמיגדירעקט", געוואויר
ווערענדיג וועגען דעם, האט זיך גע-
שטעלט אין פארבינדונג מיט זיין
פאמיליע אין סאוויעט רוסלאנד, און

גלייכצייטיג געבעטען דער אמעריקא-
נער קאנסול, ער זאל ארויסנעמען
דעם אידען א נייעם פאס אויס'
נרונד פון די צוריסענע שטיקלעך
וואס כען האט איהם צוגעשטעלט
דער אמעריקאנער קאונסול, וועלכע
איז פארפליכטעט צו העלפען זיינע
בירגער מיט וואס ס'איז מעגליך האט
צוגעגריפן לייבאוויטש א נייעם פאס
לייבאוויטש איז ביסלעכווייז שטאר
קער געוואָרען און געווען גרייט צו
מאכען די רייזע קיין רוסלאנד.

אבער דא איז פארגעקומען א גרויס
שטערונג: פון סאוויעטרוסלאנד אי
אנגעקומען אין לאנדולאט א מעלדונג
אז לייבאוויטש ווערט אנערקענט אלס
סאוועטישער בירגער אויפ'ן סמך פון
זיין ווערונג דורך דעם סאוועטישע
קאנסול אין קאנאדא, און קאן אזוי
ארום פריי אריינקומען קיין סאוויעט
רוסלאנד. אבער נישט אלס אמעריקאנער,
נור אלס סאוועטישער בירגער. ווייל אבער נישט דער איד זי
שיידען מיט זיין אמעריקאנער פאס
ווייל איהם ער ווערט א סאוועטישע
בירגער, וועט ער שוין קיינמאל נישט
קאנען זיך אומקערען קיין אמעריקא
וואו עס געפינט זיך נאך א טייל פון
זיין פארמעגען. אויף דער אמער

(שלוס אויף פייזוש 7)

זונטאג, מארטש 11טען, 1928 די אידישע וועלט

וואָרום העברעאישע ערציהונג?

עס זיינען דאָ אזעלכע צווישען אונז וואָס צווייפלען אין דער נויטווענדיגקייט פון העברעאישע ערציהונג פאַר אונזערע קינדער. העברעאיש איז די שפּראַך פון אונזער פאָלק. יעדעס קינד דאַרף קענען די שפּראַך פון זיין פאָלק.

דורך די הונדערטער יאָהרען איז די העברעאישע שפּראַך שטענדיג געווען דער אויסדרוק פון דעם מח און פון דער נשמה פון דעם פאָלק ישראל. אפילו ווען עס האָט אויסגעהערט צו זיין די רעדענס־שפּראַך פון דעם פאָלק איז עס דאָך געבליבען די ליטעראַרישע שפּראַך. צייטענווייז האָבען זיך אידישע פילוזאָפען אויסגעדריקט אין דער שפּראַך פון זייער לאַנד. דאָס איז אבער געווען אָדער ווייל זיי זיינען נישט באַקאַנט געווען מיט דער העברעאישער שפּראַך, אָדער ווייל זיי האָבען געוואָלט באַנוצען זייער לאַנדס שפּראַך פאַר פּראָפּאַגאַנדע אָדער מיט יעדן. אפילו דיזע ווערק זיינען אבער פאַלד איבערזעצט געוואָרען אין העברעאיש, און דורך דיזע איבערזעצונגען זיינען די ווערק פאַראייביגט געוואָרען פאַר'ן יודענטום און פאַר דער וועלט.

די שפּראַך פון אידישע פּאָעזיע, פון אידישע תפלות, און פון אידישען געזעץ איז איבער געווען העברעאיש, ווייל דער העברעאישער וואָרט און די העברעאישע פראַזען האָבען זיך מיסגעטרעגען ערהאַבענע געפילען און טראַדיציעס וועלכע זיינען פאַרהיילינט געוואָרען דורך די דורות — און דערפאַר האָבען זיי אַמבעסטען און פונקטליכער אויסגעדריקט די וואָרהייט און אינטימע געפילען פון אידישען לעבען אין די דעליקאַטעסטע פּעריבען פאַרשידענהאַפטיג.

דער אינערליכער לעבען און גייסטליכער אידענטיפיצירונג פון א פאָלק ווערען אַמבעסטען אָפּגעשפּיגעלט אין דער פאָלקס שפּראַך. צו פאַרשטעהן א פאָלק אינטים און טיעף מוז מען קענען זיין שפּראַך. דער שליסעל צו די פאָלק אוצרות פון קולטהייט, שעהנקייט און ערפאַרונג וועלכען פיר רוסען די פאָלקס ליטעראַטור איז די שפּראַך. אָהן א פאַרשטאַנד פון העברעאיש בלייבען די נראַנדיעזע אידישע ליטעראַרישע רייכטיגקייטען און אונזערע מאַכען לייכט צו לערנען אונזער אַלטער און גייער העברעאישער ליטעראַטור. דאָס איז טאַקע פאַרדריסלעך! אַמוזענגסטען וועלען זיי אבער קענען באַקען עמוזאָס פון דעם קלאַנג, דעם לעבען, דער קאָליר, דער שעהנקייט פון דער שפּראַך. זיי וועלען אַפילו וועגנגיסטען קענען פאַרשטעהן זייערע תפלות — פאַרהייליגט דורך הונדערטער יאָהרען פון טראַדיציע — און פאַר וועלכער קיין אמת פאַסענדע איז בערזעצונג קען נישט געפונען ווערען. אַמוזענגסטען וועלען זיי קענען פיהלען איין פאַרבינדונג מיט דעם פאָלק ישראל אויף דער גאַנצער וועלט, ווען מענס שפּראַך פון תפלה בלייבט ביז הייגטיגען טאָג די הייליגע שפּראַך — לשון קודש.

מיר האָבען אין אונזער שטאַרט תלמודי תורה'ס וואו מען גיט אַ מעהר צייט צו דער העברעאישער שפּראַך — ווייל די קינדער לערנען אין די סקולס נישט נור איין מאָל א וואָך אבער פיער מאָל א וואָך, נאָך דעם ווען זיי נעהען ארויס פון פאַבריק סקול. צו די סקולס און צו די קינדער דאַרף מען זאָגען יישר כחכם.

דיזע קינדער ווערען ערציהען נישט נור אין אידישע היסטאָריע, דעליגיאָן, עטיק און טראַדיציע, אבער אויך אין דער העברעאישער שפּראַך און ליטעראַטור. די מעטאָדען וואָס ווערען נענוצט אין דיזע סקולס זיינען די מאָדערנסטע. די לעהרער זיינען אין די מעהרסטע פעלע גראַדואירטע פון קאָלעדזשעס, און אַלע זיינען געלערנטע פעדאַגאָגיש. די הייגטיגע תלמוד תורה איז ווייט אויסק פון דעם אַלטען חדר. עס איז אין ערציהונגס אַנשטאַלט אָנגעפיהרט מיט די פעסטע מאָדערנע מעטאָדען אין פעדאַגאָגיע און אַדמיניסטראַציע.

דער אַמעריקאַנער קינד וואָס נעמט אין א תלמוד תורה איז רייכער גייסטליך און קולטורעל. די אַלגעמיינע וויסענשאַפט וואָס די קינדער קריגען אין די פּאַבליק סקולס איז באַרייכערט אין תלמוד תורה מיט אַ אינטענסיווער אידישער וויסענשאַפט וועלכע פאַרבייטערט זייער אינטעלעקטועלען האָריזאָנט, פאַרשטאַרקט זייער פערענליכקייט, און וואַרצעלט זיי איין שטאַרקער אין דעם אידישען לעבען.

פון רבי אבא הלל סילווער

מורעגער קאָנטינענט פאַר אונזערע קינדער. נור איין קליינער טייל פון אונזער פאָלקסלישער ליטעראַטור איז פון יעצט אויפגעזעצט געוואָרען אין ענגליש, און אפילו דאַן זיינען אַ־ מערזעצונגען נור פאַלסע אַפּשפּיגלונגען פון דעם אָריגינאַל.

העברעאיש איז נישט קיין טויטע שפּראַך. עס איז א לעבעדיגע, וואַקסענדע און אַנטוויקעלטע שפּראַך. עס איז איינע פון די דריי אָפיציעלע לאַנדס שפּראַכען פון ארץ ישראל, און ווערט היינט באַנוצט אַלס די מוטער שפּראַך ביי צעהנדלינג טויזענדער אין דען אין ארץ ישראל. העברעאיש איז די הויפּט שפּראַך אין דעם גאַנצען סמול סיסטעם אין ארץ ישראל. אין אַנדערע וועלט טיילען — פּעפּציעל אין די לענדער פון די וואו אידען האָבען קולטורעלע אויטאָנאָמיע אַלס א מינאָריטעט גרופּע — איז העברעאיש די ערציהונגס שפּראַך אין פילע שולעס.

די העברעאישע שפּראַך און ליטעראַטור האָט אויפגעבליהט אין די לעצטע צעהנדליג יאָהרען אויף א וואונדערבאַרען אופן. פּאָעטען, דיכטער, קריטיקער און היסטאָריקער האָבען געשאַפען און שאַפען יעצט ווערק פון אַזא הויכער ווערד און מען קען זיי פאַרגלייכען מיט די בעסטע ליטעראַרישע שאַפונגען פון אייראָפּאַ. די פּאָעזיע פון ביאַליק, טשערניכאָווסקי, שניאור און כהן, די קריטיקען און פילאָזאָפישע שריפטען פון אחד העם און מאַקאַלאָו, די נאָוועלען פון ברענער, פרץ, פייערבערג, די היסטאָרישע ביכער פון קלויזנער, צייטלין, בערנפעלד און שמעוני זיינען גרויסע אוצרות, א געוויסע נישט נור פאַר דעם אידישען פאָלק נור פאַר דער מענשהייט אין אַלגעמיין.

אונזערע קינדער וועלען אייביג בלייבען פאַרבונדען פון דיזער דינאַמישער און שאַפענדער וועלט פון אַ־ דישער קולטורעלער ווירקונג. פיידען זיי וועלען נעהאַלטען ווערן צו צוטרעטען דערצו דורך דער העברעאישער שפּראַך. עס איז טאַקע אמת אז די ביסעל העברעאיש וואָס די קינדער לערנען זיך אויס אין דער זונטאָג סקול וועט פאַר זיי נישט מעגליך

א חזן וואס טייטשט אויס יעדער ווארט

חזן רויטמאן'ס תפלות אין חבת ירושלים שוחל

פון א. האונגער

חזן דוד רויטמאן, וועלכער האט דעם שבת געראוועגט אין דער חבת ירושלים שוחל, קען מיט רעכט גערופען ווערען דער עמוד קינסטלער פון אונזער דור. דער איסן ווי ער טייטשט אויס זיין דאוונען באווייזט, אז חזן רויטמאן מארטיעסט זיך אין זיין תפלה און זוכט אז ווען זי וועט ארויסקומען פון זיין מויל, זאל זי איבערלאזען די ווירקונג אויף דעם צוהערער, אז ער זאל פון איהר פארשטעהן, דאס וואס עס טהוט זיך אין זיין נשמה.

חזן רויטמאן זוכט צושפרייטע פונקטן וועלכע האבען זיך ארויסגעריסען פון וואריטע אירישע הערצער און זיי שונגען אין דער לופט. ער זוכט זיי צונויף, אדרענגט זיי איין אויף אזא אופן, אז עס זאל קלינגען הארמאניש, עס זאל הערפון ארויסקומען עטוואס פאלקאמענעס און אזוי אלעס גיט ער דאס איבער צו דעם צוהערער.

עס וועט זיין שווער איבערצוגעבען אלעס, וואס חזן רויטמאן האט געזאגט — און זאגען זאגט ער זעהר פיעל — מיר ווילען בלויז איבערגעבען א פאר זאכען וואס מיר האבען געהערט און געבען אונזער פירוש אויף זיי — אפשר שטימט דאס.

זיין מען אבות — צערשט דערצעהלט ער די גרויסקייט פון דעם מען אבות, פון דעם מחיה מתים, פון דעם וואס קען מיט איין ווארט, מיט איין זאג פון זיין מויל, משנה זיין סדרי בראשית. ער דערצעהלט דאס רוהיג און געלאסען, ביז ער פאלט ארויס אין א טיעפען עקסטאז, אל ההוראות, אדון השלום, מאיעסטעטיש גרויס און עס ווערט ניט פארלאזען קיין איין שטריך פון דער גרויסקייט, אלעס ווערט ארויסגעבראכט, די לופט ווערט פול מיט דער גרויסקייט און שטארקייט פון דעם און השלום — אבער באלד קומט דער מקדש השבת, די קדושה פון שבת, די קדושה וועלכע איז נאך א מדרגה העכער פון דער גרויסקייט, די שטילע רוהיגע קדושה פון דעם איד, וועלכער וואס אויף דעם זעקס שווערע טעג פון דער וואך און וועלכער האט א פארגעניגען פון דער רוהיגקייט ומנוחה לעם מדשני עונג — א קדשה וועלכע נעהמט ארום און ארום און ברענגט אריין אין העכערע ספערען, וואו דער מקדש השבת זיצט אויף א ליכטיגער שטוהל אנגעטהאן אין ווייסען, און טהיילט רוהיגקייט צו די פארהארעוועטע אויסגעמאטערטע אירען.

נו, און מיר וועלען געהמען א זאך וואס ער האט געזאגט ביי זיין קאנצערט: רבן יקיר לי אפרים — פארשיעדענע מיפען פרויען, וועלכע פארוויגען זייערע קינדער. אט איז די יונגע אונערפאהרענע מוטער, זי הערט דאס געשריי פון דעם קינד און זי ווייסט ניט וואס מיט דעם איז און מיט טרעהרען וויגט זי איהר „ילד שעשועים" און אט איז אן אלטע באבע וועלכע זיצט ביי דעם בעט פון איהר אייניקעל דעם יתום און מיט איהרע לעצטע כוחות שרייט זי „חבן רחמן"...

חזן רויטמאן פארמאגט אויך מאס. ער ווייסט וואו צו שטעלען דעם טראפ, וואו צו געבען א קנייטש און קיין איין קלאנג פון זיין שטימע נעהם ארום ניט פארלארען און די צוהערער ווערען ראר דום קיינמאל ניט מיער איהם צו הערען.

רעדענדיג וועגען דעם קאנצערט דארף מען אויך דערמאהנען חזן אברהם קאנטאר פון אידישען צענטער, וועלכער האט זיך דעם מאל איבערטראפען מיט זיין מעריב און באזונדערס מיט זיינע פאלקס ליעדער, די אידישע און העברעאישע.

זעהר פיעל האט אויך מיטגעהאלפען צו דעם ערפאלג פון קאנצערט און פון שבת, דער וואונדערבארער כאר פון אידישען צענטער און זיין זעהר פעהיגען דיריגענט רן פראהמאן.

דער פארגעניגען פון די צוהערער איז נאך פארגרעסערט געווארען דערמיט, האס זיי האבען געוואוסט אז די נאנצע הכנסה פון די אונטערנעהמונגען איז געווידמעט אזא וויכטיגער אינסטיטוציע ווי דער בית מחסה ליתומים און אז סיי חזן רויטמאן און סיי די מיטווירקער, האבען זייער מיה געגעבען פריי.

סינסינעטי, אהייא

די אלמנה פון הרב הגאון פרייל באר זוכט סינסינעטי

די רביצין דבורה ברכה פון דעם נפטר הרב הגאון פרייל זצ"ל, געפינט זיך איצט אין סינסינעטי מיט דעם צוועק מי פארגינטערעסירען די הינע בעלי בתים מיט איהר ספר „כתבים נבחרים" פון איהר זעעלינען מאן. עס איז קיין דוויפעל דאס די הינע אידישע געמיינדע וועט זיך ווארעם אנרופען ווי עס געהערט באטראכט געווארען אלס ביז נעם און ניט מעהר, אבער די אמעריקאנער שטאלצע מיידלאך זיינען געווען שאקירט.

און פארלאנגט האט מען פון זיי א קלייינקייט: צו דרעהען זיך צווישען טולם, א כאם מאן מיט'ן אויג צו עס געפינט זיך ראבט אן אמעריקאנער „יאלד", א ווינק טאן צו איהם מיט אן אויג, א הויב טאן מיט אן אקסעל ווי אויף אזא אופן שליסען מיט איהם באקאנטשאפט. קיין שום בייז, ווי פארשטעהט זיך, ניט געווען אין דעם אנבאט. דער מענערזשער האט לויז געטיינט ביזנעס; דער אמעריקאנער „יאלד" זאל אויספרעגען מעהר בליכע דאלאר אויף ווין און שאמפאניער, וואס אין דער היים, אין אמעריקא, קען ער דאס ניט קריגען. נבער די אמעריקאנער מיידלאך האבען באשלאסען אז אזא אנבאט איז א מיאוס'ע באליידיגונג ניט נאר פאר זיי, נאר פאר'ן נאנצען פרויענטום פון אמעריקא, און אלע ווי איינע האבען זיי צוריקגעווייזען דעם פארשלאג און ווייטען אויעק פון ארטיסטישען קאר בארעגן.

דאס האט נאך מעהר פארשארפט די פאציהונגען צווישען די פראנצויזישע טעאטער־מענערזשערס און די אמעריקאנער ארטיסטקעס. און אפילו אזא שנאה האט מען אנגעהויבען ארויסווייזען צו זיי. מיס רוטה פאלאיס, א באריהמטע מארעל מיידעל, וועלכע האט אפילו אליין אין א טעאטער ניט געשפיעלט, האט, צוריקקומענדיג אין אמעריקא, דערצעהלט פארשידענע מעשיות וועגען דער שלעכטער באהאנדלונג וואס די אמעריקאנער מיידלאך קריגען דארט. זי דערצעהלט אז די אמעריקאנער מיידלאך קריגען אין טעאטער די בילינסטע און אומציביליזירטסטע קליידער און די ערגסטע טרעלעט ציפערען. זי אליין, דערצעהלט, וועט זיך בשום אופן קיינמאל ניט אומקערען קיין פאריז.

מיט איין ווארט, עס קוקט אויס, אז דארט, אין אייראפא, האט מען מיט אן אמת זיך דערשראקען פאר דער שארפער קאנקורענץ פון דער אמעריקאנער טעאטער־וועלט. סיי די אמעריקאנער מוזיקאלישע פיעסען און סיי די אמעריקאנער טענצערינען און זינגערינען, האבען באוויזען שטארק צו זארטונגלען די פראנצויזישע און ענגלישע טעאטער וועלט, און די דארטיגע מענערזשערס האבען זיך א כאם געזאגט, אז אמעריקא נעמט צו זייער גרנסה. צי זיי וועלען א יך אויסווארען מיט זייערע פלענער איז א רויסע פראגע. די אמעריקאנער מענערזשערס וועלען מסתמא נאר ניט לייזען פון דעם. אבער דאס אריינע

4th Lecture

"WHY HEBREW?"

By Rabbi Abba Hillel Silver

There are those who question the necessity of teaching Hebrew to our boys and girls.

Hebrew is the language of our people. Every child ought to know the language of his people.

Continuously through the ages the Hebrew language has persisted as the vehicle of expression for the mind and soul of Israel. Even when it ceased to be the spoken language of the people, it continued as its literary language. At times, either for want of a technical vocabulary or for purposes of apologetics or propoganda, philosophers in Israel employed the vernacular in their writings. Their works however, were soon translated into the Hebrew and these translations preserved their works for Israel and for mankind.

The language of Jewish poetry however, and of Jewish prayer and Jewish law was almost always Hebrew; for the Hebrew word and phrase trailing clouds of memories and historical associations, most adequately and most precisely expressed the warm, intimate moods of Jewish life in all their delicate shadings and nuances.

A people's inmost life and its spiritual uniqueness are mirrored in its language. To know a people intimately and profoundly, one must know its language.

The key to a people's repository of wisdom, beauty and experience which we call literature, is its language. Without a knowledge of Hebrew the vast literature of our race remains forever an undiscovered continent to our children. Only a small fraction of our post-biblical literary creations has been translated into English, and at best, translations are but pale reflections of the original.

Hebrew is not a dead language. It is a living, growing and evolving speech. It is one of the official languages of Palestine and is today employed by tens of thousands of Palestinian Jews as their mother tongue. It is the language of instruction throughout the entire school system of Palestine. In other parts of the world and particularly in those countries of Europe where our people enjoy the cultural autonomy of minority groups Hebrew is the language of instruction in many schools.

The Hebrew language and literature have enjoyed within the last generation a remarkable renascence. Poets, essayists, novelists, critics and historians have produced and are producing in Hebrew, works of such high merit that they can be compared favorably with the best literary productions of Western Europe. The poetry of Bialik, Tchernichovsky, Cohen and Shneor, the critical, studies and essays of Achad Ha-Am and Sokolow, the works of fiction of Brenner, Perez and Feierberg, the historical research of Klausner, Zeitlin, Bernfeld and Shimhoni are contributions to the literary treasure-troves not alone of Israel but of mankind.

Our children will forever remain estranged from this vital and dynamic world of Jewish cultural achievement unless they are introduced into it through a knowledge of the Hebrew tongue.

To be sure, the small amount of Hebrew instruction which our children receive in the Sunday school will not enable them to read our literature ancient or modern with any degree of facility. The more is the pity! But at least they will receive the key to the language. At least they will catch something of its rythm and its life of its color and its charm. At least they will be able to understand their prayers—the ancient Hebrew prayers—sanctified by centuries of holy associations, for which no equivalent in translation can be found. At least they will experience a bond of union with Jewry throughout the world, whose language of prayer remains to this day the Holy Language.

There are other schools in our community—the Talmud Torahs—wherein more time is devoted to the study of Hebrew because the children attend these schools not once, but three and four and five times a week after public school hours. More power to them!

These children receive instruction not only in religion, ethics and Jewish history, but also in the Hebrew language and literature. The methods used in these schools are the most modern and scientific. The teachers are in most instances college-trained and all of them are pedagogically equipped to teach. The modern Talmud Torah is far removed from the Cheder of olden days. It is an educational institution operated on the best approved standards of administration, supervision and instruction.

The American boy or girl attending such a Talmud Torah is enriched both culturally and spiritually. The secular knowledge which they acquire in the public school is here supplemented by an intensive Jewish knowledge which widens their intellectual horizons expands their personalities and integrates them more firmly into Jewish life.

(This is the fourth of a series of articles by Rabbi Abba Hillel Silver, President of the Bureau of Jewish Education which will appear weekly in The Jewish World.)

OUR URGENT TASK

By Rabbi Abba Hillel Silver

The first task which confronted the Jewish immigrants to this country, whether of the earlier or of the more recent influx was to establish themselves economically. Their struggles and their subsequent rise to competence and security constitute a colorful and impressive chapter in the annals of American Israel. These immigrants soon proceeded to organize their community life, to build synagogues, and philanthropic institutions for the care of their poor and needy.

The American Jew can point with pride to the eleemosynary institutions, — hospitals, orphanages, homes for the aged, asylums and other relief agencies—which he builded and endowed, prompted by a high sense of duty and brotherly love. He brought to this work of alleviating want and suffering among his fellow Jews not only generosity and interest but also social vision and scientific thought. In many ways he was a pioneer in the realms of social service in this country. As regards philanthropy, at least in its external and quantitive aspects the task is fairly well accomplished.

Not only for his unfortunate brothers at home was the American Jew a kindly and thoughtful provider but for his brothers across the seas as well. The war demonstrated to what heights of sacrificial compassion the American Jew can rise when his kinsmen, even though far removed from him, are found to be in danger and in want.

The American Jew has also not stinted of his substance in the rearing of beautiful places of worship. He has erected and is erecting noble sanctuaries, which in their outer forms, body forth the beauty of the faith which they enshrine.

But of one institution in Jewish life,—clearly the most important—the American Jew has been most disastrously neglectful. I refer to the Religious School. The only agency, which alone can insure the continuity of his faith and of his specific Jewish social efforts, has received scant attention at his hands.

Our religious schools, both the Hebrew and the religious or Sunday schools, are utterly inadequate. There are not sufficient schools or class-rooms to care for even one third of the Jewish childhood population in the United States. The curricula of these schools are rudimentary and faulty. The time alloted to the religious education of our children is also too short. We have a dishearteningly small number of teachers who are properly trained and equipped for religious instruction. There exists a sad dearth of satisfactory text-books and teaching material. The financial support of the existing schools, other than those affiliated with large Temples or Synagogues, is scanty, sporatic and grudgingly given. Only a very few of our Jewish communities have organized themselves to cope intelligently with this difficult and perplexing situation.

This is the most amazing anomaly in American Jewish life. Education was always focal in the life of our people. We are called the People of the Book. The primary concern of a Jewish community anywhere, in any epoch, was the maintenance of its religious schools and its academies for higher education. And the primary concern of Jewish parents throughout the ages has been to provide for the religious education of their children. No sacrifice was too great to accomplish this end. The study of the Torah took precedence in Jewish life over all other communal purposes including philanthropy.

In America that which had been central has become peripheral and in the midst of a multitude of costly and elaborate charitable institutions, synagogues and temples, the Jewish school alone stands unportioned inglorious and neglected.

The Jewish community of Cleveland spends only 13 per cent of its community budget on Jewish education. Because of which twelve thousand Jewish children in our city are without any Jewish training! Because of which also two-thirds of the next generation of Cleveland Jewry will be utterly ignorant of the content of Jewish life, of its history, its faith and its literature!

The immediately urgent task confronting American Israel is to banish ignorance from its midst. Our deadliest enemy is the unlettered Jew, whose ignorance leads to indifference or cynicism or assimilation. We need more schools and better schools! More teachers and better teachers! More text-books and better text-books! More educated Jewish laymen!

The Torah was not given to the Rabbis alone. We are in danger of relegating the priceless heritage of a people—of all the people—of the masses—to the ordained and professional few. If Judaism is to remain a democratic religion, if it is not to degenerate into an ecclesiastical hierarchy, it must be on the basis of Jewish learning broadly disseminated through all the ranks and classes of our people.

(This is the fifth of a series of articles by Rabbi Abba Hillel Silver, President of the Bureau of Jewish Education, which will appear weekly in The Jewish World.)

אונזער באַלדינע אויפגאַבע

פון רבי אבא הילל סילווער

די ערשטע אויפגאַבע וואָס די אידישע אימיגראַנטן אין אַמעריקאַ זיי פון די ערשטע אָרער די שפּעטערדיגע אימיגראַציעס האָבן פאַר זיך געהאַט איז געווען זיך צו עטאַבלירן עקאָנאָמיש. זייער קאָפּ און ענטוויקלונג צו טעכניקייט און עקאָנאָמישער וכערהייט וועלן פאַרבלייבן אַן אינטאַנטער און קאַלירפולער פּרק אין דער היסטאָריע פון דעם אַמעריקאַנער אידענטום. דיזע אימיגראַנטן האָבן זיך באַלד געגעבן אויפצוגיין זייער געזעלשאַפטליכן לעבן—צו בויען שולן, טעמפּלן און פילאַנטראָפּישע אינסטיטוציעס פאַר די אָרימע און נויט פאַרלאָזטע.

אַמעריקאַנער אידן כעגן זיין שטאָלץ איבער די שלבע און פונקציאָנירענדע אינסטיטוציעס—די האָספּיטעלער, בתי יתומים, די כישבי זקנים און אַנדערע פילאַנטראָפּישע אינסטיטוציעס וואָס זיי האָבן אויסגעבויט אין דעם נייסט פון זעלבסט אָפּער און אידעאַליזם—פון אחדות און פליכט פאַר זייערע ברידער. אין דער אַרבייט פון לינדער די נויט פון זיינע ברידער האָט דער אַמעריקאַנער איד אַריינגעבראַכט נישט נור נוטמוטיגקייט און אָפּערוויליגקייט נור אויך סאָציאַלן פאַרשטאַנד און וויטערגעשאַפטליכן באַגריף. אין פילן הענען איז דער איד אין אַמעריקאַ געווען אַ פּיאָניר, אַ חלוץ אין דער אַרבייט פון געזעלשאַפטליכער שוץ אין אַמעריקאַ. וואָס אַנבאַלאַנגט פילאַנטראָפּיע, אָט וועגנסטן אין אידישע אויסערלעכע און קוואַנטיטיווע זינ ווייטן איז די אויפגאַבע כמעט ווי גוילאַנצן פאַרענדיגט.

דער אַמעריקאַנער איד האָט נישט נור אויפגעבאַוט אָפּערוויליג און דענקענד אויף זייערע ברידער אין אַמעריקאַ אָבער אויך אויף זייערע אַלטע ברידער אויף יענער זייט ים. דער מלחמה האָט אונז איבערצייגט וויט רחמנות'דיג דער אַמעריקאַנער איד קען זיין ווען זיינע ברידער גזילו די וואָס זיינען נאָכנז ווייט פון זיינע געפינען זיך אין סכנה און אין נויט.

דער אַמעריקאַנער איד האָט זיך נישט קאַרג באַצייגן אין דער אויפבילדונג פון שעהנע, ערהאַבענע בתי תפלות. ער האָט אויפגעבויט אַזוי בויט נאָך אַלץ וואונדערבאַרע שוהלע, טעמפּלען וועלכע פאַרקערפּערן אויסערליך די שעהנהייט פון דעם גלויבן וועלכע זיי שליסן איין.

אָבער איין אינסטיטוציע און אַ נישט לעבן—ווייל די וויכטיגסטע—האָט דער אַמעריקאַנער איד סכנות ריג פאַרנאַכלעסיגט. איך רייד פון וועגן דער תלמוד תורה—די רעליגיאָזע סקול. די איינציגע אינסטיטוציע וועלכע קען פאַרזיכערן די מקיימות פון אידענטום און פון די פּעציעלע אידישע געזעלשאַפטליכע אינטערעסן, איז שטאַרק געפאַלן דעם געוואָרן און די הענט פון אַמעריקאַנעם אידענטום.

אונזערע תלמוד תורה'ס ווי אויך אונזערע זונטאָג סקולס זיינען צו ווייניג און צו אַרים צו לייזן דעם גרויסן פראָבלעם. מיר האָבן נישט אין אַמעריקאַ נענג ציטערן און סקולס פאַר אפילו נור דעם איין דריטל פון אונזערע קינדער באַפעלקערונג וועלכע נעהען אין אַ אידישער שוהלע. די לעדיגינהאַלטן פון די סקולס זיינען אויך נישט אין גאַנצן צונעפּאַסט צו די נויטווענדיגקייט. די צייט וואָס מיר גיבן אונזערע קינדער פאַר אַזאַ דיכטע ערציהונג איז זעהר קורץ. מיר האָבן באַמת אַ זעהר קליינע עשרה דעהרער וועלכע זיינען גוט פאַרשעריטנס צו לערנען אין אַ אידישער סקול. מיר האָבן נישט נענג גוטע טעלכער ביכער. די פינאַנציעלע שטיצע פון אַלע סקולס אַ חוץ די וועלכע ווערן אויסגעהאַלטן דורך טעמפּלס אָדער גרויס שוהלען איז קליין, ווענינ. נישט געוויכערט, און ווערט געגעבן נישט מיט'ן בעסטן ווילן. נור איינינע פון אונזערע קהלות אין אַמעריקאַ האָבן זיך אָרגאַניזירט צו האַנדלען מיט דער קאָמפּליצירטער פראַגע צופרידענשטעלענד.

דאָס איז די מאָדנע רעטענגיש אין אידישן לעבן אין אַמעריקאַ. עס איז אַלע מאָל געווען דער מיטעלשטאַנד אין אונזער לעבן. מען רופט אונז דער עם הספר. די עדות אויפגאַבע איבער אַל אין יעדער עפּאָכע פון אונזער היסטאָריע איז געווען די אויפהאַלטונג פון אונזערע סקולס און ישיבות. און די העלפטע אויפגאַבע פון אידישע עלטערן, איז אַל מאָל געווען די אידיש רעליגיעזע פון זייערע קינדער. קיינע קרענות זאָרגן און מאָ נאַכלעסיגנס.

די אידישע באַפעלקערונג אין אַמעריקאַ לאַנד נישט אויס נור 13 פּראָצענט פון אַלע געזעלשאַפטליכן בוידעמס פאַר ערציהונג. 87 פּראָצענט געהן אַרויס פאַר פילאַנטראָפּיע. דערפאַר טאָלט נאָכמען יעצט אויף 12 מיליאָן אַלע דיזע קינדער אין קליינלאַנד אין אַ אידישע ערציהונג. דערפאַר אויך וועלען צוויי דריטעל פון אונזער אַלע דיזער באַפעלקערונג פון נעסטן דור זיין אונויסענד פון דעם אינהאַלט פון צידישן לעבן, פון אידישער היסטאָריע, גלויבן און ליטעראַטור.

די באַלדינע און וויכטיגסטע אויפגאַבע

זייגן געזעצן צו גרויס פאַר דעם צוועק. לערנען תורה איז געווען וויכטיגער אין אידישן לעבן ווי אַלע אַנדערע געזעלשאַפטליכע פליכטן. אַפילו צדקה, פילאַנטראָפּיע.

אין אַמעריקאַ איז דאָס וויכטיגסטע—דער מיטעלפּונקט געווען דאָס אויסערליכע. אין צווישן אַ דריטל פון קאַסטבאַרע אין פאַרצווייגטע שוהלען, טעמפּלען און פילאַנטראָפּישע אינסטיטוציעס שטעהט די אידישע שוהלע אַליין פאַריתום'ט, ווייט פאַר

4th The Jewish Independent

"Why Hebrew?"

By Rabbi Abba Hillel Silver

The Fourth of a Series of Articles by Rabbi Silver Dealing with Jewish Education.

There are those who question the necessity of teaching Hebrew to our boys and girls.

Hebrew is the language of our people. Every child ought to know the language of his people.

Continuously through the ages the Hebrew language has persisted as the vehicle of expression for the mind and soul of Israel. Even when it ceased to be the spoken language of the people, it continued as its literary language. At times, either for want of a technical vocabulary or for purposes of apologetics or propaganda, philosophers in Israel employed the vernacular in their writings. Their works, however, were soon translated into the Hebrew and these translations preserved their works for Israel and for mankind.

The language of Jewish poetry, however, and of Jewish prayer and Jewish law was almost always Hebrew; for the Hebrew word and phrase, trailing clouds of memories and historical associations, most adequately and most precisely expressed the warm, intimate moods of Jewish life in all their shadings and nuances.

A people's inmost life and its spiritual uniqueness are mirrored in its language. To know a people intimately and profoundly, one must know its language.

The key to a people's repositary of wisdom, beauty and experience which we call literature, is its language. Without a knowledge of Hebrew the vast literature of our race remains forever an undiscovered continent to our children. Only a small fraction of our post-Biblical literary creations has been translated into English, and at best, translations are but pale reflections of the original.

Hebrew is not a dead language. It is a living, growing and evolving speech. It is one of the official languages of Palestine and is today employed by tens of thousands of Palestinian Jews as their mother tongue. It is the language of instruction throughout the entire school system of Palestine. In other parts of the world also, particularly in those countries of Europe where our people enjoy the cultural autonomy of minority groups, Hebrew is the language of instruction in many schools.

The Hebrew language and literature have enjoyed within the last generation a remarkable renascence. Poets, essayists, novelists, critics and historians have produced and are producing in Hebrew, works of such high merit that they can be compared favorably with the best literary productions of Western Europe. The poetry of Bialik, Tchernichovsky, Cohen and Shneor, the critical studies and essays of Achad Haam and Sokolow, the works of fiction of Brenner, Perez and Feierberg, the historical research of Klausner, Zeitlin, Bernfeld and Shimhoni are contributions to the literary treasure-troves not alone of Israel but of mankind.

Our children will forever remain estranged from this vital and dynamic world of Jewish cultural achievement unless they are introduced into it through a knowledge of the Hebrew tongue.

To be sure, the small amount of Hebrew instruction which our children receive in the Sunday school will not enable them to read our literature, ancient and modern, with any degree of facility. The more is the pity! But at least they will receive the key to the language. At least they will catch something of its rythm and its life, of its color and its charm. At least they will be able to understand their prayers—the ancient Hebrew prayers—sanctified by centuries of holy associations, for which no equivalent in translation can be found. At least they will experience a bond of union with Jewry throughout the world, whose language of prayer remains to this day the Holy Language.

There are other schools in our community—the Talmud Torahs—wherein more time is devoted to the study of Hebrew because the children attend these schools not once, but three or four and five times a week after public school hours. More power to them!

These children receive instruction not only in religion, ethics and Jewish history, but also in the Hebrew language and literature. The methods used in these schools are the most modern and scientific. The teachers are in most instances college trained and all of them are pedegogically equipped to teach. The modern Talmud Torah is far removed from the Cheder of olden days. It is an educational institution operated on the best approved standards of administration, supervision and instruction.

The American boy or girl attending a Talmud Torah is enriched both culturally and spiritually. The secular knowledge which they acquire in the public school is here supplemented by an intensive Jewish knowledge which widens their intellectual horizons, expands their personalities and integrates them more firmly into Jewish life.

"WHY HEBREW?"

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OUR URGENT TASK

By Rabbi Abba Hillel Silver

The first task which confronted the Jewish immigrants to this country, whether of the earlier or of the the recent influx, was to establish themselves economically. Their struggles and their subsequent rise to competence and security constitute a colorful and impressive chapter in the annals of American Israel. These immigrants soon proceeded to organize their community life, to build synagogues, and philanthropic institutions for the care of their poor and needy.

The American Jew can point with pride to the eleemosynary institutions,—hospitals, orphanages, homes for the aged, asylums and other relief agencies,—which he builded and endowed, prompted by a high sense of duty and brotherly love. He brought to this work of alleviating want and suffering among his fellow Jews not only generosity and interest but also social vision and scientific thought. In many ways he was a pioneer in the realms of social service in this country. As regards philanthropy, at least in its external and quantitative aspects, the task is fairly well accomplished.

Not only for his unfortunate brothers at home was the American Jew a kindly and thoughtful provider but for his brothers across the seas as well. The war demonstrated to what heights of sacrificial compassion the American Jew can rise when his kinsmen, even though far removed from him, are found to be in danger and in want.

The American Jew has also not stinted of his substance in the rearing of beautiful places of worship. He has erected and is erecting noble sanctuaries, which in their outer forms, body forth the beauty of the faith which they enshrine.

But of one institution in Jewish life,—clearly the most important—The American Jew has been most disastrously neglectful. I refer to the religious school. The only agency, which alone can insure the continuity of his faith and of his specific Jewish social efforts, has received scant attention at his hands.

Our religious schools, both the Hebrew schools and the religious or Sunday schools, are utterly inadequate. There are not sufficient schools or class-rooms to care for even one-third of the Jewish childhood population in the United States. The curricula of these schools are rudimentary and faulty. The time alloted to the religious education of our children is all too short. We have a dishearteningly small number of teachers who are properly trained and equipped for religious instruction. There exists a sad dearth of satisfactory text-books and teaching material. The financial support of the existing schools, other than those affiliated with large temples or synagogues, is scanty, sporatic and grudgingly given. Only a very few of our Jewish communities have organized themselves to cope intelligently with this difficult and perplexing situation.

This is the most amazing anomaly in American Jewish life. Education was always focal in the life of our people. We are called the People of the Book. The primary concern of a Jewish community anywhere, in any epoch, was the maintenance of its religious schools and its academies for higher education. And the primary concern of Jewish parents throughout the ages has been to provide for the religious education of their children. No sacrifice was too great to accomplish this end. The study of the Torah took precedence in Jewish life over all other communal purposes including philanthropy.

In America that which had been central has become peripheral and in the midst of a multitude of costly and elaborate charitable institutions, synagogues and temples, the Jewish school alone stands unportioned, inglorious and neglected.

The Jewish community of Cleveland spends only 13 percent of its community budget on Jewish education. Because of which 12,000 Jewish children in our city are without any Jewish training! Because of which also two-thirds of the next generation of Cleveland Jewry will be utterly ignorant of the content of Jewish life, of its history, its faith and its literature!

The immediately urgent task confronting American Israel is to banish ignorance from its midst. Our deadliest enemy is the unlettered Jew, whose ignorance leads to indifference or cynicism or assimilation. We need more schools and better schools! More teachers and better teachers! More text-books and better text-books! More educated Jewish laymen!

The Torah was not given to the rabbis alone. We are in danger of relegating the priceless heritage of a people—of all the people—of the masses—to the ordained and professional few. If Judaism is to remain a democratic religion, if it is not to degenerate into an ecclesiastical hierarchy, it must be on the basis of Jewish learning broadly disseminated through all the ranks and classes of our people.

Our Deadliest Enemy

By Rabbi Abba Hillel Silver

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But of one institution in Jewish life—clearly the most important—the American Jew has been most disastrously neglectful. I refer to the religious school. The only agency which alone can insure the continuity of his faith and of his specific Jewish social efforts, has received scant attention at his hands.

Our religious schools, both the Hebrew schools and the religious or Sunday schools, are utterly inadequate. There are not sufficient schools or class rooms to care forever one-third of the Jewish childhood population in the United States. The curricula of these schools are rudimentary and faulty. The time alloted to the religious education of our children is all too short. We have a dishearteningly small number of teachers who are properly trained and equipped for religious instruction. There exists a sad dearth of satisfactory text-books and teaching material. The financial support of the existing schools, other than those affiliated with large temples or synagogs, is scanty, sporatic and grudgingly given. Only a very few of our Jewish communities have organized themselves to cope intelligently with this difficult and perplexing situation.

This is the most amazing anomaly in American Jewish life. Education was always focal in the life of our people. We are called the People of the Book. The primary concern of a Jewish community anywhere, in any epoch, was the maintenance of its religious schools and its academies for higher education. And the primary concern of Jewish parents throughout the ages has been to provide for the religious education of their children. No sacrifice was too great to accomplish this end. The study of the Torah took precedence in Jewish life over all other communal purposes including philanthropy.

In America that which had been central has become peripheral and in the midst of a multitude of costly and elaborate charitable institutions, synagogs and temples, the Jewish school alone stands unportioned, inglorious and neglected.

The Jewish community of Cleveland spends only 13% of its community budget on Jewish education. Because of which 12,000 Jewish children in our city are without any Jewish training! Because of which also two-thirds of the next generation of Cleveland Jewry will be utterly ignorant of the content of Jewish life, of its history, its faith and its literature!

The immediately urgent task confronting American Israel is to banish ignorance from its midst. Our deadliest enemy is the unlettered Jew, whose ignorance leads to indifference or cynicism or assimilation. We need more schools and better schools! More teachers and better teachers! More text-books and better text-books! More educated Jewish laymen!

The Torah was not given to the rabbis alone. We are in danger of relegating the priceless heritage of a people—of all the people—of the masses—to the ordained and professional few. If Judaism is to remain a democratic religion, if it is not to degenerate into an ecclesiastical hierarchy, it must be on the basis of Jewish learning broadly disseminated through all the ranks and classes of our people.

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Jewish Education

By Abba Hillel Silver

THERE was a time in Jewish history when the discussion of Jewish education was totally unnecessary. Jewish education was assumed to be almost an axiom in Jewish life; it was elemental, there was no Jewish community anywhere in the world which did not have its full quota of schools and teachers. There wasn't a Jewish household wherein the education of children didn't take primacy over every other consideration in that home.

But recently that has not been the case in American Jewish life. In this land primacy was given to philanthropy, secondary consideration was given to the synagogue and the temple, and only the last consideration was given to the problem of Jewish education, with the result that while our communities are almost everywhere splendidly organized from a philanthropic point of view, having their quota of hospitals and orphanages and homes for the aged and relief agencies and recreational agencies; while most of our communities have their splendid synagogues and temples; there isn't one community in the United States that is adequately provided with schools for Jewish children and with schools for the training of Jewish teachers.

And we are confronted by the sad, and to my mind, menacing situation that two-thirds of our junior population, two out of every three Jewish children of school age in the United States, receive absolutely no Jewish education, either in Sunday school, Sabbath school, Talmud Torah, private school, or instruction at home.

Prosperity Won't Save

In other words, two-thirds of the rising generation which is to be the Jewish people of the United States in another decade or two is being reared into an absolute ignorance of all the values, the sanctities, the verities, the traditions, the loyalties, the enthusiasms, of Jewish life, and it is to that generation thus untutored and, in things Jewish, unlettered, that we are going to be called upon to turn over all these institutions and all these synagogues and temples which we have built and are building with so much cost of energy and substance.

Prosperity will not save us—that is almost a platitude—but we probably do not realize that even our synagogues will not save us.

Now you might ask me: Why Jewish education? Why isn't the public school and the high school, the secular education which our children receive, sufficient for them?

In the first place, we need Jewish education because the children themselves need it. Our children are growing up in a non-Jewish environment, and they are growing up—as Jews—uneducated. They are growing up in an environment the majority of which is not friendly. Finding themselves in such an environment, our children will adopt one of two attitudes: they will either be intimidated by that environment, cowed, beaten, made to feel ashamed of themselves, apologetic, or they will adopt an attitude of dignity, they will face their world courageously, as Jews.

And then we need Jewish education because America demands it of us, because we can make our finest contribution to the totality of American life by being ourselves, by refining that culture and laying it upon the altar of the common American life.

Israel Does Not Want to Die

And there is a third reason for Jewish education, and that is our own reason as Jews. Why should we, after having traversed the centuries and the continents, after having endured so much for a great ideal—why should we here, on these pleasant shores, in this land of freedom, seek to destroy ourselves? And when we do not train our children we are signing our death-warrant. It has taken thirty centuries to prepare the food of life for our people, and our children haven't even the mouths with which to eat that food, the eyes with which to read the letters of our literature, the ears to catch the accents of our speech. Israel does not want to die. I don't wish to die, as a Jew.

And lastly, we need Jewish education because mankind still needs the Jew. The genius of our race is not to be found so much in creating things out of nothing; the genius of our race is to be found in this, that it was able to take the values which other peoples produced, and refine them, purify them, elevate them, reinterpret them, and give forth to mankind what was really a new value, a new idea, a new truth.

What has kept the Jew strong through the ages? What has kept him strong in the midst of those dirty, filthy ghetto lanes? What has kept his spirit from breaking in the midst of those endless exiles and migrations? The Yellow Badge? The Inquisition? The Autos-da-fe? The Crusades? The horrors of the Black Plague? The Blood Accusations? The Host Desecration charges? The well-poisoning charges? The pogroms? The massacres? What has kept this people a pioneering people throughout the ages, a pathfinder, a light-giver, a torch-bearer? The schools, not the wealth!

Who Are Our Heroes

We never could count on armies to defend us. Who are our heroes? We cannot point to a Sargon, or a Xerxes, or a Hannibal, or a Ghengis Kahn, or an Alexander, or a Napoleon. Our Jewish heroes are Moses, Isaiah, Jeremiah, Hillel, Saadia, Maimonides, Yehuda Halevy, Spinoza—these are our heroes, men of the Book. We must put first things first, and that is why it is so absolutely important that we get a new type of leadership into Jewish life.

There was a time in American Jewish life when all that was required for a Jewish leader was wealth to give and a good heart to prompt the giving. That is no longer enough. The new type of leader must enter the arena of Jewish life equipped with Jewish learning, or at least with a great sympathy for Jewish learning, for Jewish culture and values, with a great sympathy for all that is going on in the Jewish world.

We are on the threshold of a marvelous era in Jewish life in America. Let us turn our attention to those things which are really the heart of Jewry. Let us establish more and more Hillel Foundations, and then turn our attention to our own communities and build up their schools and teachers and make possible the improvement of our curricula and the publication of textbooks which we require.

We are at the very beginning of things. If the B'nai B'rith, one of the oldest, one of the finest Jewish organizations in America, will turn its attention to this problem, I am sure that it will be doing something of a historic character, it will be fashioning a new age in Jewish life.

ONE HAND riveted to his cap to guard it from sacrilegious attack, the other clutching the remains of a slice of *strudel*, a small boy strained himself high as he could on tiptoes and with wide eyes devoured the moving spectacle before him.

In the little town of Zvanetz in the Province of Podolia death had struck down the *K'sonts*, high dignitary of the Orthodox Greek Catholic Church of Russia, and now hundreds marched with measured tread behind the carriage that crept toward the last resting place for the dead.

The boy could just see over a shoulder covered by a frowzy shawl and his lips parted at the glory of the coloring.

As the new surge of sensation at things bright and beautiful and wonderful took possession of him, the boy unconsciously relaxed the pressure of the guardian hand upon his cap only to clutch it more tightly a moment later. Sad experience had taught him that some stealthy Gentile urchin might snatch the cap from his head and leave him—like a *goy*—uncovered before his God.

A Jew never appears uncovered. Hershel had known that from earliest memory when, at the age of three and a half, he had been picked up by his father and carried to *Cheder*. He knew that just as he knew that a Jew must have nothing to do with a crucifix, or that he must never touch *Hazzer*.

Hazzer! The mere thought that it was this animal, the pig, which had desecrated the Temple of Jerusalem, time and time again had aroused him to pious crusade. In such moments he would arm himself with the long green switch so carefully trimmed for him by a doting aunt and march off to the rickety pile of small timber on the way to the river where lived the fat sow and her brood of little pigs. There, with cries of "*Hazzer! Hazzer!*" he would lay about him with the switch and shout with victory as the little pigs scattered. He would chase them and chase them, and only when the brood sow would rise from her ooze of mud behind the rickety woodpile would he scurry for shelter.

Of the sow he was afraid. From her he always ran. But each time he ran he vowed vengeance. Some day he was sure his vengeance would be achieved. And when that should come to pass he knew that his grandfather *Alter* way up in heaven would be very pleased.

Hershel's grandfather had been a great man; of this the boy was positive. For, to say nothing of the elder's piety, had he not been six feet four inches tall, and had he not with ease been able to pick up two *Goyim*, one in each hand, and pound their heads together if they so much as dared cast a slur at a Jew?

Hershel was born some time after the death of his grandfather. But Thursday mornings he would get up at daybreak to watch his mother make bread for the Sabbath and then he would sit in rapt attention while she talked of the exploits of her father, "*Alter-der-shtarker*"—Alter-the-strong.

As she talked, she would with magic touch now and then transform little pats of dough into intriguing shapes and put them in the oven for him. Being small, they baked quickly and soon were brought out for him to munch. The mother's magic made the stories about his grandfather *Alter* the more absorbing.

Hershel's brothers and sisters slept during these mornings. But for Hershel, attendance at these breadmakings was as much of a rite as was his distribution of the Friday night candles after his mother had given them their whispered blessing.

"Mother," he asked one morning, "I'm going to grow up like grandfather *Alter*. I will, won't I, mother?"

"Yes, surely, if you're a good boy."

He was silent a moment. 'Must I be very good?"

She smiled gently "Very very good."

Again he was silent for a time, munching. Then, wistfully, "I wish my name were Alter, like his.'

She stooped and pressed her lips against his forehead.

"Why, child, you were named after your grandfather. His name was *Hersh*, too, but they changed it to *Alter* when he was a baby."

And then she proceeded to lead him through a very ancient and mysterious ceremonial.

"He was very, very sick. So sick that his father and mother knew that God wanted him, too. So what could they do? They just changed his name to *Alter*. That settled everything. For then God could have him, and his father and mother could have him, too. Then God took Hersh away for Himself and his father and mother had *Alter* left for themselves. And that's how it came about."

This was very impressive to the boy and he sat thoughtfully munching. Finally he spoke.

"If my name were *Alter*, too, I know if any *goyim* did anything I could just pick them up one in each hand like he did and—"

She drew another of the delicacies from the oven for him.

"There, there, child, you'll be like your grandfather. Just be a good boy."

Hershel sighed and munched on.

Yes, Hershel was going to be just like his hero. And of course if he were going to grow up to be so big and fine a man he couldn't permit anyone to snatch his cap from his head and leave him uncovered. Only *goyim* went about with bare heads!

So now, in the crowd that watched the procession, he clutched his cap still more tightly and as the frowzy shoulder changed position he squirmed forward into the open and stood in the very front row of the throng that lined the cobblestone street.

In the very front line his eyes grew wider still. He saw tall patriarchs with heavy beards and long white cloaks with gold braid. He saw short, wiry figures whose measured tread kept propelling the hems of their long robes and raising little spurts of dust. Cavalry in white uniforms with patent leather boots and long sabers. Cossacks in all their wild splendor looming up in grotesque proportion to their small horses. Banners with strange insignia in the Russian he had not yet

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