

FUNDAMENTAL JEWISH EDUCATIONAL IDEALS

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Prefatory Note

It is customary to add a prefatory note to the beginning and a concluding statement to the end of a dissertation. Perhaps, the basis for it is the maxim that "ideas are most readily conveyed to others when you tell them what you are going to tell them, and then tell them what you have told them."

This survey offers a contribution to an understanding of the function of Jewish education. The transmission of Jewish values, animated by definite ideals, had for its conscious purpose of arousing religious impulses and ethical tendencies within the hearts and minds of the people. A mere glance at the table of contents will show that the educational ideals described are meant to give support and sanction to the teaching that the history of mankind can be directed into channels making for social, intellectual, religious, national and international progress. The modern setting is, therefore, interpreted to be a

real part of the main theme. It is not far-fetched to say that questions which vex educators of this age are essentially not dissimilar to those that vexed the minds of seekers of truth in days of old.

Those interested in educational ideals and their implications, in the light of the demands of a democracy, may perhaps find in this treatise new materials for thought and investigation. A selected bibliography will be found at the end of this work. To maintain continuity of text, dates and references to sources and other matter related to the subject are in most instances introduced in footnotes. Hebrew proper names, terms and expressions are transliterated and defined when first used.

With the exception of one instance for which the Book of Job by Moses Bottenweiser has been used, all other Old Testament quotations were drawn upon the English translation of the Pentateuch by Joseph Hertz,

Chief Rabbi of England, insofar as the Pentateuch is concerned. Citations from the Prophets and the Writings are referred to the Holy Scriptures, according to the Masoretic text, a new translation, published by the Jewish Publication Society of America. The New Testament, Red Letter Edition, by the World Publishing Company, authorized version, is the text used for reference to passages therein. Extracts from the Talmud and the Midrashim were rendered into the vernacular by the author of this work. A Key to and meaning of abbreviations in the footnotes of this survey is shown in the belief that it will aid the reader to follow the sources more easily.

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Key to and meaning of abbreviations
in the footnotes of this work.

- A.Z.....Aboda Zara, Idolatry, a Talmudic tractate dealing with laws concerning idols and the relation to the worship thereof.
- B.B.....Baba Batra, Last Gate, a Talmudic tractate dealing with damages and injuries and their remedies.
- B.K.....Baba Kama, First Gate, treats of damages, injuries and their remedies.
- B.M.....Baba Mezia, Middle Gate, treats of laws concerning found property, trust, buying and selling, lending and hiring and renting.
- Ber.....Berakot, Benedictions or Prayers, a Talmudic Tractate dealing with liturgical rules.
- B.C.E.....Before Christian Era.
- Cant.R.....Canticles Rabbati, the Midrash to the Song of Songs, containing comments and explanations, often clothed in the garb of a homily.
- C.E.....Christian Era.
- I Cor.....The First Epistle of Paul the Apostle to the Corinthians.
- Deut.....Deuteronomy, the Fifth Book of the Pentateuch. The Greek-speaking Jews translated the Hebrew, Mishna Torah, 'the Repetition of the Law', by Deuteronomium, 'Second Law' adopted by the English Versions.

- Eccles.....Ecclesiastes, in the Bible canon, attributed to King Solomon who in old age offered his philosophy of life.
- Eccles.R.....Ecclesiastes Rabbati, the Midrash to the book by the same name interpreting the text allegorically and giving it a religious significance.
- Ecclus.....Ecclesiasticus, a commentary on the times, replete with lofty religious sentiments, by Ben Sirach, written about 180 B.C.E.
- Ex.or Exod....Exodus, the Second Book of the Pentateuch, from the Greek term exodos, 'The Departure' (of the Israelites out of Egypt).
- Ezek.....Ezekiel, one of the prophetical books of the Bible.
- Gen.....Genesis, name rendered from the Greek, meaning 'origin;' because it gives an account of the creation of the world and the beginnings of life and society.
- Gitt.....Gittin, a treatise on divorces.
- Is.....Isaiah, one of the prophetical books of the Bible, dealing with justice and fairness between man and man.
- Hos.....Hosea, one of the prophetical books of the Bible, which emphasizes God's love.
- Jer.....Jeremiah, one of the prophetical books of the Bible, in which the prophet feels himself a man of contention to the whole world.
- Josh.....Joshua, in the Bible canon, dealing with Canaan, its conquest and division among the tribes.

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- Jud.....Judges, Book in the Bible canon, a collection of narratives dealing with Israel's life in different parts of the land, both east and west of the Jordan.
- Ket.....Ketubot, Talmudic tractate, treating of dower and marriage settlements.
- Kidd.....Kiddushin, Talmudic tractate on betrothals.
- Lam.....Lamentations, Book in the Bible canon, having for its subject the fall of Jerusalem in 586 B.C.E.
- Lev.....Leviticus, the Third Book of the Pentateuch. The very name, derived from the Septuagint, reveals the contents; namely, a description of the priesthood and the duties of the people.
- Lev.R.....Leviticus Rabbah, one of the older Midrashic works. A striking characteristic of this Midrash is its collection of proverbs in the interpretation of the Book of Leviticus.
- Mach.....Mach-shirin, a Talmudic treatise dealing with liquids that dispose seeds and fruits to receive ritual uncleanness.
- Mal.....Malachi, an anonymous book in the Hebrew Bible consisting of a message to the priests and to the people at large.
- Matt.....Matthew, Book of the New Testament, containing the gospel according to Saint Matthew.
- Mic.....Micah, Bible Book, which contains the prophet's forebodings and censures.

- Midr.....Midrash, term signifying the method of traditional interpretation: it, therefore, also stands for a collection of comments on the law.
- Mid.Gen.R.Midrash Genesis Rabba, a collection of interpretations of the Book of Genesis.
- Midr.Lament.R. Midrash Lamentations Rabbati, consisting of material appropriate to the day of the destruction of the Temple.
- Midr.Tanh.Midrash Tanhuma, (or Tankhuma), the work of a Palestinian teacher, named Tanhuma, or Tankhuma, who lived during the latter half of the fourth century, C.E.
- Mikv.....Mikuaot, a treatise dealing with the conditions under which wells and reservoirs are fit to be used for ritual purifications.
- M.....Mishna, the authorized codification of the oral or unwritten law, developed during the second Temple and down to the end of the second century C.E.
- Num.....Numbers, the Fourth Book of the Pentateuch; its English designation, derived from the Septuagint, at once suggests that the book describes the numbering of the Israelites in the Wilderness. But, it contains also laws and varied happenings.
- Num.R.....Numbers Rabbah, the Midrash of a composite work, made up largely of quotations from Tanhuma. It belongs to the twelfth century, C.E.

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Prov.....Proverbs, among the Bible books, the author of which, King Solomon, makes knowledge the foundation of virtue and of well-being. The maxims or aphorisms are based on observation and experience.

Pal.Amoräer.Palestinian Amoräer, teachers in Palestinian academies engaged in the work of interpreting the concise expressions of the Mishna.

Ps.....Psalms, not inaptly called the hymn book of the second temple. The book of Psalms is cherished for its widely diverse religious worth and poetical excellence.

RaBad.....Rabbi Abraham ben David (XII century), Southern France, celebrated author of critical annotations on Maimonides' Talmudical code.

Rom.....Romans, the Epistle of Paul the Apostle to the Romans.

ISam, and IISam. The First and the Second Book of Samuel contain many strands which form a suitable prelude to the history of the kingdom.

Shab.....Shabbat, Talmudic tractate dealing with the labors prohibited on the Sabbath day.

Sheb.....Shebuot, treatise dealing with oaths, those made in private life as well as those administered in court.

- Sanh.....Sanhedrin, Talmudic tractate treating of the courts and their proceedings, and of the punishment of capital crimes.
- 1Tim.....The First Epistle of Paul the Apostle to Timothy.
- 2Tim.....The Second Epistle of Paul the Apostle to Timothy.
- Yer.....Yerushalmi, an appellation of Palestinian Talmud.
- Yer.Peah.....Yerushalmi, tractate Peah, treating of the corners and gleanings of the field, the forgotten sheaves, the olives and grapes to be left to the poor, according to the Biblical laws.
- Zech.....Zechariah, a prophet whose name the book bears: his prophecy centers around a brief exhortation to his countrymen to repent.
- Zeph.....Zephaniah: in his prophecy, he exposes the state of things and urges return to the right path which will speed restoration.

FUNDAMENTAL JEWISH EDUCATIONAL IDEALS

CHAPTER I

Introductory

"In the nineteenth century," wrote Victor Hugo, "war will be dead, frontiers will be dead, hatred will be dead, man will begin to live!" But here we are in the twentieth century: war is not dead, frontiers are not dead, hatred is not dead, and man is beginning to die. The vista which stretches before our generation today ends at the edge of a wilderness. The human spirit stands weighted down with apocalyptic foreboding as a result of continued perfection of war technique.

The thoughtful among men have accordingly begun to search earnestly for the via salutis, the road away from disaster. They are seeking hard to re-discover those ideals which were somehow lost amidst the brilliant pageantry of scientific achievement in the last century. No wonder that educators are discussing education as a matter of self-preservation;

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and are, therefore, indicating that security is to be found no longer in armaments alone but primarily in a type of education which will create in the hearts of man a desire to use new discoveries for the welfare rather than for the destruction of man. Such type of education must be based on the reality of the spiritual vision and the moral sense in man.

Whether the chronicler will record life in accordance with this hope will depend on the rethinking of the fundamental ideals of education that must go on in this stage of human transition. After all, ideals motivate acts. It goes without saying that it is well to be clear as to the kind of result educators wish to achieve. They must have some conception of the kind of person they wish to produce before they can have any definite opinion as to the education they consider best. Aristotle wanted a "magnanimous man;" Brutus puts duty to the State above family affection; Confucius, family affection first. One man will emphasize courage

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another learning, another kindliness, and yet another rectitude. All these divergences will produce differences as to education.

This dissertation is, therefore, more than of academic interest: its timeliness is obvious. Jewish experience during the past thirty-five centuries has placed great faith in educational ideals not only for its own well-being but for that of mankind as well.

In view of the fact that education is the one institution which deals with plastic youth, Hebrew scholars see its counterpart in different Hebrew words. The following are among the commonest: "khinukh," initiating; "limmud", training; "shinun", inculcating. The inference is that all these concepts have reference to the conviction that education can render society a marked service by devoting itself more than it does at present to teaching the pupil the art of self-mastery; the understanding of his cultural background, of his capacities and aptitudes, and the limits

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of his capacities. Particular stress is laid upon the need of the aim at self-confidence without egotism, self-knowledge without self-exaltation; thus, preparing the ground for world justice, wherein, world order may find root and blossom forth into a beautiful flower of world harmony.

As far back as Bible days, the molders of the Jewish people considered education based on those objectives, ideal. They understood ideal to be a goal to animate a people in its striving for creative development and survival.

True, disappointment may come even to idealists: but it acts only as a spur to increased effort. That is the very nature of an ideal, that it is invincible. Property may be destroyed: people may be killed: the ideal continues to live throughout all the changes and chances of life. Jewish ideals --- traced through the simple teachings of the Patriarchs, the lofty

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principles of the Mosaic Code, the inspiring humanitarianism of the prophets, the rigid ceremonialism of the Talmudic period, down to the innovations of forms of this present age --- have fortified Israel against the trials and vexations that beset his paths.

There are, in the main, three central themes around which the fundamental Jewish educational ideals revolve: the majesty of God, the grandeur of the Torah the destiny of Israel.

CHAPTER II

TOPMOST IDEAL

Section 1

The Majesty of God

In the beginning, God! That is how Israel begins history; and that beginning of history, which was far ahead of the age, was given a decisive impetus towards further development when the people, at Sinai, heard the proclamation of a God, one and invisible, of Whom no image could be made. Accordingly, Judaism - the term expressing Jewish civilization (1) - has been very chary

(1) By civilization is meant the accumulation of knowledge, skills, tools, arts, literature, laws, religion and philosophy which stands between man and external nature, and which serves as a bulwark against hostility of forces that would otherwise destroy him. See M.M. Kaplan, Judaism as a civilization, Macmillan Co., New York, 1934, pp.173-185.

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of definitions of God. He is the 'En Sof,' the Infinite, the Undefinable, the Unknowable. "If I should comprehend Him, I should myself be divine," is a well-known Hebrew saying. There is an Oriental fable which tells of a sage who had been meditating vainly for days on the question, What is God? One day, walking along the seashore, he saw some children busying themselves by digging holes in the sand and pouring into them water from the sea. "What are you doing there?" he asked. They replied, "We want to empty the sea of its water." "Oh, you little fools!" he exclaimed with a smile: but suddenly his smile vanished in serious thought. "Am I not as foolish as these children?" he said to himself. "How can I with my small brain hope to grasp the infinite nature of God?" (2).

Of course, other peoples, too, had gods: for, the idea of gods came before the idea of God. The

(2) Kaufmann Kohler, Jewish Theology, Macmillan Co., New York, 1918, p.72.

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earliest peoples known believed in numerous gods: gods of trees, rivers, winds, the sky, the sun, the moon, the earth, and hundreds of others. In some cases, one god was more powerful than the others: but he was one of many.

One or two examples will suffice to illustrate this point. Abraham, so the tale runs, was absorbed by the vastness, the orderliness of the universe. Studying the skies, he thought at first that the sun must be the power to regulate it and to direct it all. But evening came, and again looking at the skies he saw that the sun disappeared. Perhaps the moon, he then thought, was this directing force. But again, on the morrow, he observed that the moon was no more and that the sun had again taken its place. Thus contemplating the cosmos, he came to the conclusion that there must be a Power higher and above all these

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powers visible to the eye, --- a Power that rules and guides the order of the universe (3). Seeking a solution of the problem of ultimate reality, he became cosmic conscious and so was led to, what might be termed today, the doctrine of monism which teaches that ultimate reality has a unity fundamental to its plurality.

When we first hear of the Greeks, they were believers in many gods. As they became more civilized, some of the gods of their fathers were forgotten and the few who were left were thought of as constituting a community very much like the human community except that it was more ideal. At the head of the community was Zeus who ruled as a sort of super king. On his throne with him sat his wife, Hera. Zeus was a glorified man with all the weaknesses of men, all human passions and defects: he also possessed many

(3) Ma'aseh Abraham, in Yellinek's Bet ha-Midrash, I, pp. 27-29.

human virtues. His offspring, Apollo, Hermes, Aphrodite, and many others, had specific duties and specific areas of power. This divine community was full of jealousies, bickerings, intrigue, and other human frailties. The early Greeks, however, feared and worshipped these divinities.

Behind that period of mythology in Greek history, the record is dim and uncertain. No one knows where those ideas about the gods originated. It is believed that they were originally conceived as forces or spirits concerned with various phases of life in the environment of the ancient Greeks and their ancestors. In this light, Hesiod, a Greek writer about whom little is known, wrote a *Theogony*, book of the gods. In it, he attempted to account for things and the coming of the gods. He taught that in the beginning was Chaos who gave birth to Gaea, the Earth, and Eros, love. Then Chaos gave birth to Erebus, darkness, and

Nyx, night. These two were united and gave birth to Aether, light, and Hemera, day. The earth begat Pontus, the sea, and, in union with the heavens, Uranos, begat Chronos, time. By the time of the first Greek philosophers, the ideas about the gods and their powers had been organized into the Greek religion in which the vast majority of the people believed completely. Temples were erected to the gods and there had grown up a whole class of people devoted to conducting worship before the altars of these gods.

Closely connected with the idea dealing with the number of gods is the question of God's relation to man which has puzzled the human mind. Assuming His existence, is God outside the universe, manipulating the world and its creatures like the puppeteer his puppets? Or is He within men? Or among them? Does He guide and control, aid or hinder men and

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their destiny? Did He create man in the beginning and then relinquish active control over him? Or does He constantly direct man's activities?

The search for answers to these questions has brought about concepts which range all the way from those that regard the relationship between God and each human being as a person-to-person one, to the idea which makes each human being an intrinsic part of a Supreme Being, and to the view that no relationship whatsoever obtains between God and man. Four main ideas have developed in this regard: theism, which conceives God as actually transcending the world and possibly being omnipresent in it; deism, which holds that God is entirely outside of the world and has only a causal relation to it; agnosticism, which entertains the belief that if there be a God, man cannot know Him or His relation to man; and

mysticism, which believes God to be imminent in and one with all the living (4).

What are the teachings of Judaism about God? To the Jew, God was not the result of reasoning, but the essence of life, which he felt as he felt all the needs of life. Moses, emboldened by the success of his plea on behalf of the people, begs the privilege of being acquainted with 'the glory of God;' that is with the Divine essence, nature, and character. But that is denied him; for, no living being can see God's face and live: no one can penetrate His eternal essence. It is only from the rearward that man can know Him. Even as a ship sails through the waters of ocean and leaves its wake behind, so God may be known by His Divine 'footprints in human history', by His traces in the human soul (5).

(4) Constantine Panunzio, Major Social Institutions, Macmillan Co., New York, 1939, pp.289-290; cf. below p. 100 ff.

(5) J.H. Hertz, The Pentateuch and Haftorahs, Soncino Press, London, 1938, Ex.xxxiii: 18-23.

True, the Jewish people has had its philosophers. Philo, Jehudah Halevi, Maimonides, Crescas, Gersonides, Moses Mendelssohn, are brilliant luminaries in the realm of philosophy. These philosophers reasoned about God and philosophized about His relation to man. But they thus philosophized because Judaism in their day came in contact with other cultures. A new need arose-- which the Jew in his own environment never felt --- to square his God belief with the teaching and reasoning of other peoples. There is nothing originally or specifically Jewish in the contributions of these philosophers. Even in their reasoning and arguments, they followed the patterns of the Greek and Arabic philosophers (6).

Philo, who is considered the first of Jewish philosophers, followed the arguments of Anaxagoras and

(6) Isaac Husik, *A History of Mediaeval Jewish Philosophy*, Macmillan Co., New York, 1916, p.xvii f; cf. Kaufmann Kohler, *op. cit.*, *Jewish Theology*, 67f.

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Socrates, developing the theory of design in the universe. Jehudah Halevi did not leave his impress upon the Jews with his Kusari but with his religious poems, which were incorporated in the Prayer Book.

Maimonides, the greatest and best-known of Jewish philosophers, took his inspiration from Plato and Aristotle, and developed the theory propounded by them of "a continuous motion of all matter," and that, therefore, there must be "an unmoved mover" as the primal cause. Moreover, he was known and revered not so much for his Guide for the Perplexed as for his Mishna Torah, his Code of the Jewish Law. Crescas and Gersonides were names known only to the select few who delved in the higher intellectual pursuits. Moses Mendelssohn followed in his philosophy the teaching of Descartes --- that God proceeds from the human intellect. The mind conceives the idea of God; hence, the conclusion is reached that this idea must

be objectively true. Since the idea of God is innate in man, not only is that evidence that God exists but also that His relation to man is of a personal and intimate nature.

But these philosophers arrived at their conclusions not primarily as Jews: but because in their day the world about them challenged the existence of God and His relation to the world. They merely followed in the footsteps of non-Jewish philosophers. As already intimated previously, the Jew subconsciously felt that one cannot reason about God, one must feel Him and experience His presence. Instinctively, the Jew came to the conclusion of the philosopher who observed that "while we understand next to nothing about the nature of God, we can hope to understand nothing in nature without God" (7). "Aye," says a

(7) J.E. Boodin, "God," in Hibbert Journal, vol.27, p.577, 1903 and Quarterly Review of religion and theology, Constable and Co., Ltd., London.

Rabbi in the Talmud, "God fills the universe just as the soul fills the body of man," (8). And Science today is coming to the same conclusion. When Julian S. Huxley tells us that the religious spirit is as much a property of human nature as is the scientific spirit, he repeats what the Jew felt at the very dawn of history (9).

The affirmation of God's existence is not a cold, factual statement. It is the conscious recognition of the ethical import of life. This is how the seers and psalmists of Israel actually experienced divine revelation. Whenever we perceive the moral bearings of any truth, "God appears actually to step into the sphere of human life as its moral Ruler" (10). The same thought is expressed by Moses in the story

(8) Berakot 10a.

(9) Julian S. Huxley, *Science and Religion*, Chatto and Windus, London, 1931.

(10) M.M. Kaplan, *op. cit.*, *Judaism as a Civilization*, pp. 96-97.

to which reference was made above. God says to Moses: "And I will take away My hand, and thou shalt see My back, but My face shall not be seen"(11). In this mystic sentence, filled with anthropomorphic allusion, is contained a great philosophic truth. It means to say that while it is not possible for any one to grasp God's being in all His glory --- for "My face shall not be seen" --- it is possible for every one to catch glimpses of that Godliness, even though these glimpses do not reveal His real essence but are the creations of men's minds and hearts. After all, man must create an image of Him because he wants to image Him: he wants to know and behold Him. The poet, whose Hymn of Glory is chanted in synagogue, expressed it truly when he said: "I will

(11) Exod.xxxiii:23.

declare Thy glory though I have not seen Thee; under images will I describe Thee, though I have not known Thee...In images they told of Thee, but not according to Thine essence: they but likened Thee in accordance with Thy works" (12).

That is how the various descriptions of God that are found in the Bible and all sacred literature can be explained: they are glimpses of God revealed by the limited powers of the human mind. While it is true that Jewish teachers protested and warned against anthropomorphic conceptions of God, epitomized by Maimonides that "Whosoever conceives God to be a corporeal being is an apostate," (13), yet, it had to be conceded that man had to create images of

(12) An'im Z'mirot, Singer's Prayer Book, p.78, London, 1912.

(13) Maimonides, Mishna Torah, T'shubah, III, 7.

Him in his thoughts to satisfy the yearning of his mind powerless to visualize the Unseen. It was because of the recognition of this failing of the human mind that Rabbi Abraham ben David of Posquieres severely criticized Maimonides for the opinion given above (14). The fact remains that we find in the Bible designations of God as a warrior, a shepherd, a king, a judge, a father, all of which are human concepts. The Rabbis are all emphatic in their assertions that the Bible, when using such portrayals, merely intends to assist the simple-minded, that all such expressions concerning God must never be taken literally (15). Even when people say that God is all-knowing, all-good, all-merciful, they are using terminology which in philosophic strictness is inapplicable to God. He is beyond the realm of any description.

(14) RaBaD ad loc.

(15) Abot d'R. Nathan, version 1, ch.2; version 2, ch.3. p.7a, ed. Schechter; 32 Middot of R. Eliezer, No.14, ed. Wilna: See below, p.352.

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The foregoing must be kept in mind to appreciate the various conceptions of God that have been evolved in the course of time. When people lived a pastoral life, they naturally conceived of God as a shepherd. When they lived a monarchical life, and the king was to them the embodiment of all that was great and powerful, it was natural that they should image their God as king. When they idealized the love and devotion of a father, God to them was a father; and when they appreciated the role of judge in dispensing justice, God was conceived as the supreme judge. The peoples of those far off days simply put their own images into their concept of God in a desire to come closer to Him, or have Him come closer to them. That is the meaning of the Midrashic observation that "God reveals Himself according to each man's individual power and capacity" (16).

(16) Midr. Tanh. Yitro, sec. 17, ed. Buber.

This point is receiving great emphasis in the discussion of this theme for the reason that much confusion has been caused by it and much misinterpretation of many a Biblical passage. Some people assume that in Jewish teaching there is only one defined conception of God, and that unless one accepts that conception, he must surrender any claim to a belief in God. There is no fixed concept of God in Judaism. Conceptions of Him have grown and developed and changed from the dawn of Jewish life to the present day. In the Bible, the various stages of this growth are given. There, the God idea can be seen as all, the lowliest and the loftiest, have visioned Him. In one instance, He is conceived as one of many gods; in another instance, He is described as the greatest of all gods; then, as the God of Israel only; and finally, He is shown --- as conceived by the Prophets --- as the God of all humanity and all the universe, the one,

eternal, everlasting God, ruler of the destinies of all mankind. The Bible records all these views; because the Bible mirrors the life of the Jewish people, their ideas and ideals in the course of more than a thousand years. Primitive views appear side by side with the most advanced prophetic conceptions. It points to the fundamental teaching that man's conception of God must grow with the growth of the human mind and with the enrichment of the human heart.

There is a striking passage in the Bible which reveals in remarkable fashion the true teaching of Judaism on this subject. When Moses was sent on the historic mission to bring the message of liberty to enslaved Israel, he said to God: "When I come to the children of Israel and shall say unto them, The God of your fathers hath sent me unto you, and they shall say unto me, 'What is His Name?' What shall I say unto them"?(17).

(17) Exod.iii:13.

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Every Bible student must have asked, What can such words mean? Did not the Jews in Egypt know God? The Bible itself says that their lives were so embittered that they cried unto God (18). How is it possible to conceive that when Moses will come and speak to them in the name of the God of their fathers, the God to whom they cried in anguish, they will ask: "What is His Name?" --- as if He were a total stranger unto them.

The answer which God gives to Moses is even more remarkable. In Hebrew it reads: "Ehe-ye Asher Ehe-ye," --- rendered into the vernacular, "I am that I am." "Thus shalt thou say to the children of Israel, Ehe-ye hath sent me unto you" (19). The Israelites in Egypt knew their God, the God of their fathers. What they were seeking was not the name but a new conception of that God. In other words, they asked

(18)Exod.ii:23.

(19)ibid.iii:14.

Moses, What is His name Now? Under what concept do you image Him today, when the experiences of our life call for an enlargement of that concept, for an enrichment of our vision. And God gives the true answer. >The English translation of God's answer --- "I am that I am" --- is not exact and, therefore, questionable. Literally, 'Ehe-ye Asher Ehe-ye' means "I shall be what I shall be." There is no fixed concept. I shall be what the future will unfold of Me; whatever the human mind and heart will be able to fathom of My mystery: it depends upon the spiritual heights to which you will ascend.

This God, Judaism recognized at the very dawn of its history. The Jewish people, in the far distant past, had chosen to emphasize that ideal concept of God and to make it the central, the focal point of its civilization throughout the ages. That was the goal which animated the people in its striving for

creative development and survival: because of it, the people had faith in the future.

In consequence of the preceding, the ethical ideals of the Jew find their source in the very concept of God. Jewish ethics and the Jewish conception of God are intricately bound and linked together. The *Imitatio Dei*, the "imitation of God" is at the root of Jewish ethical life. God was the absolute Unity and thus the absolute perfection. As Unity, He was also the unifier, bringing harmony out of discord a cosmos out of chaos, not only in the physical world, but in the realm of the human spirit and human conduct as well. The Scriptural phrase, "walking in the ways of God," is interpreted by the Rabbis, "As God is merciful and gracious, so be thou; as God is righteous and just, so be thou; as God is Holy, so be thou"(20).

The command "ye shall be holy; for I the Lord

(20) Sanh. 14a; Lev. xix:2.

your God am holy," embraces the ethical qualities of goodness, purity, righteousness, in their ideal completeness. Mortal man cannot imitate God's infinite majesty or His eternity: but he can strive towards a purity that is Divine by keeping aloof from everything loathsome and defiling; and especially can he imitate God's merciful qualities. Man is never nearer the Divine than in his compassionate moments. Thus; holiness is not so much an abstract or mystic idea, as a regulative principle in the every day lives of men and women, insisting on: reverence for parents, consideration for the needy, prompt wages for reasonable hours, honorable dealing, no tale-bearing or malice, love of one's neighbor and cordiality to the alien, equal justice to rich and poor, and just measures and balances. (21). It can, therefore, readily be seen that holiness is

(21) Lev. chaps. xix-xx.

attained not by flight from the world, nor by renunciation of human relationships of family or station; but by the spirit in which the individual fulfils the obligation of life in its simplest details: for, Judaism regards human life as an indivisible whole and so declines to exclude any phase thereof from purview. The Jewish ideal of holiness then is not confined to the avoidance of the illicit: its ideal includes the hallowing of the licit.

Of course, faith is not ignored in Jewish teaching. But, it is subservient to action. Action, alone, is what determines the salvation of man. Only that faith is worth while, which leads to action. "Conduct is three-fourths of life". Judaism asks, "Who shall ascend unto the mountain of the Lord?" and answers in the words of the Psalmist: "He that hath clean hands and a pure heart" (22). This

(22) Psalms xxiv:3-4.

emphasis upon deed is but a corollary to the uniqueness of Judaism that it is not "other-world" minded; but lays all emphasis upon this world in which men live, and upon this life that now is theirs. The ideal society will exist only when "righteousness will well up as a mighty stream (23)."

Manifestly, the sources of righteousness are left to man to develop. Man's aim must be to stimulate the natural good in society --- material, moral and intellectual. Every individual who endeavours to bind group interests into a higher unity to include and influence all the depths and heights of the human spirit, paves the way toward the attainment of the true ideal of religious teaching pertaining to the forces of the social organism. Man becomes a child of God through his responsibility: his whole personality becomes divine through moulding his motives toward a divine end which is constant strengthening of the power of right in society.

Section 2.

Relation of the Ideal to Social Betterment

No wonder, that among the distinctive characteristics of Jewish ethical ideals is the one which aims to create social-mindedness in its followers. That is why the Jew refuses to desist from playing his role in the social development of human society. Hillel strikes the true ideal when he says: "If I am not for myself, who will be: if I am only for myself, what am I?" (24). The more such ideal is considered as a function of religion, the sooner will it be realized that the concern of religion is with humanity, with improvement and enhancement of life.

There is quite a number of men and women who are intensely interested in education but are suspicious about religion. Most of them are good men and women in the sense that they cannot be said to be

(24) M. Abot, ch. I, M. 14, ed. Wilna.

vicious or selfish: they are devoting themselves to the uplift of their fellow creatures, and really do a great deal of painstaking and self-sacrificing work on behalf of others; but remain rather suspicious about religion. They think that the less education has to do with religion the better. They are all for teaching ethics; that is for teaching people to be good --- good citizens, good husbands, good wives, good fathers, good mothers. They are all eager about morality and yet are against religion.

Judaism maintains that education and religion are closely interwoven: one receives strength from the other. Those that build on tradition perpetuate it: those that deny it, destroy it. Jews have survived the onslaught of time because they based their educational endeavour on tradition and their tradition has always been one of reality: it has always taught them that life is not power and that people must live a life of altruism. As a matter of historic truth, it

was so sensitive to the needs of men and women that it placed the relations between man and man on a higher pedestal even than those between man and God. Transgressions committed by man against God are atoned for on the Day of Atonement: transgressions committed by man against man cannot be forgiven unless the injustice is first righted (25). To say that many a chapter of the Holy Writ is devoted to social teachings is at this stage a truism. In the social ideals of long ago are mirrored the familiar social problems of today. The Bible is a notable storehouse of reference to many bewildering problems designated today by the term "social." Where has despair ever resounded as in the Psalmist's cry, "My God, my God, why hast Thou forsaken me?" (26). Where has sorrow ever sobbed as in the Psalmist's plaint, "My tears have been my food day and night?" (27).

(25) Yoma 85b.

(26) Ps.xxii:2.

(27) ibid.xlii:4.

What utterance has ever betokened disillusionment like the Preacher's reiterated "Vanity of vanities"? (28). What phrase has pessimism ever devised more telling than Job's grim reflection, "Man that is born of woman is of few days, and full of trouble"? (29). Where has contentment ever drawn deeper breath than in the meditation, "Bless the Lord, O my soul, and all that is within me bless His holy name"? (30). What bursts of joy does literature embody throbbing as the Hallelujah Psalms (31). To those conversant with the Bible, the words of the Bible recur in all the great moments of life, and recur with ever deepening appropriateness. Entirely justified were the expectations that here, if anywhere, will social

(28) Eccles. I:2, xii:8.

(29) Job xiv:1.

(30) Ps. ciii:1.

(31) *ibid.* 146-150; also 103, 104, 118.

vision receive an inspiring form of expression.

Moreover, while there are many that deem social ideals compelling for their own sake, independently of the Bible, there are still many that are influenced by what is called Biblical authority. A verse such as, "There shall yet old men and old women sit in the broad places of Jerusalem, every man with his staff in his hand for very age" (32); or, a verse: "Cast me not off in the time of old age" (33), might well suggest the cause of old age pensions. The verse, "And the broad places of the city shall be full of boys and girls playing in the broad places thereof" (34), might be said to refer to public play grounds. The story of Cain (35), or the story of Joseph (36), might prompt some advocacy of prison reform. Passages like the following might be taken to

{32} Zech.viii:4.

{33} Ps.lxxi:9.

{34} Zech.viii:5.

{35} Gen.iv:1-17: See below, p.50.

{36} ibid.xxxix:20,xl,xli: See below, p.51.

stress the need for a sympathetic attitude toward economic reconstruction:

"Lonely as wild asses in the wilderness
 They go forth to their labor;
 They must hunt the desert for sustenance,
 There is no harvest for the homeless.
 They must harvest fields that are not theirs...
 Naked must they pass the night for lack of clothes.
 They have no covering from the cold.
 They are drenched by the downpour of the mountains,
 They must embrace the bare rock for want of shelter.
 They must go naked, without garments;
 Hungry, they must carry the sheaves.
 Shut in by walls, they must press the oil.
 Thirsty, they must tread the wine-press,"(37).

This study should throw considerable light upon the question whether or not social vision is Jewish.

That social ideals were espoused by Jewish leaders of thought is now, on the authority of the Bible, self evident. The socially minded today can secure for their convictions Biblical confirmation. Modern

(37) Job xxiv:5,6,7,8,10,11. The translation given above is copied from pages 129,130 of the Book of Job by Moses Bottenweiser, the Macmillan Co., New York, 1925.

problems dealing with the wage worker, slavery, prison reform, aid for the needy, old age pensions, may be said to have been anticipated in Bible days when educational ideals were first formulated.

Of course, a world exists today totally different from that contemplated in the Bible. Civilizations have come and have gone. Yet, Biblical analogies still apply to affairs of the present age. Nowadays, the dignity of labor is not questioned: and for that reason, legislation to improve the status of labor has been brought about in every democratic land during the past two decades. That is in keeping with the ideal outlook of the Bible. From the very beginning, the Bible impliedly ascribed to labor a status of social equality. More than that, the Bible, in the opening chapters of Genesis, represents God as a laborer. As we turn the pages of Holy Writ, we

find that David is not the only laborer who becomes a great leader (38), Gideon is divinely summoned to leadership while threshing his father's barley (39). Moses, a shepherd like David, receives the call to leadership while tending his father-in-law's sheep (40). The Bible makes much of the circumstances that Elisha was at his plow (41), and that Saul, likewise, was at his plow (42), when the hour of leadership arrived. The prophet Amos testifies: "I was a herdsman, and a dresser of sycamore-trees; and the Lord took me from following the flock and the Lord said unto me: 'Go prophesy to My people Israel'" (43).

It is refreshing to know that those considerations have led the Jewish sages throughout the

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- {38} I Samuel xvi:11.
 - {39} Judg.vi:11.
 - {40} Exod.iii:1.
 - {41} I Kings xix:19.
 - {42} I Samuel xi:5.
 - {43} Amos vii:14,15.

centuries to unanimity in their insistence that work ennobles and sanctifies, and that idleness is the door to temptation and sin. The sages were themselves toilers, earning their daily bread by following some handicraft as masons, tailors, sandal-makers, carpenters. The most renowned of all the Rabbis, Hillel the Elder, was a wood-cutter; Joshua ben Hananiah, a needle-maker; Johanan, a shoemaker; Akiba ben Joseph, a shepherd (44). Thus, in Israel, man remained master of labor: labor did not mean the bondage of man. The Sabbath gave the laborer every week a day of freedom and leisure. The far-reaching humanitarian significance of the Sabbath was properly evaluated by a modern scholar who referred to it as "the great educator of Israel in the highest education of all: namely, the laws governing human conduct"(45). Aside

(44) See on this subject Franz J. Delitzsch, *Jewish Artisan Life in the Time of Jesus*, Funk and Wagnalls, New York 1902; cf. *Jewish Encyclopaedia*, article labor; see below, p. 262.

(45) J.H. Hertz, *op.cit.*, *The Pentateuch and Haftorahs*, p. 297.

from that, physical health suffers without such relief. The first French Republic rejected the one day in seven, and ordained a rest of one day in ten. The experiment was a complete failure.

The Mosaic restrictions as to the days of weekly work that might be demanded of the laborer, laid down the principle of immeasurable importance for the social legislation for the future. At long last, after three thousand years, humanity has taken the next step, that of regulating the hours of daily labor. This slowness in recognizing the needs of labor is no doubt due to the fact that, till quite recent times, classical literature monopolized the education of the governing classes of the European peoples. Idleness became the mark of nobility; and it was deemed to be beneath the man of gentle birth to worry over the condition of serfs and toilers. In sharp contrast were the Bible days when particularly

zealous were the framers of Israel's constitution, based on ethical monotheism, to protect the rights of workers. Against aggression upon the rights of such workers, the prophet Jeremiah and the prophet Malachi protested. "Woe unto him that buildeth his home with unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not his hire," says Jeremiah(46) Malachai represents God as threatening, "I will come near to you to judgment...Against those that oppress the hireling in his wages" (47). In one notable instance, the hireling is his own protector. Jacob show himself by no means too timid to accuse his employer, Laban, "Thou hast changed my wages ten times" (48), and comes with similar complaints to Laban's daughters "Your father hath mocked me and changed my wages ten times: but God suffered him not to hurt me" (49).

(46) Jer.xxii:13.

(47) Mal.iii:5.

(48) Gen.xxxi:41.

(49) ibid.xxxi:7.

This story goes to show that wage earners, in those days, occasionally stood up for their rights.

The Law took particular notice of this class of workers. One clause reads: "Thou shalt not oppress a hired servant...in the same day shalt thou give him his hire" (50). Again, "The wages of a hired person shall not abide until morning" (51). Yet, a third important provision was that which called for hired servants to have free access to that which grew spontaneously during the Sabbath year, the year when cultivation of the soil was suspended (52). How about the duties of the employee toward the employer? The employer's rights and interests are not disregarded. A laborer, after his day's work, may not labor for someone else, in the evening or at night; because, by doing so he would exhaust his physical capacity for work and neglect his work on the following

(50) Deut.xxiv:14,15.

(51) Lev.xix:13.

(52) ibid.xxv:6.

day, thus causing his employer a loss by his poor service (53). With such regulation observed, it goes without saying that no further legislation to protect the interests of those that employed labor was deemed necessary. Moreover, since labor was not organized in Bible days, there was no likelihood for any crisis because of excess labor power to arise. The pendulum of labor power and strategic resources has swung through the centuries from a position of relative disadvantage and restraint to one in which union advantage rivals and in many cases exceeds that of the employer, from either a legal or practical standpoint.

The maximum protective legislation, of course, attended the type in greatest need of protection; namely, the slave. Normally, the status of a slave was that of a chattel. Slaves were on a level with non-human beings such as the house, the field, the ox,

(53) Tosefta, B.M., ch. 8, sec. 2, ed. Zuck.

the ass: hence, the commandment in the Decalogue states, "Thou shalt not covet thy neighbor's house, nor his man-servant, nor his maid-servant, nor his ox nor his ass" (54). The version in Deuteronomy also lists the field among the possible objects of covetousness, an appropriate addition for a people about to enter upon the inheritance of their Land, and does not omit the inclusion of the slave as a likely 'thing' to covet.

It is against such hard background that the Bible strives, in many ways, to mitigate the slave's lot. "Remember that thou wast a bondman in the land of Egypt" is a recurrent exhortation (55). Job pleads the merit of not having "despised the cause" of his man-servant or his maid-servant. Job argues, "Did not He that made me...make him?"(56). Slaves

(54) Exod.xx:14; Deut.v:18.

(55) Deut.v:15; xvi:12; vi:21; Exod.xx:2.

(56) Job xxxi:13-15.

were to be treated as members of the family. They were to partake of the special meal ordained for the Passover (57), and were to join in the good cheer connected with the sacrifices, the tithe-bringing, and the festivals (58). They were also counted as members of the family with regard to the sacred food permitted only to priests and their households (59). In fact, the Law seems intent upon bringing about the ideal state of society in which slavery would be abolished altogether (60), and for that reason there was a tendency to assimilate the status of slave to that of the hired laborer (61). In its antipathy to human servitude, the Bible, by making God say, "Unto Me the children of Israel are servants," virtually denies the right of any man to hold another as his property (62).

(57) Exod.xii:44.

(58) Deut.xii:11,12; 17,18; xvi:14.

(59) Lev.xxii:11.

(60) ibid.xxv:40,54; Exod.xxi:2; Deut.xv:12; Exod.xxi:26

(61) Lev.xxv:39,40,43; Deut.xv:13,14,18.

(62) Lev.xxv:42,55.

Human life was held to be so sacred as to elicit constant reference to it in the Bible. Biblical emphasis on the native dignity of man, irrespective of his race or creed, ranks high in the view that man is potentially capable of improvement and perfection. Because man is created in the image of God, he can never be reduced to the level of a thing or chattel: he remains a personality, with inalienable rights. To rob a man of these inalienable rights constitutes an outrage against God. Upon this ideal conception of man rests the ideal conception of justice, as respect for human personality (63).

Modern thought, which insists on reforming the existing system of penalizing offences to improve rather than degrade the person convicted, can find biblical support. What was said above regarding social justice and social betterment may well go to substantiate the proposal of those who advocate that

(63) Gen.ix:6; Deut.xxvi:20. See J.H.Hertz, *op.cit.*,
The Pentateuch and Haftorahs, ad loc.

they who determine whether a defendant is guilty shall be different from them who, in the event that guilt is established, shall prescribe the resultant procedure. Judges and juries are to answer the question whether or not the accused has committed the offense charged. Should conviction ensue, the court is not to pass sentence. Instead of this, the steps to be followed shall be planned by a council of experts, including a physician, a psychiatrist, a social worker, a criminologist, and a teacher who, while acting to protect society, shall at the same time seek to trace the lawlessness to its causes and attempt by removing the causes, to restore the wrong-doer to moral conduct.

No one abhors capital punishment more than the officials who have the duty of inflicting it. Investigation has shown that the prospect of capital punishment does not deter people from homicide. The dominant force in the mind of a murderer is not thought and

foresight but impulse and obsession. Statistics reveal that the rate of homicide is lower in states without capital punishment than in states where it still prevails. For example, in 1932, the homicide rate in states without capital punishment was 3 per hundred thousand of the population, while in states retaining capital punishment, it was 11 per hundred thousand. In several states of the United States, capital punishment has been abandoned (64).

Michigan abolished capital punishment in 1847;
 Rhode Island, in 1852; Wisconsin, in 1853;
 Kansas, in 1872; Maine, in 1887; Minnesota, in 1911;
 North Dakota and South Dakota, in 1915.

Attention is drawn to the fact that the Bible prescribes capital punishment for a number of transgressions, such as idolatry, Moloch worship, magic, necromancy, false prophesying, Sabbath desecration, blasphemy of God, cursing of parents, and other

(64) Table based on and statements quoted from Abraham Cronbach, *The Bible and Our Social Outlook*, U.A.H.C. Cincinnati, 1941, pp. 249, 252, 254-255.

crimes (65). But, one must not overlook the truth that the Bible also teaches explicitly that the punishment is to be recognized as deterrent. "Thou shalt remove the evil from thy midst," "and Israel shall hear and understand and no more do this evil" (66). Actually, Biblical counsel is to save those going to death. The author of the Book of Proverbs has it as follows: "Deliver those that are taken unto death, and those that are moved away to the slaughter hold back: if thou shouldst say, Behold, we know not this man: lo, He that weigheth hearts will truly regard it; and He that keepeth thy soul will surely know it; and He will give a recompense to man according to his doing" (67). In the name of God, Ezekiel insists that "if the wicked turn from all his sins... he shall surely live, he shall not die...Have I any

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- (65) Lev.xx:10; Deut.xxii:24; Num.xv:35; Exod.xxxi:14f, and xxxv:2; Matt.xxv:37; Luke xiii:34; Acts vii:57f; John x:31; 1Kings,xii:18,xxi:10,13
 (66) Deut.xix:16-21;Cf.also Deut.xiii:12,xvii:13; xxi:21.
 (67) Prov.xxiv:11-12.

pleasure in the death of the wicked? saith the Lord God; and not rather that he should turn from his way and live" (68).

But, what may be considered a theme which surprisingly proximates to modern ideas on handling the law violator is the story of Cain (69). Cain has committed murder: yet, God, instead of executing the murderer, spares him and enables him to lead a happy and useful life. The death penalty is explicitly ruled out. "The Lord set a sign upon Cain lest any finding him should smite him." Popularly, the "mark of Cain" is supposed to be a punishment. The reverse is the true purport. The mark is not a chastisement but a magic symbol potent to ward off harm. The penalty imposed is that of exile. But that exile becomes a blessing. Cain marries. He founds a family.

(68) Ezek.xviii:21-23; xxxiii:14-16,19.
 (69) Gen.iv:1-17.

He builds a city, even before any other city had been reared. The world's first murderer is thus transmuted into the world's first citizen.

Among the ideals upon which social betterment rests, is the ideal aiming to imbue the prisoner with hope, self-respect, and eagerness, when liberated, to deport himself honorably, and to be worthy of the name "citizen." That imprisonment ought not carry a stigma is, strictly speaking, not a modern social trend, but goes back to Bible days. That is indicated by the comment that, although Joseph was in prison, "The Lord was with Joseph" (70). The Joseph episode may be said to have anticipated what the late Thomas Mott Osborne, warden of the penitentiary at Ossining, New York, tried to accomplish. He attempted to humanize the prisons themselves. He believed as many today believe that many prisons are far from being correctives of crime: they are schools of crime. He, therefore,

(70) Gen.xxxix:21.

attempted to correct the existing evils by so altering prison routine as to confer upon prisoners responsibilities which they could exercise with dignity and self-satisfaction. Again referring to Joseph, we read: "And the superintendent of the prison committed into Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, was done through him" (71). It may well be surmised that the superintendent of Egypt's prison in the day's of Joseph, had instituted enlightened policies which tended to handle the inmates with sympathy and understanding, with the result, that Joseph's power of interpreting dreams and his practical sagacity of a statesman were soon discovered, obtaining for him the appointment to the office of Grand Vizier (72).

What has been suggested above throws in bold relief the reality of the world in which people live.

(71) Gen.xxxix:22.
 (72) ibid.xl:41-44.

It offers something which society needs badly. The purpose of insisting on leaders in education and religion of the various denominations to study one of the most pressing problems of the day is to develop a keener awareness of the possibilities that reside in united effort toward the solution of the perplexities of this age: and with that solution is linked the advancement of civilization. No one can avoid being sensitive to injustice and outraged by its perpetration if convinced by the ideal of the dignity, the sanctity of man. It is this same ideal which solicits with urgency the aid for the maladjusted and the elimination of maladjustments.

In its realization of the responsibility of society to its disadvantaged elements and in its formulation of that realization, the Biblical era is uniquely suggestive. While it must be admitted that during this epoch, Jewish philanthropy had not yet

attained its full flowering; nor had it reached out into all its diversity and ramifications; nevertheless, the life-containing force, the energizing seed was already at work and "the first fruits" of humanitarian teachings of the Hebrew religious mentors and legislators were already being harvested in abundance. As a group, the Jews have shown an extraordinary leaning for works of benevolence. They introduced two new elements into the work of philanthropy.

They were the first to infuse charity with ethical fervor. The Levitical law, "Thou shalt love thy neighbor as thyself," (73) applied a new standard to social life. This zeal for the moral and spiritual which they injected into all the directions of life and which, reaching beyond Hebrew boundaries, also permeated Christianity and Mohammedanism with its

(73) Lev.xix:18. See statement of Charles Stuart Loch, in Encyclopedia Britannica article "Charity and Charities", 13th Edition, Cf. below p. 124.

infectious warmth, elevated Jewish benevolence above the level of mere acts of expediency and kept it from sinking into the slough of cold routine. And the Jews were also pioneers in enthroning charity as a universal obligation, applicable alike to the fellow-Israelite and the non-fellow-Israelite. Again referring to the verse cited above, "Thou shalt love thy neighbor as thyself," the word in Hebrew for 'neighbor' is 'rea' which does not mean, as some theologians maintain that it connotes, fellow-Israelite. In all the moral precepts of Scripture, the word 'rea' or neighbor is equivalent to 'fellowman,' and it includes in its range every human being by virtue of his humanity (74).

Both of the distinctive elements --- the ethical fervor investing Jewish charity with an emotional moral drive, and its obligatory character making it a responsibility devolving upon all people for all people---

(74) Cf. Exod. xi:2. See also Lev. xix:34, where the command of love of neighbor is extended to include the homeless alien.

are the logical outgrowths of the basic Hebrew conception of God as Creator and owner of all goods, and as the Father of all human beings with an equal concern and love for all His children, irrespective of differences in origin, fortune, and masterfulness (75). With this ideal of human equality based on a common divine origin, as taught in the Pentateuch, the prophets later were inspired to turn their hot indignation on the crying evils that preyed on the social structure of their day. The influence of the prophets was the most telling factor in depth and breadth.

The activity of the prophets cannot be paralleled in the whole range of the world's history. They were not priests, but popular educators and popular teachers. They were animated by the desire

(75) Exod.xix:5; Psalms, xxiv:1; Deut.xiv:1; Mal.ii:10; Job xxxi:15; Prov.xxii:2.

to instil into every soul a deeply religious consciousness, to ennoble every heart by moral aspirations, to indoctrinate every individual with an unequivocal theory of life, to inspire every member of the nation with lofty ideals. Their work did not fail to leave its traces.

These unique personalities appear very early in Jewish annals. The tenth century, before this era, already reveals a prophetic figure, Nathan, rebuking the mighty monarch David for an act of cruel tyranny (76). The ninth century witnesses another and greater prophet, Elijah, denouncing another tyrant, king Ahab, for a judicially staged murder, (77). The prophets reach their full moral stature in the eighth century when an unprecedented expansion in the political and economic life of the two Hebrew commonwealths,

(76) II Samuel, chaps. xi and xii.
 (77) I Kings, xxi.

following the conquests of Jeroboam II in the North (Israel) and of Uzziah in the South (Judah), brought the whole enormous enrichment through the acquisition of vast stores of booty and the opening up of new trade opportunities. As a result, large and powerful commercial classes sprang up that stopped at nothing in their ruthless pursuit of gain and domination. It was in this crisis, when economic ruin and exploitation were rife in the land, that the first two of those great tribunes of the people whose careers are historically authenticated, the prophet Amos at Beth-El in Israel and the prophet Isaiah in Jerusalem, appeared on the scene and denounced the unbearable conditions in the name of the God of justice and humanity (78).

It can readily be seen that to the minds of the prophets destitution was fundamentally a consequence of social and economic maladjustment and exploitation.

(78) Amos, viii:4-14; I-IV. Isaiah, i:18-20; iii, and subsequent chapters.

Philanthropy thus became an integral and inevitable part of their program of social righteousness. It must be borne in mind that the term "philanthropy" is taken to include the field covered by Jewish ministrations to those in need was, in Bible times as well as in subsequent ages, broader than that of relief alone. While relief was then, as later, relied upon as the immediate and chief mode of dealing with distress, the solution of the problem of poverty on a permanent basis was envisaged in its economic causes and consequences and therefore as a situation calling for radical reconstruction, not mere patch-work improvements.

Taking the stand on the basic principle that all men are brothers, the children of the selfsame one God, they attacked, in words of fire, the oppression of the poor and the defenseless. Amos, Isaiah, and Micah were especially severe in their indictment of this

phase of social wrong-doing. They first assailed those who "sell the needy for the price of a pair of shoes" and deny justice to the humble (79). Isaiah cried out, "What mean ye that ye crush my people and grind the face of the poor?" and he castigated monopolization of land and buildings (80). Micah bitterly arraigns those wolves of society "who eat the flesh of my people and flay their skin from off them and break their bones," and those who through manipulation dispossess people of their fields and homesteads (81).

The indignation of the subsequent prophets was no less aroused by a variety of major evils, deep-seated and far-flung, such as, hypocrisy, jingoism, idolatry, lust, cynicism. But the havoc wrought by avarice and oppression in the ranks of the defenseless

(79) Amos ii:6-8
 (80) Isa.iii:15.
 (81) Micah iii:1-3.

never escaped the eyes of these intrepid later contenders for the inalienable rights of the downtrodden. Jeremiah, persecuted as few men in history have been, returned this memorable message to King Zedekiah through the emissaries whom the king sent to inquire what the will of God was in the life and death crisis which confronted the nation as Nebuchadnezzar, mighty monarch of Babylon, was invading Judah:

"Thus saith the Lord: Go down to the house of the king of Judah and say: Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and the people that enter in by these gates. Thus saith the Lord: Execute ye justice and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence, to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place" (82).

A startlingly bold summons to those in the seats of the mighty! Half a century later, Zechariah cited with slight variations this utterance of Jeremiah's (83). Evidently, the prophet, inspired by the ideal of what

(82) Jer.xxii:1-3.

(83) Zech.vii:8-12.

constitutes a good life, whether it be of the individual, group of individuals, or government, did not hesitate to bring home the lesson of that ideal even to them that hold the power of life and death.

Of course, the exhortations and teachings of the prophets, covering roughly the four centuries between the middle of the eighth and the middle of the fourth centuries B.C.E., are based on the Pentateuch, which, of the whole sacred canon, carried the greatest weight of authority, as was already intimated previously in this dissertation. With the premise of human equality based on a common divine origin, the Pentateuch made provision for a distressed class in a variety of ways not at all partaking of the nature of alms, but rather, one might say, of enlightened profit-sharing. There were ordinary measures of assistance suited to the recurring seasons and having to do with the land and its products. The land provisions for the handicapped

classes are, as can be expected, the product of a society, the essential pursuits of which were agricultural. Even when the maladjustments attributed to the rise of industrial problems in the cities became acute enough to challenge the attention of the prophets, the vast majority of the people were no doubt engaged in tilling the soil and in grazing. Accordingly, the agricultural aspect of Mosaic Law was adapted to the needs of the indigent. It would seem that the entire system of associated living in Mosaic times was based on the view that if all other evils were in one pan of the scale and poverty in the other, poverty would outweigh them all. Such view eventually became a principle and the principle became codified into Jewish law, strikingly exhibited by two far-reaching institutions with the sole aim of preventing destitution in the land. The institutions are: the Sabbath-Year and the Year of Jubilee (84). Their

(84) Exod.xxiii:10-12; Lev.xxv; Deut.xv

importance in the fabric of fundamental Jewish educational ideals prompts at least a brief explanatory statement.

Under the impact of hard reality, the Sabbatical year, also known as the Sabbath of the fields, called for every seventh year to be one in which the land lay fallow. The Hebrew terminology for that institution is sh'mitta, translated to mean 'release.' This 'release' took two forms: one, the soil was not to be sown: two, the creditor had to release that which he had lent to his neighbor (85). This insistence was intended for an agricultural community, in which each family had its homestead. Since a debt would only be contracted in case of misfortune, the loan was, therefore, an act of charity, rather than a business transaction. Circumstances had altered altogether when economic life became more complex and people engaged in

(85) Deut.xv:1-2. See Exod.xxiii:10f, and Lev.xxv:2f.

commerce. Debts contracted in the course of trading belonged to quite a different category, and this law could not fairly be invoked for their cancellation. Consequently, in the first century of the present era, Hillel instituted a method whereby the operation of the year of release did not affect debts that had been delivered to the Court before the intervention of the year of release (86). Without actually handing over the bond or promisory note to the Court, the creditor could secure his debt against forfeiture by appearing before Beth Din, judges of the court, before the execution of a loan, and making the declaration, 'I announce unto you, judges of this Court, that I shall collect any debt which I may have

(86) Hillel flourished at the time of king Herod. With his disciples and those of Shamai begins the period of Tanaim, which lasted from 10 to 220 of the present era. The first attempt towards bringing some order and system into the mass of legal traditions and usages was made by him.

outstanding with N.N., whenever I desire.' This measure was known as Prosbul (87), which had the effect of preventing limitation, and was meant primarily as a guard against shutting the door to borrowers. Whatever the aspect, agricultural or commercial, the underlying teaching is that the ideal of compassion be not overlooked. Indeed, in terms of compassion, and fellow-feeling even the inconsistencies become explicable.

Equally a product of human sympathy is the institution of the Jubilee year which shares the features of the Sabbatical year. It, too, was a safeguard against deadening poverty. By it, houses and lands were kept from accumulating in the hands of a few. Pauperism was prevented; a race of independent freeholders was assured. It represented such a rare and striking introduction of morals into

(87) Gitt. 36^b, 36^a; Sheb.x, 3, 5.

economics, that many have been inclined to question whether this wonderful institution was ever in actual force (88). Notwithstanding that, the lesson is provocative: the directive comes from heaven. According to the Bible, "The land shall not be sold for ever: for the land is mine," (89). Every fiftieth year, therefore, "ye shall return every man unto his possession." All the land then was, as it were, held from God on lease. The Israelite who voluntarily or through some compulsion sold his land to another, sold not the ownership of the land, but the remainder of the lease, till the next year of jubilee, when all the leases fell in simultaneously. The land came back to his family, all contracts of sale to the contrary notwithstanding. His children thus enjoyed the same advantage of a

(88) On observance of Sabbatical year, see Neh.x:32; Josephus, Antiquities of the Jews, Bk.XIII, chap. viii, par.1; x,6,16;III,xii,3. On the Jubilee year, see Ezekiel, xlv:16-18.

(89) Lev.xxv:23,13.

'fair start' as their father had before them.

It follows that a sale of land really amounted to no more than a lease, and the price necessarily varied with the remoteness of the jubilee year.

"According to the number of years after the jubilee thou shalt buy of thy neighbor, and according to the number of years of the crops he shall sell unto thee,"

(90). Assuming, for example, that a farm sold for five hundred dollars: it could be repurchased for \$490.00 at the end of the first year; for \$480.00 at the end of the second year; for \$470.00 at the end of the third year, until at the beginning of the fiftieth year its recovery would cost nothing. In other words, the ratio of price reduction would be greater if the sale occurred in some subsequent year of the Jubilee. If sold in the fifteenth year of the Jubilee period, the annual reduction would be not one fiftieth of the selling price but one thirty-fifth. If

(90) Lev.xxv:15,16.

sold in the fortieth year, the annual reduction would be one-tenth of the selling price, and so on.

Such legislation, be it remembered, did not aim at the impossible --- the abolition of property: its aim was at the moralization of property, serving to bring it in harmony with equity and the law of Reason by means of the Jubilee-year.

In this connection, it is well to observe that although the year commenced on the first of Tishri, Rosh Hashanah, it was not until the tenth of the month, Yom Kippur, the Day of Atonement, that the proclamation of the Jubilee was made, as the Bible has it: "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years. Then shalt thou make proclamation with the blast of the horn on the tenth day of the seventh month; in the day of atonement shall ye make proclamation with

the horn throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family," (91).

Why was atonement day chosen for the proclamation? Because, the Day of Atonement and the Jubilee had much in common. The message of both was 'new birth.' The Day of Atonement freed man from slavery to sin and enabled him to start life anew, at one with God and with his fellowmen. The Jubilee had for its aim the emancipation of the individual from the shackles of poverty, and the readjustment of the various strata in the commonwealth in accordance with social justice. There could, therefore, be no more appropriate day for inaugurating such a year of

(91) Lev. xxv: 8-10.

rectification --- as well as to attune the hearts of all to the sacrifices demanded by such rectification--- than the Day of Atonement; and no more suitable signal to inaugurate it than the blowing of the Shofar, the ram's horn, the traditional symbol used as a reminder of Isaac's readiness to give his life for a Great Ideal had his father, Abraham, not found a ram as substitute, (92). This aspect is not homilectical. It is a rational view of an institution which had for its purpose to carry the high ideal of ethics into the field of economics; thereby, relating it to social betterment. If the Bible sections dealing with the Jubilee were not taken to serve the realm of economic science, they were, utilized for service in the department of economic thought.

It is well known that Henry George found in the Jubilee chapter, with its laws against the permanent

(92) Gen.xxii:10, 13.

alienation of land, an intimation and endorsement of his doctrine of Single Tax (93). It is not out of place here to set forth the main feature of the doctrine.

Henry George was an American economist and reformer who felt that he had discovered, after a life of hardship and poverty, the clue to social justice. Poverty was for him the great social evil. In his famous work, "Progress and Poverty," he expressed the view that economic misery is a result of the fact that rent, the unearned increment of land, is drained off into the pockets of the landlords. He proposed that this money be confiscated by the government by means of taxation and used to benefit all members of society. His doctrine was a recurrence to the theme that without economic security, political democracy could not produce social justice. When it first appeared in 1879, it

(93) Henry George, Progress and Poverty, D.Appleton and Co., New York, 1881.

aroused such interest and provoked such debate that those of a later generation still heard its echoes, while hardly realizing its intensity.

No less an authority than the Chief Rabbi of England, (94) in his commentary on the Pentateuch and Haftorahs, quotes Henry George, with reference to the periodical redistribution of land in the national life of Israel: "It is not the protection of property, but the protection of humanity, that is the aim of the Mosaic Code. Its Sabbath day and Sabbath year secure even to the lowliest, rest and leisure. With the blast of the Jubilee trumpets the slave goes free, and a redivision of the land secures again to the poorest his fair share in the bounty of the common Creator." Thus, it may be fairly maintained that the Jubilee not only possessed educative value; but has also grown through the Old Testament days to

(94) J.H. Hertz, op.cit., The Pentateuch and Haftorahs
Lev. xxv:10.

thinkers of later ages, facing, of course, different problems, finding different formulas; still, uttering essentially the same hope for the ideal of social justice.

At this juncture, a word ought to be said about the opinion of more than a few that the land regulatory measures in the Bible favour Socialism. One writer on the history of the Hebrews has much emphasized the first appearance of Socialism in the Mosaic agrarian laws (95).

In truth, Socialism is not the word to use. What we find in the Bible is, first, rules ordaining a careful provision for the poor, protecting them from exploitation and from permanent debt, and enjoining free loans, to which reference has already been made in this survey; and then numerous attacks by the prophets upon the injustice and oppression practiced by the rich (96).

(95) J.E. Renan, History of the People of Israel, Tr. from the French, Roberts Bros., Boston, 1889-1895 Ch.xvi.

(96) Lev.xxv:35 ff.; Deut.xxxiii:20, xxiv:14-15, 19-21.

It may be agreed that the aim of all this was group solidarity without in any way ignoring the individual. Mosaic prevention of inequality of wealth may be said to be an idealistic philosophy leading to active 'social planning.' But that does not make Socialism; because it opposed political management of the total lives of people.

In the light of the foregoing, if a question be asked, what was the purpose of those laws? The answer is that when Moses had brought a slave people to the borders of a Promised Land, he had delivered to them a series of laws by which they were to be governed. Among these laws were included those which postulated the doctrines that land belongs to God, that He has given it to the children of men, and that it cannot, therefore, be perpetually alienated from the family of the possessor. Each family was given a portion of the land, which was to

remain its property forever. If a man fell poor and was compelled to sell his land, he could only make a temporary sale of it. Perpetual sale was impossible. In the Jubilee year, every man was to return to his property. A mortgage could run, at the most, only for a part of forty-nine years: because, it was "the harvest of the ground" and not "the ground" itself which was sold, --- a very remarkable distinction. Not only did this apply to the male side of the house, but the women likewise had legal rights, even in that remote time and among that ancient people. When the daughters of Zelophehad came to Moses and told him that their father had died, leaving no male issue, Moses declared that women were entitled, in this connection, to the same rights, under the law, as men (97); so then the purpose of the laws can be seen in the result.

What was the result of such a system of land laws? An intense power of resistance was developed among the

(97) Num.xxviii:1-7.

people. While the Jewish people, in ancient times, never numbered more than five millions, and while their whole country was not very much larger than a couple of counties in Western Pennsylvania, it nevertheless, endured. A nation never fights for its hotels or for its boarding-houses: it will fight only for its hearths, its homes, its soil, its country --- no matter how small it be.

No wonder, the inalienable right to the soil was conceived to be so integral to the religio-economic system of Israel, that its violator was regarded as an almost unpardonable offender. With well-nigh dramatic effect, the Bible bears testimony to this in the recital of King Ahab's offence against Naboth (98).

The king, sitting at a window in his palace in Samaria, chanced to notice a little vineyard, the property of one Naboth, which, according to the monarch

(98) IKings xxi.

seemed to destroy the symmetry of the royal gardens around the palace. He conceived an uncontrollable desire for that little piece of land. He sent for Naboth and offered him a fabulous price for it. Naboth refused to sell it. He said, "God forbid that I should give thee the inheritance of my fathers."

Ahab fell sick with disappointment, and Jezebel, his wife, who was not a Jewess, but a princess of Sidon, knowing the cause, said to her husband, "In my royal father's land, if a man refused to give the king that which he desired, he would lose both his property and his life." Wicked though Ahab was, he replied, "Not so in Israel: it is the man's inheritance: I dare not take it." When Jezebel discovered that her husband remained ill because he could not obtain Naboth's vineyard, she bribed some false witnesses to declare that Naboth was guilty of blasphemy. On this perjured testimony, he was found guilty and put to death: his

property was escheated to the crown. Ahab took possession of the coveted vineyard.

The prophet Elijah, who, on other occasions had had some bitter and severe controversies with Ahab on religious matters, had never thought it worth while to invoke the punishment of God upon him. But, when he heard what had been done with Naboth's vineyard, standing before Ahab, he said: "Because thou hast done this thing; because thou hast rejected God's sacred law concerning the soil; all manner of evil shall come upon thee; yea, dogs shall lick thy blood." Surely, the land laws must have been of vast importance to the ancient Israelites for Elijah to have fulminated against the king with such severity. They were to teach the proper recognition and estimate of man and of wealth based on the two premises: that all men belong to God; that all wealth belongs to God.

"The earth is the Lord's, and the fullness thereof," says the Psalmist (99). Eleazar of Bertotha insists, "Give unto Him of what is His, since thou and what Thou hast are His" (100). How a good man fulfilled his duty to those who needed his help is ideally described in Job (101):

"I delivered the poor that cried, the fatherless also that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed itself with me; my justice was a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the needy, and the cause of him that I knew not I searched out."

It is needless to multiply quotations here from the many places in all parts of the Bible commanding or commending beneficence to the poor (102). The same theme runs through the un-canonical literature. It is frequent in Sirach (103). Tobit begins with a

(99) Psalms 24, 1.

(100) Ethics of the Fathers, iii:8.

(101) Job, xxix:12-16.

(102) Haggai ii:8; Isa. lviii:7, 10; Ezek. xviii:17f; Psalm xxxviii:21, xli:2; Prov. xiv:20f; xxxi:20; iii:27f.

(103) Ecclus. iv:1-6; xxix:1-13; cf. 21-28; xviii:15-18, etc.

recital of his charities to the living and the dead (104). The exhortations in the Gospels are in the same vein (105), as are also the apostolic writings (106).

The insistence on deeds of charity and loving kindness so impressed the people that the inauguration of a system to aid the poor was hailed by them with ready response. Throughout the diaspora, generosity to the destitute was law and custom. Organized charities of the community gave personal attention, sympathy, and service.

To the collection for public charities all were required to contribute in the measure of their ability and of the current or occasional need. Men who moved into the town were liable to the daily collection of victuals, known as 'tamhui', after thirty days

(104) Tobit, iv:7-11; xii:8f.

(105) Matt.v:42; Luke vi:30-38.

(106) James I:27; cf.v:1-6; II:6; Hebrews XIII:16.

residence: after three months, to the weekly collection for the poor of the place, termed 'kuppah:' after six months, to the collection for clothing: after nine, to the burial fund: at the end of the year, for the defence of the city (107). Minor orphans, even though they inherited property, were not assessed for charity (108); nor were the women and children of a household. From women, the collectors were allowed to receive only small voluntary contributions (109). The poor, even those themselves dependent on charity, were permitted to make a small contribution to the 'kuppah,' but not urged to do so (110).

In the concluding chapter of the treatise on charity, Maimonides enumerates eight degrees in a descending scale (111). The highest of all is what might

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- (107) Baba Batra, 8a. Cf. Tos. Peah iv:9.
 (108) Baba Batra, 8a, end.
 (109) Tos. Baba Kamma, xi:6.
 (110) M. Baba Kamma x:9: Tos. Baba Kamma xi:9ff.; Baba Kamma 119a.
 (111) Mattenot Aniyim, ch. x. cf. par. 4.

be called preventive charity, which lays hold of a man who is falling, and keeps him from falling and becoming a public charge by a gift or a loan or a partnership, or by finding him work. Next to this comes remedial charity so managed that neither donor nor beneficiary knows who the other is. This was one of the things which was accomplished by contributions to the public chest, officially collected and distributed: third, gifts where the recipient is known to the giver but not vice versa: fourth, gifts where the giver is known to the recipient but not vice-versa: fifth, giving before any request is made: sixth, giving upon request but giving sufficiently: seventh, giving insufficiently but cordially: eighth, giving with a sullen mien. The spirit and manner in which the thing is done is of the essence of the deed.

The analysis of the concern for the poor, as the foregoing shows, affords an argument against the

teaching that wealth is the reward of uprightness and of piety, while poverty is the punishment for sin and wickedness. In the Bible, where compassion crowds out logic, the poor are identified not with the wicked but with the upright: "poor" and "righteous" are often synonymous. An example is furnished by that verse in the Book of Amos in which the word "needy" is a repetition of the word "righteous": "They sell the righteous for silver and the needy for a pair of shoes"(112): similarly, in the Book of Psalms, the "poor" are identical with the innocent: "In secret places doth he slay the innocent....He lieth in wait to catch the poor," (113). The poor are frequently denominated God's own people. "What mean ye that ye crush my people, and grind the face of the poor?" asks Isaiah in the name of God (114).

(112) Amos, II:6.
 (113) Psalms, X:9,8.
 (114) Is.iii:15.

Only once or twice does the Bible draw the logical inference that, if sin causes poverty, poverty must be the evidence of sin. The best known instance occurs in the Book of Job where the friends of Job can account for Job's misfortunes only on the supposition that Job must have committed some iniquity. And yet, the Book of Job presents this argument only for the purpose of refuting it. The very characters who espouse this doctrine do so less in order to arraign poor Job than to support their theory that sin, on the one hand, and adversity, on the other, are related as cause and effect. Approximately, the same may be said of the passage in the Book of Lamentations (115): "They that did feed on dainties are desolate in the streets; they that were brought up in scarlet, embrace dunghills; for the iniquity of the daughter of my people is greater than the sin of Sodom that was overthrown as in a moment, and no hands fell upon her." Notwithstanding these

(115) Lam.iv:5,6.

instances, the divine favors in store for the poor are countless. The Bible offers scores of passages which proclaim that God tenderly looks upon the poor, hearkens to them, remembers them, answers them, has pity on them, helps and delivers them, espouses their cause in the law court, provides them a refuge, and grants them an inheritance (116).

Those who agree with the Bible that poverty should evoke pity and not censure will find the doctrines and ideals stressed in it, more congenial than the notion that, when people are poor, the fault is chiefly their own, an attitude clearly shown in a social service publication (117). It contains, among other

(116) Job, xxxvi:7; Is. lxvi:2; Ps. ix:19, xxxiv:7; lxix:34; Job, xxxiv:28; Ps. ix:19; Is. xli:17; Ps. lxxii:13; Is. xxix:19, 20; Ps. cii:1; Job v:15, 16; Ps. xxxv:10, lxx:6, lxxii:12, 13; cix:22; Ps. lxxii:2, cxl:13, 14; Is. xi:4; Is. xiv:32; Zeph. iii:11, 12; Ps. xxxvii:10, 11, 14.

NOTE: These references correspond exactly to the passages alluded above. It was done in this fashion here to obviate multiplicity of numbers in the body of thesis.

(117) Social Service Review, Univ. of Chicago Press, Chicago, March, 1934, p. 137.

and similar reflections, this passage:

"A professor of economics recently accepted the invitation of a friend to go and see one of the 'emergency' shelters serving thousands of Chicago's unemployed single men. After viewing the "line" as the men received, cafeteria style, the evening meal, he remarked, if this were a fair sample of the group served in all the shelters, the world would be better off if eighty-five per cent were loaded onto a raft, towed into Lake Michigan, and scuttled."

The article proceeds to demonstrate the injustice and thoughtlessness of such verdict. Perhaps, due to the influence of the Bible, there are not many today who bluntly scorn the poor. More time is now devoted to social science, bringing into its orbit the subjects of psychology and economics, with the result that inquiry into the causes of poverty takes in, not only the personal angle, but also the social factor. It is often argued that inequality of wealth is primarily due to incidents external to the individual; such as, the trust movement, wars, methods of railroad financing. The opponents of this doctrine retort that

poverty is due to concentration of wealth in the hands of a few, to low wages, industrial exploitation, scant opportunity, "the profit system," "capitalism," militarism, race discrimination, bad housing. This latter school insists that the so-called personal causes of poverty, --- ignorance, incompetence, inefficiency, shiftlessness, emotional instability, bad habits, bad morals, bad home life, insobriety --- are themselves the effects of social conditions. Bad surroundings, they maintain, create listlessness, discouragement, inebriacy, ignorance, emotional upsets. One group extols "rugged individualism": their opponents jeer "ragged individualism."

These observations tend to show that modern investigations into social conditions with a view of eliminating poverty, are compatible with the Biblical commendations of charity and the Biblical demands for

social justice. As can be seen from what has been said here on this theme, the general spirit, pervading the Bible, ranges that sacred literature more extensively on the side of those who emphasize the factors that are social.

The ideal of social uprightness, upon which agricultural industry was based in ancient Judea, did not lead the people to analyze happiness into different grades or planes of satisfaction. Happiness with them was generally regarded as attained by decreasing wants, including the wants of the needy. That ideal found expression in the written code; there it was part of an effective, long-continued religious system, applicable, at first, to land economy, and later, in course of time, to industrial and commercial conditions. In every clime and under varied circumstances, it was rehearsed and interpreted by the best learning and thought and digested for ends of education. The association of

ideas which it suggests, the God-consciousness which it evokes, cannot fail to cultivate and ennoble intellect, emotions, feeling; and, in that way, help to reproduce in its adherents, in a greater or lesser degree, the divine pattern and ideal of holiness.

Another step in the same direction, in which benevolent sentiments aim at bringing about the minimum discomfort and the maximum enjoyment in associated living, is the care of the aged.

Among the many commands given Israel of old is the one which insists on respect for the aged: "Thou shalt rise up before the hoary head, and honor the face of the old man" (118). Disrespect for the aged is listed among the calamities attendant upon national upheaval and overthrow. The sinister prediction, "The child shall behave insolently against the aged", is voiced by the prophet Isaiah, while incident to the

(118) Lev.xix:32.

tragic downfall of Jerusalem, the lament is uttered, "The faces of the elders are not honored" (119). It is related that a famous rabbi would stand up even before an aged heathen peasant, saying: "What storms of fortune has this old man weathered in his lifetime." (120).

It may well be assumed that the Biblical teaching of respect for the aged has a wider implication, such as suggested by the Psalmist's prayer, "Cast me not off in the time of old age; when my strength faileth, forsake me not" (121). Even though it be taken that this verse does not allude to an individual and that "me" and "my" refer to Israel, the nation; yet, a concern for aged individuals must reside behind the metaphor in order to give meaning to the metaphor. There would be no force to the figure of

(119) Is. III:5; Lam. V:12.

(120) J. H. Hertz, The Pentateuch and Haftorahs, Lev. xix:32.

(121) Ps. lxxi:9.

speech if attitudes in the world of literal usage were at variance with the compassion which the figure of speech means to invoke. The implication, therefore, is that the Psalmist's supplication comes quite near the modern solicitude about homes for the aged, old age pensions, and old age annuities. Perhaps, even more direct in this regard, is the prophecy of Zechariah: "Thus saith the Lord of hosts: There shall yet old men and old women sit in the broad places of Jerusalem, every man with his staff in his hand for very age" (122). The prophet is thinking of the tranquility and prosperity of Jerusalem and the consequent longevity of its inhabitants. The well-being of the aged is one of the features which he singles out for mention when he sketches the commonwealth of his ideal. He wants to see the Biblical admonition of respect for the hoary head translated into

(122) Zech.viii:4.

something concrete by actually brightening the days of the superannuated.

Zechariah's allusion to superannuation age is not at all far remote from what the social import of the care of the aged is today. According to statistics, over two-thirds of the people in the United States, sixty-five years of age or older, have to subsist upon some form of benevolence. Seven million, eight hundred and sixty thousand people of that age were counted in 1938. Of these, 5,070,000 were dependent on the beneficence of relatives, on some kind of pension, or on alms. Few people succeed in amassing enough to maintain them when working days are over. The proportion of indigent old people estimated at 40% in 1930 had grown to 64.9% in 1938.

Meanwhile, as a result of progress in medicine and hygiene, the population, in the United States, has increased its percentage in the old age groups.

By 1970, the aged will constitute 10.1% of the people. In 1900, it was only 4.1%: in 1870, only 2.99%.

Also, this is true: while the number of the aged has been growing, the number of jobs and the amount of dwelling space for the aged has been declining. Machine industry demands youth. The aged may excel as to experience and fidelity: but these are of smaller value than youthful vigor and alertness. Occupations can be named in which a worker is "too old" at 32. In numerous employments, people are deemed unacceptable after they reach 45. That is not attributed merely to exactions of speed. An employer prefers paying pensions to those who can work only a few years. The view seems to be that as workers get old, they become more susceptible to accidents and thus entail a heightened risk. On the farm, aged people find a few leisurely chores that do not exceed their strength, and the farm house usually holds a nook to which the

old person can retire unmolested. In the city apartment, it is otherwise. Room is at a premium. In the city, the cost of living mounts so high that the children of the family must often be deprived of many needed things if some of the family income is diverted to the grandparents. Numerous people, again, outlive their sons and daughters or may not have had sons or daughters to whom, in old age, they can look for support. Such situation moved George E. Phair to write the following:

"In savage tribes where skulls are thick
 And primal passions rage,
 They have a system, sure and quick,
 To cure the blight of age.
 For when a native's youth has fled
 And years have sapped his vim,
 They simply knock him on the head
 And put an end to him.

But we, in this enlightened age,
 Are built of nobler stuff,
 And so we look with righteous rage
 On deeds so harsh and rough.

For when a man grows old and gray
 And weak and short of breath,
 We simply take his job away
 And let him starve to death," (123).

(123) See A. Cronbach, op.cit., The Bible and our
 Social Outlook, p. 372.

Thus, public opinion was educated. The unsatisfactoriness of almshouses that existed in 1923, has given rise to the old age pensions. Allowances, though modest, allow old people to keep up their homes or to reside with relatives or to board in places which they deem desirable. Aside from that, pensions have proved to be less expensive than almshouses: for instance, in Arizona, where the maximum pension was \$30.00 a month, maintenance for an individual in the almshouse cost an average of \$56.80 a month. In Delaware, the average cost for almshouse maintenance was \$46.24 a month when the average pension amounted only to \$9.84 a month. Wyoming spent \$78.74 for each almshouse inmate but only \$13.88 for each pensioner. In Utah where, pensions average \$9.00 a month, the almshouse expense averaged \$45.62. The spread of the pension movement has caused most almshouses to be closed. Today, pensions are granted by

industries to their workers, by trade unions to their members, by fraternal orders to their followers, by churches to their superannuated clergy, by the various governments --- national, state, city, county --- to their employees; and, of course, by national and state governments to former soldiers, sailors, and airmen. Other types of retirement provisions are: individual insurance and Social Security, financed from premiums which the government collects both from employers and from workers(124

No wonder that the Biblical era is considered the most creative in Jewish history. In this period, the life-containing force, the energizing seed, was already at work and "the first fruits" of the humanitarian teachings of the Hebrew religious mentors and legislators were already being harvested in abundance as was remarked heretofore (125).

(124) See "Who Pays the Pensions?" by Farnsworth Crowder in the Survey Graphic, Survey Associates Inc July 1938, p.376: also, "Insecurity a Challenge to America" p.547, New York, 1936, by Abraham Epstein.

(125) See above p.53.

Rooted in the conviction that religion was co-extensive with life --- that the whole of life was one continuous sacrament --- lawgiver and prophet included in their instruction and admonition all the phases and difficulties of human experience, at the same time, pointing out the way of how to help overcome those difficulties. In their realization of the responsibility of society to its disadvantaged elements and in their formulation of that realization, they may decidedly be called path-finders. It is precisely this amazing comprehensiveness of their thought that imparts to their lofty ideals the interest and freshness of real life, universal in appeal and perennial in influence. Consequently, modern championship of wage worker, prison reform, aid for the needy, old age pension --- as the intelligent performance of the ethical obligations of life --- finds not only impressive analogy but also spiritual stimulation in the ideals

enshrined in Mosaic Law and prophetic teachings.

The instrumentalities to serve the purpose of disciplining man, refining his nature, so that he be prepared to respond to those ideals, will be considered in the next chapter.

CHAPTER III
IDEAL LINKS BETWEEN MAN AND GOD

Section 1.

The Torah.

The human and moral way of life, outlined in the preceding pages, so inspired teachers and educators of succeeding generations as to extend and elaborate the content begun by their predecessors. Their activities were designedly meant to serve the purpose of keeping the religious consciousness of the people alive: thus, preventing it from becoming disordered. To them, it was settled knowledge that the members of the community must make a unity: they must learn that they are parts of one another; that they owe to one another certain amenities and obligations.

Since men are by nature acquisitive, jealous,

combative, and erotic, how are they to be persuaded to behave themselves? The policeman's omnipresent club is a brutal method, costly and irritating. Surely, there must be a better way: that is by lending to the moral requirements of the group the sanction of supernatural authority. The lesson for the spiritual leaders to teach was clear: it was to impress the people with the ideal that there is a definite union between man and God and that the strength of a nation depends upon the strength of its belief in God. Such belief inspires hope, devotion, sacrifice. It offers comfort to the hearts of the distressed, courage to embattled souls. A living God can do all this, and can stir or frighten the self-seeking individualist into some moderation of his greed, some control of his passion. There is a measure of truth in the popular saying, "We are twice armed if we fight with faith." To that end,

Israel's experienced and trusted religious teachers felt it their bounden duty to call into being institutions, destined to become far-reaching in the thinking and living of the people. The institutions are: Torah, synagogue, home, school, each of which makes for power and perpetuation of educational ideals.

A Midrashic parable relates that an exceedingly old woman came to a sage and said to him, "I am already too old, and, henceforth, my life will be a burden to me. I want to die: how can I find death?" The sage thereupon asked her, "By what means hast thou been able to reach thine advanced age?" She replied, "I am well learned in the Torah; moreover, even if I am engaged upon something which is most dear to me, I leave it and hasten early to the synagogue every day. On learning this, the sage said to her, "Withhold thyself from Torah and synagogue for three days consecutively." She did so; and on the

third day she died" (1).

Moralists see in that fictitious narrative a kernel of truth applicable to the people. They say that the old woman typifies Israel, privileged to grow old through attachment to Torah and synagogue. Should Israel desire to be rid of the burden of age, the way to death is simple and speedy. It has become almost a truism in Jewish religious law and lore that a life bereft of the humanizing influence of Torah is a life lost.

It is well and good to wax eloquent about the sublime teachings of the prophets, their passion for righteousness and social justice; to inculcate their lofty conceptions of morality. But how cure the vices, evil dispositions and propensities, and the deceitfulness and weakness of the human heart, making man willing to live up to those ideals and to

(1)Yalkut,Ekeb,par.871.

translate them into life? Perhaps, Lecky in his History of European Morals had such thought in mind when he remarked: "Simply to tell men what is virtue and to extol its beauty is insufficient. Something more must be done if the characters..... are to be molded and the inveterate vices eradicated"

(2). This something more which neither philosopher nor even prophet has as yet supplied is furnished by Mitzvot and Maassim Tobim --- Ceremonial Laws and the Claims of Humanity --- the gems in the crown of Torah.

Here arises the question as to what the Jew means by the term Torah, and how he looks upon the Bible. Torah, to the Jew, is not just the Pentateuch. It is not just the twenty-four books that make up the Hebrew Bible.

(2) W.E.H. Lecky, Hist. of European Morals, Longmans, Green, and Co., London, 1911, I, 292.

Torah to the Jew is the entire literature of Israel, the creation of the national genius of the Jewish people throughout all the years of their existence. Indeed, the five books of Moses are the core of the Torah: for they contain the narrative of creation, the stories of the patriarchs, the story of the Exodus, the revelation of the Commandments to Moses, and the early code of laws by which ancient Israel lived. For that reason, to the five books of the Bible was applied the narrower, specific term, Torah. But in time, Torah reached out to embrace also the books of the prophets and the great writings, such as the psalms, the proverbs, and the philosophy of Job. The Jew regarded his Bible as a part of that Torah: reading its words, he never read them literally, as if standing alone. He read them in the light of the rest of his Torah: or, when scholarship formulated rules of interpretation accepte

by the masters of literature, he read them according to those rules of interpretation (3). Many of these interpretations, by which the Bible --- or written Torah as it was also called --- were kept alive and flexible to meet the ever changing needs of the people, were later codified and assembled within the vast literature known as Talmud, or oral Torah, another name for it. In one of the sections of the Talmud, known as Pirke Abot, the Sayings of the Fathers, an ethical tract, the direct line of descent from Bible to Talmud is traced in the sentence, "Moses received the Torah on Sinai and handed it down to Joshua; Joshua gave it to the elders; the elders to the prophets; and the prophets handed it down to the men of the Great Assembly" (4).

As a matter of fact, scholars and students, from

(3) Tos. Sanhedrin 7,11: see L. Kiehlziner, Introduction to the Talmud, 3d. ed., Bloch Pub. Co., New York, 1925, pp. 117-190: see below, p. 327.

(4) M. Abot I:1.

the completion of the Talmud in the fifth century of this era, to this very day, have interpreted Torah, found new meanings in its ancient wisdom, and applied them to the social problems and moral dilemmas of modern life; thereby, showing greatness: for, a people cannot live on a written Torah alone, on a closed book, that must perforce remain the expression of a certain age alone. That would result in a stagnant life.

If a modern analogy is sought, the Constitution of the United States may be cited. The American people have a document of only a few pages, which every school child is taught to know. That document, or constitution, may be termed the written Torah of the American commonwealth. Do these few pages represent all of American Constitutional Law? The law libraries are filled with hundreds of volumes of decisions by the Federal Courts interpreting almost every word of that written document, fitting

the words of that immortal product of the founders of the American Republic into new conditions of life. If one wishes to know the attitude of the American Constitution upon a certain problem, the bare words of the original articles and sections will not furnish that attitude. Instead, one has to search for it in the authoritative interpretation given in later decisions of the courts. The basic law of the founding fathers --- defining the purpose of government, the relation of its various parts, and of them to the people --- is revered and considered a touchstone, by which, modern legislation is weighed and tested to discover whether or not it conforms to the spirit symbolically expressed in the Constitution.

The same analogy applies to the Torah of the Jewish people, not only in its legal enactments; but, as well, in the historical and cosmological teachings. Of course, there is a decided difference which must be emphasized and kept in mind. The Constitution is

ascribed to certain men whose identity can fairly well be established by historical investigation. The Torah is attributed to God. It is given the highest prestige and sanctity conceivable. This affirmation may explain why it has been possible for the Jews to live under the sovereignty of the Torah for so many generations without use of police power.

As has already been suggested, part of the unique power of Torah as social disciplinarian was due to divine origin; even the later interpretations were so considered, since they were proved, by accepted rules of interpretation, as shown above, to rest on the basic Law of the lawgiver on Sinai. Consequently, among believers, respect for law and respect for God became one and the same thing. Torah has come to represent the veritable ideal link between man and God. To walk in God's ways and possess His spirit, as the Bible repeatedly admonishes, means that man must always be conscious of his

partnership with God which exists since creation. Indicative of that intimate relationship is the Biblical verse, which, referring to the first couple on earth, reads: "And God blessed them" (5). No blessing was bestowed on vegetation; because its growth is dependent upon sun and rain, not upon its own volition. Man alone among all other created things is gifted, like his Creator, with moral freedom and will: man alone is capable of holding spiritual communion with God: and man alone can guide his actions in accordance with Reason. Because of that, he can subdue his impulses in the service of ethical and religious ideals, and is born to rule over nature. Man's volition has, indeed, become a power in nature, an imperium in imperio, which has profoundly modified not only his own history,

(5) Gen.I:28; see J.H. Hertz, op.cit., Pentateuch and Haftorahs, on verse 22.

but also that of the whole living world, and the face of the planet on which he lives. All this is to assert that the Torah is an instrument in the hands of the people to keep them in constant and intimate association with their Creator. Accordingly, to break a law sanctioned by Torah was tantamount to breaking that intimate association with God.

There are other factors, too, that help to account for the success of Torah among the Jewish people. Its legislation shows innate common sense. It proved to be the preserver of the community, by recognizing the relation of man to community. Understanding the powerful instinctive urges for self-aggression, it concentrated on the social responsibility of the individual. No man was an island unto himself. Since he gained his life and his significance from the community, the Law insisted that the individual give life and meaning back to the community, at the same time reserving spaces where the

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individual could be free from the pressures of the group. There were sacred areas holy to the person himself. The establishment of cities of refuge (6), the safeguarding of judicial procedure (7), the Sabbatical and Jubilee legislation (8), showed remarkable understanding of the interplay of the ego and the group; and a pattern of recognizing where personal sacredness and individual initiative must be taken into account, and where, for the larger good of the community, it must be curbed.

Furthermore, the Torah was not only legislator: it was also, what might be termed, today, social psychologist. Without attributing to the Torah the foreknowledge of the modern department of human science, psychology, it may, nonetheless, be said that it understood the wayward places of the soul;

{6} Deut. xix:1-13.

{7} Deut. xvii:4-7; xix:15-18.

{8} See above p.58.

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that it knew the heart of man wherein "are the issues of life" (9): for instance, it admonished contentment --- "Thou shalt not covet" (10): it advised, "Go not after the mob to do folly", or "favor a man because he is poor;" or give no special deference to the rich in administering the law" (11): it cautioned, "Judge not a man until you are in his place;" thereby, suggesting that people are sadistic enough to want to kick a man who is down (12). "Be heedful, " warned the Torah, "of thy neighbour's reputation," (13). Tale bearing and gossip are like murder: they can destroy a man's good name --- as precious as life itself. "A cheerful disposition," it counselled, "makes friends and shrinks troubles, whereas, a gloomy countenance withers the marrow of the bones and alienates friends" (14).

(9) Prov.iv:23.

(10) Exod.XX:14.

(11) Exod XXIII: 2,3,6,8; Deut.XVI:18-20; Exod.XIX:15.

(12) Ethics of the Fathers, II, par. 5.

(13) Lev.XIX:16.

(14) Prov.xv:1,13; xvii:22.

It is thus no stretch of imagination to maintain that the writers of the laws of the Torah and the interpreters of the directives in them were good physicians of the soul. The people eagerly listened to their instruction and accepted their advice, firmly believing that the soul, the mystifying invisible something, has divine implications, as Biblical teaching has it: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," (15). That divine act made man a citizen of two worlds: he is both of earth and of heaven. That was the point from which Jewish thought seized to draw a moral consequence, a universal principle of conduct: namely, he who receives this breath represents Him who sends it forth. According to interpretation, it follows that if a man keeps the law and does the will of his Father who is in heaven, he is like the creatures above: if not,

(15) Gen.ii:7.

he is like the creatures below (16). Elsewhere, it is stated that God created man with four characteristics of the creatures above and four of those below: he eats and drinks like the cattle; like them, he multiplies, voids excrement, and dies: he stands erect like the ministering angels; like them also, he has speech, and reason, and sees like them---not like cattle whose eyes are in the side of their head (17).

People's receptivity to such simple method of interpretation of the abstruse, led exponents of Torah ideals to formulate a complete system of ethics, realizing that without it, all educational values can have no meaning. Torah, accordingly, became not so much a matter of knowing as of being. The study of Torah was not mere mental gymnastics. The

(16) Sifre Deut. par. 306 (on Deut. xxxii:2; f. 132a. near end).
 (17) Gen. R. viii:11; xix:3. Bacher, Pal. Amoräer, II, 22f.

principles of life had to be applied to the way of life. It is the combination of principle and practice that constituted the Jewish ideal of Torah. "He who has studied Torah but does not live up to it is to be held to greater account than he who never studies" (18). "He who only studies, without intention of applying the fine principles to practice, is as if he had no God" (19). "Not the discussion is basic; but the practice" (20). "The goal of wisdom is repentance and good deeds" (21).

When the great legalist, Rabbi Akiba, wanted to be more specific and yet brief, he stated the most comprehensive rule in the Torah by citing the classic verse, "Thou shalt love thy neighbor as thyself" (22). Ben Azai, another legalist (23), goes yet

(18) Deut. R. xvii.

(19) A. Z. 17a.

(20) M. Abot, ii:17.

(21) Ber. 17a.

(22) Levit. xix:18. Sifra, Kedoshim, 89b, ed. Weiss: Tal. Yer. Nedarim, 41c, ed. Krotoshin; Mid. Gen. R., ch. 24, end.

(23) Mid. Gen. R., ibid.

further and finds an even broader principle in the words, "This is the book of the generations of Adam, in the day God created man; in the likeness of God made He him" (24)---the recognition of the Divine in every human being: in other words, since all human beings are traced back to one parent, Ben Azai taught, they must necessarily be brothers. The Biblical verse, quoted by him, proclaims the vital truth of the Unity of the Human Race, and the consequent doctrine of the Brotherhood of Man. In the Scriptural words---"This is the Book of the generations of Man"---not black, not white, not great, not small, but Man---can be seen the concept, quite unknown in the ancient world, Humanity. Hillel, who was asked to summarize Torah in one phrase, said: "What is distasteful to thee do not unto others" (25). Legalists though they were, interested in the intricacies of the juristic phases of Jewish teaching, they nevertheless pointed to ethical principles when they desired to get to the core of

(24) Gen.v:1.

(25) Shab.31a.

Judaism.

The question might be posed, 'If ethics is the very heart of Judaism,' how explain the teaching, "An eye for an eye?" (26). These words were never understood literally in Jewish jurisprudence: they were understood in the light of the interpretation put into them by the oral tradition, or the Oral Torah, reference to the role of which it played in the development of the legal aspects of Jewish life has been made previously in this discussion. The Amoraim, teachers in Talmudic days, ruled that since no homicide was here intended it was a case for monetary compensation and that the words 'life for life' in the preceding verse, do not suggest the principle of talio, measure for measure: they are merely a legal term meaning 'fair compensation.' The law 'measure for measure' was carried out literally only in the case of murder (27). "Ye shall take no ransom

(26) Exod.xxi:24, See also Lev.xxiv:20.

(27) Baba Kamma 84a.

for the life of a manslayer which is guilty of death: but he shall surely be put to death," (28). Murder is such a heinous crime that it cannot be atoned for by the payment of a money-fine. This principle makes it evident that physical injuries which are not fatal are a matter of monetary compensation for the injured party. Such monetary compensation, however, had to be equitable, and as far as possible equivalent. This is the significance of the legal technical terms, 'life for life,' 'eye for eye,' 'tooth for tooth,' 'hand for hand,' and so on. There is no instance in Jewish history of the literal application of 'eye for eye' ever having been carried out.

Another instance in this connection is the one pertaining to injury caused by a beast or any other animal. But, to appreciate the Mosaic legal doctrine, it is necessary to know how the principle of 'measure for measure' was applied in the pre-Mosaic age, as

(28) Numb. xxxv:31.

recorded in the Code of Hammurabi. In that age, if a goring ox killed a man, the owner of the ox was killed: if, however, he killed a son or daughter, then not the owner of the ox, but his son or his daughter was killed (29). Mosaic judicial process is: "If an ox gore a man or a woman, that they die, the ox shall surely be stoned: but the owner of the ox shall be quit. But, if the ox were wont to gore in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned, and his owner shall be put to death" (30), and the Mekilta (31), adds, "not by the hand of a human tribunal; but, 'death by the hand of God."

"If there be laid on him a ransom," the same Mosaic law continues, "then he shall give for the

(29) See J.H. Hertz, *The Code of Hammurabi*, E.H. Adlington and Co., Johannesburg, 1910.

(30) *Exod. xxi:28-29.*

(31) *ibid.*

redemption of his life whatsoever is laid upon him. Whether he have gored a son or have gored a daughter, according to this judgment shall it be done unto him" (32). That the meaning of this clause be forever unmistakable, it again elsewhere declares: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers. Every man shall be put to death for his own sin" (33).

Though the family is a moral unity, and the ethical solidarity of the nation is never to be lost sight of, no judge or tribunal must assume the power of putting the parents to death for a sin committed by the children; or, of putting the children to death for a sin committed by the parents. The prophet Ezekiel emphasized this fundamental teaching: "The soul that sinneth, it shall die: the son shall not

(32)Exod.xxi:30-31.

(33)Deut.xxiv:16.

bear the iniquity of the father with him; neither shall the father bear the iniquity of the son with him" (34). Amaziah, king of Judah, slays 'his servants who had slain the king his father. But, the children of the murderers he put not to death,' in obedience to the law of the Torah(35).

The spirit of Jewish law, evidenced by the citations, is in absolute contrast to Babylonian Law. In the light of Hammurabi, family and shepherd law, if through faulty construction, a house collapsed and a child was killed, then it was not the jerry-builder, but the child of the jerry-builder, that was put to death (36).

Sufficient reference has been made to the mitigation by rabbinical law of much of the severity of Mosaic legislation. It may safely be said that it was neither a sentimental humanitarianism, nor the

(34) Ezekiel xviii:4,20.

(35) II Kings, xiv:6.

(36) See above p. 119.

mere advance of civilization, that animated Jewish legalists in the substitution of damages for the ancient talio, for example; or, in the development of rules of evidence and of procedure which made the proof of capital crimes such as adultery or blasphemy close to an impossibility. It was their ingenuity to draw a sharp distinction between legal and moral responsibility. Thus, as was shown above, in a question of liability for damages, the learned in the law ruled: "He is not liable in a human court: but, he is liable in God's court" (37). Since, this survey is concerned with Jewish educational ideals, not with the adaptation of Jewish laws to concrete conditions to show the distinction between legal and ethical accountability, giving examples in each instance, would mean going too far afield. Be it remembered that the Law was not for the Jewish Doctors

(37)Baba Mezia 82b; and elsewhere.

of the Law merely a Corpus Juris, a volume of statutes on all kinds of subjects, ritual, ceremonial, criminal and civil: it was---to give it modern expression---a revelation of God's ideal for men's conduct and character. Their task was, therefore, not solely to give a juristic definition of the statutes, with application to the various cases that were expressly or by implication covered by them: it was, rather, to widen the scope of the law in accordance with its spirit and principles, having an eye primarily on that phase of human relationship which serves as a link between man and God; namely, ethics, the underlying principle of Torah. Isaiah, Israel's prophet, alludes to such unity between God and man, who, in the name of God, he said: "Every one that is called by My name, for My glory I have created him, formed him, yea made him" (38). For this reason, God in His gracious character

(38) Isa. xliiii:7.

is commended to men's imitation: such imitation is bound to bring man closer to Him (39). To make that doctrine clearly understood of what it involves, a Talmudic sage asked, "What does Mosaic Law mean which says: After the Lord your God ye shall walk?" (40).

Is it possible for a man to walk after the Shekinah, God's presence? Is it not written, "For the Lord thy God is a devouring fire?" (41).

The answer given is that to walk after God means to imitate His character: for instance, as He clothes the naked, so do thou clothe the naked. That is the import of the verse, "And the Lord God made for Adam and for his wife garments of skins, and clothed them" (42). He visits the sick: thou also art called upon to visit the sick. That act of fellow-feeling is deduced by Talmudists from the passage, "And the Lord

{39} See above, p.12ff.
 {40} Deut.xiii:5.
 {41} Deut.iv:24.
 {42} Gen.iii:21.

appeared unto him by the terebinths of Mamre"(43). The principle of juxtaposition is used by the Bible exegete to connect this verse with the last one of the preceding chapter which deals with the Patriarch's indisposition resulting from his circumcision. He comforts mourners: do thou also comfort mourners. That duty is inferred from the text, "And it came to pass after the death of Abraham, that God blessed Isaac his son" (44). The word 'blessed' in this instance is taken to suggest rendering relief in affliction. He buries the dead: do thou also bury the dead. The text in original Hebrew (45) reads, 'Va-yikbor,' which ought to be translated into the vernacular, not "and he was buried," but, "and He buried him;" that is God busied Himself with the burial of Moses, not to have any one know his sepulchre. According to tradition, God buried Moses in a grave that had been prepared for him at Creation (46)

{43} Gen.xviii:1.

{44} Gen.xxv:11.

{45} Deut.xxxiv:6.

{46} Ethics of the Fathers,v:6:see Sotah 14a.

Utterances of the kind quoted suffice to show that God is lofty enough to think nothing beneath Him, great enough to count nothing too small to be His concern, entering sympathetically into the manifold growth of human character and progress of human affairs. Such a conception of God in relation to men is fruitful of beneficial results: it expands and deepens with the growing life of mankind.

What is no less important to note is the Hebrew expression, "Abinu shebashamayim," our Father who art in heaven. In Bible and Prophets, God is the Father of the nation and Israel is his son, his first-born (47). He led Israel, His son, and took him in His arms (48); spread over him a cloud to shelter him from the heat (49); fed him with manna, bread from

(47) Exod. iv:23; Deut. xxxii:6, 18; Hos. xi:1; Jer. xxxi:9;

see S. Singer, Authorized Daily Prayer Book, Hebrew and English, Annotated Edition, Eyre and Spottiswoode Ltd., London, 1935, pp. 55f., 59.

(48) Hos. xi:1-3.

(49) Ps. cv:39.

heaven (50); brought streams out of the rock for him to drink (51). God has compassion as a father on his sons (52), and comforts like a mother (53).

Parenthetically, it may be said that the parental-filial relation between God and man is stressed also in Christian teaching. In the prescribed form of prayer, the New Testament has this: "When ye pray, say, Our Father which art in heaven, Hallowed be thy name" (54).

Thus, it would appear that the very appellation 'Father', metonymy for God, at once suggests accessibility: God can be reached by man: man can come into personal contact with God. The means by which man can find his way to the heavenly Father have been pointed out in the Torah, source of educational influence. They are: to be humble in his relations with men; to be modest, patient, and forbearing; to

(50) Ex. xvi:4.

(51) Ps. lxxviii:16.

(52) ibid. ciii:13.

(53) Is. lxvi:13.

(54) Luke xi:2. Cf. Matthew, xi:25-27, vi:14, 15.

practice sincerity and shun hypocrisy. Would man, then, come nigh unto God and share in His likeness? He must live true to the principles of right conduct as formulated in His Law, and, so, restore unity and harmony within his soul. The highest exercise of the soul is prayer, offered as the expression of man's own heart and mind. Only such prayer has the power to bring man nigh to his Father who is in heaven.(55) In that spirit, Jewish educators utilized all the diverse elements of religious discipline manifested in the Torah to forge the chains with which the individual could bind himself to God. One such chain was ethical idealism to which reference was made earlier in this thesis (56). In any civilization, ethics must find expression. Jewish civilization was no exception.

Ethical precepts are characterized in the Mishna as the duties that man owes to his fellow man (57).

(55).Ps.cxxx:l.
 (56).Above pp.52,54,79ff.
 (57).Yoma 85b.

It would, indeed, be interesting to make a thorough study of the many distinctive characteristics of Jewish ethical ideals. But, the present inquiry calls for only some of the more fundamental ones,--- those that touch upon the main theme.

Characteristically enough, when Judaism wants to know: "Who shall ascend unto the mountain of the Lord?" the answer by its teachers, in the words of the Psalmist is, "He that hath clean hands and a pure heart" (58). In other words, emphasis is put upon this world in which the children of men are instructed so to conduct themselves as to make the world brighter, more full of joy, and worthy of humanity.

The question is often asked: is it not a fact that in Jewish ethics the principal motif is justice not love? True, the Biblical injunction reads:

"Justice, justice shalt thou pursue (59):" that is

(58) Psalms xxiv:3-4; see above, p.28f.

(59) Deut.xvi:20.

the ever recurring refrain underlying all Jewish ethics. But, the kind of justice on which the lawgiver insists is the kind that does not rule out the lofty sentiment of love. To be sure, love is one of the crowning jewels to be found in the diadem of Judaism. "Thou shalt love thy neighbor as thyself" was chosen by Rabbi Akiba as the one verse in the Scriptures that transcends them all (60). Notwithstanding this, love is grand and noble if it is based upon justice, not if it dispenses with justice. The prophet Micah uttered a great truth when he asked: "What doth the Lord require of thee but to do justly and to love mercy? (61)" Justice must come first: only afterwards love and mercy. The reverse would shatter human society. In Talmudic lore, God is described as sitting upon the throne of justice:

(60) Sifra, Kedoshim, 89b, ed. Weiss; Midr. Gen. R. ch. 24, end
 (61) Micah vi:8.

only after He is through viewing the world through the eyes of Justice does He take His seat upon the throne of love and mercy, (62). Ahad Haam, in one of his essays, shows the philosophic difference in the emphasis upon these two qualities (63): if a person practises love to the extent that when some one smites him on the right cheek, he turns to him the left also, he is encouraging injustice: he, like his assailant, is guilty of the fact that injustice is practised. Where injustice reigns, love loses its beneficent quality. "Thou shalt surely reprove thy neighbor," (64) is a Biblical command which is well to follow if the neighbor's actions are contrary to the standards of right and justice.

(62) Rosh ha-Shanah 17b.

(63) Ahad Haam, Al Parashat Drakim, IV, pp. 451f; cf. idem I, pp. 14-143, ed. Berlin, 1921; see Selected Essays, translated by Leon Simon, Jewish Pub. Society of America, Phila. 1912.

(64) Lev. xix:17.

Another lesson impressed upon the Jewish mind long ago is this: while Jewish ethics aims to create social-mindedness in its followers, as mentioned heretofore, it has, nonetheless, never asked complete self-effacement or total neglect of oneself in the interest of others. The programme which calls for the Jewish role in the development of human society---all humanity, irrespective of creed, race, or class---would not be practical or healthy if "self" would be so "selfless" as to jeopardize personality. There has to be a happy medium between social well-being and the well-being of the individual. Charity is obligatory: but even charity has its limitations. To give away all of one's possessions and thus to pauperize oneself is prohibited (65). Hillel strikes the true ideal when he says: "If I am not for myself, who will be? If I am only for myself, what am I?" (66).

(65) Ketubot 50a; Yer. Peah, ch. 1, col. 15b, ed. Krotoshin.

(66) Menabot, ch. 1, M. 14, ed. Wilna; cf. above p. 30.

History records that in the great distress that followed the war under Hadrian --- 132-135 C.E. --- some of those who still had means seem to have been moved to part with all their possessions to relieve their perishing country-men. Wiser heads recognized that, however commendable the spirit of such uncalculating generosity might be in itself, the voluntary impoverishment of this class would only increase the evils it was meant to alleviate. The rule was accordingly laid down that no one should in this way dissipate more than one fifth of his property (67). This fifth is explained to be one fifth of the capital to begin with and a fifth of the income each succeeding year (68).

As to precedence among charitable claims, it was taught that a man's first obligation is to support the dependent members of his own family, then to relieve

(67) Ketubot 50a; Yer. Peah 15b.

(68) Yer. Ketubot 28d, near the end; Yer. Peah 15b.

the necessities of his kinsfolk and his townsmen (69) He is not bound to give the peggah who goes around from door to door: of such cases it is the business of the organized charity of the community to take care (70). The non-Jew and the non-citizen have a place in Jewish charity as was already intimated in this discussion (71). An interesting feature of the provision for the relief of needy cases was that in caring for the impoverished regard was had, so far as funds were available, to the social position of the beneficiary and his former manner of life --- the kind of food and dress to which he was accustomed (72). Timely, indeed, is the admonition that it is better for a man to give to charity from his own honest earnings than to exploit and rob others that he might thus multiply his philanthropies: that

(69) Mekilta, Lishpatim xix, ed. Friedmann f.96b; ed. Weiss f.102a-b; Baba Mezia 71a, top; Tanhuma ed. Buber, Mishpatim, par.8.

(70) Tos. Peah 4,8.

(71) Mekilta l.c.

(72) Sifre on Deut.15,8; Tos. Peah 4,10; Ketubot 67b.

would be like the prostitute who sells her body for a basket of apples and distributes its contents among the sick (73).

The goodness and benevolence described are to be so universal as to include the whole creation,---all creatures. Even the dumb animals and the beasts of the field are entitled to protection and deliverance. In ancient days, the moralists coined a phrase "Za-ar Ba-le Hayyim," of which there is no adequate translation. It is, however, understood to mean "Pity towards a living creature." The whole people, thus, becomes a "Society for the Prevention of Cruelty to Animals." The Jew was commanded to feed his household animals before he sat down to his own meal (74). Even the trees of the field were objects of life in Jewish teaching. Jewish ethics, therefore, did not neglect man's duty towards them. Cutting down fruit-bearing and useful trees is a transgression

(73) Lev. R. 3, 1.

(74) Berakot 50a; cf. Midr. Tanh., Noah, sec. 2, ed. Warsaw 1902.

forbidden by Jewish law. Even in time of war, when wood is vital for the building of defenses, fruit trees about besieged cities may not be destroyed or injured (75). These ethical principles penetrate all of Jewish teaching and every branch of Jewish study. Even the strictly juristic sections of Halakah --- the systematic formulation of the law, criminal, civil and procedure, in the Talmud and its cognate literature --- are a true mirror reflecting the work of the Jew in shaping his character (76).

"There was no need," to quote Professor Ginzberg, "to give moral instructions directly....The pupil was not called upon to compose his face solemnly while moral exhortations were poured down upon his devoted head. In the regular course of study, the Talmud offered him ethical observations of fundamental importance, while ostensibly propounding an intricate

(75) Deut.xx:19-20.

(76) Baba Mezia 44a-60b:

juridical question which requires fine dialectic reasoning" (77). Ethics permeated Jewish law, philosophy, theology, even folk-lore: everything in Jewish life was saturated with ethical ideals and ethical principles; the sum total of which make up Jewish civilization. To this day, the original spiritual forces have lost none of their effectiveness.

Sharing Israel's belief in the reality and sacredness of the ethical law, the absolute "Thou shalt" and "Thou shalt not" in human life, the categorical imperative in every religion, Jewish or Christian, the church also remains one of the most, if not the most, active of philanthropic agencies. Long before the state had thought of caring for the poor, long before secular social work had even been dreamed of, the church was conducting a wide range of

(77)L.Ginzberg, Students, Scholars and Saints, Jewish Pub. Soc., of America, Philadelphia, 1928, p. 112.

philanthropic activities. It is a fact that whenever men have been in need, the religious institution, above all others, has been in the foreranks to render aid (78). In the Covenant of Sinai, both, Jew and Christian found common ground in fostering hopefulness and maintaining groups in which mutual sympathy prevailed.

Considering conditions of this age, it is not out of place here to say that it behooves the two religions --- Christian and Jewish --- to systematize the precepts outlined in these pages for pedagogic ends. For a new and powerful paganism has begun its assault against the ancient organized morality. It dethroned God in the sphere of human conduct: derides all moral inhibitions and insists on instinct and inclination to be the true guides to human happiness. A new ethic has arisen, as subversive as it is godless, which bids each man, woman, or

(78) See Kenneth L.M. Pray, "Charity" in *Encyclopaedia of the social sciences*, Macmillan Co., 3 (New York 1930) 340-344.

child do that which seems right in his, or her, own eyes. It teaches that all moral laws are man-made, and therefore, can be unmade by man. In consequence, on every side, there is a questioning of the sacredness of human life, a scoffing at the holiness of purity, an angry repudiation of the idea of property. The pilot's stars of moral guidance seem no longer to be fixed stars; and for many voyagers over the ocean of life, the clouded heavens offer no guidance at all.

That the whole conception of morality and ethics, as presented here, is therefore of basic importance in the realm of education today, goes without saying. Without it, it is difficult to see how education can produce moral strength, self-control, and character. In its absence, all talk of educational ideals is only sound and smoke, signifying nothing.

Putting all that was said graphically, God, the absolute unity, may be likened to the indivisible

point at the center of a circle, the radii of which represent human souls in their striving after union with God. The radius reaches and touches the center because, itself composed of indivisible points linked together, it joins, in the last point of the series, the point at the center, like fusing with like. Man, too, can unite with the absolute One through the unification and harmonization of the spiritual forces within him, such as the Torah is able to effect: thus the creative force becomes a binding force, --- an ideal link between man and God.

Mankind, however, does not live in a world of ideals only. Men and women cannot dispense with symbols and ceremonies that give tangibility to ideals. Hence the numerous institutions and ceremonial objects encircling the life of the Jew: they strike the eye, engage the hand, and in that manner, fix the heart of the man of faith.

Naturally, an account in detail of the ceremonial law and what goes with it lies outside the purpose and plan of the present work: it may be sought in treatises on religious antiquities of the Jews; or, for particular features, in the relevant articles in encyclopaedias and monographic literature there cited. Only basic customs and ceremonies are to be briefly noted here.

The important fact to be borne in mind is that customs and ceremonies give individuality and character to a civilization, just as its language and history do. They give to every individual in that civilization the bent of mind, the cast of thought, the type of emotional reaction that distinguish him from the individual in every other civilization. "Ever since the theocratic period," says Professor Mordecai M. Kaplan, "the ancient folkways pertaining to food were elevated to the status of laws divinely ordained" (79). The act of eating was transformed into a

(79) M.M. Kaplan, *Judaism as a Civilization*, op.cit., p.439.

sacrament. The distinction between animals that divide the hoof and chew the cud and those that do not, or between fish which have scales and fins and those which have not, was to be observed as dietary "laws" commanded by God: (80) or as mystic symbols of what man must do to qualify himself to enter into communion with God.

Actually, the manner by which one came into direct contact with the deity was not lacking among other Semitic peoples. In a state of society much more primitive than that of the agricultural Semites or Greeks, to which the basis of the dietary laws is traced by some scholars, the act of eating and drinking with a man was a symbol of fellowship and mutual social obligation. Therein, may be seen the original significance of animal sacrifice in which the meal played an important part. In the sacrificial meal, the god and his worshippers were commensals.

(80) Lev. xi:1-12.

In it, is reflected the belief of the ancients that those who sit at meat together are united for all social effects: those who do not eat together are aliens to one another, without fellowship in religion and without reciprocal social duties. That that view still prevails among the Arabs, is clearly brought out by their law of hospitality.

Among the Arabs, every stranger whom one meets in the desert is a natural enemy, and has no protection against violence except his own strong hand or the fear that his tribe will avenge him if his blood be spilt. If, on the other hand, one has eaten the smallest morsel of food with a man, he has nothing further to fear from him: "there is salt between us," according to which, he is bound not only to do him no harm, but no less, to help and defend him as if he were his brother. So far was that principle carried by the old Arabs, that Zaid al-Khail, a

famous warrior in the days of Mohammed, refused to slay a vagabond who carried off his camels, because the thief had surreptitiously drunk from his father's milk bowl before committing the theft. The bond of union, conceived in a very realistic way, lasts no longer than the food is supposed to remain in his system: but the bond may be confirmed by repetition. Some tribes require to renew it every twenty-four hours: after that period, to use their own phrase, "the salt is not in their stomach." Usually, the protection extended to a guest lasts three days and a third after his departure, (81).

Though it be true that the bond of food is valid of itself: that a covenant may be sealed by the parties eating and drinking together; yet, religion had to be called in to confirm and strengthen it. The deity had to be a third party to the covenant, lest

(81) W. Robertson Smith, *The Religion of the Semites*, Adam and Charles Black, London, 1907, p.269ff.

the fellowship be endangered. This is the meaning of the Biblical statement: "And the men took of their provision, and asked not counsel at the mouth of the Lord. And Joshua made peace with them, and made a covenant with them to let them live; and the princes of the congregation swore unto them" (82). That was when the Israelites entered into alliance with the Gibeonites by taking of their victuals, without consulting Jehovah. The oath that followed confirmed the formal league: but the Israelites had already been committed to the alliance by accepting the proffered food.

The value of the evidence cited is that it supplies proof that, originally, to make certain that the deity was on their side, people fervently sought to include him in their fellowship by following certain dietary laws which they believed would be acceptable to him. In old Israel, similar religious

(82) Josh. ix:14-15.

rules about food, based on the principle of kinship and adherence to God, prevailed. It may be presumed, that in the very early stages of their development, the Israelites were impressed with the view of other tribes, that a man may not eat the totem animal or fish of his clan. The interdictions of various kinds of food may be said to have their roots in the remote past when heathenism was rife.

As time went on, religious leaders appeared on the scene. They endeavoured to give, through instruction, exhortation, and interpretation, new meaning to the observances. Tribal religion became national religion. It was, thenceforth, the preservation of the purity of national religion that received emphasis at the hands of Israel's religious teachers. The separateness of the Jews, especially in the miscellaneous fusion of peoples and syncretism of religions, was their aim to establish firmly and permanently.

The laws about clean and unclean in the Bible, including the interdictions of various kinds of food were so construed as to make them have the effect of putting hindrances in the way of intercourse with the heathen, especially at table. It was an object lesson in holiness, constantly bringing to the attention of the Jew that there is in life a dividing line between what is pure and impure, permitted and prohibited, holy and profane. This ideal of holiness, so poignantly taught by the dietary laws, made the Jew through the darkest ages a living example of the holy life. It kept him free from the licentiousness which pervaded the centuries of wild dissipation. To paraphrase Maimonides, it served as a definite reminder of self-mastery, curbing carnal desire, and keeping the son and daughter of Israel clean in soul as well as in body (83).

The Rabbis go even further and infer that all the

(83) Maimonides, Guide, III, 25f; K. Kohler, Jewish Theology, op.cit., p.453.

prohibited things are not intrinsically bad. They may be very good for the eye or palate: but it is the will of the Jewish people --- the collective group --- that forbidden food be banned. There is a remarkable teaching of a Rabbi to the effect that "the ideal Jew does not say, 'I do not want to eat swine meat;' 'I want it; I desire it; but I must curb my desire because it is the Will of God; because the Jewish people accepted this prohibition as a rule of discipline' (84).

So, too, was the lesson of sanctity of life imparted to the Jew by the ceremonial laws forbidding the eating of the flesh of an animal that died from natural causes --- "nebelah" --- or torn by beasts or birds of prey --- "t'refah" (85). The latter was extended to include injuries and organic diseases; for instance, the lungs, which would

(84) Sifra, Kedoshim, end, 93, ed. Weiss.

(85) Lev. xvii:15; xxii:8.

eventually cause death. The correct slaughtering of animals for food, based on immemorial practice, was elaborated in detail by the labors of the schools to which Jewish educational ideals were of utmost concern. The mode of slaughter was such that the beast should not die of anything but the effusion of blood. Biblical injunction is clear: "Only flesh with the life thereof, which is the blood thereof, shall ye not eat". "It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood (86). In The Acts, too, it is stated: "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God. But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood" (87).

(86) Gen. ix:4; Lev. iii:17; vii:25f; xvii:10f.; xix:26; Deut. xii:16, 23; xv:23.

(87) Acts xv:19f., 28f.; xxi:25.

It is in place here, to refer to a publication, "The Jewish Method of Slaughter" that appeared more than fifty years ago, (88). The author, Dr.J.M. Dembo, physician, compares the Jewish method of slaughter with other methods from the humanitarian, hygienic, and economic points of view. He gives a full account of the observations made during four years in a vast number of slaughter-houses in Europe. The eight methods which he describes --- stunning with the mallet, slaughtering with the poleaxe, the English patented slaughtering method, Bruneau's mask, Sigmund's Shooting Mask, the neck-stab, killing by electricity, anaesthesia by means of narcotics --- lead him to conclude that 'schekhita', or the Jewish method of slaughtering an animal for meat consumption, deserves to be preferred to all others.

That method is one continuous cut with the

(88) J.A.Dembo, The Jewish Method of Slaughter, Kegan Paul, Trench, Trubner and Co., London, 1894.

sharpest of knives, applied by a skilled operator. The cut severs all the great blood-vessels of the neck, and produces instantaneous insensibility in the animal. Since the need of procuring food necessitates the slaying of animals, the Law enjoins that the death of the animal should be the easiest.

Another observance which profoundly affected the Jewish kitchen and diet is developed from the ancient law, "Thou shalt not seethe a kid in its mother's milk," repeated in the Bible three times (89). Out of that law grew a segregation so complete that the bringing of any kind of flesh and any kind of milk or any dish prepared with milk into any kind of juxtaposition in the kitchen or on the table at the same meal is regarded as a violation of the law, (90).

(89) Exod. xxiii:19; xxxiv:26; Deut. xiv:21.

(90) See Mekilta, Mishpatim c.20 (ed. Friedman f.102a-b; ed. Weiss f.108a-b). Cf. Maimonides, Hilkot Ma'akalot Assurot 9, lff; Shulhan Aruk, Yoreh De'ah, pars. 87-97; David L. Macht, Scientific Aspects of the Jewish Dietary Laws, The Jewish Library, New York, 1930, vol. II, pp. 203-225.

Such ceremonial laws and a host of others, as for example, those pertaining to Sabbath, to sanctify the day of rest after six days of work; the Passover, a reminder of Israel's exodus from Egypt; Shabuot, commemorating the giving of the Decalogue on Mount Sinai; Succot, reviewing the people's trials in the desert - are part of the school curriculum, not only because of their sanctifying influence; but also because of their educational value.

Leading authorities tell us that the new and most effective methods in education are those which no longer rely on the mind accumulating facts, but on the eye perceiving and the hands effecting the results desired. That is the basis of the project method in education, and is, today, the rule in all progressive schools (91). That the eye is quicker and more effective in functioning than is the ear,

(91) Cf. John Dewey, Human Nature and Conduct, H. Holt, and Co., New York, 1922, p.21.

seems to be an old truth, which, perhaps, may be deduced from the Biblical words that describe what took place on Mount Sinai: "And all the people saw the thunderings...and the voice of the horn...they trembled" (92). According to established form, the text should say, "And all the people heard the thunderings and the voice of the horn;" instead, it reads that they saw the sounds. The inference, therefore, is that the scene they saw enacted, so impressed itself in their memories, that they believed the words and the sounds which came to their ears were endowed with real life: the sounds, too, assumed concrete patterns visible to the eye.

Educationally, rituals addressed to the eye and made part of every-day life, have lasting benefit. The early sages who developed ceremonialism to such an extent as to inspire poetic beauty and

(92)Exod.xx:15; cf.Deut.v:20,21.

sanctifying influence, may be said to be expert pedagogues.

If it be true that "All religion is memory;" then their pedagogic value can readily be discerned. The ceremonies helped to keep the Jewish memory alive and alert to all the facts and ideals that made Jewish life: they kept firm the sense of loyalty and allegiance to the group life of the people. That is recalled by the picture which Israel Zangwill draws of the Jewish renegade who thought that he had severed himself altogether from his people: but who, on the eve of Passover, was so overpowered by the memories of the Seder of his childhood that he fled back to his home eager to imbibe once again the blessedness of his people's kinship (93). Professor Ignatz Zollschan, discussing the increase of inter-marriage among Jews, gives as one of the reasons the

(93) Israel Zangwill, Seder Night, in Children of the Ghetto, Wm. H. Heinemann, London, 1922, ch. 25.

breakdown of religious ceremonialism in Jewish life (94). That was a barrier that kept the Jew from danger of drowning his identity; thus, assuring survival despite untold trials and tribulations.

That such was the spirit and intention of the first patriarch, Abraham, is gleaned from the Bible verse, "I am God Almighty; walk before Me, and be thou whole-hearted" (95). Rabbinic thought connects this exhortation with the covenant of circumcision, the abiding symbol of the consecration of the Jewish people to the God of Abraham. The exhortation was a statement of the plans which God had designed for him and his descendants, indicating the moral ideal which underlies the ritual act. The readiness for self-immolation in defence of the rite, in times of

(94) Ignatz Zollschan, quoted by Israel Levinthal, *Judaism---An Analysis and An Interpretation*, Funk and Wagnalls Co., New York, 1936, p.112; cf. M.M.Kaplan, *op.cit.*, *Judaism as a Civilization*, p.417ff.

(95) Gen.xvii:1,7-14.Cf.Exod.iv:25.See Imaccabees I:61.

storm and stress, as foreseen by the patriarch, assured the survival of the people (96).

To whatever origin and purpose the rite might be traced---whether as a measure safeguarding cleanliness and health, or to counteract excessive lust, or as a sacrificial symbol---for Abraham and his descendants all these conceptions are supplanted (97). It is associated with the ideal of separateness: it has maintained the separate existence of the nation throughout the centuries. For Israelites, the ideal of separateness was the ideal of holiness. That, according to Sifra, is the meaning of the verse, "Ye shall therefore be holy, for I am holy" (98). "As I am --- parush --- separate, so be ye --- perushim --- also separate."

(96) Gen. xvii:7.

(97) Maimonides, Hilkot Milah. See W. Robertson Smith, op.cit., The Religion of the Semites, p.328. A.H. Sayce, Rivingtons, London, 1897, The Early History of the Hebrews, pp.32,165.

(98) Sh'mini xii (ed. Weiss, f.57b): also, Kedoshim xx:26, in a similar connection.

True, the separateness of the Jews was one of the prime causes of the animosity toward them; but it accomplished its end in the survival of Judaism. That in the preservation of their ceremonial law lay their self-preservation seems to be a historic accuracy.

Indeed, their customs were ancient, the origin and reason of which had long since been forgotten. Some of them are found among other Semites, or more widely; some were, so far as is known, peculiar to Israel: but as a whole, or perhaps as a system, they were distinctive customs, ceremonies, observances and symbols which the Jews had inherited from their ancestors with a religious sanction in the two categories of holy and polluted, the basis of which is the Torah. On it was built the structure of "ceremonial government," pointing to the intense importance of directing educationally the emotional side of man. Greatness does not depend on intellectual power

so much as on emotional force.

That field of training, though stressed in the long past by Jewish educators, today, is widely acclaimed by modern pedagogics. Modern science of teaching emphatically maintains that emotions and their reactions generate or condition the noblest as well as the meanest of individual or group activity; they influence the most intellectually conceived plans and the most automatic reactions, the constructions as well as the distortions in human society: thus culture becomes essentially emotional (99). It is common knowledge that achievement is usually accomplished by persons of average intellectual capacity who have vigorous ambition, strong will and perseverance. Men of greater intellect often lack aspiration and force. If society wisely educates

(99) See John B. Watson, *Psychology from the standpoint of a behaviorist*, 2nd ed., J.B. Lippincott Co., 1924, p.214.

the average intelligence, men of greater capacity will certainly not be neglected.

Such unique endeavor was made by ancient Israel. The undertaking of educating the whole people seems to have no parallel in the ancient Mediterranean world. What gave the motive to that effort? The conviction that in the Torah God had revealed to the people His will for their whole life, and that the welfare of the nation and the fulfilment of its hopes for the future depended upon its conformity to His revealed will, gave the driving force. Jewish history abounds in examples. When the state fell and with it the people's independence, the religious mentors told them that the recovery of independence, with all the political and material prosperity the prophets depicted in splendid imagery, will not come until they proved themselves fit for it by doing their best to fulfil

the obligation they had undertaken through their fathers, professing, "All that the Lord hath spoken we will do and obey" (100): for the covenant is one which must be held to bind not only the living that were present the day it was revealed; but also their distant posterity as well. "Ye are standing this day all of you before the Lord your God: your heads, your tribes, your elders, and your officers, even all the men of Israel: your little ones, your wives, and thy stranger that is in the midst of thy camp, from the hewer of thy wood unto the drawer of thy water; that thou shouldst enter into the covenant of the Lord thy God --- and unto His oath --- which the Lord thy God maketh with thee this day.....Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the Lord our God, and also with him that is not with us this day"(101).

(100)Exod.xxiv:7.

(101)Deut.xxix:9-11,13-14.

Thus, all classes of the population were to be included in the covenant at Sinai, the Magna Charta of Judaism. This was the religious motive in the zeal with which Jewish educators took pains to instruct the masses in the proper observance of the Law. For with the Jewish conception of education, as was intimated earlier in this investigation (102), it was not to be imagined that a man or a people could be properly prepared for life and its burdens without having knowledge of God's holy character, and what was right in His eyes and what wrong. Since God had revealed these things; plainly, revelation was the only place to go to learn them.

By revelation is meant communication of God's will to man. Various modes of revelation are described in the Bible: actual appearances of God, or of a messenger of God --- angel --- in human form, visions, dreams, communications by speech

(102) See above, pp. 2-3.

in murmured or distinctly uttered words. In all, except the first two forms, the experience is often associated with, or mediated by, the spirit of God or of Jehovah. This is especially the case in the prophets. Said God to Moses, "I will raise them up a prophet from among their own brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him" (103). The office of the prophet is thus conceived not so much as a foreteller, but in spiritual succession to Moses as the teacher and religious guide of his age, though the gift of predicting the future where this serves a moral purpose, cannot be denied him. Alone in the antique world, Israel has the honor of having broken with the entire system of approaching the Divine. Its

(103)Deut.xviii:18.

communion with the spiritual world was through a spiritual channel --- that of the prophet. Living among the nations that held that the will of the gods was best learned through augury and sorcery, Israel was told: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, one that useth divination, a soothsayer, or an enchanter, or a sorcerer, or a charmer, or one that consulteth a ghost or a familiar spirit, or a necromancer" (104).

Such teaching was counted among the fundamental Jewish educational ideals; because, the darkest crimes were committed at the instigation of the sorcerer. Even, today, many are the horrors reported of the secret cult of the negroes in Haiti, as a result of practices of sorcerers and soothsayers, there

(104) Deut. xviii:10-11. See Lev. xix:26, 31. Cf. I Sam. xxviii:7; Is. viii:19.

No less important was the doctrine of the revelation of God at the beginning of this era. It was embodied in writings which had come down from earlier times --- the Law of Moses, the Prophets, the histories attributed to prophetic authorship and conveying moral lessons, the poetry of religious devotion in the Psalms, prudent counsels for the guidance of life in the Proverbs, and story books like Ruth and Esther, to all of which the quality of inspiration, the character of Torah belong. All the prophets spoke by the holy spirit,-- Abraham, Isaac, and Jacob; David and Solomon; Ezra and Mordecai, besides all those to whom the name prophet is given in the Bible. According to a Talmudic source, forty-eight prophets and seven prophetesses prophesied to Israel (105). They were the transmitters of a continuous tradition beginning

(105) Megillah 14a; Seder Olam R.chaps. 20-21.

with Moses: they explained the Pentateuch: they neither took away anything that was written in the Law, nor added anything to it except the reading of the roll of Esther on the festival of Purim. They repeat, reinforce, amplify, and explain the Law; but are never independent of it.

The books of the Bible as a whole, are, therefore, "The Holy Scriptures," or "The Scripture, or "The Holy Bible," (106). By this character, they are separated from all other writings. With this the usage of the New Testament agrees (107). Moreover, a sense of the unity of the Bible endows it with a kind of personality in such phrases as 'The Bible says,' 'the Scriptures speak,' 'the Scripture teaches.' Often, the expression 'the Law' is applied to the Bible and the Prophets. But 'Law'

(106) Tos.Yom Tob 4,4.

(107) 2Tim.iii:15.

must not be understood in the restricted sense of legislation. The Jewish conception of law was identified with wisdom, the wisdom revealed by God. In Deuteronomy, it is stated, "for this is your wisdom and your understanding in the sight of the nations, that, when they hear all these statutes, shall say, surely this great nation is a wise and great nation" (108). The comprehensive name for the divine revelation, written and oral, in which the Jews possessed the sole standard and norm of their educational ideals is Torah: and since it is not easy to suggest any one English word by which it would be better rendered, the term Torah is often used in this dissertaion, taking it to embrace the whole content of revelation,---all that God had made known of his nature, character, and purpose, and of

(108)Deut.iv:6:note the whole context,1-20.

what he would have man be and do. Torah, indeed, becomes an ideal link between man and God. He, who is linked to the All of Life, will find sources of inspiration that will never permit him to fall victim to despair: moreover, it will enhance his personality.

That, perhaps, explains why the Mishna (109) suggests that they who devote themselves to study ought to follow the rules governing the art of learning. Some of them are:

Audible study: silent meditation would not leave the same imprint on the memory;

Distinct pronunciation. Lessons ought to be rehearsed clearly and in an unconfused manner even when not speaking in public: so that the habit of speaking with confidence be formed;

Understanding and discernment of the heart. Knowledge is the accumulation of data. It is sterile without the "understanding" which enables it to be fully grasped and applied. "discernment" indicates a mind capable of grasping ideas, and drawing fine distinctions;

Awe. A sense of profound respect must be shown by the disciple towards his master;

(109) By Mishna is meant the exclusively authorized compilation of the traditional (oral) law by Rabbi Jehuda Hanasi who flourished towards the end of the second century. See Introduction to the Talmud, M.Mielziner, op.cit., ch.I.

Reverence. A disciple is to follow the principle contained in the verse, "Reverence---fear---of the Lord is the beginning of wisdom"(110);

Meekness. Where there is humility, there can be no ostentation;

Cheerfulness. A happy disposition readily reveals one's calm state of mind;

Ministering to the sages. Education requires one, sincere in study, to maintain close personal contact with a teacher of experienced wisdom and of venerable age;

Attaching oneself to colleagues. It is considered best to study with other disciples, and not alone. Besides, it develops friendship and genuinely true friendship deepens character. When Choni, the Jewish Rip Van Winkle, awoke from his sleep of seventy years, finding himself a friendless man in a strange world, he prayed for "either companionship or death;"

Rejoicing in one's portion. Educationists, today, lay much stress on being happy in the vocation one chooses (111).

Those characteristics, suggesting the requisite of integration of every aspect of the individual, would hardly be ignored by present-day psychologists, the scope of which includes human behavior. What psychologists, today, try to do is to eliminate as

(110)Ps.cxi:10.

(111)M.Abott,vi:6.

many potential failures as possible. That exactly seems to have been the aim of those who kept an eye on Jewish educational ideals in the distant past. Indirectly, they emphasized the truth that --- to use modern parlance --- whatever one's personality may be in cold scientific terms, to others it means 'social self': that is to say, the aspect of the personality picture which predominates is always the social aspect. It hinges on whether one is attracted to people rather than repelled or left indifferent.

The term personality was probably derived from 'persona,' the name of the mask which actors once wore to indicate to the audience whether they played the villain's or the hero's role in a drama; and, so in the drama of life. The entire bearing of a person tells the tale. Likely, that view may be discerned in the expression 'tkhunat nafsheets,'

translated literally from the Hebrew to mean 'spiritual furniture'. Hebrew pedagogism viewed personality from the angle of the spiritual, the soul. In other words, to be prepared for life's tasks, one must keep mentally fit. Anything which contributes to such preparation was included in the field of Jewish educational ideals.

Accordingly, time and again it was emphasized by Jewish educators that Torah --- in its broadest possible sense as shown heretofore---is not so much a matter of knowing as of being. It is not an abstract philosophy: its study is not mere mental gymnastics. The principles of life must be applied to the way of life. The combination of principle and practice constitutes the Jewish ideal of Torah, by which the ways of man and of God are bound together in one ideal (112).

(112) M. Abot, II, 17; Aboda Zarah, 17a; Ber., 17a; Deut. R., VII.

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Section 2.

The Synagogue

The considerations adduced above make it evident that the Jew cherished Torah for himself, for his children, for his people, for mankind. His educational ideals taught him that mankind can never dispense with the higher unity of action and thought, of will and duty, rooted in the idea that God has given to the faculty of the mind its ethical laws and to the world of the senses its natural laws, no matter what forms the Deity might take on in the conception of the individual. The mind and the senses, by the process of education, must try to adopt the form in which it can best serve the struggle of man towards truth, unity, and freedom; thus, connecting the ideals of the past with those of the future.

In the final analysis, what are the ideals of the future, not only of the Jewish people, but of all mankind. Tersely expressed, they all add up to the one ideal that the time will come when men, united by a love of peace, mutual understanding and enlightenment, will regard one another as the children of one God. To work for the realization of such ideal, there had to be intelligent public opinion. The synagogue was the institution which directed attention toward that end.

It would be interesting, at this stage, to append a study of the origin of the synagogue. But owing to the lack of information in Biblical or post-Biblical sources concerning that institution, its beginnings are wrapt in darkness. All that can be said is that the spirit of devotion and the thirst for knowledge, usually felt in vicissitudes and crises of life, called for the establishment of that

institution, the synagogue (113).

The Temple which Solomon had erected with much rejoicing fell a prey to the flames in 586 B.C.E. The population was led captive to Babylonia. By the rivers and canals of Babylon, the exiles from Judah sat and wept (114). In the first few years, they were deluded with the hope of a speedy return. They, however, soon realized that they better heed the counsel of Jeremiah and make themselves at home in the new land. The soil was more fertile than on the rocky hills of Judea: it was well irrigated by a system of canals. The majority of the Judeans were settled in colonies. One of their settlements was Tel-Aviv, by the Great Canal --- the 'River' Chebar --- near Nippur. They enjoyed a complete measure of autonomy: they kept up their old family

(113) See art. Synagogue, in various encyclopaedias; G.F. Moore, Judaism, Harvard Univ. Press, Cambridge, 1946, I, 281-307; K. Kohler, the Origins of the Synagogue and the Church, Macmillan Co., New York 1929.

(114) Ps. cxxxvii.

ties. Their internal affairs were ordered by their own bodies of elders who were recognized as teachers and molders of opinion. Thus, they had their own jurisdiction and felt themselves to be a national group. The fortunes of the Babylonian Jews must have greatly improved as time went on. Babylon, 'the city of merchants,' was rich, and many must have grown opulent through mercantile pursuits.

This very brief summary of the course of Israel's history means to show that the downfall of Israel's monarchy brought in its wake the age of reflection. All the sacred writings, the messages of the prophets, and the traditions of the wise were now eagerly and earnestly studied by the people whom sorrow had purified. Many old lessons were now revived. Loss of land, captivity, exile were blessings in disguise. Away from the Holy Land, the education of the Jews, in its fullest sense, began.

Men, though appointed by no one, became teachers. They organized groups here, there, everywhere; and assembled them in small rooms, very modest meeting houses, for instruction, interpretation, and guidance. These unnamed teachers may, indeed, be considered the ones responsible for the establishment of the synagogue during the Judean exile in Babylon. Their own inner force drove them to disclose to the nation the educational values of its spiritual heritage. They were the most powerful visible exponents of a standpoint which insisted on conveying to the people the content of the Torah, with its man-redeeming ideals, in a way that would make it applicable to life.

No wonder the synagogue became popular. It soon eclipsed the Temple. The Temple, after all, was limited to one locality. The synagogue was limited to no one particular spot: it raised its

banner wherever Jews settled throughout the globe. It was thus able to spread the teachings of Judaism to the remotest parts of the earth.

The synagogue so endeared itself to the hearts of the people that when, in the spring of the year 537 B.C.E., they returned to their historic home and subsequently --- despite many difficulties --- were successful in rebuilding the Temple, restoring sacrificial rites and ritual, the synagogue was not only not superseded by Temple ceremonies; but grew and became a lasting and creative power in every community and settlement. The belief in a higher meaning to life, which it advocated, and its emphasis on higher human obligations, appealed to the people. They began to consider the synagogue, as they considered the Torah, an essential connecting link between man and God. The lofty ideal of monotheism, with all its connotations and influences,

was carried forward by the synagogue. Says a noted non-Jewish scholar: "In all their long history, the Jewish people have done scarcely anything more wonderful than to create the synagogue. No human institution has a longer continuous history, and none has done more for the uplifting of the race" (115). That it is so, can be seen by the fact that although the Jews lost their country for the second time --- in the year 70 C.E. --- and remained lost for over eighteen hundred years, the essence of Judaism remained intact. "The Temple was the altar; the synagogue was the hearth, and the sacred fire burned on each of them," says the same non-Jewish scholar. "With the fall of the Temple the fire was quenched on the altar, stamped out under the brutal heel of the conqueror; but it still glowed on the hearth" --- in the synagogue (116).

(115) R. T. Herford, *The Pharisees*, Macmillan Co., New York, 1924, p. 91.

(116) *ibid.*

Although, as was already intimated, heretofore, much in the history of the synagogue is obscure; nevertheless, what is certain is that for several centuries it has been what it is today, --- an institute of religious education, universal, unique in aim and method, and in high degree effective. It gave its followers every opportunity to acquire familiarity with rules and standards by which they were to regulate their lives. Instructions dealing with every department of life to which everyday occurrences, particular circumstances, and individual cases had given rise, were enshrined in the memories of the people: indeed, they formed the theoretical basis for practical conduct and were handed down from teacher to pupil.

The state had been destroyed: but the people immediately fell back upon the force which provides the ideal underlying every state --- the binding

force of laws based on mutual agreement. When laws of this nature are held to be binding, although they are not backed by force, they acquire an extraordinary amount of power and vitality. The vast majority of the people have for centuries obeyed their law, and do so still, not because they are compelled to obey, but because they wish to do so.

True, laws not only bind: they also standardize. But that is inevitable. The state demands it for its own sake as well as for the sake of the individual. The body of the nation must be kept together and must be protected from danger. That calls for restrictions on the part of the individual. The very rigid discipline is considered by loyal and faithful citizens as ideal ways of disciplining the whole community. With this in mind, the spiritual guides and religious teachers, on the authority of the synagogue, did all they could to raise

insuperable barriers against the outside world. Such barriers often led to superstition: but they served a purpose. They kept proselytes at arm's length; because the authorities wished to avoid the waste of strength involved in assimilating new members. Also, there was the danger that converts might create confusion, thanks to the vestiges of paganism which might continue to cling to them. Consequently, the line of demarcation between them and the Jews was made evermore plain, until eventually the Jews were forbidden to buy meat, wine, or bread from them, to carry on business with them, or to perform any service, no matter how insignificant.

The aim of it all was to make the life of the Jew utterly different from that of the heathen groups and pagan elements.

No less important was the step taken in that direction to divide up the day and the year, in

keeping with synagogue teaching. The day was broken up by the intervals for prayer, repeated at the hours at which the services had been held in Temple. The year was divided up by the various Jewish festivals; and as their nature was determined by the position of the sun or moon, they were fixed according to the phases of the sun or moon. The calendar was so arranged as to have all Jewish occasions celebrated simultaneously by the Jews all the world over. The remark that the Jewish catechism is the Jewish calendar contains a full measure of truth.

It is clear then that among the fundamental Jewish educational ideals was the ideal which the synagogue impressed upon the minds of the people that they were to renounce nothing despite the loss of state, territory, army: or, perhaps, it may be said, because of it. They were to continue

manifesting their will to live, as they had always done, according to the spirit of the Torah. They were obliged to regulate their daily life, their communal life, and their relationship to the outside world in accordance with the ancient Covenant, to which the synagogue gave fresh meaning, by its method of interpretation. That became the fountain-head of new values which gave birth to a new and unique spirit that left an indelible mark on the Jewish people, everywhere, for over a thousand years.

The aims of the religious teachers were now directed to the field of education; that is to say, they began to regard educative functions as forms of religious practice. To them, study was not, merely, applying the mind to a subject. It was an instrument, whereby the Jewish heritage was transmitted to the people; and, therefore, divine. It was in itself a highly meritorious act, worthy of being a mode of

worship. Hillel had put it succinctly, "No ignorant man is religious" (117). On this point, John, too, was clear: he said, "But this people who knoweth not the law are cursed" (118). By law, he meant Torah: and Talmud Torah --- the study of the Torah --- he well knew was, according to the Jewish ideal of knowledge, a religious duty.

There were many reasons why the synagogue looked upon study as a religious exercise, related to prayer. In study, as in private or public worship, there is spiritual communion with God. Well, did the famous exegete, Rabbi Meier, say: "Whosoever labors in the Torah for its own sake merits many things; and not only so, but the whole world is indebted to him: he is called friend, beloved, a lover

(117)M.Abot ii:5.

(118)John,vii:49.

of the All-Present, a lover of mankind: it clothes him in meekness and reverence; it fits him to become just, pious, upright and faithful; it keeps him far from sin, and brings him near to virtue; through him the world enjoys counsel and sound knowledge, understanding and strength....He is made like a never-failing fountain, and like a river that flows on with ever-sustained vigor" (119). Indeed, serious study is solemn meditation --- true worship.

Conversely, there is a kind of worship that may be treated as study by the worshipper. The institution of liturgic worship in synagogue, in a way, offers informal instruction. If in Greek, the root-meaning of the verb "to pray" signifies "to wish"; and if in German it means "to beg"; in Hebrew, the

(119) Rabbi Meier, also known as Nehrai, was disciple of Rabbi Akiba and known for his dialectical skill through which he attained eminence in juristic discussion, and won high place in the Sanhedrin. See J.H. Hertz, Daily Prayer Book, Bloch Pub., Co., New York, 1948, p.704.

principal word for prayer comes from "pilel," which means "to classify," "to judge:" hence, the word "t'filah," prayer. That is to say, before addressing the Holy One, the worshipper is to arrange his thoughts and have self-examination, to make him worthy of divine favor. "God wants the heart;" true: but, to lend power to it, there must be fit method and pure motive. Such procedure in itself makes the prayer an intellectual function.

Even a slight familiarity with the composition of the Jewish liturgy will disclose the fact that in it are included all the branches of Hebrew learning: extracts from the Pentateuch, the Prophets, the Psalms, the Midrash, Halakot, and Haggadot. Thus, by means of prayer, all worshippers, even the unlearned, become students of the Torah. Their inner spiritual integrity is enhanced by the legal rules, religious teachings and moral lessons.

It now becomes evident that the traditional Jewish prayers ask sparingly for material benefits. They rather stress the higher blessings, --- courage under affliction, strength under temptation, guidance in life's complexities (120). They seem to offer directives to man who has to meet the tasks of daily life in moods often discouraging. To be specific, it is commonly known that one's disposition tends to color activities through the day. A person on rising may proclaim, "I am nothing but a bit of scum on an accidental little world whirling in a blind universe." Another faces the world with the thought that life is a great privilege and a divine gift. One starts with the idea that he is a blind pawn in a meaningless, purposeless world. The other feels that he is endowed with an immortal soul and that he will be held responsible for his actions. Which of the two persons is more likely to give a good moral account

(120) Sifre Deut. par. 41, on Deut. xi:13; cf. Daniel vi: 11, 14.

of his day's activity? The moral odds are definitely in favor of the second who starts the day as a candidate for the good life although he may fail to apply the ideal to his practices.

Of such thoughts, one is daily reminded by the opening paragraph of the traditional morning prayers: "O my God, the soul which Thou gavest me is pure: Thou didst create it; Thou didst form it; Thou didst breathe it into me; Thou preservest it within me; and wilt take it from me; but wilt restore it unto me hereafter" (121).

That is the ideal way to start the day, --- with a deep sense of moral responsibility and with an expressed will for ethical conduct and for socially constructive action. Thus, the synagogue, the Temple in miniature, as it was often called, showed its fitness to benefit men and through them society at large. It is through the intense convictions of the

(121) Ber. 60a; see J.H. Hertz, op.cit., Daily Prayer Book, p.19.

conscience of individuals that the social conscience is instructed and aroused. Spontaneous generation is no more true in psychical than in physical life.

The synagogue showed remarkable insight into human nature when, at the very start, it taught the people to develop a sense of voluntary association. The individual, it was held, did not live the good life, who made himself an abstraction from the world conflict. The experience of the group and of the masses must not be ignored: it ought to be properly studied together with the sources that give rise to it; since sources are usually the background to social moral life.

No wonder, because of the three aspects of education which the synagogue fostered, it was known by three different names: "Bet Ha-Midrash," --- House of Study;" "Bet Ha-t'filah," --- "House of Prayer,"--- "Bet Ha-K'neset," "House of Assembly."

Thus, the synagogue was the cultural, the spiritual, and the social reservoir and dynamo of the Jewish community. It was there that the Jewish head, heart, and will developed. It was there that the sons and daughters of Israel unfolded the ideals and character which enabled them to survive on a high moral and cultural plane.

Foremost among the stubborn facts of life with which the synagogue, at that time grappled, was the problem of evil. How to justify the suffering and evil of the world was the task of the chiefs of the synagogue. In a polytheistic or dualistic conception of the world, the existence of evil offers no moral problem. Evil is assumed to be the work of a deity over whom the just God has no control. But once there is acceptance of the belief that the universe is ruled by a God whose attributes are justice and righteousness, there arises the challenging question:

Why do the innocent suffer?

It is reasonable to believe that the synagogue discussed that problem because Jeremiah relentlessly formulated it. He asked, "Right wouldst Thou be, O Lord, were I to contend with Thee; yet will I reason with Thee: Wherefore doth the way of the wicked prosper? Wherefore are all they secure that deal very treacherously?" He continues: "Thou hast planted them; yea, they have taken root. They grow; yea, they bring forth fruit; Thou art in their mouth, and far from their reins" (122).

When Jeremiah posed that question, he meant to impress upon it the stamp of his way of looking at the concept of divine retribution. The Babylonians interpreted disastrous events as punishment for universal sinfulness. That punishment carried with it many polytheistic features. With a fearful sense of

(122)Jer.xii:1-3: See above, p.84.

what might happen to the Judeans whom he exhorted to build houses and plant gardens, contract marriages and bring up children, seek the prosperity of the land and pray for it, there was mingled an anticipation of the possibility of their being naturally absorbed by their environment. Of course, there was a remnant left in Palestine: but this remnant seems to have been made up of inferior elements. All those who possessed anything like position, esteem, knowledge, ideals were in exile. Any help to prepare the new future had to come from them. Jeremiah, the most spiritual in the line of Prophetic succession to Moses, considered it, therefore, most urgent to establish the God-idea on larger basis, compatible with the rigid justice expected from the sole creator of all things and of all men. That larger basis gave rise to a new school of thought which formulated the question of divine

retribution from the purely Judaic point of view, effacing all polytheistic features.

This question forms the theme of the Book of Job. Job is a righteous man. Apparently for no reason, he is bereft of his wealth, his servants, his family. To cap the climax, he is afflicted with a loathsome disease, regarded as the stroke of God. Three friends come to bemoan him and to comfort him, each one with a specific line of argument. Eliphaz maintains the principle of individual responsibility as the decisive factor in the fate of man. If a righteous man suffers, it is evident that the righteous one is righteous in appearance only. The second friend, Bildad, argues that suffering must take into account the guilt running through the generations: it is not possible to think that neither the tribe nor the family is absolutely free from any kind of sin. The third,

Zophar, insists that the suffering of the righteous serves as a warning in time against certain evil inclinations which begin to take hold of him, so that he might search his ways and purify them: thus, suffering is really a measure of mercy and ought to be followed by doing penance. Each friend speaks in turn and to each Job replies. The cycle is thrice repeated (123); but the third round is incomplete: Zophar has no speech. The friends being apparently convinced that it is useless to argue with him, Job soliloquizes: again he protests his good conscience before God and men. A new disputant comes on the scene, the youthful Elihu (124). Suddenly, God answers Job out of the whirlwind (125).

The author of the Book of Job, expressing the view of the synagogue, is bent on refuting the

(123) Chaps. iv-xiv; xv:xxi; xxii-xxvi.

(124) Chaps. xxxiif.; xxxiv; xxxv; xxxvi.

(125) Chaps. xxxviii-xli.

radical attacks on the doctrines of Judaism about God and His ways. The figure of Job amid the circumstances as conceived by the author, answers that purpose.

It must be kept in mind that the national complaint was prevalent as a result of the conquered country. For the individual Israelite, loss of nationality was as cruel a lot as could befall him: it meant separation from his God and the snapping asunder of the tie which bound him to the communal life of his tribe. Deep and far-reaching changes began to take place. The religious educators were, therefore, led to think of the deeper truths of religious education: the problem of sin, a fuller conception of atonement, the significance of personal responsibility, and the meaning of suffering. There resulted a wider apprehension of God and of His relationship to man and to the world.

The prophet Ezekiel describes the situation in a few words: "Son of man hast thou seen what the elders of the house of Israel do in the dark, every man in his chambers of imagery? for they say: The Lord seeth us not: the Lord hath forsaken the land" (126). Isaiah expresses a similar thought when he says: "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" (127). Zephaniah, in the days of Josiah, king of Judah, pictures God saying: "And it shall come to pass at that time, that I will search Jerusalem with lamps; and I will punish the men that are settled on their lees, that say in their heart: The Lord will not do good, neither will he do evil" (128).

(126) Ezek.viii:12; ix:9.

(127) Is.xxix:15; xl:27-28; xlvii;10.

(128) Zeph.i:12.

The relevancy of summarizing the Book of Job in connection with the sketch of the synagogue as an ideal link between man and God, becomes apparent when the narrative of Job is taken to reflect not only the tragic experiences of an individual, but also those of the people as a whole.

Judah, the people, is Job, the hero. Like Job, so the people, in its wavering attitude, represents all tendencies current in that epoch, from most radical views of the godless to the most intense confidence in God of the really pious souls in the land. The friends in the drama are meant to personate those that defended the old views in Jewish life. The case of the hero stands as an example of a situation which is interpreted by Jewish religious teachers in the light of the cosmologico-ethical proof. Job is restored to health and prosperity. The Jewish people, likewise, will be restored in due

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time to their ancient homeland, Judea. By means of a drama of high dignity and perfection, the lesson is drawn that justice does not fail and that God does not forsake man. Man cannot penetrate the veil of the Great Mystery. Try as he may, man cannot find the key to the riddle of the universe, why there is suffering in it. Neither the individual, nor the group, nor the nation can escape it.

The workings of God are manifest in history. What appears to man to be the suffering of the just, is eventually shown to be the fulfillment of the great plan of the God of history, Who is shaping the destinies of men and of nations. Such postulate well fitted into the picture of fundamental Jewish educational ideals. The egotism inherent in the individual conception of retribution gave way to the growing sentiment of social justice, - a sentiment, which, though emphasized in the early stages

of the people's unfoldment, as shown above, nevertheless, had to be re-stated and re-emphasized under different circumstances and in a manner different from what it was in former years. The individual discovered his fellow-man, his neighbor. The hitherto paramount question of how the individual was to get his right, yielded to the one of how the individual was to guarantee the rights of others. And so, the individual consciousness merged with the national consciousness.

From then on, all promises, as a reward of good conduct, were of a national character. Retribution was not to tally completely in the life of the individual, but rather to balance up in a national-historical accounting, as it were. Such accounting led to the high conception of what may be termed 'historical personality.' Precisely, this means that already in the patriarchal age, situational influences

on the nation were predicted. Each and every one of the life-sized figures of the patriarchs, as presented in the Bible, tells at first sight that he represents in his own life the future history of the nation: his soul is a definite, independent entity which, like a mirror, reflects all future events in the history of the nation-to-be. The realization of that type of personality - historical personality - was far reaching in the field of education.

The development of conceptions of the hereafter in authentic Judaism went its own way unaffected by alien influences: the synagogue, through its three departments --- study, prayer, assembly (129) --- saw to that. The teaching centered around the belief in the renaissance of the people, --- in the revival of generations dead and gone, rather than in the return to life of individuals. It seems very likely that the suggestion came from the prophet

(129) See above, p.187.

Ezekiel, successor to Jeremiah. Said Ezekiel, "Thus saith the Lord God: Behold, I will open your graves, and cause you to come up out of your graves, O my people; and I will bring you to come up out of your graves, O my people; and I will bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, and caused you to come up out of your graves, O my people. And I will put my spirit in you, and ye shall live, and I will place you in your own land; and ye shall know that I the Lord have spoken, and performed it, saith the Lord" (130).

In the great vision of the restoration (131), there is a programme for the coming age when all the twelve tribes, gathered together from exile and dispersion, shall occupy the holy land, with a new, geometrical division of the territory, with a

(130) Ezek.xxxvii:12-14.

(131) ibid.xl-xlvi.

new plan for the city of Jerusalem, a new constitution for the state, a new temple after the old model, a reorganized ministry of religion, and an improved worship. It is this forward --- not backward --- look, that is at the root of Jewish Messianic hope.

To the Jew, the Messiah has not yet appeared. Indeed, the Messianic Days are to represent the zenith of true civilization: but, the world's civilization is yet in its infancy: humanity must heroically aspire to reach the heights of that blessed life pictured in the coming of the Messiah.

Now, what is authoritative in Jewish teaching about Messianism? Originally, the term in Hebrew, Mashiah, simply referred to the priest or to the king who was inducted into his office by the ceremony of anointment. Literally, the word means "anointed." In connection with the High Priest, who was the teacher and leader of his community, the

Bible states, "If the anointed priest shall sin so as to bring guilt on the people, then let him offer for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin-offering" (132). Saul, the first king, is designated as 'Adonoy mshiho,' the anointed of the Lord (133).

While every king was to the Jew the 'Anointed of the Lord,' it was King David who won the hearts of all his people as the 'Anointed' par excellence. His reign represented the consummation of centuries of formative existence. He brought victory over internal and external destructive forces. He was the beloved ruler of his people. In his case, the word 'Anointed' assumed added meaning: he was the Savior, the Redeemer of his people, who brought glory to his people's name and fame.

(132) Lev. iv:3, 5, 16; vi:15.

(133) ISam. xvi:6; xxiv:6, 10; xxvi:9. IISam. i:14; xix:22.

In later days, when the kingdom was meeting rebuffs and defeats, when the rulers were no longer true to the ideals of their God and Torah, when misery and suffering --- due to internal feuds and external enemies --- were rampant, the people longed for another David, who was now idealized in the national memory as the acme of human perfection. To such an extent did he and his era stand out in the mind of the Jew, that some of the Prophets and Rabbis later on identified him with the Messiah. "Afterward," says Hosea, "shall the children of Israel return, and seek the Lord their God, and David their king..." (134). Jeremiah speaks in the same vein, "But they shall serve the Lord their God; and David their king, whom I will raise up unto them" (135). The references are too numerous to be recorded here. Suffice it to say that the original

{134} Hos.iii:5.

{135} Jer.xxx:9: cf. Ezekiel xxxvii:24,25: Sanhedrin 98b

Messianic ideal as taught by the synagogue and accepted by the people exhibits the traits of a purely national aspiration. The Messiah was to be a savior --- political, not theological, in his aspect. That was at the root of the Messiah hope.

At different junctures in Jewish national life, various saviors were looked upon as such Messiahs, to usher in a blessed era for the people. King Hezekiah was considered by the Prophet Isaiah to be the ideal Messiah, who was to emulate David in bringing his people to the heights of national greatness (136). The Prophets Haggai and Zechariah saw the Messiah in the person of Zerubbabel at the time of the return from Babylon (137). Even a non-Jew, Cyrus of Persia, who helped the Jews to return to their own land, is looked upon by the Prophet as the

(136) Is. chs. ii and xxxii.

(137) Haggai ii:1-9, 20-23; Zech. ch. iv.

Anointed of the Lord (138). It is also known that the warrior Bar Kokba, who, in the second century, led the rebellion against Rome, was accepted by Rabbi Akiba as the Messiah (139). Fundamentally, then, the Messiah was pictured to be the political and social emancipator of his people and his land from all their enemies to bring them happiness and joy, so that every one might sit under his own vine and fig-tree with no one to make him afraid. That, however, represents one side of the picture. There is yet another side, which reveals a second aspect. The one might be termed national, political; the other universal, religious. The one spoke in terms of Israel's own happiness: the other, in terms of happiness for all humanity. In reality, one is interlaced with the other. Both had to develop simultaneously: otherwise, it would have been false to

(138) Is. xlv:1.

(139) Yer. Ta'nit, ch. 4, ed. Krotoshin; Midr. Lament. Rab., ii:5, Warsaw, 1867.

Jewish ideals.

Accordingly, the picture of the Messianic concept must show a good and wise king who would bring peace and freedom, not only to his people, but also to all the nations of the world. That is the universal phase of the Messianic hope: in Rabbinic language, it is known as 'Malkut Shamayim,' the Kingdom of Heaven; that is to say, the Kingdom of God is to reign here on earth. No people will then be under physical or political subjection of another people (140).

The classic passage in the Bible reveals both of these elements in their clearest light:

"And it shall come to pass in the end of days, that the mountain of the Lord's house shall be established as the top of the mountains, and it

(140) S. Schechter, *Aspects of Rabbinic Theology*, Macmillan Co., New York, 1910, pp. 89, 103; K. Kohler, *Jewish Theology*, Macmillan Co., New York, 1918, pp. 331ff.; L. Ginzberg, *op. cit.*, Students, Scholars, and Saints p. 99.

shall be exalted above the hills; and all the nations shall flow unto it. And many peoples shall go and say: Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths." "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (141).

It should be easy to imagine the intense hope such age, as described by the prophet, held out for the Jewish people. Through its universal aspect, it became for them the motive power of all civilization, their version of Utopia: it offered them a

(141)Is.iii:2-4; Micah iv:1-7.

philosophy of optimism as a solution of the problem of human evolution and destiny. Through its national phase, it became for them a source of strength, enabling them to endure their suffering: through it, they were ever buoyed up by the perfect confidence and sublime vision of a new and better day that was bound to come. In the darkest hours of oppression, it saved them from spiritual death. It thus did even more than the hope of Resurrection. For, to use the words of a distinguished writer, "Resurrection conceived the immortality of Israelites: the Messianic hope conceived the immortality of Israel" (142). That is to say, the Messianic ideals became marvelously diffused, leaving their impress upon the ritual and the codes of law: they became the property of the masses, through the teaching of the synagogue, helping them to remain firm in their faith in the face of all

(142) Israel Abrahams, Judaism, Constable and Co., London, 1910, p.90.

misfortunues.

It is interesting to note that the synagogue did not hesitate to teach that prior to the appearance of the Messiah, Elijah will return. To support that view, the words of Malachi, which describe God saying, "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord" (143), are cited.

There is no more dramatic figure in all Biblical story than Elijah. He is the incarnation of zeal for the God of Israel (144). He is like Phineas, the typical zealot, and comes finally to be identified with him (145).

As to his mission, there are various speculations. Some sources maintain that, contrary to

{ 143 } Malachi, iii:23.

{ 144 } See above, p. 78.

{ 145 } Num. xxv:7-12; Ps. cvi:30f.; Pesikta ed. Buber f. 76a Tankhuma ed. Buber, Emor, par. 12. See I Kings, xvii-xxi; II Kings, I-II. See article Elijah, Jewish Encyclopaedia.

expectation, his business would not be to announce that the Messiah is shortly coming or is come; but, rather, to settle questions of clean and unclean, about which the dissensions of the schools threatened to make the law "two laws": other records have it that he would straighten out questions of ancestry,-- that is, he would decide whether or not such and such a family is of pure Israelite stock (146). A problem of that kind can easily be of peculiar moment after a war in which cities are sacked, many women enslaved, and the country overrun by a licentious soldiery. Yet, another view is that Elijah would restore to Israel three things that had been concealed with the ark by King Josiah before the destruction of the temple; namely, the jar of manna, the flask of water of lustration, and the

(146) Cf. Kiddushin 70b: see Pes. 13a, 20b; M. Shekalim 2, 5 end.

flask of anointing oil (147).

From the foregoing, it is clear that Elijah, the precursor of the new age, will be no innovator. His effort will be focused on the task of vindicating ritual practice, inspiring the generation to be mindful of the rigid purity of the family, and re-discovering long-lost ceremonial objects sanctified by divine law. His main purpose will be to strengthen the spiritual foundations of the people so that they might be for the coming age: he will be responsible for preparing them.

No wonder that whenever there were great crises in the history of Israel and of the nations--- such as famines, earthquakes, wars --- people alarmingly asked whether these were not the first warnings of the approaching end. It was evidently expected

(147) Mekilta, Wayyassa 5, on Exod.xvi:33 (ed. Friedmann f.51b); see Horaiyot 12a; Jer.Shekalim 49c.

that the preparatory stage would be born in travail and sufferings; that is, not the sufferings of the Messiah himself, as it has sometimes been erroneously explained, but the throes of mother Zion, in labor to bring forth the Redeemer --- without metaphor, the people (148). The trials and tribulations are, therefore, a call to the generation, not to universal rejoicing but to heart-searching and repentance. After that stage, the golden age --- with its eschatological sequel, the general resurrection, the last judgment --- is ushered in.

That era to come received idealizing descriptions on all sides. The learned and the unlearned of the people drew on every phase of life --- political, social, economic, religious --- in their pictures of the future and embellished them with new

(148) Shabbat 118a; Pes. 118a; Sanhedrin 98b; Yoma 10a.
 The origin of the labor of which the Messiah is born is Mic.v:1-3; cf. also the sequel, v:4-14; also, Is.xxvi: 17-19.

traits discovered by ingenious midrash in various parts of the Bible. In the messianic age, they saw the culmination of the national as well as the universal conception of the blessed life. In eschatology, they visioned the ultimate step in the individualizing of religion: every man will be finally judged individually, and saved or doomed by his own deeds.

Curious questions were asked and answered to satisfy imagination. Queen Cleopatra is said to have questioned Rabbi Meier: "I know that the dead bodies will live again: for, the Psalmist said, 'They will blossom out of the city like the grass of the earth' (149). But when they stand there, will they stand naked or in their clothes?" He replied, "A fortiori from wheat: as a grain of wheat which is buried naked comes forth clad in many garments, how much more the righteous who are buried in their garments" (150).

{149}Ps.lxxii:16.

{150}Sanhedrin 90b;Ketubot 111b.

The question Paul puts into the mouth of a caviller, 'How are the dead raised? With what sort of body do they come?' confronted the Jews also(151).

That they might be recognized, it seemed necessary to assume that they would rise with the defects and deformities they had in life, the lame, lame; the blind, blind (152). After they had thus appeared just as they had been, God would heal them from all their infirmities (153).

The contention of soul and body is the subject of a parable given by Rabbi to Antoninus. Antoninus maintained that body and soul can both exculpate themselves in the judgment. The body can say, 'it was the soul that sinned; for from the day it was separated from it, here I am in the tomb, mute as a stone.' The soul can say, 'it was the body that sinned; for from the day I was separated from it, here I am flying

(151) I Cor. xv:35.

(152) Eccles. R. on i:4; cf. Tanhuma ed. Buber, Wayyigash par. 9;

(153) Deut. xxxiii:39; Tanhuma l.s.c.; Gen. R. 95, par. 1.

in the air like a bird.' Rabbi replied, 'let me give you a parable. What is the thing like? Like a king who had a delightful park: in it were fine rareripe figs. He put in it two keepers; one of them lame and one blind. The lame man said to the blind man, I see fine rareripe figs in the park. Let me mount on your back and we will get them to eat.' So the lame man mounted on the blind man's back and they got them and ate them up. After a while, the owner of the park came and asked, 'Where are the fine rareripe figs?' The lame man said, 'Have I any legs to get about?' The blind man said, 'Have I any eyes to see with?' What did the king do? He made the lame man get on the back of the blind man and punished the pair of them together. So God will bring the soul and install it in the body, and judge both together (154).

A significant notion was that in the reconstruction of the bodies of the dead, the nucleus will be

(154) Sanhedrin 91a-b; Lev. R. iv:5; Tanhuma, Wayyrikra, par. 6, (ed. Buber, par. 12).

one small bone which did not decay and could not be destroyed. Hadrian asks Rabbi Joshua ben Hananiah, "From what does God make a man blossom out in the Future Age?" The rabbi replied, "From the almond of the spinal column," known in Hebrew as Luz, the tip of the coccyx; so called from its shape. The inquirer demanded proof. Experiment showed that this bone could not be dissolved in water, or pulverized in a mill, or burned in fire: they laid it on anvil and went at it with a sledgehammer: the anvil split; the hammer broke; but nothing was done to the bone (155).

As to the fate of non-Jews in the Last Judgment, the view is that those who know God --- implying that there are righteous men in the nations of the world --- will have a portion in the World to Come. In content and intention, divine Law is universal.

(155) Eccles.xii:5; Lev.R.xviii; Gen.R.xxviii:3.

Thus, in the words of the Bible, 'Ye shall therefore keep my statutes and my ordinances, which if man do, he shall live by them' (156), a disseminator of synagogue doctrines, Rabbi Meier, is reported to have found proof for the assertion that even a foreigner or any one of non-Jewish persuasion, who occupies himself with the Law, is like the high priest: for in that verse it is not said that priests, levites and Israelites shall live by them: in it, it is clearly and definitely stated that "if man do:" therefore, any human being to whom the Law is sacred will have a portion in the World to Come (157).

As can be surmized, Jewish notions, or folklore, of 'the hereafter, which came down through the

(156) Lev. xviii:5.

(157) Sanhedrin 59a; Baba Kamma 38a; Abodah Zarah 3a; Maimonides, Hilkot T'shubah, iii:5; Joseph Caro, Kesef Mishneh, ad.loc. See also Maimonides Commentary on M. Sanhedrin 10,2.

spiritual guides of the synagogue, are so many, that if systematization were possible, they would form quite a volume. In conformity with the purpose of the present work, what has been said above will sufficiently suggest that folklore, the observance of tradition which carries with it approval or command of society apart from all reference to deity, was not brushed aside by educators, as of no value to cultural discipline. Jewish folklore was taken to constitute what may be termed "folk ideology," insofar as it manifests ideas that are not only subscribed to by the entire folk, but refer to the interests and the welfare of the entire folk. Some even went so far as to trace folkways to superhuman origin or divine source: thus, evoking obedience through social sanction as if it had divine sanction(158

(158) M. Pes. iv:4, local 'minhag' in Passover observance;
 M. Ta'ahit 4,6; Ta'anit 30a, labor on the ninth of
 Ab.

It can readily be seen why synagogue authorities considered folkways indispensable to the spreading of synagogue ideals. They play important roles in associated living: they are guide-posts of successive generations. Like customs and ceremonies, they cling tenaciously and long after their validity is disproved. Their influence is revealed in one's attitude to altruism, missionary zeal, patriotism, devotion to honor and truth, and to the guidance of conscience. It is interesting, in this connection, to note that the Hebrew word for folkways is 'minhagim:' it is derived from the root 'nahag,' meaning 'lead' or 'way.' The spiritual heads consider them authoritative; because, they show the accepted way of doing things, the standardized religious patterns of actions.

More often than not, those religious patterns demonstrated the relationship of the Jewish people to the outside world. For instance, after the

destruction of the first Temple, the exiles in Babylon discovered that the culture of their new environment does not harmonize with their spiritual possessions. Their relationship with the outside world was bound to create problems. Judean folkways, therefore, encouraged the synagogue to formulate measures for absolute separatism (159). Patterns of actions dictated the putting up of barriers to discourage conversion even of the worthy.

On the other hand, in the period of the Judges, generations before the Babylonian exile, patterns of actions seemed to tend toward universal values and away from 'radical particularism.' An influential school of thought, it seems, insisted on the promotion of a cordial spirit of neighborliness and a community of feeling among all inhabitants, irrespective of belief. An effort in that direction was made by one

(159) See above, p.155f.

who evidently was a student of the folkways in vogue at that time. He wrote the book of Ruth, without affixing his name to it. Many books of the Bible, as is well known, were written anonymously. The specialists were interested more in subject-matter than in notoriety.

The anonymous author of the book of Ruth presented the problem of universal brotherhood and its solution in a way so skillful as to win for him the gratitude of all progressive religious teachers. Briefly, the story reads:

Famine visits the land, a national disaster by which, also, Bethlehem, in Judah, is no less hard hit. Elimelech, accompanied by his wife Naomi and their two sons, takes up residence in Moab. He dies. The two sons marry non-Jewish wives. As fate would have it, the sons, too, die. Naomi remains alone in her grief and affliction. She resolves to return to

Judah. The daughters-in-law refuse to leave her: but only Ruth is persistent enough to join the religion and nationality of Judaism: "Thy people is my people, and thy God is my God" (160).

Upon their arrival in Bethlehem, Naomi tells the townspeople of her misfortune, and insists that they call her no more Naomi --- the sweet, the happy one --- but rather Marah --- the bitter, the afflicted one. Ruth goes out to glean in the fields and by chance comes to the portion of the field belonging to Boaz, a kinsman of her husband. She reveals to him who she is under circumstances that appeal to his chivalry.

The dramatic development reaches its climax in the main motif. After a nearer of kin has waived his right to take Ruth for his wife, as was the law of kinship in those days, Boaz contracted marriage with her, and they lived happy ever after. Their son Obed

(160) Ruth, I:16.

is David's grandfather.

From the alliance of the Jewish patriarch, Boaz, with the Moabitic woman, Ruth, came the Jewish dynasty. Thus, the author protests against the narrowness of those who condemn all marriages with non-Jews, even those that would sincerely join the Jewish religion, by showing that David himself had Moabite blood in his veins.

The book of Ruth was accepted in the Bible canon, giving the lesson it conveys sacred recognition. In synagogue, to this day, it is read during the morning service, on Shabuot, Pentecost, the festival which commemorates the time when God revealed Himself at Sinai. This festival, with its inspiring Sinaitic scene, is, indeed, a fit occasion with which to associate one of the fundamental educational ideals in Judaism, --- the Fatherhood of God and the Brotherhood of man.

True, the book of Esther, like the book of Ruth, received a place in the Bible canon: but it must be kept in mind that the motif of the former is entirely different from that of the latter.

Esther is the Jewess of Shushan, whom Ahasuerus, monarch of one hundred and twenty-seven provinces, raises to be his queen. She uses her influence over the monarch to save her people from a general massacre which the grand vizier, Haman, has prepared for them by way of avenging an affront from Mordecai.

The purpose of the story is not to be interpreted, as some do, to encourage marriage between Jews and non-Jews, despite the fact that Esther, the queen, maintains her religion and nationality: rather, it is to stress the motif of divine justice. The just guidance of history through divine providence reveals itself in the course of events. To teach that lesson, the author does not feel that either one

or the other has to resort to conversion.

In the book of Ruth, a Jewish man and a non-Jewish woman lay the foundations of the Judean dynasty, the dynasty of David: hence, the condition of conversion of the non-Jewish woman. In the book of Esther, a non-Jewish man and a Jewish woman are united in marriage; the aim being, as the author develops the plot, that of bringing about a royal act of grace, through the influence of the Jewish woman: hence, the condition of mixed marriage. That is the difference between inter-marriage and mixed marriage: in inter-marriage, there is conversion to the faith of one party or the other as the case might be. In mixed marriage, conversion does not take place.

Mixed marriage --- union between Jews and non-Jews, because of the state of the different religion of one of the contracting parties --- was discouraged

by Judaism. The reason for it is obvious. Different religious views in the household are not conducive to the peace and harmony, love and understanding, that an intimate relationship such as marriage must foster. According to Jewish marital ideals, partners of different faiths are not likely to conduct their homes Jewishly. Their children are not likely to be reared as Jews. Judaism is the religion of a small minority: it can ill afford to weaken itself by loss of any of its members. Religions, like nations, have a natural anxiety to guard their hearths against loss by defection or desertion.

While, Jewish particularism is the natural supposition, it must not, however, obstruct the farther reaching outlook into unity of mankind. Mordeccai, in the Esther narrative, climbs high up, to the position of viceroy of the Perso-Median world-empire. His religious separatism did not stand in

the way. Religious liberty, a natural right and, therefore, not revokable by king or constitution, remains in the book of Esther a fundamental ideal of Jewish teaching. In the light of this ideal, history becomes one continuous Divine revelation of the gradual growth of justice on earth, --- justice to every man: for, it is the love of man, not the glory of race that is repeatedly emphasized by the masters of the Law.

The organic racial oneness of the whole human family is likewise clearly enunciated by Paul to the Athenians: "The God that made the world and all nations therein, He being the Lord of heaven and earth....hath made of one blood all nations of men to dwell on all the face of the earth"(161). There is also his summary: "For there is no distinction between Jew and Greek, for the same Lord is Lord of all and is generous unto all that call upon Him"(162).

(161) Acts, xvii:24-26

(162) Rom. x:12.

Paul spoke in that manner because he kindled his torch at the sacred fire of Israel's altar of Ideals.

It follows from what was said above that the synagogue, as an institution to disseminate knowledge, took every occasion to inculcate into the minds of the people that there are no pure races in the world and no superior races. There are no races endowed by nature with superior chromosomes yielding superior qualities of mind and character. There are races more favored than others by circumstances, environment, geographic position, the fertility of the soil, the treasures underneath the soil. There are advanced races and backward races: but no superior races. There are differences between races: but no biologic gradations.

It is rash to maintain," argues Professor Franz Boas, "that any difference in physical build is inevitably connected with a difference in psychic life..

Attempts have been made to correlate the mental behavior of man with his physical build, to find out, for instance, whether a long-headed, blond person will have reactions different from those of a round-headed, dark-skinned individual. All strictly scientific experiments of this nature prove that within the same social background such relations do not exist. No one has ever proved that a human being, through his descent from a certain group of people, must of necessity have certain mental characteristics. A nation is not to be defined by its descent: but by its language and customs" (163).

The Jew was taught to be proud not of his race but of his religion. When the rabbis of old divided

(163) Franz Boas, Aryans and non-Aryans, Information and Service Association, New York, 1934: also, Otto Klineberg, Race Differences, 3rd ed., Harper Bros., New York, 1935.

mankind into two groups, they made it clear that the division was not on the basis of race but of religion: those that accepted monotheism and those that clung to polytheism and idolatry. Abraham, the founder of monotheism, was called Hebrew; because, he was on one side --- as the Hebrew word 'Eber' meaning side, suggests --- and the rest of the world was on the other side (164).

It was to him that God said "in thee shall all the families of the earth be blessed" (165). In these words is discernable the ideal he was to set himself--- the ideal which is stressed again and again in every educative process for all time: namely, the sacredness of human life and the inalienable human rights of all the families of the earth (166). Indeed, not one family, but all families together can forge a way to a cycle

(164) Gen. R. xlii:13:cf. Ruth Benedict, Patterns of Culture, New American Library, New York, 1934, pp. 233ff.

(165) Gen. xii:3.

(166) See above, pp. 45, 53, 216, 228.

of creative life: thus, bringing untold blessings unto all. The progress and well-being of any one group need not be purchased at the expense of any other group.

How then can such idealistic teachings be squared with the concept of "chosen people?"

It is undeniably true that prior to the giving of the Decalogue on Mount Sinai, as the Bible has it, God called unto Moses bidding him to say to the people: "Now, therefore, if ye will hearken unto My voice indeed, and keep My covenant, then shall ye be Mine own treasure from among all peoples" (167). Even more specific is Isaiah's declaration: "But thou, Israel, My servant, Jacob whom I have chosen, the seed of Abraham My friend...be not dismayed..."(168).

Does not such doctrine spell exclusiveness? Does it not suggest a claim to racial superiority which is

(167) Ex.xix:5.cf.Deut.vii:6-8.

(168) Is.xli:8-10;xliv:1;xlii:1;xiv:1.

another form of race idolatry: thus, negating the educational ideals so far evolved in the present investigation?

A study of the authentic teachings of Hebraic tradition discloses that the idea of Israel's Selection at no time implied belief in superiority. It is well known that the historical stories --- not to say the legends --- of most of the peoples of antiquity are replete with narratives which make its heroes and founders lineal descendants of their gods. Such narratives are intended to prove the racial superiority of the stock. There is not the slightest hint in all that is related in Genesis, or in any myths of Israel, to indicate a biologic connection of Abraham, the Father of Israel, or Moses, the founder of Judaism, with God. The prophets, who were the first to expound the idea of the selection of Israel, never asserted that it had a biologic basis. As a matter of

truth, Amos thunders: "Are ye not as children of the Ethiopians unto Me, O children of Israel?" saith the Lord. "Have I not brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and Aram from Kir?" (169). The prophets succeeding Amos also affirmed that the solicitude of God embraced other peoples besides Israel and Judah. The book of Jonah testifies to the truth of that statement: it is intended to proclaim God's concern for the salvation of the inhabitants of the city of Nineveh, a city of heathens.

The prophets directed their reproofs and warnings of impending doom to the other nations as well as to their own people. God's tender love embraces Moab as well as Judah. "My heart crieth out for Moab"(170). "Give counsel, execute justice...as for Moab, be thou a covert to him from the face of the spoiler"(171).

(169) Amos ix:7.
 (170) Is. xv:5.
 (171) ibid. xvi:3,4.

Isaiah also makes God say, "Blessed be Egypt, My people, and Assyria, the work of My hands, and Israel, My inheritance" (172). Jeremiah makes God the protector of the Tammanites, the Edomites, and the Kedarites. "Leave thy fatherless children, I will rear them and let thy widows trust in Me" (173). He punishes Ammon for its brutal treatment of Israel: but when the measure of His punishment is fulfilled, He promises to redeem and restore its people. "...Afterward I will bring back the captivity of the children of Ammon," saith the Lord (174). The same discipline and fate were stipulated for the Elamites (175).

Furthermore, the supposition that Israel conceived itself selected by God because of its excellence cannot be substantiated by a reading of the Bible. The Israelites are portrayed there as being far from perfect. They are described as craving for the flesh-pots

(172) Is. xix: 25.
 (173) Jer. xlix: 11.
 (174) ibid. xlix: 6.
 (175) ibid. xlix: 39.

of Egypt, as bending the knee for the golden calf when Moses is out of sight, as persistently hankering after the strange ways of their idolatrous neighbors (176). The scathing denunciations by their prophets make them, in a way, appear blacker than they actually were. What indictment is as harsh as that of Isaiah? "Hear, O heavens, and give ear, O earth, for the Lord hath spoken: children I have reared, and brought up, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know; My people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that deal corruptly: they have forsaken the Lord; they have contemned the Holy One of Israel; they are turned away backward....How is the faithful city become a harlot! She that was full of justice, righteousness

(176) Ex.xvi:3; xxxii:1-7; xxxiv:12-17:cf.Jud.iii:7-8,12.

lodged in her; but now murderers. Thy silver is become dross: thy wine mixed with water. Thy princes are rebellious, and companions of thieves: every one loveth bribes, and followeth after rewards: they judge not the fatherless, neither does the cause of the widow come unto them" (177).

No doubt, the love of the prophets for Israel was so great and their hopes for his ethical destiny and possibility so high, that they unconsciously multiplied and magnified his sins. Be that as it may, there is nothing in the teachings of the Pentateuch or Prophets to suggest that the 'Selection' idea was the product of a "holier-than-thou" conviction either on the part of the religious guides or the people.

For the sake of brevity and clearness, the best way of getting the intended meaning of the epithet 'treasure' in the divine directive to Moses, as stated
 (177)Is.i:2-4,21-23.

above, is the way of illustration. If one chooses an instrument for a specific purpose, the instrument may be to that one a treasure: but, the purpose is surely greater than the instrument. The Israelites were to be God's instrument for a specific purpose and, as such, His treasure: but the purpose, that is the service which they were to render is far greater than the instrument. After the redemption from Egypt, they were to receive God's revealed teaching. The covenant at Sinai was the higher spiritual purpose of their deliverance. Their call has not been to privilege and rulership; but to make their unique contribution to the spiritual treasure of mankind.

That led to the emergence of the prophetic doctrine, 'chosen people.' The prophets, whose purpose it was to popularize lofty educational values, as shown earlier in this work (178), meant that phrase

(178) See above, p.55f.

to be considered as one which belongs to the category of figurative truths. Taken literally, it has no basis. There is no thought of favoritism in God's choice. He is not a creature capable of exclusive affections and biased predilections. He is the Father of all mankind. His love extends to every human being.

To the Israelites of the long past, however, there was more than one reason to justify the feeling that they were selected by some Higher Power for a moral end. In the first place, to them, God loomed as the cause of all that was: it was He who impelled Abraham to take the staff of a wanderer: it was He who broke for them the chains of Pharaoh: it was He who revealed to Moses His Will and word: it was He who led them into a land of milk and honey: it was He who grievously punished them for their defections and disloyalties: it will be He who will show His mercy unto them and

cause the waste and desolate and ruined places to be inhabited, as taught by all His appointed messengers, the prophets. In the second place, they saw that of all people of antiquity, they caught a glimpse of a God who was spiritual in essence, universal and eternal in power, and superbly ethical in implication. They found themselves in possession of a matchless literature, so lofty in nature that they could not attribute its origin to the human mind. As a result of their supreme reverence for their legacy, they felt charged with the obligation to share it with all inhabitants of the earth. To that end only were they selected.

It may be suggested that Israel's emancipator, Moses, expressed such thought when he said, "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people --- for ye were the fewest of all peoples" (179). It surely was not

(179)Deut.vii:7.

for its numerical strength or physical power that the people was chosen. It never numbered among the conquering peoples of the earth. It never built empires. Its legions never swept over continents with fire and sword. No Cyrus sprang from its loins, no Alexander, no Hannibal, no Ghengis Khan and no Napoleon to shake the world.

Israel, a small nation --- a small fragment of the whole of humanity --- was chosen for one purpose; that of dedicating its teaching to ideals that stimulate the movement of history, to urge the world, as it were, to be discontented and restless as long as the eternal things in the world are unaccomplished. Idealism, not materialism, must be the undercurrent of human life. What makes a people great is its belief in Divine Providence. Such belief is evidenced by a people's spiritual and religious institutions which place man in immediate relation to God. The very

feeling that there is in existence a link between God and man becomes a force in man's every day experiences which invariably adds to the value of a civilization (180). For, a civilization fulfills its function only when the people that lives by it, helps its individual men and women to achieve life abundant. The Jewish people felt that its civilization fulfilled its function through social arrangements, customs, laws, institutions, all of which helped the complete self-development of the individual.

With that end in view, educational values had to be evolved --- values transmitted from generation to generation: and the only transmitting center, after the fall of the Temple in Judea, was the synagogue. It provided Jewish life with a milieu congenial to its aim and modes of self-expression. Of course, there were two other indispensable loci that had to be taken into account: they were, home and school.

(180) See above, p.6 footnote definition of civilization

What they represented in Jewish life will be indicated in the sections that follow.

Section 3.

The Home

It is almost a truism to say that whatever touches upon a system of education has a bearing upon the home. In the home the child receives his first impressions: there, he obtains the basic layer of his religious, spiritual, and cultural life. With that in view, Jewish educators did not deem it necessary to point to the racial pride of the Jews, to which reference was made above: they, rather, stressed the Jewish spiritual heritage, --- Jewish educational ideals. The attitude they adopted was that the home is called upon to play a twofold role in the drama of civilization: it must influence Jewish education and in turn it must be influenced by it. From them came the thought that even as the synagogue is often called

miniature Temple, so may the home properly be termed miniature synagogue. Like the synagogue, so the home can have within it the religious atmosphere and the educational influence to make it serve as an additional ideal link between God and man.

In truth, the home is the most ancient institution: from it most other human organizations developed. Long before the alphabet was known; ages before the idea of school entered the mind of man, the home was the influence that tended to the elevation of the human race. Synagogue, Church, State --- all have their origin in the home. There, the first seeds of law, order, obedience to authority, and devotion to a higher Power, were sown into the human soul, and centuries later, produced magnificent fruition.

Now, a home is established through marriage.

According to the Sulkhan Arukh (181), "Marital

(181) The Shulkhan Arukh is the collective name of a book in four volumes---Eben Haezer, Khoshen Hamishpat, Yore Deah, and Orakh Khayim, written by Joseph Karo in the sixteenth century: it is the authoritative religious law book of the Jewish people.

relations should not be **carried** out with the object of satisfying the biologic urge; but with the idea of establishing a family to serve God and to be useful to mankind" (182). This endeavour "to spread a layer of human protoplasm of the greatest thickness over the earth," to borrow a metaphor from Bateson, was the exact opposite of the Platonic idea, as expressed in the "Republic." Plato fixes the number of the State at 8,000: to attain that end, the number of marriages or the number of children had to be restricted. Jewish marriage laws insist that the begetting of children is a duty which must not be neglected. The aim is to be to produce a maximum number of children.

That need not, however, lead to the assumption that the laws of heredity were unknown, or little known, to the religious authorities of antiquity.

(182) Eben Haezer xxv:2; Sotah 12a.

Indeed, the scientific study of heredity --- the genetic relation between successive generations --- is altogether a modern one. Under the name of eugenics, Sir Francis Galton suggested that careful study should be made of the conditions and principles underlying the production of a vigorous racial stock: and the information obtained, be taught as widely as possible. It ought to be emphasized as part of the morality of religion and enforced by powerful public opinion (183). The effect of all this can readily be seen: it would be the elimination of the weaker stock, and the upbuilding of the race through its stronger elements.

To evaluate Galton's suggested policy, here, would be going too far afield. Suffice it to say, that long before Galton's doctrine many rules of a

(183) The original papers on Eugenics by Francis Galton, and the discussion of them, may be found in the Sociological Papers, published by the English Sociological Society, 1904, 1905. The American Journal of Sociology in July, 1904, 1905, reproduced the articles and parts of the discussion.

eugenic character were incorporated in the large collection of Biblical and Rabbinical laws. The goal was the creation of the ideal home, which to the propounders of educational ideals meant the abode of purity and happiness, the source of strength and vigor for body and mind.

The Biblical views of the influences which mold man and his destiny are reflected in the verse which speaks of "visiting the sins of the fathers upon the children unto the third and fourth generation "(184). This statement does not mean to teach that the sins of the guilty fathers shall be visited upon their innocent children. The prophet Ezekiel made it clear when he taught that "the soul that sinneth it shall die" (185). In the administration of justice by the state, the Torah distinctly lays down, "The fathers shall not be put to death for the children; neither shall the children be put to death for the fathers: every man

(184) Ex.xx:5.

(185) Ezek.xviii:4.cf.Ezek.iii:18-21: see also above p.120

shall be put to death for his own sin" (186). What the text, "visiting the sins of the fathers upon the children," means to emphasize is that which is popularly called human experience. Human experience plainly proves the moral interdependence of parents and children. The bad example set by a father often corrupts those that come after him: and most decidedly, descendants suffer the moral sins of their fathers, --- sins that are transmitted even to the third or fourth generation. Woe unto him who deteriorates the quality of his children and defiles the purity of his family," is the verdict of Elijah endorsed by God" (187).

To add emphasis to the teaching of family purity, the Bible represents marriage as part of the scheme of creation, intended for all humanity. "And the rib,

(186) Deut. xxiv: 16.
 (187) Kidd. 70a.

which the Lord God had taken from the man, made He a woman, and brought her unto the man....she shall be called Woman, because she was taken out of Man" (188). The woman is formed out of man's side: it is, therefore, the wife's natural duty to be at hand, ready at all times to be a "help" to her husband: it is the husband's natural duty ever to cherish and defend his wife, as part of his own self. Accordingly, the sacredness of marriage relations goes back to the very birth of human society.

They do less than justice to the Divine institution who view marriage in no other light than a civil contract. There is a vital difference between a marriage and a contract. In a contract, the mutual rights and obligations are the result of an agreement which may flow from the momentary whim of the parties. In the marriage relation, however, such rights and

(188)Gen.ii:22-23.

obligations are high above the arbitrary will of husband and wife: they are determined and imposed by Religion (189). To be unfaithful to the marital vows means not merely a breach of faith toward the conjugal partner, but a violation of a Divine order. The term employed in Hebrew law for marriage is significant: it is 'kiddushin,' derived from 'kaddesh' meaning to consecrate. It thus has religious association making it clear by the very name that the purpose of matrimony must be to preserve and sanctify domestic happiness.

As a consequence, the rabbis --- to whom the home has always been foremost defender of educational ideals --- felt themselves justified in formulating some guiding principles, among which are the following:

"A man's home means his wife" (190);
 "Honor thy wife and thou wilt be happy" (191);
 "A man should be careful lest he afflict his wife: for God counts her tears" (192);

(189) Yebamot 63b.

(190) Yoma 2a.

(191) Baba Mezia 59a.

(192) ibid.

"Love your wife like yourself: honor her more than yourself; you will then see the fulfillment of the promise: "And thou shalt know that there is peace in thy tent" (193);
 "The whole world is darkened for him whose wife died in his lifetime" (194);
 "A husband's death is felt by none as by his wife" (195).

Such sentiments can have meaning only when married love spells oneness of mind and of heart. When husband and wife lift their marriage to the highest level, which calls for living in the spirit of perfect frankness, sincerity and truth, they discover that it is the one miracle that can turn the heart into an altar of holy fire and the soul into a sacred shrine. That, indeed, is an ideal program for married life which reveals the promise given by the groom in the K'tuba --- Jewish marriage certificate: "Become thou my wife according to the law of Moses and Israel, and I shall honor you, serve you, and provide for you, according to the manner of Jewish husbands, each of

(193) Ybamot 62a; Sanhedrin 76a.

(194) Sanhedrin 22b; reference to Job v:24.

(195) ibid.

whom honors, serves and provides for his wife in truth" (196).

To these dimensions of reality, the religious teachers, because of their wide range of human experience, added many items of instruction calculated to be of real significance to those that planned marriage. The most practical ones are selected here, which, in briefest terms are:

1. Complexion. A man and a woman of very light complexion were advised not to marry, lest the offspring suffer from albinism, a condition characterized by absence of pigment in all parts of the body. Also, two people of very dark complexion should not marry,

(196) The k'tuba, like all legal documents of the ancient rabbis, was formulated in the Aramaic language and had to be signed by two witnesses. It was regulated by Simon ben Shatach, President of the Synhedron in Jerusalem about 100 B.C.E. Its original form is to be found in Maimonides Hil.Yibbum IV:33; also in the book Naklat Shib'a which treats of all legal documents established by the rabbis. See also Ket.82b; Tobit VII:14, where it is termed Syngraphe.

lest their children be abnormally dark (197). Interestingly enough, there is a view today that a smaller morbidity as well as a smaller fatality rate was found among children with dark eyes and dark hair, affected by most of the acute specific fevers of childhood (198).

2. Alcoholism. It was believed that offspring of parents addicted to intoxicants exhibit psychological and physiological reactions. Rabbi Nachman, a Talmudic sage, remarked that a colleague of his, Rabbi Bibi, who habitually drank palm wine, urged his daughter to adopt artificial means for beautifying herself. Rabbi Nachman's daughters, on the other hand, did not have to resort to cosmetics because he abstained from intoxicants (199). Children begotten during a state of

(197) B'khorot 45b.

(198) D. Macdonald, in Biometrika, quarterly journal for the statistical study of biological problems, Cambridge Univ. Press, Cambridge, July 1911.

(199) Shabbat 80b; Moed Katon 9b.

inebriety are mentally deficient (200).

3. Marked differences in age between the contracting parties were discouraged. "He who marries his young daughter to an old man encourages her to live an immoral life?" said Rabbi Eliezer (201). "A woman," says a proverb, "prefers a poor young man to a wealthy old man" (202). Similarity of stature between man and woman was also regarded with disfavor. Two very tall or very short persons should not marry, lest their children be abnormally tall or short (203).

4. Deafmutism is most frequently met with in the teachings of the moralists of old, much more frequently than all other types of subnormality. This circumstance does not justify the inference that that affliction was the most prevalent one among the Jewish people: rather, the explanation is to be found in the fact that

(200) Kallah R.i.; Nedarim 20b.

(201) Sanhedrin 76a and b; Yebamot 44a.

(202) Yalkut, Ruth, 610.

(203) See Allen G. Roper, Ancient Eugenics, B.H. Blackwell, Oxford, 1913, pp. 33 and 35.

since it is the farthest departure from the normal state, it called for special measures. In the matter of marriage, the Rabbinic view, as expressed in Talmud, was that two deaf-mutes may marry (204). There seems to be no distinction between congenital deafness and that which is adventitious.

Comparing the Rabbinic view with modern statistics based on 3,078 marriages with 6,782 children, the results reveal that:

a. Where both parents were congenitally deaf, the percentage of deaf children was 25.931:

b. Where both parents were adventitiously deaf, the percentage of deaf children was 2.326:

c. Where one parent was congenitally deaf, and the other hearing, the percentage of deaf children was 11.932:

d. Where one parent was adventitiously deaf, and the other hearing, the percentage of deaf children was 2.444 (205).

(204) Yebamot 112b.

(205) See W.M. Feldman, The Jewish Child, Bloch Pub.Co., New York, 1918, p.31.

Those figures show that, whilst the Rabbinic view was right in supposing that adventitious deafness was not inherited, seeing that in class 'b' the percentage of deaf children was small, only 2.3, not more than would be expected in an average population, it was, however, wrong in not making specific distinction between accidental deafness and the congenital variety which is hereditary (206).

Relative to this discussion is the fact that in ancient times, deafmutes were considered by all nations as helpless idiots: their affliction was taken as a punishment for their parents' sins (207). The Romans, for instance, used to drown them in the Tiber. Among the Jews, however, although they were classed with minors and idiots for legal purposes, they were nonetheless afforded a great deal of protection. "Thou shalt not curse the deaf," was the command Moses gave Israel (208). The Book of Proverbs teaches: "Open thy

(206) See C.B. Davenport, *Eugenics*, Univ. of Chicago Press, Chicago, 1910, p. 13.

(207) See above pp. 120, 246.

(208) Lev. xix: 14; Ex. iv: 11.

mouth for the dumb..." (209).

Jewish educationists, in the long past, recognized that deafmutes can by proper education be made useful members of society. In support of this view, the following incident is narrated: There were two dumb boys who lived near Rabbi Judah the Prince. Whenever the Rabbi went to the academy, they followed him, and took their seats not far from him. When he expounded his lesson to the students, they moved their heads and lips as if they followed the discourse carefully. Rabbi Judah became so interested in them that he prayed for them. They were cured from their defect. It was found that they had absorbed all the instruction (210).

There is nothing improbable in that story if it is assumed that the case cited is one of hysterical dumbness. The oldest incident of hysterical dumbness is that of the Son of Croesus. He was cured of his

(209) Prov. xxxi:8.

(210) Hagiga, 3a.

affliction when he saw that a Persian attacked his father with the intention of killing him. The sudden fright made him shout: "Man, kill not Croesus." This was the first time he spoke: after that, he spoke all his life (211).

A case of hysterical deaf-mutism cured by suggestion is recorded in the New Testament, where it is related, "And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him: and he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue: and looking up to heaven, he sighed, and saith unto him, EPHPHATHA, that is, Be opened: and straightway, his ears were opened, and the string of his tongue was loosed, and he spake plain" (212).

What was equally as clearly envisaged and persistently pursued by the earnest teachers was the question

(211) Herodotus, i:85.
 (212) Mark vii:32-35.

of intellectual equipment. Not only the physical but also the psychical well-being of the human race was their concern. The classic example cited in Talmud is that of the Gibeonites in the days of David, king of Israel. The question came up whether or not the Gibeonites --- not of the children of Israel, but of the remnants of the Amorites (213) --- should intermarry with Israelitish families. David tested them, in order to ascertain not so much their physical as their psychical fitness, and found them wanting. He discovered that they did not possess the three "unit characters" with which Israel was claimed to be endowed: namely, sympathy, modesty, philanthropy. He, therefore, thought it eugenically inadvisable to permit mating with those that lacked them (214). To prove that one should select a soul-mate that is psychically well

(213) IISam.xxi:2ff; Josh.ix:3-27;x:1,2,5;xi:19;xviii:25;
 xxi:17; IKings,iii:4,5;ix:2.

(214) Yebamot 79a.

developed, Rabbi Eliezer, staunch supporter of education and its ideals, stressing the importance of family background, quoted a historical case. "Moses," he said, "married a daughter of Jethro, a heathen, and the result was that one of his grandsons, Jonathan, became an idol worshipper. Aaron, on the other hand, married the daughter of Abinadab, and history records the name of his grandson, Phinehas, as the hero who defended the people's honor" (215).

Descent, however, was known not to be everything. The subject of nurture, which has in modern times assumed an important place in biological inquiry, also engaged the attention of Jewish educators many generations ago. In Midrash Tanhuma, it is stated, "What environment can do, heredity cannot do" (216). Such view tends to suggest that experience and behavior do

(215) B.B.109b.

(216) Tanhuma Vayetze, xiii.

not always depend on mysterious manifestations of an inner man, or of some invisible agent. Aristotle interpreted them as functions of the organism in response to stimulation. Descartes gave even greater emphasis to the organism by regarding it as a mechanism controlled by external forces. Although, he regarded the human mechanism as controlled partially by an immaterial agent, the soul, Descartes' emphasis was upon the response of organisms to their environment. Modern psychology speaks of two kinds of environment, pre-natal and post-natal. In this investigation, the reference is to the latter, --- the broader external environment with its immense variety of physical and social contact.

As intimated previously, the most important early contacts are, of course, those of the home. But, oddly enough, the same home situation does not always have the same effect. The child may become like the parent

or just the opposite. Students of human nature and nurture alluded to the fact that many spiritual heroes of the Jewish people sprang from proselyte stock or were themselves proselytes. David was a descendant from Ruth (217). Hiram, the artist called in by Solomon to assist in the building of the Temple, came on his father's side from non-Jewish stock (218). Shemaiah and Abtalion, predecessors of Hillel the Elder, were, according to tradition, proselytes. Onkelos, the famous translator of the Bible into Aramaic, Rabbi Akiba and Rabbi Meier, were all proselytes. With these in mind, Yehuda ben Samuel of the twelfth century --- known as the saint because of the saintly life he lived --- emphatically said that "the offspring of a Jew who marries a non-Jewess, who is a modest, kind-hearted, and charitable woman, must be preferred to the

(217) See above, p. 223.

(218) 1 Kings, vii:14.

Jewess by birth, who does not possess the same good qualities" (219).

It becomes sufficiently clear that, as far as possible, the home was guarded against the kind of influence that might diminish its service as a religious and educational institution. The chief function of home was to give moral momentum to life. On this topic there are many dicta. Only those that are most relevant to the present purpose will be described here.

The duty of educating a son in Torah and its related subjects is stressed in many places: they all hinge on this divine command: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house..."(220). Emphasis was laid on teaching a son a handicraft by which

(219) See I. Abrahams, Jewish Life in the Middle Ages, Jewish Pub. Soc., of America, Phila., 1911.

(220) Deut. vi:7.

263.

he could make a living: he who does not teach his son a trade, teaches him robbery (221). Secular pursuits were commanded, however, not alone because they gave an assured livelihood, but because unremitting application to studies was not favorable even to study itself. It was also incumbent upon a father to teach his son to swim (222). It seems that special swimming belts were used for practice (223).

Opinions differed as regards the education of girls. One educational authority said that it was the duty of every father to teach his daughter the Torah: another, declared that he who teaches his daughter the Torah is as if he taught her an abomination (224). In spite of this view, girls, too, received instruction, not that they become learned in the Torah --- although, some women were --- but that they have a clear

(221) Tos.Kiddushin i,11; Kiddushin 29a-b; Tanhuma ed. Buber, Shelah, par.26 with note; see above p37.

(222) Tos.Kiddushin l.c.

(223) Beitza 36b; Kelim ii:3.

(224) Sotah 20a.

understanding of the fundamentals of their faith and duty (225). They were, of course, brought up in domestic occupations and thus prepared to assume the like duties and responsibilities in homes of their own.

Of all teachings, the 'weightiest of the weighty' is filial piety. Proper respect to parents is clearly stated in the fifth commandment of the Decalogue.

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee" (226). True, longevity is not always seen in the life of the individual despite obedience to and love for parents. But, the commandment is addressed to the individual as a member of society, as the child of the people. Filial respect is the ground of national permanence. In other words, if a nation thinks of its past with contempt, it may well contemplate its

(225) Baba Batra 119b;
 (226) Ex.xx:12.

future with despair: it perishes through moral suicide.

It is interesting to note in this connection that in the twentieth chapter of Exodus, the father is named first: in the nineteenth chapter of Leviticus, the mother is named first, to teach that both parents are equally to be honored and revered (227). An anonymous opinion extends the honor and reverence to a step-father and a step-mother and to the eldest brother (228).

When a man honors his father and his mother, God says, "I impute it to you as if I were dwelling among them and they honored Me" (229). If, however, a case should arise in which the parents bade their son transgress any one of the commandments delivered in the Torah, he should not listen to them; the reason being that the duty to honor God rests on the parents no less

(227) *ibid.*; cf. Lev. xix:3.

(228) Ketubot 103a; Mekilta de-R. Simon ben Yohai on Exod. xx:12.

(229) Kidd. 30b.

than on the children: that duty takes precedence (230).

All that was said about filial-parental relationship was not to be interpreted as a mere vague sentiment: rather, it was to be considered as an ideal to be carried out into the actual. For that reason, the spiritual guides tried to put it in very simple language when they defined reverence for father to mean that a son is not to sit in the place where his father usually sits, not to talk in a place where he is accustomed to talk, not to contradict him, and not to decide against his opinion (231). Honor, to be practical, includes providing the father with food and drink, clothing and covering and shoes; also, conducting him in and out: this, of course, applies to a father who is dependent on the son for those services and personal attentions (232). A son is not relieved of his obligations by the

(230) Yebamot 5b-6a; B.M. 32a.

(231) Sifra, Kedoshim (ed. Weiss f. 87a); Yer. Peah 15c; Kidd. 31b; Maimonides, Hilkot Mamrim vi:1 ff.

(232) See the places cited in the preceding note.

fact that his father is a bad man and a transgressor of the law. In such circumstance, pointing out the right way by the son, deferential forms of speech are to be employed (233). It is naturally taken for granted that all that was said here regarding father pertains also to mother; and what is expected of son is likewise expected of daughter.

What well-ordered family life can accomplish in the way of teaching ideal lessons, and thus exercising an ethical influence on associated living, was shown by Phineas ben Jair, of the second century. He is the author of a kind of Saint's Progress by which he means to affirm that:

"Heedfulness leads to cleanness;
 Cleanness to purity: purity to holiness;
 Holiness to humility: humility to fear of sin;
 The fear of sin to saintliness;
 Saintliness to the possession of the holy spirit;
 The holy spirit to the restoration to life;
 The restoration to life brings one to Elijah,
 the precursor of the new age"(234).

(233) Kidd.31b and 32a.

(234) Cant.R.I,1;Abodah Zarah 20b;Jer.Shekalim 47c.

The home was indeed such ladder of piety. What was abstract in the code of ideals was made concrete there. In the traditional Jewish home, father was the priest; mother, the priestess, and the children the greatest blessing God could bestow upon parents. Rooted in religious observance, the home derived its main strength from it. Every religious activity, in which the entire family participated, evoked a feeling of holy joy.

The Sabbath at home called for much preparation which was made on Friday, since everyday occupations were to be demitted on the Sabbath in honor of the day. A multitude of restrictions came into vogue, all based on the belief that the institution of the Sabbath is connected with the rest of God on the seventh day (235). In connection with the giving of the manna, the injunction reads: "Abide ye every man in his place, let no man go out of his place on the seventh day" (236).

(235) Exod.xx:8-11; Deut.v:12-15; Gen.ii:1-3.

(236) ibid.xvi:29.

This was taken as a prohibition of locomotion and extended from the particular occasion to the Sabbath in general (237). The Prophet Isaiah taught, "If thou turn away thy foot because of the sabbath, from pursuing thy business on My holy day; and call the sabbath a delight, and the holy of the Lord honorable...then shalt thou delight thyself in the Lord, and I will make thee to ride upon the high places of the earth...for the mouth of the Lord hath spoken it" (238). These citations are sufficient to show why numerous sabbatical prohibitions multiplied in course of time: they were all meant for one purpose, to educate the people so that they will not attempt to desecrate the sabbath even in the slightest way.

Attractive as this topic is for a detailed description, the main theme, however, makes it impossible: to do so, would mean more than digression: it would mean almost a volume. In keeping with the present

(237) Num. xxxv:5; see Mekilta, Beshallah v; Erubin 51a.
 (238) Is. lviii:13.

inquiry, only the rites followed at home will be sketched here.

It is an ancient custom for the housewife to kindle at least two candles on Friday before dark, to be left burning through the evening. This ceremony precedes, or follows, her prayer for the welfare, spiritual and physical, of those entrusted to her care. The head of the house, returning home from divine service at the synagogue, welcomes the sabbath. That is marked by sanctification --- known in Hebrew as 'kiddush'---a prayer recited by him over a goblet of wine, at the table, surrounded by his family and guests. Then, he and those seated with him at the table drink from the 'cup of blessing.' The prayer over the bread, two loaves of which are before the head of the house, symbolizing the double portion of manna on the Sabbath, follows: the meal proceeds (239).

(239)Shabbat 117b;Berakot 39b.

It is customary, in many homes, for parents to give their blessing to their children, and for the husband to recite the eulogy of the model housewife from the thirty-first chapter of the book of Proverbs.

There is a touch of ecstasy to Grace after meals by singing gleeful table chants. In them is interwoven the secular with the sacred: the rainbow of the Divine spreads over the ordinary facts of life. As an example, one such song is given here, a translation from the Hebrew (240).

"Rock from whose store we have eaten---
 Bless Him, my faithful companions.
 Eaten have we and left over---
 This was the word of the Lord.

"Feeding his world like a shepherd---
 Father whose bread we have eaten,
 Father whose wine we have drunken,
 Now to His Name we are singing,
 Praising Him loud with our voices,
 Saying and singing for ever:
 Holy is none like the Lord. Rock, etc.

(240) See J.H.Hertz, op.cit., The Daily Prayer Book, p.413

"Singing with sound of thanksgiving,
 Bless we our God for the good land
 Given of old to our fathers;
 Bless we Him who has given
 Food for our hunger of spirit;
 Strong over us is His mercy,
 Mighty the truth of the Lord. Rock, etc.

"Mercy, O Rock, for thy people!
 Pity the place of Thy glory,
 Zion, the house of our beauty.
 Soon shall he come to redeem us---
 Offspring of David, thy servant,
 He that is breath of our spirit---
 Send Thine anointed, O Lord! Rock, etc.

"Oh that the Temple were builded,
 Filled again Zion our city---
 There a new song shall we sing Him,
 Merciful, holy and blessed,---
 Bless we Him now and for ever,
 Over the full brimming wine cup,
 Blest as we are of the Lord." Rock, etc.

No less does the home serve as an expression of the people's life, memories and aspirations by the celebration of the three annual major festivals: Pass-over, Pentecost, Tabernacles.

In Temple days, every adult Israelite had to make three pilgrimages to the sanctuary. "Three times thou

shalt keep a feast unto Me in the year" (241). The pilgrim had to bring with him offerings expressive of his gratitude for Providential guidance to the Holy Land. While it is true that each of the three Pilgrimage-Feasts had reference to a historical event of national importance --- Passover, to Israel's redemption from slavery in Egypt; Pentecost, to the giving of the Ten Commandments on Sinai; Tabernacles, to Israel's dwelling in tents in the wilderness, on their way to the Promised Land --- it is, however, well to keep in view its agricultural aspect, marking the season of the agricultural year, in the Holy Land: namely, spring --- the beginning of the barley harvest: early summer, the ripening of the first fruits: autumn, the ingathering of the produce of the land: thus, making one realize the fact that Israel was once an agricultural people. Its commercial character is not,

(241)Exod.xxiii:14f.;xxxiv:18f.;Lev.xxiii:4f.;Num.
xxviii:16f; See above, p. 152.

as is commonly thought, inborn: it is the result of conditions in later ages. The history of the Jewish people cannot omit its idyllic side.

When the temple worship ceased, the festivals most naturally fell into place in the home, to which, in the narrative of the institutions and by their whole character, they belonged before Jerusalem became the sole legitimate seat of sacrificial worship (242). The traditional, religious ceremonies and symbols associated with each of the foregoing holidays--the search for leaven on the night before Passover, the seder service and the unleavened bread, the bitter herbs, the haroset, the four questions asked by the youngest child, the opening of the door for Elijah to come to bless the household; the universal significance of the two-day Pentecost feast with its

(242) See the references cited in the preceding note.

symbolism of floral decorations, a lingering echo of ancient agricultural celebration; the eight-day festival of Sukkot, Tabernacles, in commemoration of which a sort of hut is put up adjoining the home as reminder of the people's desert wandering; and the cluster of plants consisting of the palm branch, the etrog, the myrtle, and the willow, symbolizing the ingathering of the produce of the land --- all are vital educational functions which make reciprocity between the home and the nation real and lasting: they are like the reciprocity between the living cell and the tissue of which it is a part.

Even the solemn festivals --- Rosh Hashanah, the New Year, and Yom Kippur, the Day of Atonement, mainly synagogue festivals, calling for purification of the heart, abandonment of sin, followed by confession --- do not fail to leave a deep impression upon home surroundings. Atmosphere appropriate to these days is carried

over from the synagogue to the home.

Of course, the minor holidays, Hanukah and Purim are observed at home with ^éclat: the former, commemorating the victory of the Maccabees, being observed by lighting candles for eight nights, beginning with the twenty-fifth of Kislev; the latter, a one day celebration on the fourteenth of Adar, recalling the deliverance of the people of the Persian Empire from extermination in the days of Esther and Mordecai(243). Both, festive occasions, Hanukah and Purim, have a ring of jollity and fun at home. Children look forward to gifts from their parents, and parents from their children: also the poor are not overlooked. Paying social calls, playing home games, holding communal entertainments, in which the home plays a significant part, give content and color to Jewish life. The Jewish people has always treasured family and home as

(243) See above, p.224.

the foundations of the good life and of the ideals of their faith. No wonder the Hebrew expression for a good Jewish home is 'bayit ne-eman b'yisrael,' a true home in Israel.

That the modern Jewish home is different from the homes of times past, no one will deny. Today, one may speak of many kinds of Jewish homes; because, Jews live in all parts of the world, and in each country their homes resemble those of the inhabitants among whom they live. Even in a specific country, there are differences in the kind of Jewish life practiced. But with all the differences, there are many similarities. All Jewish families celebrate the same holidays, use the same ceremonial objects, cherish specific religious and human ideals in common, and in many ways evince a sense of unity between them and their coreligionists in other parts of the world.

That sense of unity among the Jewish people

scattered over the face of the earth may well be attributed to the fact that their ancestors steadfastly clung to home practices of religious teaching: to them, ceremonies were object-lessons in religion, sacred history, and morality. They were impelled by their own zeal to hand them down to their offspring so that Jewish life grow from within. A tree grows that way. One who has examined the stump of a tree has noted how each successive year has added another ring of wood to the circumference of the tree. The body, likewise, grows from within. A piece of skin taken from one body and grafted on another, unless it is vivified by the life current, remains so much dead matter. It is the healthy growth from within, that makes for a people's unity and continuity. The home advances such growth: ceremonies and symbols enhance such home.

No wonder, entering a Jewish home, the first

object to greet one is the M'zuzah, which is a metal or glass case containing the "Shema" and "Vhayah eem shamoah" (244), written on parchment in Hebrew script, and fixed to the right-hand door-post of the house. The word Shaddai, meaning Almighty, is rendered visible by a small opening in the case. The M'zuzah is the symbol of the ideals to which the home is dedicated.

Inside the house, one sees many Jewish objects,--- the Mizrach, a picture with verses and illustrations in praise of God, hung on the east wall of the living-room; the seven branched candlestick for the Sabbath; the Hanukah lamp; the Havdalah spice-box, used in the religious ceremony that marks the outgoing of the Sabbath, impressing upon the family the reality of moral distinctions in the universe; a Purim M'gillah with its decorative case. There are additional objects in the home which are not displayed. Somewhere in

(244) See Deut. vi:4-9; xi:13-20; See above, p.153f.

a drawer are: the Tallit, the fringed prayer shawl; the T'fillin, phylacteries, both in velvet bags beautifully embroidered; and other cherished ceremonial articles neatly folded and kept for use in proper time.

The home is not complete unless there is a library in it. There one finds, --- the Bible, Haggadahs, the Talmud, Prayer-books, Shulkhan Arukh or compendium of religious law, history books and works on Jewish cultural life.

Such surroundings, decidedly, assure transmission of cultural content from one generation to the next. They offer every opportunity for becoming conscious of the true significance and the proper use of symbols and ceremonies, because of which the home is characterized as a tangible bond of allegiance between the Creator and man. In the elements of home nurture is the substance to cement the bricks of

knowledge laid row by row in school.

Section 4
The School

The question when the Jewish school came into being cannot be answered with any degree of definiteness. While it is true that it is not of prime consideration in this survey; yet a word ought to be said about it.

To couple the school with the synagogue; thus making its establishment simultaneous with that institution does not seem to be in agreement with fact: for, as has been intimated previously, the synagogue as bet ha-midrash, 'place of study,' answered the educational needs of the adult and the adolescent (1). The subjects discussed there were doubtless too advanced for children. It seems reasonable to say that places for organized teaching

(1) See above, p. 189.

of the young emerged in the third century before this era (2). In Talmud, tribute is paid to Joshua ben Gemala of the first century of this era: "Truly," it says, "that man is to be remembered for good: were it not for him, knowledge would have been entirely forgotten in Israel" (3). That, however, does not prove that he was the founder of Jewish schools: it lends itself to the inference that he brought about changes and improvements in them.

Be that as it may, the obligation to maintain schools for the young is repeatedly emphasized. Talmudic authorities minced no words when they said, "A town in which there are no children attending school is to be put under ban" (4). Simeon ben Yohai's view was even more stern: "If you see cities in the land of Israel that are destroyed to their very foundations, know that it is because they did not

{2} George Foot Moore, *Judaism*, op.cit., I, p. 313, 321.
 {3} *Baba Batra*, 21a.
 {4} *Shabbat* 119b. Bacher, *Pal. Amoräer*, I, 347, n. 2.

provide pay for teachers of the Bible and of tradition" (5). In the same context, it is related that the Patriarch Judah (6) sent a commission headed by Rabbi Hiyya to make a tour of the cities in the land of Israel with instructions to establish in each a teacher of the Bible and one of the tradition. They found one small place where there was a village watchman, but no teacher at all. They proceeded to impress on the townsmen that the true keepers of the city were the teachers of the Bible and tradition (7). A scholar should not take up his abode in a town in which there is not, among other requisites of civilization, an elementary teacher (8).

Next in importance was the locale of the school. weather conditions were not always favorable to comply with the rule of holding classes in the open. A

(5)Jer.Hagigah 76c; Pesikta ed.Buber f.220b. Simeon ben Yohai was disciple of Akiba, after the Hadrianic war.

(6)See above, p.167, note 109.

(7)Ketubot 103b; Baba Mezia 85b.

(8)Sanhedrin 17b.

measure was adopted to build houses where classes can be held uninterruptedly (9). It was further recommended that such school houses be constructed away from crowded parts of the town, not only for the sake of avoiding noise from the outside; but also to assure an appropriate natural view that helps make wholesome atmosphere (10).

As to school books, it may well be surmised that they were not in the form they are today. In those far off days, books were really scrolls. Actually, the only scrolls needed were those that contained the Pentateuch: everything else was taught orally which, therefore, had to be committed to memory by the pupils (11). For teaching the alphabet, the wax-tablet and the stylus were used. Pupils literally sat at the feet of their masters: benches

(9) Shabbat 127a; Moed Katan, 16.

(10) Pesakhim 112a; Yoma 82a.

(11) Baba Kama 115a; Gittin 35a.

were provided for the teachers. This seems to be confirmed by the passage in the tractate, the Ethics of the Fathers, which reads: "Let thy home be a meeting-place for the wise: sit amidst the dust of their feet and drink their words with thirst"(12).

Regarding age requirement to enter school, there seems to be no insistence on uniformity of practice. Some sent their children to school when they reached the age of five: others waited until they were older --- six or seven years of age. The oft-quoted passage in the above mentioned tractate, the Ethics of the Fathers, maintaining that, "at five years, for the Bible; at ten, for the Mishna; at thirteen, for the observance of commandments; at fifteen, for the Talmud; at eighteen, for marriage" (13) is not to be taken as a formal rule laid down to follow; but rather as a statement of the stages of

(12) M. Abot, I:4: cf. M'gillah 21a.
 (13) ibid., v:24.

development of a human being from childhood to youth.

Equally indefinite is school leaving age. It seems that it was not earlier than the age of thirteen when a boy reaches, what is to this day known as, barmitzvah year: he then assumes responsibility for the observance of commandments. In this connection, it ought to be pointed out that neither the Bible nor the Talmud mentions the custom of barmitzvah. It is in the Shulkhan Arukh (14) --- literally meaning "The Prepared Table" --- famous codification of laws, rites, and customs of Joseph Caro, sixteenth century, where directions are given for celebrating barmitzvah. It has been believed that up to the thirteenth year, the father bears the sins of his son. After that year, the boy is responsible for his actions. The father, however, continues his responsibility for the boy's education and welfare even past the barmitzvah year.

(14) See above, p.243, footnote, 181.

Likely, the economic position of the parents was the determining factor in years past, as it is today, in their son's termination of school studies. The son of rich parents went to school at an age earlier than the one of limited means. The poor could not keep their child at school for a long time: they needed his services at home; besides the fees were a burden on them; consequently, they sent him to class only when he was old enough to receive some instruction and had him leave it as soon as they felt he had at least a minimum of knowledge. The rich, on the other hand, to whom money was no object, sent their boy to school at an age when he would only be in the way at home and made every effort to have him continue school as long as possible for the same reason. In a school system which was essentially voluntary, having no other authority behind it but people's volition, the condition could hardly be

otherwise.

It has not infrequently been remarked that Jewish education, like the religion, seems to be androcentric: male offspring is primary and the female secondary. All things center, as it were, about the man: the woman, though necessary in carrying out the scheme of reproduction, is only a means of continuing the human race: otherwise, she is an incidental factor in the general result.

On the surface it would appear to be so. Women are exempt from certain religious obligations incumbent on men (15). They are not called upon to fulfil commandments for the performance of which a fixed time is set (16). Discussing the subject of the relative importance of male and female child, one teacher gave his reason why a boy is of greater importance than a girl. "A boy", he said, "recites in synagogue the 'kaddish,' at the parents' death: three times a day, for eleven months, he offers prayer for

(15) M. Berakot 3,3; M. Kiddushin i,7; Tos. Sotah 2,8;

B'arakot 20b.

(16) Berakot 20b.

their souls." A boy is called occasionally 'the kaddish,' after the prayer he recites when either his father or his mother leaves the mortal scene (17). According to the view of another teacher, a boy is considered highly, because when he is born to the world, he brings with him a loaf of bread in his hand: a girl brings nothing (18). Quoting Ben Sira, the Talmud records that "a daughter is a doubtful boon to her father: she is a constant source of worry. When she is very young, one has to fear lest she be seduced; when she becomes of age, lest she does not get married; and when married, lest she has no children" (19).

Those views carry the flavor of non-Judaic disparagement of women. They have been traced to the incursion of Hellenistic influences among certain groups of Jewish people. A well known authority says: "To

(17) Baba Batra 116a; see Kallah ii.

(18) Nidah 31b.

(19) Sanh. 100b.

the average.....Athenian, it was probably rather wicked for a woman to have any character, wicked for her to wish to take part in public life, wicked for her to acquire learning....."(20). No parallel can be found for such ungallant utterances in Hebrew lore.

The Bible is the oldest source that offers knowledge of the Jewish woman: in fact, it has created woman. Both, man and woman are invested with the authority to subdue the earth and all its living creatures, and have dominion over them. God created both in His image (21). In great moments of religious history, the women willingly participated no less than the men.

They witnessed the spectacle of revelation at Sinai. When Moses, before his death, renews his covenant with Israel, he turns to the women: Joshua

(20) G.G. Murray, Euripedes and His Age, Home University Library, London, 1913, p.33; M. Hutton, The Greek Point of View, Hodder and Stoughton Ltd., London, 1925, p.19.

(21) Gen.i:26-28: See above p.247f.

recites the Torah of Moses to the whole congregation of Israel, including the women: Deborah is prophetess in the days of the Judges; and Huldah, in the time of King Josiah: Ezra's zeal, in the rebuilding of the Jewish community, brings together women as well as men and children (22).

The Talmud mentions opinions on points of law by the very learned woman, B'ruria, wife of Rabbi Meier (23). The daughter-in-law of Hanina often argued on legal matters with Rabbi Gamaliel: she invariably took occasion to laud the erudition of her mother-in-law (24). Such cases were not rare. In the Middle Ages, there were many learned Jewish women, known as "Lady Rabbinists" (25).

(22) Exod. xix:3, where "house of Jacob" is taken to mean the women of Israel: Deut. xxxi:12: Josh. i:14, viii:35: Jud. iv:4f: II Kings, xxii:14: Ezra x:1.

(23) Tos. Kelim ii, 1, 6: Pes. 62b.

(24) Nidah 24b.

(25) See W.M. Feldman, op.cit., The Jewish Child, p.295.

The Logical inference from what was said is that the strict laws that regulated the life of the sons of Israel down to the smallest details, have assigned to the daughters of Israel their particular niche: they have their own sphere of duties. The very exclusion of women from some religious obligations --- as for example, the recitation of the Shema, the putting on of phylacteries on the head and left arm for morning prayers, the 'minyan' or quorum for public worship for which ten adult males are required --- defines their individuality (26).

Nonetheless, they are required to recite the prayers, the table blessings, and to maintain the M'zuzah on the doors of houses (27). Most commandments are binding on women as well as men.

It cannot be gainsaid that time and again, women proved themselves the most potent educative

(26) M. Berakot, 3, 3, 1.c. See above p. 288.
 (27) ibid.

force not only at the hearth, in the house of prayer and house of study, but also in life generally. To be of such tremendous influence, they must have possessed a good measure of education in addition to their womanly insight. True, the educational curriculum for them may not have been exactly the kind adapted to the needs of men: but it surely had the quality which helped evaluate their achievements in the past, their significance in the present, their task in the future (28).

The fact must not be overlooked that the ideal of the educator has always been to educate the whole people, without discrimination. Fundamentally, Jewish education was a religious ethic. Its first principle was "the fear of the Lord," applicable to men, women, and children (29). Wisdom is taken to mean conformity to the Will of God. The school, in

(28) See above, pp. 75, 263.

(29) Prov. ix:10.

so far as it is based on strengthening such conformity, helps to bring about the realization of man's relationship to his Maker (30). Upon such premises, the subjects for study in school were arranged. Each community was, therefore, in dutybound to maintain, besides the synagogue, a 'Bet Sefer' an elementary school, and a 'Bet Midrash' an advanced school.

In the elementary school, the subjects taught were: reading, writing, and a grounding in the language of the Bible. By long established custom the beginning was made with the Book of Leviticus which deals with sacrifices and laws of purity; the reason being that children, the symbol of purity, ought to be instructed in things that are pure (31).

The pupils learned the meaning of Bible words along with the words. In an age when dictionaries

(30) See J.H. Hertz, op.cit., The Daily Prayer Book, p.137, note on prayer for understanding.

(31) Pesikta ed. Buber f.60b; Lev.R.vii:3.

and grammars were unheard of, that was the only way. From the Pentateuch, the reading progressed to the Prophets and the Hagiographa. It is probable that many pupils did not follow this course to the end: but what might be called today a graduate in Pentateuch was expected to be able to read all three groups of books: Pentateuch, Prophets, Hagiographa(32) The educationists regarded the study of the Bible as the foundation of all learning: if a pupil stopped there, his education was considered incomplete; since the subject dealt only with the letter and the literal sense, to the exclusion of comparison of text with text by which more recondite teachings were discovered also, to the exclusion of the tradition, supplementing the written word and interpreting it. Those methods were naturally not used in elementary schools.

In the advanced school, the principal subject

(32) Kidd.49a.

stressed was tradition, in a wide extension of the term. The name for this tradition is 'mishnah', as distinct from 'mikra,' Bible study, which received attention in the elementary department. Again, this tradition must not be confused with the great body of organized tradition and discussion out of which, 'the Talmud' developed (33). A student in High School, today, might find it rather queer that all a student in the advanced school, in old Israel, had to do was to study tradition: in reality, it was not that simple. The teaching and learning of that subject embraced three branches: 'Midrash,' the higher exegesis of the Bible, especially, as derived from it, the unwritten law; 'Halakah,' the formulated rule itself; 'Haggadah,' the non-juristic teachings of the Pentateuch as brought out in the profounder study of its religious, and historical doctrines. In modern terminology, it

(33) See above, p.105, note 3; p.167, note 109.

may be said that all this belonged to the Jewish science of tradition. That required long and patient years of learning. Mastery demanded unusual capacity. Moreover, the method of the schools equipped the pupils with an exhaustive knowledge of every phrase and word of the Pentateuch which required great mental acuteness and retentive memory.

Without imputing to the teachers of the long past a knowledge of modern psychology, it seems, however, that they knew something about *memoriae technicae*. They evidently were of the opinion that sheer memorizing of something, with the idea that it will improve memory as exercise improves a muscle, is a waste of time. So-called memory training has value only to the extent that it includes efficient learning. Their recommendation is:

1. Have the intention to learn, by paying close attention to the teacher, and by asking many relevant

questions (34). There is relatively little forgetting when one understands; and one cannot understand unless he attends closely to what is presented.

2. Remember that constant repetition aloud is of great help (35). To listen to a lesson and not to repeat it is like sowing without reaping.

3. Tie up what you are learning with other things. In other words, develop as many associations as possible. One who thinks over his experiences most, and weaves them into systematic relations with each other, will develop a good memory (36).

4. Discuss your studies with a friend, even though you are more advanced than he. Just as a small splinter lights a big log of wood, so does an elementary student help the more advanced one (37).

Whether the memory-aids were of help to the students, there is no way of telling. The continuous stream of oral doctrine, swelling in volume through centuries, undoubtedly, must have begun to exceed the powers of human memory. The prohibition against

(34) Erubin 53a.

(35) ibid.; also Erubin 54a.

(36) Erubin 54b; cf. William James, Psychology (Briefer Course), H. Holt and Co., New York, 1908, p.294.

(37) Cf. Taanit 7a: see above, p.168 f.

committing to writing the teachings handed down by tradition was still in force in the period under discussion, --- that is before this era. Writing of the orally transmitted practices, customs, events, doctrines did not begin till the second century of this era. Despite the aid to memory, the voluminous texts carried in the memory and orally communicated for many generations must have suffered injury and mutilation in the process. Also, as might be expected, the religious teachers, who, themselves, in the course of those generations, experienced, together with all the people, many vicissitudes of fortune, must have felt, thought, and spoken variously, at different times on the same points. The effect of such causes could have been many inaccuracies and incongruities even in essentials. And yet, with regard to essentials, there was absolute unanimity. One aim was common to all religious and educational authorities: namely, to do

what the law enjoined and to avoid doing what it forbade; and as far as possible, to render the non-fulfilment of any command and contravention of any prohibition an impossibility. Opinions differed only on the questions how that ideal should be secured, in what manner that which was enjoined to be done should be done, and how that which should be avoided was to be avoided.

As far as the elementary and advanced schools were concerned, the teachers were expected to follow the course of studies mapped out for them, steering clear of divisive views. Every means was taken to avoid confusion in the minds of the pupils. The goal of the advanced school was to have as many as possible of its student-body continue studies in the academy. With that end in view, it was felt that in the Jewish science of tradition, to which reference was made heretofore, emphasis be put on personalized

religion, developed from the portions of the Bible which they studied. Religion was presented as personal relation of the individual man to God. The oneness of God was reached neither by postulating the unity of nature nor by speculation on the unity of Being; but by the way of the moral order in the history of the world, identified with the purpose of God. Nothing in the universe could thwart His purpose. Though His abode was in the highest heaven, there was no place and no humblest thing on earth devoid of His presence. He was at once above all and in all. He was wholly righteous, and could not abide unrighteousness. At the same time, He was merciful and long-suffering. His two moral attributes were justice and mercy: mercy, however, best expresses His nature (38): it manifests itself in all prayers of repentance.

(38)Exod.xxxiv:5-7;Deuteronomy,passim;IKings 8: among the prophets particularly Hosea and Jeremiah.

Repentance, according to Jewish doctrine, as intimated previously, includes: the reparation of injuries done to a fellow man in his person, property, or good name; the confession of sin; and the genuine resolve and endeavour not to fall into the sin again. Sin, in Judaism, is 'khet,' literally meaning to miss the mark. In this connection, it may be said that sin is to miss the mark of conformity to the law of God. Thus, here again, it is shown that among the educational ideals of Israel, was the ideal, which teachers impressed on pupils in all grades, that there is a personal relation between the individual man and God: of course, it was made clear that that was not in isolation, but in the fellowship of the religious community, all Israel, and all mankind. In that manner, not only was the personal phase of religion stressed; but also, the national and the universal phases of it, - all governed by the one and the same God.

Two reasons may be given why the religious teachers were prompted to disseminate through the schools the traditional belief in the unity of God and of the world. One reason is obvious: it is a fundamental ideal to be inculcated upon the minds of youth. A corollary to that, is the other, a counter influence to Zoroastrianism. The tendency of the Zoroastrian religion was to have people accept its dualistic interpretation of the universe. How else can the good and the evil in the world be explained? It can only be explained by the belief that there are in the world good spirits and evil spirits. The good belonged to the deity, Ormuzd: the evil, to Ahriman.

Such tendency to exempt God from responsibility for the evil in the world, by attributing the latter to another author, conflicted with the prime ideal of unity and with the explicit teaching of the Bible: it was, therefore, rejected by Jewish religious thinking

as a form of heresy. Isaiah, expressing this thought, makes God say, "...I am the Lord, and there is none else; I form the light, and create darkness; I make peace, and create evil; I am the Lord, that doeth all these things" (39).

The modern man, who is used to thinking in terms of humanity as a whole, may regard the Bible as his colleague in that respect. Progressive civilization is bound to influence society in a way that it will, like another Columbus, push resolutely out on unknown waters in the hope of finding a shorter route to Utopia. One cannot help forming opinion that together with tradition taught in the advanced school, in old Israel, was the study of man in his social relations: thus suggesting that already then, there was in the school curriculum a subject corresponding to what is known today as social science, or sociology

(39)Is.xlv:6,7.

It is hoped that the time will come when sociology will join hands with religion to urge scientific technology and mechanical research departments to direct their contributions to cultural phenomena. That they have, up till now, virtually destroyed the simple faith of the fathers, and left the vast masses of mankind adrift, as it were --- disorientated, confused, and dismayed, seems, today, to be a foregone conclusion. Mechanized warfare has been able to throw the whole world into current periods of devastating disorganization and disaster, destroying the accumulation of generations and threatening civilization itself. True, all these phenomena are not new: they are not necessarily due to technological science per se; but technological science seems to have had a strong influence in producing them or in intensifying their expression.

Scientific students of society agree, however,

that practically all of the results of science have been an ultimate good: they have brought happiness to mankind; they have unearthed and placed at man's disposal vast natural resources hitherto beyond his reach; they have increased the fertility of the soil; created new plants and animals; increased the quantity and improved the quality of food; improved man's shelter and shelter-supplementing devices; increased his capacity of adjustment to climate and weather, to seasonal and catastrophic changes; multiplied his operating power; alleviated numerous physical ills; increased the expectation of life.

Referring to scientific achievements, in his volume, *Major Social Institutions*, Constantine Panunzio, University of California, states:

"The major discoveries made from 3500 B.C. to our time, in so far as known are as follows. Those in mathematics, astronomy, biology, medical science,

chemistry, physics, and geology number 7,645; technological inventions and geographic discoveries number 5,116; a total of 12,761 inventions and discoveries were made from 3500 B.C. to 1908 A.D. All but about one-twentieth, however, have been made since 1400 A.D.; from 3500 B.C. to 1400 A.D., 551; since 1400 they number 12,210" (40).

It is felt that the foregoing assertions fall within the province of this work to corroborate the view, maintained right along in this inquiry, that with modern science, it is a matter of 'noblesse oblige,' as it were. It is the responsibility of science to co-operate with religion to afford society the knowledge and the means for self-guidance.

Knowledge, according to educational ideals of old Israel, should seek to discover the meaning and

(40) Constantine Panunzio, Major Social Institutions, op.cit., pp.334-335.

significance of all material for the purpose of working it into a good life. Above all, knowledge "should consider human life itself: it should work out such an organization of activities that both a society and its individual members could consciously strive to realize all their capacities for rich and complete living," extending its beneficent influence even to the fabric of all mankind (41). In a word, it should make man at home in the world by giving him a sense of confidence and security.

In the light of those observations, the saying of the period with which this section deals is very significant: it is to the effect that "every day God sends forth his angels to destroy the world. But He has only to cast one glance at the schoolchildren, and the scholars, for His anger to be turned to pity" (42).

(41) Cf. Columbia College Associates, Introduction to contemporary civilization in the West (7th ed. New York 1929) 137.

(42) See Ps. viii:3.

The child has always been the object of deep affection in Jewish life, as intimated earlier in this survey. The child guaranteed the continuation of the race; therefore, the fulfilment of the promise. When, owing to the destruction of the state the promise had become applicable only to the sphere of the spirit, children became the symbol of the spiritual future. Learning and scholarship became a cult. Explanations and interpretations of tradition were such that led to general knowledge and natural science.

Of course, there were no text-books on such subject as natural science in those far off days, even as there likely was no such subject as natural science altogether. But it may be assumed that pupils in the advanced school, or high school, to use a modern epithet, were directed to a study of, what might be called, nature in the Bible. Their eyes were opened to the fact that there were references to nature in

that sacred book. Examples, in this connection, are so many that, if given here, would easily swell into quite a volume. One or two of them will be sufficient to substantiate the point made.

"And God said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.' And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so" (43). This "firmament" cannot mean anything hard or solid: if it were, the clouds being above it, rain could not come through. Further on, the verse reads, "...fowl fly above the earth in the open firmament of heaven"(44). What is meant by this word is the expanse of clear air below the clouds (45).

(43) Gen.i:6-8.

(44) ibid.verse 20.

(45) See Sir William Dawwon, The Origin of the World, ch.vii.quoted in The Bible Confirmed by Science, by W.Bell Dawson, Marshall, Morgan and Scott, Ltd. London, 1936.

How are the clouds made to rest upon the air? Modern scientific investigation into the molecular condition of air, presents the problem and offers explanation, as follows: "Air is very largely a mixture of two gases, nitrogen and oxygen, which are not far from the same weight; and water is a compound of oxygen with hydrogen, so that a molecule of the vapour of water is heavier than an atom of either nitrogen or oxygen gas. It is a law of physics that the weight of a cubic foot of any gas is always proportional to the weight of the atoms or molecules of which it is composed --- when compared under similar conditions. So at first sight, we do not see why water vapour should float on the air. But it has been ascertained that the nitrogen and oxygen of the air are not in the state of single atoms, but in each gas they are combined in pairs. The air thus consists actually of

molecules made of double-atoms of these gases; and this makes the air just twice as heavy as though the nitrogen and oxygen were in single atoms. The result of this is, that water-vapour has only 62 per cent, of the weight of air" (46).

Obviously, "the balancing of the clouds," to borrow an expression from Job (47), depends upon the readiness of the different kinds of atoms to combine with each other as they do. The special ways, which the various atoms choose to combine together, are called by the chemist their "combining affinity." Researches of science admit that the reason for it is not yet within sight. The Bible hints at a reason; namely, the characteristics of the various elements carry with them the impress of God since the very beginning of things. Unless, they

(46) W. Bell Dawson, op.cit., The Bible Confirmed by Science, p.38: on this subject with tables of density of gases, see Annuaire du Bureau des Longitudes for 1930, pages 443.to 451.

(47) Job xxxviii:16.

continue so, everything in the world would be disorganized.

In the same account of creation in Genesis, one reads: "And God saw the light, that it was good" (48). In this instance as in the former, it took science to corroborate the hypotheses, and theories diffused in Talmud, Midrash, Hebrew philosophy, and poetry. The teachers of old saw a "direction-sign" in the seemingly simple statement, in the Bible, about light. Today, everybody knows how "good" the light is. The correlation of the different branches of science with one another, made that common knowledge possible. Light is not limited in its usefulness to making things visible: it is also purifying and healing: it helps to keep away disease: or free one from it. Plants are dependent upon it almost as much as upon heat, to enable them

(48) Gen. i:4.

to elaborate the various food products on which animals as well as mankind depend.

A celebrated scientist goes to the extent of saying: "It may perhaps be allowable to go further, and to include with light all the other vibrations of similar character that are known... We have...the ultra-violet rays with decreasing wave length down to the X-rays...the heat rays, intermingled with light and extending again beyond what is visible. Far beyond these again, we come to the radio waves..."(49).

It is most difficult, --- after delving into Biblical and extra-Biblical sources on the subject and comparing them with modern scientific views --- to believe that schoolmasters left out nature study in course of teaching the various sections of the Bible. Of course, as has been said previously, they had no idea of laws of nature in the modern sense.

(49)W.Bell Dawson, op.cit., The Bible Confirmed by Science, p.40.

what is suggested here is an interpretation of their way of thinking about God and nature, in terms of today. The Talmud states, rather significantly, that in school, as well as in synagogue, the first chapter of Genesis, which deals with creation, became the subject, or at least the starting point, of cosmological speculations, carefully guarded from publicity (50). It may thus fairly be said that the monism of modern science, with its vision of the whole universe moving together in a harmony of law, is far from contradicting the monotheism of the Hebrew, a concept, according to which all things work together under a single divine command, declaring His glory.

Similarly, mathematics was taught from the point-of-view of considering the operation of His hands. That seems to be the conviction of Bar Kapara,

(50) M. Hagigah 2,1; Tos. Hagigah 2,1; Gen. R. xii:1; Midr. T'hillim on Psalm civ:1; Gen. n. i:10; Hagigah 13a; 13b.

a teacher is the second century C.E., who is reported, in Talmud, to have said that "to him, who knows mathematics and does not make use of his knowledge, applies the verse in Isaiah, --- 'They regard not the work of the Lord; neither have they considered the operation of His hands' " (51).

In Bible days, the precision afforded by the study of mathematics must have been a requisite for the compounding of the incense which was part of most forms of ceremonial worship (52). It is believed that the secrets of combining the ingredients of the sacred incense were transmitted from generation to generation in the family of Abtinas, entrusted with its manufacture (53).

No less must have mathematical accuracy been expected of those in charge of the construction of the tabernacle in Mosaic times. In the narrative,

(51) Shabbat 75a; Is.v:12.
 (52) Exod.xxx:34-38, also 22-25.
 (53) Yoma, 38a.

all the minute parts of the portable town hall ---
 the furniture, furnishings, the sacred objects ---
 give point to the assertion that the worker in
 metals, the cutter of precious stones, and the carver
 of wood possessed in no small degree a knowledge of
 the science of numbers even as they evinced inspiring
 ingenuity and practical skill in the adaptation of
 art to the sacred cause (54). Moses told the people
 that among other qualifications, Bezalel, artist
 par excellence, possessed the rare gift of being able
 to impart his knowledge to others (55). Indeed, the
 core of art is its teaching: its way of suggesting
 great thoughts with appeal to the imagination and the
 heart of people.

With that background as an impetus, Jewish schools
 of later times, and of course in situations much
 different from those implied in the preceding statement

(54)Exod.xxxi:1-11;xxxv:4-xl:30;also xxv:10ff.

(55)Exod.xxxv:34.

made provision for the teaching of mathematics in all departments. It came to be more than a mark of civilization: it came to be conjoined with practical religion, exemplification of which is found in Mishna. It refers to the Biblical enactment which prohibits the sowing in vineyards and fields mutually exclusive kinds of seeds: thus making the union of things that are not in their nature alike, an infraction of the law of kilayim (56). The Mishna discusses certain rules whereby it is possible to sow a field with mingled seeds and at the same time to be within the law.

The Mishnaic example reads as follows: a square piece of land 6 x 6 handbreadths may be sown with five kinds of seeds; namely, one on each of the sides and one in the middle. If the piece of land is fenced round with a fence 1 handbreadth high and 1 handbreadt

(56) Lev.xix:19; Deut.xxii:9.

deep, thirteen kinds of seeds may be sown; namely, three on each of the sides of the fence and one in the middle. Rabbi Jehuda allows six in the middle (57). It is assumed that the furrows do not touch each other at more than one point, so that there be no mingling in the Biblical sense. To reproduce here other problems and their solutions with which the Talmud is replete would be entirely excursive. The foregoing may be considered adequate for the purpose of suggesting that, from the Jewish point of view, the roots of mathematics were embedded in the subsoil of their religion.

In this connection, it ought to be noted that not only did mathematics in general play a significant role in the method of exegesis; but also the "Gematria," the numerical values of the Hebrew letters. A classical example of gematria is that by which it

(57)M.Khilayim iii:1;cf.Shabbat 84b et seq.

is proved that on the Day of Atonement, the most sacred fast day in Israel's calendar, Satan, reputed adversary among the angels in the drama of life and history, has no power of malevolence. He accuses Israel every day of the year; but not on Yom Kippur---the Day of Reconciliation. By gematria it is reasoned that the numerical value of the Hebrew letters in ha-Satan is only 364: that is to say that Satan has a year less than a day to apply himself to ill-designed charges (58).

In the Hebrew alphabet, the first nine letters represent the units: the following nine letters designate the tens: the rest are used for the hundreds for instance, 'kaph', the eleventh letter is not eleven, but twenty: 'lammed', the twelfth letter is not twelve, but thirty, and so on. Also special number signs have been evolved for the numbers 1000, 70,000 and 100,000. There are special symbols for the

million. Upon the question as to the reason of the numerical values of the letters, the answer is that they come from the alphabetic order. If it be further asked how the alphabetic order came into being, the answer would lead to a study of records dating to gray antiquity, not within the scope of this work(59).

The foretaste of educational creativity put forth the will to establish a still more advanced school of learning, which paved the way for what was later called the academy. That was an added link in the chain of ideals to transmit the spiritual heritage to the generations following. Five hundred years previously, scholarly leaders had discovered the force which made survival possible --- the force of ideals. The Babylonian captivity taught the new group of scholars and educators to follow a similar

(59)Encyclopaedia Britannica, Alphabet, and articles related to it: cf. Jewish Encyclopaedia, same heading, also numbers, numerals, mathematics.

course for the salvation of the people. Their achievements left an indelible mark on the religious and intellectual life of the people. They laid the foundation for a new kind of knowledge that led to the means of making the Bible the property of the populace: that was done through vowel signs which they introduced. Otherwise, the correct reading of the text would have remained a matter of memory and that for only a few.

There seems to be a gradual evolution in the establishment of the system of vowel signs. At first, some marks of punctuation were invented, by which division of verses were indicated. Reference to such representations known as 'sof pasuk' and 'etnakhta' corresponding to period and colon is found in a small treatise Sofrim, dealing with the writing of the Torah, appended to the Talmud. The second stage is that which suggests that there existed other marks of a simple nature for the division of verses. Those

marks were certain points above or below the letters and a point within the letter known as 'dagesh.' The latter indicated the doubling of the letter in which the dagesh was inserted. Then came the third stage, the more involved vowel system. By the middle of the seventh century when the influence of the Arabic language began to be felt, the system was completed, probably following the fashion of the Arabic and the Syriac both of which use three vowel signs. The Hebrew vowel system is more developed than either the Arabic or the Syriac, since it contains more sounds.

Briefly, the vowels now in use are --- not letters corresponding to a,e,i,o,u --- but either a combination of dots or lines placed above, underneath, or in the middle of a consonant. The vowels are denominated as follows: kametz with the sound of "a" in awe; patah as "a" in am; segol as "e" in bell; hirik

as "ee" in eel; holem as "o" in go; tseire as "a" in bale; kubutz as "oo" in loom or as "u" in insure.

Along with the vowel arrangement, there went the accentual system. In it are twenty-six graphical signs; eighteen of which are signs of pause, and eight signs of conjunction; that is they join words together. The accents not only facilitate the reading and stabilize the entire vowel system; they also contribute to the exegesis of the Bible. When the vowel signs and the accentual lore were introduced, the Massorites --- the scholars to whom was assigned the task of purifying the text of the Bible from all possible errors crept in by copyists --- found it necessary to revise their critical and explanatory notes. Their activity lasted several centuries. The time it started, cannot be determined with any degree of definiteness: but it is believed that by the beginning of the tenth century, it was

considered accomplished (60).

Thus scholastic activity expanded: its ramifications reached out in every literary direction. The juristic interpretation of the Mosaic legislation received particular attention. In that branch of study, a knowledge of civil, even of criminal law, became imperative. A distinctive institution, within the academy, with provision for legal education was, therefore, established.

The fact is that the Jews in Palestine until the interference by Roman procurators, and the Jews in Babylon who were unhampered by considerations of self-preservation had the right to maintain their own tribunals, from the village judge up to the high courts in Jerusalem. Cases between Jew and Jew were left to the adjudication of their own courts of justice. Small wonder then that great emphasis was

(60) On this subject, see A.S. Geden, Introduction to the Hebrew Bible, T. & T. Clark, Edinburgh, 1909.

put on mastery of legal principles by the authorities of the academy. Many legal deductions were based on the view that the Book of the Law of Moses might be final: but it was not a finished law. Sifre puts it thus: "The words, 'all this commandment' --- in the verse, 'For if ye shall diligently keep all this commandment which I command you'..." are understood to include juristic exegesis, formulated rules....as well as the text of Scripture itself" (61).

Conclusions derived by authoritative interpretations from the Mosaic Law were, in general, endowed with the same authority and sanctity as the clear utterances of that Law. The underlying principle was that in God's revelation no word is without significance: sometimes, the meaning of it is intelligible even to the superficial reader; and sometimes, it is to be discerned only by those who know how to penetrate to the deeper sense that lies beneath the

(61) See Sifre on Deut. xi:22.

letter. Such conviction led to an atomistic exegesis, interpreting sentences, clauses, phrases, and even single words, independently of the context or the historical occasion, as divine oracles. That method of interpretation was considered so important that it was thought inadvisable to leave it to the competitive ingenuity of individuals. In addition to the training afforded in the academy, hermeneutic rules were evolved as norms of method and criteria of the validity of procedure.

The earliest collection of those rules is attributed to Hillel, the headings of which are:

1. The inference from minor to major;
2. The analogy of expressions;
3. The generalization of one special provision;
4. The generalization of two special provisions;
5. The effect of general and particular terms;
6. The analogy made from another passage;
7. The explanation derived from the context(62).

It would be interesting to give examples of each of the rules quoted. They are, however, too intricate

(62) Tos.ch.vii; Abot d'R. Nathan ch.xxxvii; introductory chapter of the Sifra; above, p.104f.

to be reproduced here. Those eager to follow details of that subject will consult with advantage the sources listed hereunder (63).

What ought to be pointed out here is that by enunciating the norms of interpretation, Hillel devised means whereby life and religion might be harmonized. There were many Biblical laws which had exerted a beneficial and salutary influence on the people at the time of their institution, and for many generations thereafter; but later became burdensome, owing to changed social conditions. In civil legal enactments, the principle has long been accepted that a change in social structure calls for a corresponding change in those rights and duties enforced by law. Hillel applied such principle also to the sphere of religious legislation. A study of altered social

(63) See M. Mielziner, Introduction to the Talmud, op.cit. pp.123-124; cf. articles Mishna, Talmud, in Jewish Encyclopaedia; W.O.E. Oesterly and G.H. Box, a Short History of the Literature of Rabbinical and Mediaeval Judaism, Soc. for Promoting Christian Knowledge, Macmillan Co., New York, 1920, pp.81-138.

conditions in his day, about a century before this era, convinced him of the urgent need of so transvaluating religious values, by a method of interpretation, as to make them fit the new facts. In the juxtaposition of ethic and law, he perceived the hidden relation between content and form, between purpose and technique, action and the motive for action.

It is in point at this stage in the discussion to notice the place of knowledge, feeling, and will--- the three phases of mind --- which for the purpose of analysis are looked at separately; but which are always one in fact. Knowledge is the objective, the universal element; since it is open to all. Feeling is at the opposite mental pole from knowledge: while all individuals may have the same knowledge, each individual has a feeling not experienced by any other: thus feeling is subjective and particular. But if

recognition were given only to these two elements, the universal and the particular, the objective and the subjective, there would be nothing to account for conduct: for, the idea by itself has no force; the feeling by itself might give movement, not conduct. To bring the two elements together is the function of will and intention. Will and intention mediate between the two phases of "self" and unite the self in an act. Misunderstanding of Talmudic jurisprudence results from inadequate grasp of the meaning of the terms described here.

Will, in the legal sense, as shown, is the determination leading up to the act; the only objects that can be called acts are immediate consequences of volition. Voluntary movements of the body, or, such as follow upon volition, are acts; involuntary movements of the body are called incidents. For instance, if a man plunges into the water purposely,

the movement of the body consequent upon the willing would be called an act: but if a man falls into the water without design on his part, that would be called an incident; or if a movement is caused by physical compulsion, "vis absoluta," as when the hand of a person is forcibly guided in drawing a signature, there is no act; since will is absent. Bodily movements then which follow volitions are acts. But every act is followed by consequences and attended by concomitants: that is to say, to desire an act is to will it; to expect any of its consequences is to intend the consequences. If a man conceals his grain in water from thieves, the grain naturally becomes wet. Though, he willed the act, he is not pleased with and had no intention to produce the consequence of that act.

Accordingly, the consequences of an act may be said never to be willed: only acts themselves are

specific objects of volition. Similarly, consequences are not always intended: it is known that, often, the person willing the act is not pleased with the consequences. A had an enemy C whom he wanted to kill. Once he met C standing near B. In order to kill C, he had to kill also B, although B was not his enemy. He killed B, simply with the intention of killing C; the killing of B, though intended, was not desired.

Intention as a factor in Jewish law was first recognized and given status by Hillel. It was he who insisted that consideration be given not only to the primary act of a man, but also to his intention. Although, this innovation was strenuously opposed by his colleague Shammai, it gained ground: it was accepted by sages and students. It assumed the greatest importance in ritual laws, and in civil and capital cases (64).

(64) Tos. Shabbat xi:19; Mikv. iv:1; Kelim, xxvi:5-8; Mach. iii:8, vi:1; Shab. 120b, 46b, 73b, 105b-106a; Baba Batra, 48a, b; Yebamot, 53b-54a, 96b; Makkot 7a; Sanh. 79a.

From what has been said regarding Torah, synagogue, home, school --- each an institution serving the purpose of disseminating educational ideals --- it may well be asserted that to understand the development of Jewish life through the centuries, one must be prepared to accept the fundamentals underlying the system of Jewish education. The educationists, to whom the fundamental ideals radiated forms of energy had an eye for the combination of religious power and national prestige. They considered it their sacred duty to teach the people that while humanitarianism --- universal brotherhood of man --- is repeatedly emphasized in the Pentateuch and in the writings of the prophets, it does not, however, imply that they were to remain indifferent to the historical sequence of events within the nation itself. The desire to humanize the world was never meant to eliminate the national idea: on the contrary,

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in nationalism --- if rightly interpreted --- is embedded the possibility of bringing the humanitarian ideal to maturity. The two together, in their ideal form of expression, can bring about such bond of fellowship that will help the better to understand how to shape a people's destiny.

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CHAPTER IV

THE DESTINY OF ISRAEL ACCORDING TO EDUCATIONAL IDEALS

The sequel of the foregoing leads to the unfoldment of the concept destiny. The dominant opinion has been that it connotes the doctrine that all acts are predetermined by some unknown, efficient cause. In such doctrine, there is neither legal nor moral compulsion: there can be only a loss of resisting power, a diminished sense of personal responsibility and of the duty to battle for one's own views and opinions, even for one's own land. As the individual, so the nation, holding the belief that the affairs of men are swayed by a large force or forces the movement of which may be studied but cannot be turned, will incline to acquiescence and submission. Leaders in the field of education were culturally well equipped to approach the philosophic tenets which came through Greek to Arab reasoning and reflection;

and by their spiritual refining process, to apply them to the studies in their interpretation of the Bible, source of all ideals for the nation in general as well as for the individual in particular.

Long before 529 C.E., the date of the closing of the Greek schools of philosophy in Athens by order of Emperor Justinian, Greek influence was introduced in the East in Asia and Africa (1). The whole movement goes back to the days of Alexander the Great and the victories he gained in the Orient. From that time on Greeks settled in Asia and Africa and brought along with them Greek manners, the Greek language, and the Greek arts and science.

Aristotle was the authority in philosophy. In his writings is found an entire system of thought: for instance, in the Organon, he is revealed as the

(1) von T.J.de Boer, Geschichte der Philosophie im Islam, F.Frommanns verlag E. Hauff, Stuttgart, 1901, p.17 ff; R.Duval, La Littérature Syriaque, 2nd ed., V.Lecoffre, Paris, 1900, ch.xiv, par.2, p.253 ff.

first formulator of the art of logic; in the Physics, there are the principles of nature and natural phenomena, and the treatise on the Heavens; in his "psychology," he discusses the nature of the soul, the senses and the intellect; in the "History of Animals" and other minor works, one finds a treatment of biology; in the Nikomachean and Eudemian Ethics, he analyzes the meaning of virtue, gives a list of the virtues and discusses the summum bonum, or the aim of human life; finally, in the Metaphysics, there is an analysis of the fundamental notions of being, of the nature of reality and of God. Aristotelian philosophy transformed the thinking of Jew and Mohammedan into metaphysical systems.

When Mohammedanism became influential in the Orient, for the benefit of those who did not know Greek, the works treating of those subjects were translated into Syriac. The Syrians thus became

mediators between the Greeks and the Arabs. The latter, however, in course of time, surpassed their Syrian teachers, developed important schools of thought, and exerted great influence on their Jewish neighbors.

Now, among the Arabs, the earliest division based upon a theoretical question was that of the parties known as the "Kadariya" stressing that a man's acts are under his own control and the "Jabariya" emphasizing that there is no such thing as freedom of action (2). This division, it ought to be pointed out, goes back to a very early period before the introduction of the Aristotelian philosophy among the Arabs: accordingly, it owes its inception not to reason as opposed to religious teaching; but, rather, to a pious endeavour to follow the religious view on so important a question.

(2) See Ignaz Goldziher, *Vorlesungen über den Islam*, C. Winter Heidelberg, 1910, p. 100ff, 127f.

The problem which was the cause of the difference was that of free will and determinism. Orthodox Islam favored the idea that man is completely dependent upon the divine will, and that not only his destiny but also his conduct is determined: his own will does not count. As far as the Koran was concerned, the questions could not be decided one way or the other: arguments can be drawn from it in favor of either opinion.

But, to many minds, the idea of determinism seemed repugnant. They could not reconcile it with the teaching of reward and punishment and the justice of God. To them, it seemed impossible for a righteous God to force a man to act in a certain manner and then punish him for it. The sect of the Kadaryia was, therefore, in favor of freedom of will. The opposing party, the Jabariya, pressed the view of fatalistic determinism, denying man's ability to

determine his own actions: even right and wrong, good and evil are entirely dependent upon God's will.

With that analysis of the intermingling of cultures in mind, it is unreasonable to maintain that Jewish thinkers developed unaided from without a system of thought based solely upon their own observation and ratiocination. What they attempted was to bring philosophy and religion together. As can be seen from what was said earlier in this survey, there were two elements in the Jewish intellectual horizon, the character and content of which went into the system of education, constantly guiding the people's course in history. On the one side, there was the Bible --- the written law, representing the word of God as revealed to lawgiver and prophet: on the other, there was the Talmud which included the Mishna, the oral law, embodying the unwritten commentary on the Bible, equally as authentic as the

former. Authority, therefore, was of twofold nature, the Bible and the Talmud.

In the matter of the destiny of Israel, Jewish educationists maintained that the concept is to be viewed as the people's historical perspective which presages the ideal of a national state in conformity to Divine will, solicitude of which is manifested in Biblical admonition and Talmudic pronouncement. Moses makes an earnest appeal to the Israelites that they make a right choice between the two ways before them. His words are telling: "See, I have set before thee this day life and good, and death and evil, in that I command thee this day to love the Lord thy God, to walk in His ways, and to keep His commandments and His statutes and His ordinances...I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou

and thy seed" (3). The Talmudic teaching is in complete accord with that warning: it points to Isaiah who cautions the people not to follow the ways of nations that make the stars and signs of heaven responsible for their fate. "Hear ye the word which the Lord speaketh unto you, O house of Israel; thus saith the Lord: Learn not the way of the nations, and be not dismayed at the signs of heaven; for the nations are dismayed at them" (4). Among ancient nations, belief that the stars move because they are alive, was prevalent. Planet and constellation worship was natural for the reason that they were considered as having the functions of the god with whom the destiny of man and nation rests (5).

Israel was to be unlike the other peoples of antiquity. Long ago, it was impressed upon him that questions of destiny are, in the last resort, questions

(3) Deut. xxx:15-20, xi:26-32, xxviii:1-69, xi:26-30.

(4) Is. x:1-2; Shab. 156a; Deut. iv:15-24.

(5) W. Robertson Smith, op.cit., The Religion of the Semites, p.134.

of discipline and educational ideals.

There is a familiar tag which in this connection is quite interesting. It reads:

"Sow an action, reap a habit;
Sow a habit, reap a character;
Sow a character, reap a destiny."

A child's destiny depends upon the training he receives as well as his ability to take eternal views, including his understanding of moral values. A people can be master of its destiny in proportion to its adherence to moral values upon which alone depends whether its life be a cosmos --- order, law, unity ruling in it; or whether it be a chaos --- desolation, void, and darkness hovering over it.

By the choice the Hebrew people made in the hoary past, it manifested that its destiny is to move along with mankind on its conquering march of progress.

Perhaps, it is more than mere accident that Professor Constantine Panunzio, to whom reference was

made heretofore, has chosen the expression "manifest destiny" in his analysis of Western progress. He says, "The philosophy...had the first enduring expression in the July issue of the Democratic review in 1845. The editor, arguing for the annexation of Texas, wrote that it is 'our manifest destiny to overspread the continent allotted by Providence for the free development of our yearly multiplying millions.'" "A year later the term was applied to the claim of the United States to Oregon as against that of England. 'That claim,' wrote one editor, 'is by the right of our manifest destiny to overspread and to possess the whole of the continent which Providence has given us for the development of the great experiment of liberty and federated self-government entrusted to us.'" "The concept of manifest destiny was extended to include the duty to uplift backward peoples in connection with the Mexican War;

it was extended beyond the continent in the attempted annexation of Hawaii in 1893; it was applied to the acquisition of the Phillipines; and even as late as 1916, a congressman affirmed his belief in the 'great destiny and underlying glory' of the United States...'
(6).

Altruism among nations is now in vogue, due to the glory of the country that practices it and to the dire needs of people in the lands that make it imperative. The principle of 'the good of all' is gaining momentum in important parts of the world. Of course, the ideal is that it reach out unto all children of men so that no part of the habitable globe remain untouched. But that, too, is expected to come about when the doctrine of the unity of mankind will find consummation in reality. In recent years, several factors have been tending toward that end: science, the extension of commerce, increased communication, the dissemination of information among

(6)Constantine Panunzio, op.cit., Major Social Institutions, p.485f.

the various nations. These forces are eventually bound to lead even the masses and their leaders with strange ideologies to the realization that united in peace, nations have a greater chance to achieve the well-being of their people. Internationalism aims not only to mitigate but actually to control the causes of international conflict. The prophet Isaiah visioned this ideal when he said: "And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (7).

That this ideal was God's plan has been a long-standing Jewish tradition. The early records of Jewish history bear witness to the fact that the Jews began as a peaceable group, with a peaceful mode of life and ideas. Originally, they were a pastoral and agricultural people. Among such folk there is no inclination to fight with one another: they have

(7)Is.ii:4.

enough to do to fight the elements. Their energy is spent in the culture of their soil and the care of their flocks. This original Hebrew ideal is reflected in the story of Abram and Lot. When their servants took to quarreling, Abram said to Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren" (8). Although, the Canaanites and the Perizzites inhabited the country at that time, there were several unoccupied sites available. In the interests of peace, Abram waived his right, as the elder, to make the selection, and allowed Lot to choose in which direction he wished to wend his way.

Such peaceable spirit runs through the early annals of the Jewish people. Jacob is depicted as a home-dwelling man (9). The word 'Shalom' peace is to this day frequently employed in Hebrew speech. It

(8) Gen. xiii:8-11.

(9) ibid. xxv:27.

was always part of ordinary salutation and benediction. It formed part of the crowning ideal of Israel, the hope of the Messianic age. Even Israel's ideal king, David, was not allowed to build the Temple, and thus to fulfil his heart's dearest desire, because he had shed blood (10). This privilege was left to Solomon, whose name and reign were associated with peace (11). Again and again, the original Jewish love for peace affirmed itself. It found expression in the name of Jerusalem --- "the habitation of peace" (12).

Moreover, the prophets believe, as intimated previously, that peace will result from a growing sense of the unity of mankind and the unity of God. In this regard, nothing surpasses the nineteenth chapter of Isaiah in which is inaugurated the idea of human brotherhood as a preliminary to perpetual

{10} IISam.vii:1-17.

{11} I Kings, v:17-19.

{12} Cf. Gen. xiv:18; Dan. v:2, vi:11. For etymology and orthography of the Hebrew name, see Gesenius's Hebrew and Chaldee Lexicon to the Old Testament Scriptures, New York, 1888.

peace. The prophet, there, forecasts the union--- fraternal and spiritual --- of Egypt, Assyria, and Israel. Here are two mighty conquerors of the ancient Orient --- one of them whom the prophet has just denounced for lust and violence --- and here is Israel, the traditional victim of both; yet, all three are pictured to have the inspiration to form one brotherhood.

Viewing the situation today, one cannot help realizing that the prophets were right. Only when the conditions they envisaged are fulfilled, permanent peace shall come on earth. There must be vindication of the law of righteousness, a deeper feeling of human brotherhood, universal spiritual ennoblement. Those who labor for the realization of these ideals are, indeed, working for durable peace among men.

It must, however, strike the Bible student rather queer that although the vision of the prophets has

been that of universal peace; yet, nowhere in the Bible is recorded a positive condemnation or prohibition of war as such. The reason for it can easily be found in the history of the Jewish people during the period of the Bible. There would have been no Jewish people if the men of Bible times had been ruled by pacifist ideas of later-day stamp; if they had been unwilling or unfit to fight for their survival.

Why do Jews insist on survival in the face of tremendous obstacles? The answer is that the universal trait of all living beings is the instinct of self-preservation. The tiniest microscopic animal struggles and claws after life, uninterested in such involved issues as whether the world wishes it to live or whether it deserves to survive. Indeed, indifference to this kind of dialectics is not limited to lower animals. No normal human being or

group ever considers why it should continue to live. When the question is raised, it is a sign that the normal reaction is lacking and that he who raises it stands on the brink of suicide.

In addition to the natural instinct for survival, the struggle for Jewish continuity is motivated by a profound conviction that the Jewish people still has a function to perform in the world. That is, perhaps, what the psalmist meant when he said, "I shall not die, but live and declare the works of the Lord" (13).

To live a national life means, in addition to all else it affords, to enjoy liberty based on just laws as shown later in this chapter. Of course, peace is a blessing; but it often insists on utilizing it for a thorough knowledge of warfare. Many a stage of Bible history testifies to this fact. The national

(13) Ps. cviii:17; cf. I. M. Rabinowitch, "Science and Survival Values in Judaism," monograph, reprinted from Hebrew Union College Monthly for Shavuot, 1948.

period of Jewish history begins with the deliverance from Egypt. At the Red Sea, the Israelites were certainly unprepared for combat. Timid and bewildered, they were ready to retrace their steps.

"And when Pharaoh drew nigh," the Bible narrates, "the children of Israel lifted up their eyes, and behold, the Egyptians were marching after them; and they were sore afraid; and the children of Israel cried out unto the Lord; and they said unto Moses: 'Because there were no graves in Egypt hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to bring us forth out of Egypt? Is not this the word that we spoke unto thee in Egypt, saying: Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness.' And Moses said unto the people: 'Fear ye not, stand still, and see the salvation of the Lord, which He will work for you to-day; for whereas ye have seen the Egyptians today, ye shall see them again no more for ever. The Lord will fight for you, and ye shall hold your peace' "(14).

But history is not a succession of miracles,

(14)Exod.xiv:10-14; see above, p.20.

any more than a series of accidents. If history has any lesson at all, it is that of repeatedly pointing out that a people must show capacity and readiness for war under certain given conditions. Most writers state three just causes for war: in defense of unjust attack, recovery of property, and punishment of social immorality. The pendulum of Israel's history, after the exodus from Egypt, swung to and fro between politics and religious idealism as can be seen by the following cycles of warfare.

The first cycle is that of the wilderness. The wilderness is represented in the Bible as the training camp of the Israelites. They were attacked by Amalek, a nomadic tribe of the desert (15). When they reached the south coast of the Red Sea, on their way to Canaan, they met with Sihon, King of the Amorites. Sihon really did not belong to those parts.

(15)Exod.xviii:8-16;Deut.xxv:17-19.

His domain was west of Jordan. But he had invaded the eastern shores and taken some valuable territory from the Moabites and the Ammonites. Moses sought no quarrel with Sihon. He asked for permission to pass through peaceably. Sihon met the request with declaration of war. The Israelites were victorious. They took from Sihon what only a short time ago he had seized from Ammon and Moab (16).

The second cycle comprises the wars with the Canaanites, against whom God's wrath was kindled for their almost incredible bestialities, enumerated in Leviticus, chapter eighteen, verses 21-23, which called for a warning to the incoming Israelites, as recorded in the third verse of the same chapter. The books of Joshua and Judges give a good account of the conquest of Canaan. All that need be said here is that the Israelites must have made remarkable

(16) Num. xxi:21-29.

progress in the school of experience. The Canaanites were their superiors in material civilization: they had fortified cities, superior armaments; and above all, iron chariots of war, which were unknown to the Israelites, and which upon first sight must have seemed as formidable to them as the "tanks" of today. Evidently, the moral purpose of Israel proved stronger than the physical might of Canaan. The Canaanites were driven back. While the conquest took generations to complete; yet, it was sufficient to secure the settlement of Israel in the territory.

The third cycle takes in the conflict with the Philistines (17). It seems certain that they were remnants of the Cretan Empire, which had suffered disruption about the fourteenth century B.C.E., after having flourished from immemorial antiquity and having produced a manifold and magnificent

(17) ISam. iv ff.

civilization, some of the best parts of which were inherited by Greece. When Crete was crushed, and its population dispersed, some of its tribes sought to establish themselves in Egypt. They encountered a powerful Pharaoh, however, and were repulsed. They then withdrew to the coast of the Mediterranean, and from that point of vantage they made frequent attempts to conquer Canaan. In this effort they were met by the Israelites, who about the same time had reached Canaan from the other side, across Jordan. One of these Cretan tribes, according to the names on Egyptian monuments, was made up of a group called Purasati or the Philistines (18). It was the contest with the Philistines that served to test the mettle of Old Israel. It made for greater union among Israel's several tribes: it centralized their forces:

(18) Gen.x:14: see Hertz, op.cit., The Pentateuch and Haftorahs, note 14, ad.loc. Exod.xiii:17,note.

it caused the institution of kingship.

The institution of kingship, however, did not do away with war preparedness. Throughout their national period, the Jews had to wage war for the maintenance of their existence. Bible sources seem to make it clear that without the wars which the Jews were called upon to wage, there would have been no religious education of the Jewish people and no relation of its educational ideals to the rest of humanity. This, likely, is the reason why the men of the Bible designated their wars as wars of the Lord. In the book of Numbers, it is stated, "Wherefore, it is said in the book of the Wars of the Lord..." (19). That refers to an independent book in which were written the records of war waged by ancient Israel. Such designation makes it plain that Jews came to regard their wars as part of their

(19) Num.xxi:14. The book has been lost in course of time. See Josh.x:13 and IISam.i:18, where reference is made to the book of Yashar also not extant.

divine destiny: that is their carefully worked out plans, in answer to inevitable necessity, were not devoid of moral aims. They did not submit to a blind fate which men and other peoples read in the stars or other natural phenomena. Their God was a personal God, who participated in all their doings. He even trained them for their allotted tasks through the early stages of nationhood. When they reached the level of national-consciousness, they were expected to be masters of their own destiny. In other words, the divine power which, in early days of their unfoldment, had worked for them, later worked with them and within them. When their own powers failed them, they felt in the humility of faith that their ancient God was still near, "a very present help in trouble," and that "He that keepeth Israel doth neither slumber nor sleep" (20). Thus, the destiny

(20)Ps.xlvi:2,cxxi:4.

of Israel came to represent the destiny of God. To paraphrase a rabbinic expression in Talmud, the nation in general, no less than the individual in particular, may be called "co-worker with God" in the regeneration of the world, (21). This in no sense displaces political loyalty and civic duty. Jewish religious guides insist that kings rule by the appointment of Heaven (22).

In this regard, the prophet Jeremiah had shown the way when he said, "Thus saith the Lord of hosts, the God of Israel, unto all the captivity, whom I have caused to be carried away captive....seek the peace of the city.... and pray unto the Lord for it; for in the peace thereof shall ye have peace" (23). Likewise, in Timothy, it is stated, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority;

(21) Shab.119b.
 (22) Berakot 58a.
 (23) Jer.xxix:4,7.

that we may lead a quiet and peaceable life in all godliness and honesty" (24).

As a matter of fact, sacrifices for foreign rulers were an immemorial custom and were accompanied by prayers for their welfare (25). The duty and the limits of obedience are defined in Midrash Tanhuma, which cites the verse from Ecclesiastes, "I counsel thee: keep the king's command, and that in regard of the oath of God" (26): God said to Israel, 'I adjure you that if the government imposes on you harsh decrees, do not rebel against it. But if it decrees that you shall nullify the Law and the commandments do not listen to it: say to it, 'I will keep the king's command in everything necessary to you; but not to deny the Lord, on account of the oath of God' (27). The inference is that the use of authority must be distinguished from its abuse. Authority itself is

(24) ITimo.ii:1-2.

(25) Yoma 69a;cf.Gittin 56a.

(26) Eccles.viii:2.

(27) Tanhuma ed.Buber, Noah par.10.

urged to follow the provisions of the law, an efficient educator. Since man was made with the necessity for civil rule and human legislation, to guard against instability or fickleness, it is incumbent upon the former to see to it that the latter be joined to the throne of God: that is to say that it be in agreement with the fundamental and eternal truths of morality and justice frequently iterated in the Scriptures.

It is noteworthy that the Scriptural regulations concerning justice precede those of the appointment of the king, to teach that justice is to be above the monarchy. "Judges and officers shalt thou make thee in all thy gates," reads the Mosaic injunction. "They shall judge the people with righteous judgment." Warning the presiding official in a court of law, Moses says: "Thou shalt not rest judgment; thou shalt not respect persons; neither

shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous. Justice, justice shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee" (28). The duplication of the word 'justice,' brings out with the greatest possible emphasis the absolute impartiality of the magistrate or judge, irrespective of whether the case involves an Israelite or non-Israelite. It is prohibited to use unjust means to secure the victory of justice. Justice is strong enough, divine enough, to triumph without itself resorting to injustice. Even in the order of the hearing of cases, absolute fairness must be shown. An orphan's case must always be heard first: next in order, that of a widow; moreover, a woman's cause must be heard before that of a man. The judge is to give everyone a patient

(28) Deut.xvi:18-20; cf. II Chron.xix:5-11; Lev.xix:15; Exod.xxiii:3f.

and courteous hearing, whether the case involves a small sum or a large sum; whether the litigant be rich or poor (29).

In the trial of cases involving crime, as described in the Mishnah (30), every precaution had to be taken to exclude the possibility of condemning an innocent man. Testimony must come from the mouth of at least two witnesses (31). This rule was extended to less serious offences and to civil actions also. Circumstantial evidence, even of the most conclusive kind, was not admitted. Simeon ben Shatah gives an instance as of his own experience: "I saw a man chasing another into a ruin: I ran after him and saw a sword in his hand dripping with the other's blood; moreover, I saw the murdered man in his death agony.

(29) Exod. xxiii:3-9; Sifra on Lev. xix:15, so the Yalkut; cf. Tos. Sanhedrin, 6, 2; Shebuot 30a. The Jurisdiction of courts, see M. Sanhedrin I; Jurisdiction, in Jewish Encyclopaedia.

(30) M. Sanhedrin I.

(31) Deut. xix:15, 17; Num. xxxv:30; cf. Sifre Deut. on xix:15; Sanh. 33b-34a; Tos. Sanh. ix:4.

I said to him, You villain! Who killed this man?... What can I do? Your life is not delivered into my hand. The law says, 'At the mouth of two witnesses shall he that is to die be put to death.' But, He who knows the thought, will requite that man who killed his fellow" (32).

The obligation to speak the truth is naturally most emphasized in the warning against false witnesses (33). They are interrogated separately about the exact time and place of the crime, and their recognition of the parties. Any material discrepancy in their testimony leads to immediate acquittal.

Without going at length into a discussion of Jewish jurisprudence adapted to existing conditions and influenced by the highest moral and religious conceptions, it has been sufficiently shown how the foundation was laid for an ordered civil government.

(32) Deut. xvii:6; see Sanh. 37b; Tos. Sanh. viii:3.
 (33) Deut. xix:18-21; Lev. xix:11-12;

The king, too, was bound by the Torah, leading the people to spiritual health and national well-being. His qualifications and duties are well defined: he must be a native Israelite; he is to have no standing cavalry to keep his people in subjection; he is not to establish a harem as was the custom of oriental monarchs in the long past; and he was himself to study and obey the rules and regulations of the realm, (34). Cruelty, callous indifference to the welfare of the weaker and poorer classes, corruption and disorder in public affairs were sins of a king which the true prophets of Israel vehemently denounced (35). Among the regulations of monarchy was one which insisted that the king take care that "his heart be not lifted up above his brethren" (36). Despite the fact that to him is given special authority, he is not to forget that he belongs to the same order as

(34) Deut. xvii:14-19.
 (35) See above, p. 76f.
 (36) Deut. xvii:20.

his people: he is one of them: their destiny is his destiny; and in so far as he uses his power, not for his own pleasure but for the safety and advancement of his people, the spirit of wisdom and counsel and the fear of the Lord rests upon him (37). Indeed, the king's destiny is the people's destiny. Such relation between the governor and the governed is enough to demonstrate the meaning of true democracy.

According to Jewish educational ideals, democracy, as a political *modus vivendi*, presupposes a moral basis and background, as can readily be seen from the foregoing. Democracy is moral before it is political. That the people may rule, there must prevail among the people justice, righteousness and a passion for liberty.

It is often remarked these days that liberty is

(37)Is.xi:2;Ps.xlv:5,lxxii:1,7,14.

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indivisible: but that is not realistic. History seems to point to the fact that a people's destiny has always been to struggle for the extension of the basic human rights. The destiny of Israel has been far from the exception. The Jewish people knew how to define liberty, as a result of the schooling it had in Mosaic and post-Mosaic times. Today, after more than eighteen centuries, particularly, in the light of conditions the world over, it is prepared to say that liberty is of many kinds (38).

In the first place, there is political liberty: the liberty to go to the polls to choose members of parliament, prime ministers, mayors of communities, and generally to take part in government policies. There are, however, broader implications in political liberty than simply the right to vote. Implicit in the very idea of it are three basic concepts: 1.

(38) Chester Bowles, article, the Five Liberties of True Democracy, New York Times, Magazine section, May 28, 1950.

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that the people as a whole have the judgment and ability to conduct their government more honestly, more fairly, and more effectively than any single group, whether that group be an élite composed of business men, factory workers, farmers, property owners or college professors: 2. that the people have the power to construct a government of their own choosing, fitted to their own needs; 3. that the government is responsible directly to the people, deriving its power only through the consent of the governed: that is to say, democratic government is the instrument not of any one group but of all groups. These three concepts are the foundation stones on which democracy is built. These alone supply an effective answer to totalitarianism.

In the second place, there are civil liberties: the liberty which people enjoy to speak their minds freely; to assemble in peaceful groups; to have equal

access to public services; to move about freely in their own country; the right to a fair trial; freedom from unwarranted search, seizure or exile,

In the third place, there are personal liberties: the liberty for people to choose their own religion; to select mates for themselves as they see fit; to bring up a family according to their own concepts; and generally arrange their mode of living as they wish, so long as it does not interfere with that of other people.

In the fourth place, there are human liberties: the liberty of each and every one of the citizens, regardless of race, religion, national origin or economic status, to develop freely, consistently with human dignity and to the full extent of his ability.

In the fifth place, there are economic liberties: the liberties given to an individual to work where he

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likes; to start his own business if he so desires; to invent or market a new product; to take a job or quit it; to own and sell property: all limited only by his capacity, intelligence and willingness to work.

True, these basic rights --- these five liberties that make up true democracy --- have grown from the people's greater knowledge of the human mind; their greater understanding of the effect of environment, of social, economic, and psychological forces on the development of the individual. Yet, their roots may be said to reach back to the subsoil of those educational ideals which persistently stress that after all, man craves to be free and to enjoy the fruits of his freedom, not merely as a citizen but as a personality: his personality demands of him that he live his own life in his own way, limited only by a like demand of others (39). It has

(39) Cf. above, pp. 54, 59, 61.

always been part of the destiny of Israel to unite with those forces of democracy that labor under the law for the establishment of that social order which will rise to the heights of government by the people for the people, safeguarded by the prevalence of goodwill and justice among the people. That only such social order can be regarded as conditioner of real culture, no one with experience of the last three decades will deny.

The term "culture" is popularly used to designate refinement. People that are self-disciplined, well-poised, and well-mannered are often spoken of as "cultured." This is not the sense in which the term is employed here (40). It is used to denote the knowledge of man's development, accumulation, transmission and changes of the results of natural, physical and biological resources. It is a system of man's own

(40) See Earle E. Eubank, *Concepts of Sociology*, D.C. Heath and Co., Boston, 1932, ch. xv; C.J. Warden, *The Evolution of Human Behavior*, Macmillan Co., New York, 1932, chaps. I and II.

devising for the purpose of coping with his environment to satisfy his basic needs. Of course, the term 'man' is used in the generic sense, taken to represent the whole people or nation. There is then a people's culture or a national culture.

The factors which make for the genesis of culture inhere in man's physical, physiological, and mental qualities. The freedom of his hands, his erect posture, his prolonged immaturity, his longevity his "gregariousness", his articulate speech, his ability to experiment, discover, and invent are all at work in culture building. The way culture accumulates is through the interlocking of experience, the passing on of form and substance, of knowledge and skills in the day-by-day functioning. As a result of all these processes, cultures seem to have differed from each other throughout their history. Greece developed a quasi democratic government; Rome, a monarchical, imperialistic state. Earlier than these

two, the Egyptians were polytheistic; the Hebrews, monotheistic.

It has been conceded for a long time, that a culture to be vital must be connected with a land. A classical legend tells of Antaeus, the mighty giant of Libya, who overcame every one who grappled with him, until Herakles, learning that the secret of his strength was contact with mother earth, lifted him into the air and crushed the life out of him. The symbolism of this legend may be aptly applied to the Jewish people. Its destiny has been intimately associated with the historical motherland of Jewish life, which the Jews called the Land of Israel, and to which the Romans gave the name of Palestine: but, originally, known as the land of Canaan, meaning narrow strip of territory west of the Jordan, 'from Dan to Beer-sheba.'

It would seem that as early as the sixteenth pre-Christian century, the Hebrews had their settlements

in that land (41). The tracts which they occupied were acquired on the whole peacefully, through covenanted negotiation with the native chiefs: here and there the sword and the bow wrested the land from the treacherous Amorite. The process of settlement was a slow one; fresh kindred groups followed from the Aramean borderland of the desert. Abraham came from Mesopotamia, --- city of two rivers, Euphrates and Tigris (42).

A complete change came when Abraham was 'called' (43). In obedience to the divine voice, he set foot upon a land which this time was not mere migration; but assumed the character of a religious movement. "And the Lord appeared unto Abram, and said: 'Unto thy seed will I give this land'"(44). Dwelling in various places there, he planted stakes

(41) Max L. Margolis and Alexander Marx, A History of the Jewish People, Jewish Pub. Soc. of America, 1927, p. 9.

{42} Gen. xi:31.

{43} ibid. xii:1-3; cf. Is. li:2.

{44} ibid. xii:7.

in the soil. When he dedicated his life to the ideal of spreading the teachings of the existence of the Most High God and the love of righteousness, the destiny of his offspring was clearly marked. Even as he had shown that he can be master of his own destiny, as the Bible sketches, so has Isaac, and Jacob, and Joseph. In their life, the land had the most comprehensive and most potent formative influence.

In those foundation narratives of Jewish history, the everlasting relationship between the Jewish people and its land is emphasized as organic and inalienable. The exodus from the land to Egypt is a misfortune necessitated by sheer famine. The exodus from Egypt back to the land is the fulfilment of a centuried promise, that marks the beginning of national Jewish history. The Hebrews were no longer a disorganized mass of slaves: they became a people in the prospect of returning to their homeland, the land sworn to

their patriarchs.

Moses did not live to see the fulfilment of the divine promise. But the force which since the escape from Egypt had been working towards their physical and spiritual unification had remained alive in them. That same force continued through the days of Joshua, the Judges, Saul, David and Solomon. When the Temple was built, it served as a sanctuary, to integrate all the more Jewish spiritual and national life. As generation followed generation, Jewish life struck deeper and deeper roots into the soil, gaining from that soil spiritual strength which flowered into a continuous creation of lasting religious and educational values.

Even the last desperate conflict in the year 70 C.E. which brought havoc, destroying the Temple and devastating the land, the physical and the spiritual bond which linked the Jew to his land, remained indestructible. The conqueror could not uproot

from the heart of the Jewish people that love of their land which had grown more closely intertwined with their heartstrings through the consecrating chastisements of their history.

The Jew literally transplanted Palestine into his very consciousness. He imagined that he continued to live in the land of his dreams. He might be living in the cold North or in the sunny South; yet in his prayers, he offered supplication for rain or for dew when it was the season for these in Palestine. He celebrated arbor day when the trees were beginning to blossom in Palestine. Palestine was uppermost in his thoughts in time of supremest joy and darkest sorrow.

When in the seventh century, the Moslem invasion overran the Holy Land, as Palestine became to be called, it found there a strong Jewish life: when in the eleventh century, the Crusaders rode into the Holy

Land, they found there Jewish communities. In the twelfth century, the two greatest Jews of the era, Jehudah Halevi and Moses Maimonides, found their way to the land. From the thirteenth century onwards, Jewish residence in the Promised Land has been continuously and uninterruptedly growing.

In the nineteenth century, Jewish intellectual circles were anxious to discover a practical solution of the Jewish question on the basis of its real historical principles. The principles led to the formation of a movement known as Zionism which meant a return to Zion, the ancient land of the fathers. Eventually, the one to give impetus to the Zionist movement was Theodore Herzl (45).

He regarded the Jewish question and its solution as being a purely political matter. "It is a national question, and in order to solve it we must first of

(45)Theodore Herzl b. in 1860 and d. in 1904.

all make it a political question which will have to be settled in the councils of the civilized nations of the world," he declared. He wrote a treatise, "The Jewish State" embodying his idea: it was published in 1896, which brought public discussion. A year later, in 1897, the Zionist movement organized its propaganda and formed its representative body. The first congress met in Basel in August of that year. An executive committee was formed and a programme was formulated. It was then made clear that "Zionism aims at establishing for the people a publicly and legally assured home in Palestine."

From the outset, political Zionism found a most censorious critic in Asher Ginzberg, better known by his pen-name Ahad Haam, 'One of the People.' To him, Zionism must be a spiritual. A Jews' State would be of small moment unless it were a Jewish State. The Palestinian settlement should be grounded in a

gathering not so much of the dispersed people as of the scattered energies of the Jewish people. Jewish destiny should be so directed as to accomplish such end.

The advocates of political Zionism felt that spiritual Zionism by itself, was impractical: it overlooked its relation to historical attributes. They saw no reason why the two phases of Zionist activities --- the political and the spiritual --- cannot be combined into a harmonious programme. Favorable political conditions are necessary to facilitate the practical work of colonization and the upbuilding of the land. Even the rejuvenation of the Jewish spirit through the Hebraic language, its literature, its art and other cultural efforts, depend on the realization of political ideals. Only in a homeland, in a Jewish environment, can the creative genius of the people develop and contribute great cultural values to humanity at large.

These convictions prompted political Zionists to initiate the establishment of a university and research institute in Palestine as part of the plan in the upbuilding of a Jewish State. As a matter of fact, the idea of a modern Jewish University has first been conceived by a non-Jew, the French prophet of modern democracy, Jean Jacques Rousseau (46). In 1762, he declared, "The Jews in dispersion do not have the opportunity to proclaim their truth to mankind. We shall learn what the people have to say to us when once they have a free commonwealth, with schools and universities of their own, when they can speak out freely" (47). They began to speak out freely when, in 1934, the chemical research institute, attributed to Chaim Weizmann's sense of reality, was

{46} Jean Jacques Rousseau b. in 1712 and d. in 1778.

{47} Albert K. Epstein, Weizmann, Scientist, Inventor, and Jewish Statesman, Chicago, 1947, p.12.

opened. The inscription over the entrance of the main building expresses the spirit of the institute: "Work for the country, work for science, work for humanity." "It is true," said Weizmann, "that we are moved by instincts of national self-preservation; but rarely has the right of existence of a people been asserted with such attendant benefits to others."

This survey is not meant to concern itself with the outcome of events that belong to current history. The facts speak for themselves. Consistently and steadily, as can be gathered from the observations made, the Jewish people considered itself appointed by God to work out its destiny in the land of ancient Judea, without having, at the same time, to surrender citizenship in other lands. Whole-hearted local patriotism will continue. "All human loyalties are plural in scope and may best be compared to a series of concentric circles, each more inclusive than the

preceding" (48).

That evidently was the attitude adopted by the United Nations when it gave its blessing to the efforts of establishing a Jewish state in Palestine. On May 15, 1948, the State of Israel was born. In the proclamation of the new state, it is declared:

"The land of Israel was the birthplace of the Jewish people....Exiled from Palestine, the Jewish people remained faithful to it in all the countries of their dispersion, never ceasing to pray and hope for their return and restoration of their national freedom.....In recent decades they returned in their masses. They reclaimed a wilderness, revived their language, built cities and villages, and established a vigorous and ever -growing community, with its own

(48) Robert Gordis, *The Jew Faces a New World*, Behrman Jewish Book House, New York, 1941, p.128.

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economic and cultural life....They brought blessings of progress to all inhabitants of the country.... Accordingly, we the members of the National Council, representing the Jewish people in Palestine and the Zionist movement of the world, met together in solemn assembly by virtue of the natural and historic right of the Jewish people and the resolution of the General Assembly of the United Nations, hereby proclaim the establishment of the Jewish state in Palestine, to be called Israel.

"We hereby declare that as from the termination of the mandate at midnight, this night of the fourteenth to fifteenth of May, 1948, and until the setting up of duly elected bodies of the state in accordance with a constitution to be drawn up by a Constituent Assembly not later than the first day of October 1948, the present National Council shall act as the Provisional State Council, and its executive

organ, the National Administration, shall constitute the provisional government of the State of Israel.

"The State of Israel....will be based on precepts of liberty, justice, and peace taught by the Hebrew prophets; will uphold the full social and political equality of all its citizens without distinction of race, creed or sex; will guarantee full freedom of conscience, worship, education and culture; will safeguard the sanctity and inviolability of shrines and holy places of all religions, and will dedicate itself to the principles of the Charter of the United Nations....."

That is as expected. The destiny of Israel, since ancient days, has been made dependent upon loyalty to very exacting moral laws. The people's educational ideals have repeatedly re-echoed, through the corridor of time, the warning that no nation which does violence to the divine law of justice and righteousness can survive. Divine law overarches all:

it is binding upon entire mankind.

CONCLUSION

What conclusion may be drawn from the analysis of the educational goals presented in this work? In the first place, it may be derived from it that education was the great purpose of the Jewish people since Bible days. Scholars always sat in the seat of authority. Although, they often disagreed in matters of interpretation, they, however, have always shown unanimity on the centrality of Torah, in its broadest sense, as the search after the way of life that leads to salvation both individual and social. To them, the study of Torah was not to be pursued for the sake of earning a livelihood: rather, it was considered indispensable to the art of living; the cultivation of man for his own sake both as a human being and as a spiritual being. If the spiritual conception of life was to be effective, Torah

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must command the allegiance of the people. Synagogue, home, school --- and the customs and observances connected with them --- co-ordinated their appeal to the creative energies of all classes for the need of making elementary, advanced and adult education mandatory in every community.

In the second place, it may be gathered from the survey that educators chose for their aim no less than that of creating the unified self. Already in the long past, they realized what educational philosophers, today, realize that the concern of school must be to build character, to teach "right conduct," for which the indirect method was used. They, therefore, called attention to training that tended to develop self-disciplined and socially responsible members of the community, imparting, at the same time, a knowledge of the past and the present thus, strengthening faith in life itself.

In the third place, it may be gleaned from what was said in this work that while still in Judea, the Jew, perhaps unconsciously, had been preparing for his Exile. His baggage of the spirit served him in good stead: it meant survival. Religious, moral and intellectual equipment helped him evolve institutions that may be said to be life sustaining. Coupled with that, is the historic truth that communities were at no time left without central regulating bodies. Until the fifth century, Judea served in a directive capacity. From the sixth to the tenth centuries, the academies of Babylonia united the Jewish world. After the tenth century, each Jewry was spiritually so prepared as to be able to make its own adjustments. Indeed, it may well be asserted that if there had been no elements of preliminary preparation when the hour of transition arrived --- if there had been no heritage of religion,

law, literature --- the career of the Jew might have ended in the year 70.

Finally, there is this observation to be made: in the formulation of values and ideals that went into their educational system, Jewish leaders did not mean to suggest that they be considered as those that have only given but not received. They penetrated deeply into the cultural life of the nations: they thus acquired intellectual and esthetic treasures which, in turn, they interfused with their own religious spirit. The creation of the new State may be taken to interpret the historical position of Israel whose destiny seems to be that of a people called upon to live with other peoples in constant exchange of thought, together striving toward the realization of the greatest of all ideals, --- the brotherhood of man based upon the teaching that man is the offspring of God: therefore, a Divine life throbs in entire humanity.

BIBLIOGRAPHY

It need hardly be said that the appended Bibliography is not intended to be exhaustive despite the fact that references to some sources not mentioned in the footnotes are added to it. The addition is deemed necessary for the influence the sources afford particularly to those interested in pursuing the subject further. The sources are divided into primary and secondary.

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The Mishna and the allied literature more or less contemporary with it: namely, the Tosephta, the work intended to complete deficiencies of the Mishna; the Mekilta, a running commentary on the Biblical passages from which the law is deduced or on which it is based; Siphra, also called Torat Cohanim, a collection of traditional interpretations of the whole book of Leviticus; Siphre, the traditional interpretations of the book of Numbers, beginning with the fifth chapter, and of the whole book of Deuteronomy.

The Talmuds, by which is meant the two independent collections of discussions of legal principles and provisions, including historical records, legends, parables, doctrinal and ethical teachings. There is the Palestinian Talmud and the Babylonian Talmud; the former, representing the work of the Palestinian schools, was completed some time in the fourth century, C.E.; the latter, embodying the work

of the Babylonian schools was completed about a century later. Jewish communities in all countries consider the Babylonian Talmud as the source of rabbinical law to regulate religious life. Unless otherwise indicated, reference to Talmudic tracts alludes to the Babylonian Talmud.

The Midrashim, works the object of which is to give the spirit rather than the literal meaning of the Bible text. Articles on the Midrashim may be found in the Jewish Encyclopaedia: thus, obviating classification and description here.

Rabbinic literature, a source which contains exegesis, codes and collections of legal decisions, responsa and novellae.

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