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*English translation by Claude of Dr. Michael Cahn's essay on teaching the Bible in the original Hebrew, printed in the invitation to the public examination (Einladungsschrift) of the religious school of the Israelite congregation Adass Jisroel, Berlin, 1875 (director: Dr. Israel Hildesheimer). The pamphlet also prints the school's Annual Report, its teaching staff, its list of subjects and the order of the examination, all translated here. Unnumbered pages are marked [p. —]. Notes beginning "Translator:" are the translator's; the others are the author's.*

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# Invitation

to the public examination
of the Religion School of the Congregation Adass Jisroel,
to be held on Sunday, 28 March 1875, from 8 a.m. to 1:30 p.m.,
in the Hall of the 21st Municipal School,
Neue Friedrichs-Strasse 32,
by the Director
Rabbi Dr. I. Hildesheimer.[1]

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# The Bible in the Original Text, the Only Foundation of Jewish Religious Instruction.

The common calamity of the religion schools, so often lamented, which renders a mentally fresh and lively endeavour on the part of the pupils almost illusory and can cool even the most ardent enthusiasm of the teachers for the great purpose of the religious formation of the young, lies in the stepmotherly treatment that the state, municipal, private and elementary institutions involuntarily accord to religious instruction through their maximal demands upon time and working strength. Worn out by the mental exertion of the school day, so overburdened with homework that, once it is mastered, scarcely an hour of recreation remains to the much-tormented boy, the Jewish boy is now approached by the religion school, which lays claim for itself to the free minutes he has spared with such difficulty. And in this state of exhaustion, when the wings of the mind hang limp, lamed by their sustained flight into the most varied regions of knowledge, what can be expected of the youthful mind? Long ago, therefore, men who foresaw with clear vision to what unspeakable ruin

[1] Translator: Israel (Esriel) Hildesheimer (1820–1899), rabbi of the Orthodox separatist congregation Adass Jisroel in Berlin and founder (1873) of the Rabbinical Seminary there.

of all religious life this neglect of religious instruction must necessarily lead, set forth as the most urgent and most sacred task of all congregations earnestly concerned for the preservation of the precious heirloom of our forefathers — תורתנו הקדושה [our holy Torah] —: to found educational institutions in which the legitimate demands of our age would be met in the most intimate union with the innate Jewish element of education in its whole fullness and completeness — so far as concerns the span of life from childhood to the age of early youth.[2] Such institutions, thank God, have arisen in various regions of our fatherland and have opened up an [p. 4] activity in the direction mentioned which has been crowned with the most splendid success. But the preconditions for founding such an institution — which, if it is to establish itself, must be able at the very least to bear comparison with similar institutions in non-Jewish circles through its teaching staff, its location, its financial position, and above all through its achievements in general scholarship — these preconditions are not present everywhere, not in every place, not under all circumstances. This applies even to cities with an enormous number of Jewish inhabitants, among whom thousands belong to the well-to-do classes and to a higher social level, and of whom many even pursue the same religious tendency, but whose dwellings lie scattered far apart; and what appears to the outsider as a sin of omission springing from indifference is in fact justified by adverse circumstances that border closely on the insurmountable.

In such a situation, then, religious instruction remained confined to the few hours of the religion school, and here even the most discerning stood perplexed and helpless before the calamity described above. It is thus understandable that even in such circles as still felt a lively need to preserve the rising generation for the old, unadulterated Judaism, room was given to the idea that one could cut short the supposed detour across the wide domain of our sacred literature by means of brief excerpts composed in German, religion books, catechisms, dictations and the like, and yet arrive at the same goal, the knowledge of the Jewish religion. Were we still living in those happy days when everywhere Jewish religious instruction sought only to supplement in theory what the parental home offered the child in practice in full measure, then perhaps the introduction of that so-called "systematic religious instruction" need not disturb us too deeply. But alas, how does it stand today with the upbringing of children within the home among the greater number of "conservative" families! Let us look up to the vanished height of the past generation, which still reaches into our own day; let us then turn our attention to our "conservatives," to so many families still counted among the "pious," among the "old-fashioned," and compare with their way of life that of their sons and daughters; then [p. 5] we perceive to our dismay a downward-tending movement proceeding with mathematical certainty, which can be expressed by the proportion: *The grandparents are to the parents as the parents are to the children.*

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[2] Cf. *Jeschurun* 1855, p. 269 ff. [Translator: *Jeschurun*, the monthly journal edited by Samson Raphael Hirsch in Frankfurt am Main.]

Saddening as this observation is, it must not discourage us. Jisroel cannot perish and will not perish as long as the world endures: אם לא בריתי יומם ולילה וכו׳ ["If not for My covenant with day and night," etc.].[3] Are there not still thousands upon thousands of houses in Israel in which the old spirit of Jacob still reigns in untroubled freshness, the spirit of the intimate permeation of all life's activity with the love of our God, the spirit of our great forefathers, which spurs the parents on to bequeath to their children their most precious jewel: knowledge and practice of the divine teaching? To hold fast this spirit where it has not yet been wholly scared away, and to reconquer it where it has evaporated — that is indeed the task of our religion school today. And the latter even more than the former.

In the youthful hearts that scarcely receive in the parental home a faint stimulus toward a Jewish life devoted to God, it seeks to awaken the Jewish spark, to fan it into an ever mightier flame, that it may glow through the youth, give the man constant warmth of life, and become for the old man a foretaste of that divine fire in whose nearness he will soon find eternal bliss. Whether this purpose can be attained through the means proposed, this goal reached by the shortened path, or whether, on the contrary, what one imagines one can cut short, without detriment to the attainment of that goal, from the old path trodden for thousands of years across the wide domain of our sublime literature must not rather become *a curtailment of Jewish intellectual formation*; whether what one fancies one may lop off by excerpting from that course of study — which can be completed only with earnest courage and vigorous perseverance — does not mean *to cut up and splinter genuine, full Judaism*: to investigate this is the purpose of the following lines.

When the Jewish people had received permission from the Persian king Cyrus to return to its homeland and to sow, in the soil hallowed by a thousand years of national life, the seeds of a renewed development of the Jewish spirit and of Jewish life, rising in vigorous rejuvenation, the leaders of the new colony encountered two hostile elements which could become far more dangerous to the [p. 6] young plantation now springing up than all the hate-filled, treacherously lurking neighbouring peoples; for their point was directed inward. They were: *ignorance of Jewish Scripture and estrangement from the ancestral custom.*

Two enemies, and yet only one; for within the sphere of Judaism knowledge has at all times been the power of life, ignorance spiritual death. Ezra and Nehemiah knew this well, and it determined their manner of fighting. They considered no weapon more effective for combating this inner enemy than introducing the people into the domain of the holy word of Scripture, to whose exposition the multitude was summoned, and whose inner content was to penetrate into the heart of every Jewish man, in order to banish from it, by the divine power innate and indwelling in it, the harmful effects of foreign influence. Holy Scripture did indeed have to be rendered for the people into the Aramaic language familiar to them;[4] but the regenerators of Jewish national

[3]Translator: Jer. 33:25.

[4]Neh. 8:8. — BT Megillah 3a.

consciousness would not content themselves with Aramaic translations, with excerpts composed in the vernacular; rather, they led their brethren into the very midst of the life and movement of the holy word of God, up to the original source, whose waters, springing forth on Mount Sinai, grant in ever youthful freshness refreshing quickening to the heart of him who drinks, however sick it may have become, manly earnestness and joy of life to his mind, however clouded it may be, and lofty purity to his soul. And we should fail to hear the lesson which that glorious example lays to our heart? We should presume to choose, against the same distress in our midst, against religious forgetfulness and presumptuous arrogance, a different remedy from that which "a second Moses"[5] applied with such splendid success? And yet then, as today, understanding of the Hebrew language had been lost to a great multitude, and yet the teacher of that generation must have been no less concerned than the educator and shaper of our youth to enlighten the learners in the shortest time about the matters of Jewish duty and to warm them to their content. Not to wish to learn from one's own history, however, is shameful, and a people that ignores the out- [p. 7] standing results of the stages of its historical development issues to itself a certificate of intellectual immaturity.

Most pitiable, however, and scarcely worth a critical appraisal, are those little religion books which do not enter at all into the actual content of Holy Scripture, but pick out a few commandments from the totality of the complex of Jewish duties, all of whose parts are equally binding — the teaching of humanity and the moral teaching, the Ten Commandments, the Thirteen Articles of Faith and the like — out of which the author attempts, according to his whim of the moment, according to patterns brought in from outside, and chiefly according to the prejudices arising from a deficient knowledge of historical Judaism, to fashion a Judaism in an abridged and worsened edition. Deeply to be pitied are the children into whose hands these subjective productions are then played under the established title of "Jewish religion." A few crumbs are tossed to their hungry minds; they are not admitted to the laid table. How good that they know nothing of that great table with all its splendid fruits, with its manifold dishes "so good for food and so pleasant to the eyes"; how good that no one leads them there and says to them: "See, dear children, all this was meant for you; your Father, who loves you so dearly, has set all this out for you, but the religion teacher will not let you at it. You have indeed been good and well-behaved, and your dear Father weeps that you are not let near; but your teacher simply will not do it." Then they would surely begin to weep as well and to lament their lot, that they had been handed over to the power of so hard-hearted, unfeeling a man, and hot tears of pain would roll down their cheeks. — — —

But no, and a thousand times no! It is not good that this pain is spared them. Oh, if only they would weep, if only they would see what is cruelly withheld from them, if only they would feel the pressure that is being exerted on their weak, youthful minds — they would belong to those of

[5] Translator: Ezra; cf. BT Sanhedrin 21b ("Ezra was worthy that the Torah should have been given through him, had Moses not preceded him").

whom the Psalmist sings: הזרעים בדמעה ברנה יקצרו;[6] "they that sow in tears shall reap in joy." When they had come of age, the seed of tears [p. 8] would spring up in their hearts; with indignation they would send the false prophets away from them and take possession of their holy heritage. As it is, however, they live on in youthful thoughtlessness, grow up without an inkling of all those glories, and whoever wished to tell them of them they would laugh at and mock; and if he approached them with a heart full of earnestness and sympathy, they would pity the enthusiast — they who are themselves so very much to be pitied; and whoever should go so far as to grow zealous in order to convince them of their great loss, him they would declare mad and expose to public ridicule. But not only are such abridgements, distortions and dislocations of Judaism to be turned away from the threshold of the religion school; even "religious doctrines" that are good in content, that enter into the fullness of the מצות ד׳ [commandments of the Lord], indeed that are perfect in the spirit of the word of God, form only a highly deficient surrogate for the draught from the pure spring of the Torah; and even if — all these conditions being fulfilled, so that they actually offer the pupil a related foretaste of that glorious enjoyment which only the whole, full, holy word of God affords — even if, then, they may under certain circumstances be recommendable, *as a substitute for the text itself, so that learning it would be superfluous, they must never, never claim to count.* If, therefore, under the circumstances described above, the number of religion lessons is too small to treat successfully the whole content of the ה׳ חומשי תורה [five books of the Torah], as well as some principal portions of נ״ך [Prophets and Writings], in the hours allotted to this lion's share of religious instruction, which aims at knowledge of the תרי״ג מצות [613 commandments] and quite especially at the acquisition of a Jewish view of life, then it may well be advisable to give the pupils a book of this kind as an aid. But in this case it is the sacred duty of the teacher to make the pupil aware of the inadequacy of all such books or dictations, and then to introduce them with all the more earnest zeal, with all the more devoted love, to the study of the divine work itself, and to devote the main strength of the effort to the acquisition of its content in the Jew's mother tongue.

When we now approach the reasons from which this unconditional character of תנ״ך instruction and its irreplaceability for every religion school follow, we must first of all recall [p. 9] that commandment on whose fulfilment the right practice of all the others necessarily depends:

לא ימוש ספר התורה הזה מפיך והגית בו יומם ולילה למען תשמר לעשות ככל הכתוב בו אז תצליח את דרכך ואז תשכיל.[7]

> "This book of the Torah shall not depart from thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh. 1:8)

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[6] Ps. 126:5.

[7] Translator: Josh. 1:8. The Masoretic text reads כי אז ("for then"); the print has only או, evidently a misprint for אז, and omits כי.

This first of all Jewish duties — by the universality with which it addresses itself without exception to rich and poor, to healthy and sick, to the fiery youth as to the old man weak with age, indeed even to the beggar who wanders bent over his staff from door to door, to each according to his powers and circumstances,[8] the loudest and most energetic protest against the mendacious attempt to attribute to Judaism, too, a priestly caste that might raise itself above the "lay people" — this duty begins with the most tender age of childhood.[9] Not only to the father but also to the teacher, the spiritual begetter of the child, is the admonition addressed to impress the word of God upon its mind.[10] If, therefore, the teacher who neglected to open to the mind of his pupil access to the precious treasures of the edifice of the Torah would be violating his most immediate duty, how much heavier still would be his responsibility for having made it downright impossible for the maturing youth ever in his whole life to fulfil the commandment of Torah study.

A further consideration against "systematic" religious instruction lies in the fact that with precepts presented in the form of paragraphs and learned by heart, the consciousness of their divine origin very easily escapes the learner. The monotony of doctrinal propositions assembled architectonically, with cold school wisdom, into main divisions and subdivisions arouses far too much tedium and boredom in the child for it to be able to hold fast the sublime thought that what is at issue here are teachings which the heavenly Father handed over, for eternal heeding and practice, to His people chosen as God's herald to all mankind. The stiff form into which such little textbooks force their content nags at the pupil's mind with far too pedantic pettiness for it to be able freely to unfold its wings, [p. 10] in order to soar up to that bright height of Horeb from which even today the ear of him who listens attentively perceives the shattering voice of God. But only open to the children the gate to the sanctuary of the word of God, only let them once enter the consecrated halls of the divine edifice of teaching, and a breath from the heights of heaven will waft about their minds; at every step that leads them further into the interior of the holy chambers, the consciousness of God's nearness will grow ever stronger in them, and upon all that they experience here the stamp of divinity will remain indelibly impressed. This mysterious working of a supernatural spirit becomes more comprehensible to us when we follow the traces in which it manifests itself. Here, first of all, the all-wisdom of the Eternal must arouse our boundless admiration, who did not let His Torah — whose purpose was, after all, to be a law book, not for particular cases that may occur in life, but for life itself in its entire compass — begin with the first law, in order to string precept upon precept in dry enumeration. For first of all the "Book of Books" was to enlighten us as to who this Eternal is, whose work it may boast itself to be. Therefore we come to know Him as the Creator of the world, as the Father of the human race who metes out reward and punishment, whose all-seeing eye heeds the destiny of the individual, but whose omnipotence also summons whole generations, when they have fallen into sin, before His eternal

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[8] Maimonides, *Hilkhot Talmud Torah* 1:8.

[9] Mishnah Avot 5:21. — Bava Batra 21a. — Ketubbot 50a.

[10] Deut. 6:7, and on it the Sifre. — Also Maimonides, loc. cit. 1:2.

judgment seat. We see further how He hastens to the aid of the unshakeable pious man who courageously resists the superior power of idolatry, lifts him out of his degenerate surroundings, blesses and protects him and his descendants in all the vicissitudes of life, does not let the tribe — grown into a numerous family and fallen into the fetters of slavery — perish, but, mindful of His promise, breaks the fetters, sinks the tyrant people in the sea, and carries the redeemed "on eagles' wings" until, a free and independent people, they encamp at the foot of Sinai, in unanimous longing to hear the voice of their Redeemer. When the child has thus followed the traces of divine working and creating from the beginning to the place of mankind's spiritual redemption, it will — if only its teacher has understood in some measure how to keep its vision clear, its mind awake and lively, its heart receptive — [p. 11] feel in its own breast an echo of that longing for the words of its Creator which once pervaded the generation of its forefathers. This is the only true, the only successful propaedeutic for the Jewish child's heart, one which lends the highest consecration and significance to all the teachings and laws that it then takes in. Let no one fear that after such a preparation the youthful spirit, kindled by the spiritual nearness of the flaming mountain of Sinai, will soon grow entirely cold again, that the strings of its inner being, resounding with the wondrous tones of the divine word striking its spiritual ear, will soon fall wholly silent. For the trace of the working of the divine majesty is not lost in the thunderous roar about the heights of Horeb; the flame of God which illumines Israel's early history and glowed through the hearts of its immortal spiritual heroes in pre-Sinaitic times is not extinguished with the flashing lightnings of the hour of revelation; rather, the same spirit of God lives and moves throughout the whole holy work, and whoever searches it through will find Him again on every page, in every word, in all its features.

From this consciousness of the divine authorship of the Torah, and of its unconditional truthfulness that follows from it, a consciousness preserved in undiminished strength and clarity, there arises for the religion school yet a further advantage for the Jewish education of its pupils, one which it would have to forgo in catechetical instruction, even with the best-designed books and masterfully delivered dictations of the teacher. What is at stake is nothing less than the struggle against the views concerning the Deity, the world and man that determine the character of our age — views resting on the hypotheses of individual scholars, working chiefly in the field of the natural sciences, yet which have penetrated into almost all strata of the people, and which, the more they manage to gain entry into Jewish circles, threaten more and more to shake the foundation of every Jewish view of life. On all those questions connected with the principles of materialism, atheism and Darwinism — or rather, on those fundamental doctrines and their ultimate axioms themselves — it is the urgent duty of Judaism to take a position. But it is not merely the task of men who are intellectually independent and have risen to the height of Jewish learning to study such world-shaking questions in their own circle and to fix the relation of Jewish [p. 12] teaching to them, in order then to make this known to the wider public through public instruction; the rooms of the school building, too, cannot be spared the treatment even of such learned matters, in themselves too abstract for the pupils' powers of comprehension. And truly, this need is far more pressing for

our school than for our Jewish world of scholars. For the latter — insofar as its learning is an uncorrupted *Jewish* one, i.e., insofar as it rests on the foundation of the תושב״כ ותושבע״פ [Written Torah and Oral Torah] — and only such learning is in question here — all those questions are of relatively subordinate importance; here the alternative holds: if the results of "free" research can be reconciled without strain with the views of the Torah — so much the better; if, however, they stand opposed to one another, then the Torah remains the immutable truth of God, and the hypothesis remains — a hypothesis.

It is quite otherwise with the Jewish school. Outside life storms with force upon the mind of the child; at home, in its school, at places of amusement, in the street, everywhere it turns, those elements hostile to the Torah confront it; if it listens to the conversations of adults, or opens a reader, everywhere the treacherous enemy lies in wait, hidden from the child's eye, and seeks to breathe upon the mirror-clear youthful soul with its poisonous breath, so that the film may settle and cling to it indelibly. Under such circumstances the enlightenment which the Jewish school owes its pupils in the face of these impressions from every side becomes an inescapable duty; and should it not always be able, with the most earnest will, to divest itself of the polemical garb — which in itself, from the standpoint of pedagogy, is most regrettable — it may set its mind at rest in the consciousness that what it is applying is no longer even a prophylactic, but the procedure commanded by the principle of self-preservation.

To counter the danger described with full force and decisiveness, and with the prospect of sure success, is properly within the power only of a Jewish Realschule or higher Bürgerschule, or a similar institution, which, through a universal education satisfying the current of our time in harmonious union with the Jewish element of education, claims the full mental activity [p. 13] of its pupils. To enter more closely into the "how" would have to be the subject of a separate treatise.[11] But where a school of this kind does not exist, and the whole task of Jewish education is therefore entrusted to the religion school, the struggle becomes more difficult for two reasons. On the one hand, the enemy to be fought gains in extent and intensity through the nourishment supplied to it in the school which the Jewish boy attends, particularly in the teaching of history and the natural sciences, above all in non-denominational — so often anti-denominational — schools; on the other hand, the religion school lacks all too much in time, and partly also in authority — owing in part to the stepmotherly role assigned it by the frivolous judgment of unscrupulous parents, not suppressed in the presence of the children — to be able to meet effectively the prejudices, often already firmly nested, through detailed exposition and constant insistence on the Jewish principle. But were the difficulties a hundred times greater still, did they tower up to the most gigantic height, a religion school to which the solution of its task is a matter of sacred earnest could and might not shrink back from them. If it always holds fast to the thought that in this struggle the issue is the "to

[11] This subject is treated in detail in the essays *Zur jüdischen Schulfrage* [On the Jewish School Question] by Dr. M. Hirsch, *Jeschurun* IV and V. [Translator: Mendel Hirsch (1833–1900), son of Samson Raphael Hirsch and director of the Realschule of the Israelitische Religionsgesellschaft in Frankfurt am Main.]

be or not to be" of Judaism; if then, imbued with the invincible sublimity of divine truth, it strives to kindle this spiritual light in the hearts of its pupils as well and to guard it from extinction — then it may indeed reach its ideal goal; but only in the event that one thing stands unshakeably firm before the pupil as the ultimate ground and final requirement, and hovers unchangeably before his mind's eye: *the divinity, and therefore the unconditional truthfulness, of the Torah.* Any lesser authority, be it that of the religion book or that of the lecturing teacher, would vainly attempt to stem those raging floods which threaten to inundate the whole educated world; the word of God alone is the mighty rock from which they must rebound. For this reason too, then, religious instruction may be imparted solely on the basis of Jewish Scripture, whose breath ever wafts about the learner as a רוח אלדים מרחפת על פני המים ["spirit of God hovering over the face of the waters"].[12]

[p. 14] Yet a further reason which must induce us to prefer by far Jewish religious instruction in the closest connection with the reading of the Holy Scriptures to all catechetical instruction lies in the following consideration. The goal toward which the religion school must steer lies not so much in the knowledge of the religious precepts as in their acknowledgment; not so much in momentary warming as rather in the intimate, lively permeation of the heart. Therefore it is not enough either to have presented the commandments once or to go through them repeatedly; for in the former case the impression of the moment evaporates, in the latter what is gained in distinctness and clarity is lost in freshness and liveliness. The only way out that avoids that Scylla without falling into this Charybdis lies in striving, at each recurrence of the same basic idea, for a deeper, sharper penetration or a more comprehensive application of it. In this way the frequency of repetition becomes only a renewed intellectual joy for the pupil. But nothing is better suited to this than the study of the תנ״ך, all of whose parts are pervaded by one breath of God. The ideas, the substratum of the מצות [commandments], are alike in various places, but they all stand, one and all, in the most intimate kinship with one another; are they not all children of one Father, all sparks of one divine flame? Thus the similarity of the underlying thoughts offers the teacher a welcome handle, at various passages recurring at suitable intervals, in connection with מצות that are of different kinds yet rest on the same or a related basic thought, to deepen and broaden the train of thought of the pupil, who has already received the necessary stimulus earlier.

It is not, however, merely a matter of the content of the Pentateuch here; Nebiim and Khethubim [Prophets and Writings], too, must be drawn in, as far as the measure of time in any way permits, if the advantage described is to be fully achieved. For in them, too, the spirit of the divine word holds sway, brought to bear in each separate part through the medium of an eminent messenger of God, or at least of a God-inspired man, in his own characteristic conception and presentation. It is in Nebiim, after all, that we first learn how the divine teachings have proved themselves in actual circumstances; we see how in the various phases of Jewish national life their [p. 15] violation calls

[12]Translator: Gen. 1:2. The print writes אלדים and, elsewhere, ד׳ — customary reverential substitutions for the divine name; they are retained as printed.

forth misery and ruin, whereas their observance and practice are crowned with good fortune and joy. Here first do we hear in full, clear words the joyous promise of our future return to our unforgettably dear homeland; and although the word of the Torah too announces this glad tidings to us,[13] it was nevertheless reserved for the prophets to paint for us the picture of that blissful time in bright, vivid colours. In Khethubim, in turn, the whole world of feeling and thought of the individual is presented to us, but also his doing and not-doing in all situations and dispensations: his relation to God (תהלים [Psalms]), the relation of men to one another (chiefly משלי [Proverbs]), the physical and mental suffering of the pious man and the final victory of his spirit over all the assaults of the tempter (איוב [Job]), etc. All this offers the pedagogically capable teacher a hundredfold opportunity, by gentle hints, to direct the pupil's mind and heart to what he has often felt and thought since his first introduction into the sanctuary of God, so that he grows accustomed to call up on his own initiative what has long since become his spiritual property through apperception.

Finally, let it also be emphasized that religion books and dictations possess value in the eyes of the child at most for as long as it attends the religion school; on leaving it, their last hour has struck. For the many torments they have inflicted on its memory, for the tedium, often heightened to the point of disgust, which they have caused it, it now obtains satisfaction by dismissing these tormenting spirits never to see them again. The case will surely have yet to be discovered in which, years later, the Jewish young man has sought out his dusty religion book again in order to recall the former school lesson for use in the actual circumstances of life. But since the reminiscences of such mechanical religious instruction grow ever fainter, gradually to go under in the whirl of public life, the purpose of a procedure that was unable to achieve any lasting effect on a person's whole activity in life proves in the end to have been completely missed. If, on the other hand, the pupil [p. 16] has made himself familiar with the content of the Torah, and even if only a few sparks of that fire-spraying, holy work have penetrated into his inner being, then his heart will never grow cold, his mind never become wholly estranged from the divine teaching, his soul never be wholly clouded. For if, guided by Holy Scripture, his consciousness of duty has been awakened in good time, carefully nurtured, and strengthened by ever more intimate permeation, he will not forget that it is his most earnest duty above all else to devote a part of his time to the study of the Torah, so far as his professional activity permits. In this way alone, then, may the religion school entertain the hope that from among its pupils Jewish men will grow up whose endeavour it will be to regulate and determine their whole physical and intellectual activity in life solely and exclusively according to the teachings it has opened to them.

Now that the chief reasons have been set forth from which there follows the urgent necessity for Jewish religious instruction to lead the pupils to the original source itself and to teach them to draw from it themselves, there remains to be expected the objection: "But how do matters stand with

[13] Deut. 30:1–5.

feasibility? How should it be possible to accomplish this great task in the few weekly hours? Surely the introduction into the domain of the Hebrew language alone must absorb a good part of the time and strength!" How this objection is to be met, the experience of the last decade has established in ever wider circles:

*What is lost in time must be made up by scholarly rigour and correct method.* Whoever has not tested it, whoever does not know from his own experience the difference between the clumsy, unmethodical way of teaching based on mere cramming of the memory and an organic curriculum carried out by steady progress from the easier to the harder with the aid of grammar, can form no conception of the difference between the achievements attained in the one case and in the other. Religion schools in larger cities, whose pupils are accustomed in their other schools to grammatical comprehension, therefore enjoy a considerable advantage. If the question of time is thus solved, the second part of the objection — that the pupils are too exhausted in their leisure hours still to master the foreign element — may be disposed of by the consideration that precisely the unknown, [p. 17] the new, exerts a greater attraction on the learner's mind. Learning religious propositions by heart and reeling them off is a mind-killing occupation which can produce only ill humour and aversion. But accustom the child as early as possible to a certain sureness in grasping an easier prayer passage, steel its mental power more and more, and "its wings grow in flight." With increasing proficiency the pupil's joy rises too, and at last he will feel so at home in the temple of sacred Scripture that it becomes a need for him to return there again and again.

As to how, according to the principles set forth above, the religious instruction of girls should be shaped, this may be determined in general to the effect that they too, if they are one day to be able to think, feel and act in life as Jewish women, must learn to draw from the well of the Jewish spirit and of Jewish life. True, it is a smaller circle of duties into which they must be introduced; but the principle remains the same. A more detailed investigation into the scope of what is to be chosen for them from the Pentateuch, and what from Nebiim and Khethubim, and in what manner it is to be presented to them, would lead beyond the limits of this treatise.

In the education of youth lies the salvation of the future. To answer for a happy future, to prepare, through the instruction and education of the rising generation, the fulfilment of the Jewish ideal for which our hearts beat, is the glorious lot of the Jewish teacher. May all who live for this exalted calling work with all the strength of their minds, with the most fiery enthusiasm of their hearts, toward the speedy dawning of that day on which shall be fulfilled:

כי מלאה הארץ דעה את ד׳ כמים לים מכסים.

> "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9)

[p. —] **Annual Report.**

The school year, which closes on 28 March of this year with the public examination and the promotion of the pupils, was opened on the 12th of last year.[14] The winter course began on 7 October of last year.

We close the fifth year of our institution's existence with the awareness of having not only striven for the best but also achieved much good. Not only did the number of pupils rise from 234 to 279; a large part of them also gladly submitted to the higher demands which the school found it necessary to make.

For we arranged the Bar Mitzvah instruction projected in the previous year in such a way that it should be accessible and profitable to *all* the more mature pupils. Whereas the school must teach more theoretically, in these lessons we were able to introduce the pupils to the מצות most necessary for practical life. The order of prayer for weekdays and Sabbaths was gone through and its content explained. Before each festival the children were assembled and made familiar with its rite and ceremonies. If the festival fell on a day free of school, the pupils gladly followed the invitation to present themselves either in the house of prayer of the Seminary or in that of Adass Jisroel. For an upper division of this course we used the חיי אדם [*Ḥayyei Adam*],[15] with whose reading the pupils gradually became familiar. In the lower division the סדר התפלה [order of prayer] was gone through, and in connection with it the דינים [laws] pertaining to it, and a discussion of religious and moral teachings was attached to this. *One* hour was devoted to the נגון הטעמים [chanting of the cantillation accents] (in the first quarter הפטרה [the Haftarah], in the second קריאת התורה [the Torah reading]). This instruction was scheduled in the evening hours, which made it possible for the children to pray with a מנין [minyan] five times a week (twice in the school).

From the teaching staff Drs. Schlesinger and Altmann departed this year. The former was appointed teacher at the Realschule (Talmud Torah) in Hamburg. We gladly take the opportunity to express to him here the thanks of the institution for his work.

[p. 19] Regarding the internal organization of the school, we must emphasize that the subject-teacher system has been introduced as far as practicable.

With regard to the material side of our school, we note with pleasure that the "Society for Poor School Children" has grown considerably, whereby we were put in a position to supply the necessary schoolbooks to children without means. We express the thanks of the school to the contributors, in particular to *a* generous patron of the institution who donated the considerable sum of 750 Reichsmarks to the fund of the school society. The treasurer, Mr. *London*, continued his work for the interests of the school with the liveliest zeal. Recently Mr. D. *Struck* has joined him

[14] Translator: The month is omitted in the print ("am 12. v. J.").

[15] Translator: The halakhic compendium of R. Abraham Danzig (1748–1820).

as a colleague in office. We express the thanks of the school to them, as also to Dr. *Deutschländer* for his continued organizational activity.

Finally, we address to the honoured parents of our pupils the request to accord our school regulations the attention and heed they deserve; for only when school and home work together can the lofty goal we strive for be attained. It is of the highest importance and necessity to keep the pupils to regular and *punctual* school attendance. In case of a pupil's illness the form master should be notified at once, and for absences for other reasons our permission must be obtained.

At the same time we point out most emphatically that the children are not to appear in the school rooms earlier than a quarter of an hour before the beginning of instruction, and that we cannot be responsible for the consequences arising from disregard of this point.

Finally, we request that we be informed *in writing* of anything regarding the instruction and the school regulations that might give occasion for complaints or remarks. We shall receive all communications gratefully and, where appropriate, commend them to the attention of the teaching staff.

Berlin, in Adar 5635.
The Director.

## [p. —] Teaching Staff.

Dr. I. Hildesheimer, Director.
Dr. N. Deutschländer.
Dr. M. Cahn. Dr. L. Munk.
Dr. H. Sänger. M. Deutschländer.
Dr. J. H. Löb. S. Hirschfeld, stud. phil.

## List

### of the subjects and lessons in the past school year.

### A. Boys.

**Class V.** [One-year course]. Form master: summer semester: Dr. Deutschländer; winter semester: M. Deutschländer.

**Hebrew reading** (elementary instruction). M. Deutschländer. 2 hrs.

**Reading,** combined with the doctrine of punctuation, declension of the noun, and something about the roots of notional words. Summer semester: Dr. Deutschländer; winter sem.: M. Deutschländer. 2 hrs.

**Translation** of some prayer passages (after Rahmer's תפלה קצרה). S. Hirschfeld. 2 hrs.

**Biblical history.** A. Survey up to the Exodus from Egypt. B. Significance of the Sabbath and of the festivals and fast days. Summer sem.: Dr. Deutschländer; winter sem.: Hirschfeld. 1 hr.

**Hebrew writing.** 1 hr. M. Deutschländer.

**Class IV.** Form master: summer semester: Dr. Munk; winter sem.: Dr. Deutschländer.

**Pentateuch.** Gen. chs. 1–10, 11–22. 2 hrs. Dr. Munk. [p. 21] **Prayer translation,** combined with grammatical exercises; conjugation of the regular verb. (After Rahmer's 2nd course). Dr. Deutschländer. 2 hrs.

**Hebrew writing and written exercises.** M. Deutschländer. 1 hr.

**Biblical history.** From the Creation to the death of Moses (in detail). Summer semester: M. Deutschländer; winter semester: Hirschfeld. 1 hr.

**Class III.** [One-year course]. Form master: summer semester: Dr. *Sänger*; winter semester: Dr. Löb.

**Pentateuch.** Genesis chs. 23–50, Exodus chs. 1–18. 2 hrs. Review of Genesis. Dr. Sänger. 1 hr.

**Prayer translation.** Review and continuation. ש״ע של חול, של שבת, ר״ח, שלש רגלים, ורה, הלל, על הנסים [the Shemoneh Esreh for weekdays, for Sabbath, New Moon, the three pilgrimage festivals, "ורה",[16] Hallel, Al ha-Nissim]. Summer sem.: Dr. Munk; winter sem.: Dr. Löb. 1 hr.

**Grammar.** (After Levy) up to and including the guttural verbs. Summer semester: Dr. Munk; winter semester: Dr. Löb. 1 hr.

**Biblical history** from Joshua to the division of the kingdom. Summer sem.: M. Deutschländer; winter sem.: Dr. Cahn. 1 hr.

**Writing and written exercises.** 1 hr. Dr. Deutschländer.

**Class II.** [Two-year course]. Form master: Dr. *Sänger*.

**Pentateuch.** Numbers and Deuteronomy. 2 hrs. Review from the first four books. 1 hr. Dr. Sänger.

**Prophets.** Book of Kings, chs. 1–18. 1 hr. Dr. Cahn.

**Grammar.** Irregular verbs, combined with written exercises. Review of the rules of the noun and the regular verb. 1 hr. Dr. Munk.

מצות השם [*Mitzvot ha-Shem*], with special attention to the practical commandments, §§ 25–34, 47, 65–71, 73, 75, 78–80, 83, 85–89, 92, 114, 130, 148, 149, 154–159, 163–166, 188, 213–215, 225–235. 1 hr. Dr. Sänger.

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[16]Translator: So printed; perhaps a misprint for ור״ה ("and Rosh Hashanah") or ויו״ה ("and the Day of Atonement").

**Biblical history** from Solomon to the end of the Babylonian Exile. 1 hr. Dr. Deutschländer.

**Class I.** [Two-year course]. Form master: Dr. *Cahn*.

**Talmud.** Tractate Betzah 23b–27b, 30b, 37a–39a with Rashi; Betzah 37a–39a with the parallel passage, Gittin 24a–26a; Betzah 12a–14b with all the Tosafot belonging to the discussion. Lower division (winter sem.): Betzah, beginning to 5b. The Director. 4 hrs. [p. 22] מצות השם [*Mitzvot ha-Shem*]: all the מצות הנוהגות בזמן הזה [commandments applicable at the present time]. The Director.

Job chs. 1–32. 1 hr. Dr. Cahn.

**Proverbs** 1–6, 10–16, with particular reference to Jewish ethics. 1 hr. Dr. Cahn.

חיי אדם [*Ḥayyei Adam*]: א׳–כה [1–25], הלכות פסח [Laws of Passover], הלכות ציצת [Laws of Tzitzit] and ה׳ נטלת ידים [Laws of the Washing of the Hands]. 1 hr. Summer sem.: the Director; winter sem.: Dr. Deutschländer.

**History of literature.** Summer sem.: Introduction to the biblical books according to the Talmudic conception. Winter sem.: History from the Babylonian Exile to the destruction of the Second Temple. (Jewish chronology). 1 hr. Dr. Deutschländer.

**Grammar.** The most important parts of syntax, in connection with the biblical instruction. Hebrew compositions. 1 hr. Dr. Cahn. Winter semester: Ib. Review of morphology after Levy. 1 hr. Dr. Munk.

### B. Girls.

**Class IV.** [One-year course]. Form master: summer semester: Dr. Deutschländer; winter semester: M. *Deutschländer*.

**Hebrew reading,** combined with grammatical explanations, and translation of several prayer passages. 4 hrs.

In other respects as in Boys' Class V.

**Class III.** [One-year course]. Form master: Dr. *Deutschländer*.

**Prayer translation** in connection with grammar and written exercises (after Rahmer, 2nd course). 1 hr. Dr. Deutschländer. In the winter semester: explanation of the prayers studied. 1 hr. Dr. Löb.

**Biblical history.** From the creation of the world to the death of Joshua (in detail). 1 hr. Dr. Cahn.

**Hebrew writing.** 1 hr. M. Deutschländer.

**Religious doctrine.** Ten Commandments, Sabbath, festivals and fast days. 1 hr. Summer sem.: Dr. Deutschländer; winter sem.: Dr. Munk.

**Class II.** [Two-year course]. Form master: summer sem.: Dr. *Löb*; winter sem.: Dr. *Munk*.

**Religious doctrine.** From the חקים [statutes]: dietary laws. Significance of the festivals. Calendar reckoning. 1 hr. Dr. Deutschländer. [p. 23] **Pentateuch.** Genesis, selected passages. 1 hr. Summer sem.: Dr. Munk; winter sem.: Dr. Löb.

**Prayer translation.** All the weekday prayers. 2 hrs. Summer sem.: Dr. Löb; winter sem.: Dr. Munk.

**Hebrew grammar.** Elementary grammar after Levy: regular verb and guttural verbs. 1 hr. Dr. Löb.

**Biblical history.** From Moses to the fall of the Kingdom of Israel. 1 hr. Dr. Cahn.

Written exercises. The form master.

**Class I.** [Two-year course]. Form master: the Director.

**Religion** after Auerbach 10–33.

**Pentateuch.** Deuteronomy, cursorily. 1 hr. Director.

Isaiah chs. 1–22. 1 hr. Director.

**Prayer translation.** ש״ע של ר״ח ויו״ט [the Shemoneh Esreh for New Moon and festivals] and the Psalms in the Siddur. 1 hr. Dr. Löb.

**Grammar.** Irregular verbs — verbs with suffixes, and numerals. 1 hr. Dr. Löb.

**Jewish history.** Portions of the history from the division of the kingdom to Herod. 1 hr. Dr. Cahn.

## [p. —] Order of the Public Examination.

Sunday, 28 March 1875, from 8 a.m. to 1:30 p.m.

8–8:30: Boys' Class 5 and Girls' Class 4 combined.
Reading and translation . . . Deutschländer.
8:30–8:50: Boys' Class 4. Prayers and grammar. Dr. Deutschländer.
8:50–9: " Pentateuch . . . Dr. Munk.
9–9:30: Boys' Class 3. Pentateuch and grammar. Dr. Löb.
9:30–9:45: " History . . . Dr. Cahn.
9:45–10:05: Girls' Class 3. Prayers and grammar. Dr. Deutschländer.
10:05–10:20: Girls' Class 2. Religion . . . Dr. Munk.
10:20–10:30: Girls' Classes 3 and 2. History . . . } Dr. Cahn.
10:30–10:50: Boys' Class 2. מלכים [Kings] . . . } Dr. Cahn.
10:50–11:10: " Mizwoth ha-Shem . Dr. Sänger.
11:10–11:40: Boys' Class 1. Talmud . . . . Dr. Hildesheimer.
11:40–11:55: " Job . . . . . Dr. Cahn.
11:55–12:10: " History of literature . Dr. Deutschländer.

12:10–12:25: Girls' Class 1. Pentateuch . . . } Dr. Hildesheimer.
12:25–12:35: " Religion . . . } Dr. Hildesheimer.
12:35–12:50: " Prayer translation . Dr. Löb.
Declamations. Closing address.

All friends of the institution are most respectfully invited to the forthcoming public examination by

The Director.

The summer course begins on *Wednesday, 7 April* (2 p.m.). Registrations for the school and for the Bar Mitzvah course will be received by Dr. N. *Deutschländer* daily from 3 to 5 o'clock in the library hall of the Seminary (Gips-Str. 12a, ground floor, left).

The School Board.