

Graduation Thesis

"Education among the Jews
in
Biblical & Talmudic Times."

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Introduction.

Every people and every nation that has ever existed has had its peculiar genius. The legal genius of the Roman people found expression in the codes of law which remain even to-day the acknowledged basis of all later legislative systems; the aesthetic genius of the Greeks embodied itself in the unsurpassable works of art which are to-day the admiration of the learned world; and the genius of the Hebrew people for religion expresses itself in the political and social life of that people.

so that throughout the history of the Hebrews we find religious motives at the basis of all striving, and all other ends and aims subservient to these. And therefore whatever tended toward the development of a nobler and purer religion was fostered with all care, and indeed the very means obtained religious sanction, and itself became an end.

But even in the early days the principle that has always held full sway in Judaism, namely, that true religion tolerates no blind faith was recognized, and as a result of

such recognition a system of education sprang up, and developed pari passu with the religion of the Hebrews. Throughout the history of the Israelites we find education to be the handmaid of the church, and school and synagogue to espouse the cause of one another. The sanction that religion gave to education made it an imperative duty for every father to educate his son, and the help which education in turn rendered to religion, gave to the latter a basis in reason, so firm and strong that it has proved invincible before every foe.

The real tendency of Judaism has perhaps never been better expressed than in the words of R. Yehuda Ha Nassi: אין העולם מתקיים אלא בשביל הבל פיהם של

תינוקות וכו'. The world exists only by the breath of little children in the schools.^I Most people are very uncharitable in their judgment of the ancient Hebrews and seem to imagine that they devoted their lives to the study of religion solely and alone. But this impression is erroneous, and should be corrected. While it is true, as has been already said, that the genius of the Hebrew people was for

I. Sabbath 119, b.

religion, and that all their doings were colored by this genius, it is by no means a fact that they did not pass beyond the narrow confines of religious studies, and devote themselves also to matters of the world. That this was the case may be proved by many quotations to which we shall assign a proper place in one of the chapters of this Thesis. For the present suffice it to state that religion without worldly duties was considered of little value, as was also education in matters of the world unless sanctified and hallowed by religion. "As it is your duty to

instruct your son in the Torah, so is it also an obligation upon you to teach him a trade."^I "He who has theory but no practice is a fool."^{II}

While we wish to emphasize the truth here stated, it is not our design to conceal the fact that in the very beginning education was altogether of a religious nature, but as such it was but the forerunner of a broad and liberal system of instruction that was unsurpassed in the ancient world. The educational system of the Hebrews presents as it were, a gradual evolution from very crude beginnings to a well-

^I Kiddushin 30 a.-

^{II} Sota 22 a.-

developed and firmly established systems. Even in the Bible we see the growth begin. From mere elementary training of children to respect and obedience to parents in the time of the patriarchs, we see the system broaden continually in the lapse of time, in the periods of Moses, Samuel, and Ezra, each period contributing some new factor which adds to its stability and worth. But it is not until the time of the Talmud that the system reaches its full strength. There it has reached a height at which we marvel and we can scarce conceive that the laws of instruction

ion. Here laid down are the work of those men whom we have always pictured to ourselves as doing nothing but quibbling about the letter of the law and it is a pleasing revelation to us that they devoted themselves also to higher and to nobler things.

In this thesis we shall attempt to outline the origin and development of "Education among the Jews in Biblical and Talmudic Times" and to dwell upon the striking features in the educational system of the Hebrews. We shall wherever practicable point out resemblances between that system

and the modern method of instruction and see in how far instructors of the present day are indebted to those of ancient Israel. We shall find, I think the debt to be a great one, but if in the following pages we shall succeed in bringing about a realization of this indebtedness, already too long and too obstinately overlooked, we shall have accomplished our purpose and shall feel that the humble efforts which we here put forth, have not been altogether in vain.

Part First

Education in Biblical Times.

Chapter I.

The Beginnings of Education among the Jews.

The infancy of every people is shrouded in mystery and the few facts that may be gathered in regard to the beginnings of a nation belong as a rule more properly to the realm of legend and of myth than to that of history. Like all other peoples the Hebrews have had their legendary period, a period whereof our knowledge is at best vague and uncertain. What

we know of it can be gathered only from a hint here and there and by deductions from the legends and fables of the time. It is not therefore to be wondered at that our knowledge of the beginnings of education among the Jews is very scant and meagre, being only that which we can derive by a careful scrutiny of the early history of the people, as recounted in our only source, the Bible, in the early part of which is found not even a single reference to education as such.

But yet despite this fact the

Bible has been called a Manual of education,¹ and that too, not altogether unjustly. In it is recounted the story of a people, from the time of its infancy into that of full manhood; the story of the rearing and education of that people; of its development through the various stages of its existence and the means pursued to bring about that development. And when it is remembered that the life of a nation is but the reflex and recapitulation of that of the individuals composing it, we shall not be surprised to find in the Bible sufficient hints upon which to

1. "Die Bibel ein Buch der Erziehung." Dr. Saml Marcus

face with at least a moderate degree of certainty and exactness, a theory as to the method of education pursued by the Hebrews in the earliest times.

Though Plato¹ says regarding the first generation of men *θεὸς ἐτρέφευ αὐτοὺς αὐτοὺς ἐπιοραστῶν* "A God reared them, he himself being" we must remember a very significant fact. From the very outset the Bible recognizes in man a free moral agent, able to choose between the right and the wrong, a quality granted by other oriental peoples only to the head of the house. It must be evident to all that

¹ Politics IV, 35.

the recognition of this quality even in the earliest times, exerted a profound influence on the relationship existing between parent and child. Even in enlightened Greece and Rome, where moral freedom was granted only to the "pater familias" the child was the absolute subject of the father. Not so in Judaism, however. Here reciprocal rights and duties between parents and children were recognized and far from absolute subjection of child to father, the importance of developing the individuality and personality of the child was insisted upon. Of course,

the parent could punish his child for disobedience, but he had not, as other Orientals, the power of life and death over him. Inasmuch as the parent was the first, and in the early generations the only educator of his children it will be well at this point to take a brief notice of the mutual rights and duties of parents and children in Biblical times, for upon them is dependent the entire system of education that developed later. As has been said, the rights of parents were somewhat limited, though they could demand and enforce respectful obedience to

their wishes on the part of the child. The child was commanded to honor father & mother, as all men were commanded to love and honor their Common Father - God. Indeed the relationship between father and son is in more than one instance exactly comparable to that which should exist between God and man.^I It was the custom, though by no means the right of the father to choose a wife for his son^{II}, but then as now, either at the time of marriage, or upon the son's reaching man's estate all rights of the parent over him came to an end. According to later sources.

I Numbers 11, 12.

II. Judges 14, 2.

all such rights ceased as soon as the son gained his own livelihood. As parents have certain rights over their children, they also have certain duties to them. It is obligatory upon every parent according to the Bible to inculcate into his children the principles of religion^I; to instil into their minds the love of justice^{II} and to set them a good example.^{III} The basis of the educational system of the Bible is to instruct the child in the laws of morality and religion and to afford him the means of reasonably comprehending the same. This education was to begin as early

I. Deut. X 1-7.

II. Prov. 29, 17.

III. Exod. 20, 5-6.

in the life of the child as possible. Except in the case where the mother had died in child-birth or was physically unable to take proper care of her child a nurse was seldom hired to do so.

In its first years the child was taken care of by its parents and indeed carefully watched over by them until it reached maturity. The principle of equality between children was insisted upon. The father was prohibited from benefiting one child to the detriment of another, even in the distribution of his property.¹

It is but natural that in

¹ Deut. 21, 16.

return for all these advantages, the fulfillment of certain duties by the children should be expected, but all of these duties may be summed up in the words of the fifth commandment. Honor to parents meant a cheerful acquiescence in all their wishes. Striking or cursing father and mother were punishable by death, though no instance of this punishment being inflicted is recorded. The recognition of the mutual character of the duties between father and child and in general between superior and inferior, must have been influential in

ringing about harmonious, pleasant and advantageous living. In our study of the development of education from the time of the patriarchs to the close of the Talmud we shall see that this principle was constantly kept in mind and that it greatly influenced the character of teacher as well as of disciple.

Chapter II

The Growth of Education from the Patriarchs to the Talmud.

Though no regularly organized system of education was attained in the Bible period we can not fail to notice a gradation and steady evolution in method as we advance in our study from the earliest to later times. He man for the purpose of analyzing the successive advances made, conveniently divides the time from the Patriarchs to the Talmud into four periods viz: a) The Age of the Patriarchs; b) The Age of Moses.

c) From Samuel to Ezra: d) From Ezra
to the Beginning of the Talmud.

a) The Age of the Patriarchs.—

After the wicked generation, about
whom our information is exceedingly
scanty and uncertain, had been
wiped out of existence by the flood,
the horizon of history began to clear
and to present more certain facts
to those who might chance to seek
for them. With the entrance of
the Patriarchs upon the stage of
history, we feel that a time has come
wherein the mythical and legendary
if they be present at all, must content

themselves with a secondary and subordinate position. In studying the character of Abraham we feel that we are dealing with a man who lived and breathed, and not one who existed only in the imagination of the myth-makers. Even the Midrash¹ takes cognizance of this fact when it adds to the expression "And there was light," the words "through Abraham".

Abraham appears to have been the first real educator. Though born among an idol worshipping people surrounded from his birth by heathen worship and idolatrous

¹ Midr. Koheleth 2.

rites, he dared to lift his soul above the common people among whom he lived and to devote his life to higher and to nobler things. I need not cite here the oft repeated story of the destruction of the idols in which his father was a dealer, nor the excuse that he offered when called to account for his action.

In the time of the Patriarchs, education, as might be expected, had a religious tendency and was entirely in the hands of the head of the house. Each father trained his son in his

ancestral duties; instructing him carefully in the duties that he owed to his God, to himself and to his fellow men. In this time the authority of parent over child was still great, though by no means as much as among other nations.

The means of education in this period were very simple though not altogether crude. A few fundamental ideas lay at the basis of the system, ideas which for the most part are as essential to successful education in our own day as they were then. In the first place, Abraham

recognized the truth that before educating others, one must have succeeded in training himself and thus we find that at the very beginning of his life he had trained himself to obey.¹ And this was also one of the first duties to inculcate into the child:— ready obedience. This was to be the means of bringing the child to a realization of the duties that he owed to his parents and elders. He seemed to understand the truth that if from earliest years the duty of ready obedience is impressed upon the child,

¹ Genesis 12, 1-4.

it will grow from duty to habit, and from habit it will become a source of pleasure.

Another means adopted was the imposition of trials, and hardships destined to bring out whatever mettle there is in a man. That man is of but little worth who strays not from the path that is strewn with roses, but shrinks back confounded if an obstacle presents itself before him. It is undoubtedly to bring out this thought that we are informed of all the trials to which the patience and the faith of

the Patriarch were subjected and to tell us that such tests are necessary in the education of a human being. Abraham shrank not from separation from the haunts of his childhood, from bodily affliction and from the sacrifice of that which he held most dear on earth, but by these very trials and afflictions his character was formed and strength and stability given to it. These were the means by which the Patriarches themselves were instructed, and no doubt they were the same in the education of

their children.

b. The Age of Moses:—

As we approach this period, we notice a marked advance in educational matters. Moses stands out prominently as an educator of the people, as one who could raise them to higher planes of thought and more lofty and unobscured ideals. Though education was still carried on in the father's house and retained its close relationship to the religious observances, nevertheless it took on a broader and more liberal form than in the preceding period.

For the youth was brought into closer contact with the masses. Family life and national life are now closely intertwined and the latter is but an outgrowth of the former. The result of this shows itself in a uniform education of the people.

Every father had the same goal to strive for and hence exerted himself to his utmost that he might not be outstripped by his neighbor. Through theoretical training in the home and practical observance of the religious laws, the youth became acquainted with his duties and

a grand practical system of education was built up. By observance of such festivals as Passover, Shewoat and the like, the history of the people was impressed upon the Jewish youth. The religious rearing of the child was essentially a mode of education, since it was historical in its method. The young were encouraged to ask questions¹ in order that the true significance of things might be made clear to them and besides it was incumbent upon them to attend discourses of the

¹ Exodus 12, 26.

priests and Levites at certain seasons of the year.

To carry out his projects of religious culture, Moses needed able assistants, and for this purpose the tribe of Levi was set aside, probably because it was composed of the most intelligent and earnest portion of the people.¹ The Levites were to devote their entire lives to the service of God and were therefore so provided for that they were free from the cares of gaining a livelihood. They were in a great measure the educators of the people.

¹ *Ibid* 32, 36.

that this is so, is made clear in many Biblical passages, e.g. the Levites had charge of the scrolls;^I from them the king had to receive a copy of the Law;^{II} they had to act as judges etc.

It is probable that education in this period was confined chiefly to reading and writing. The former was necessary for studying the Law, the latter for preparing Mezuzoth and Tefilin, an occupation no doubt common among the people. While we have no certain information as to any further branches of ed-

I. Deut. 31, 9.

II. Ibid 17, 18.

ucation at this time, it is fair to conjecture that many a parent had his son instructed in useful branches by the Levites. As for the sciences it is reasonable to suppose that at least the elements of Zoology and mathematics were taught on account of their indispensability in understanding certain portions of the Law. As in the home, the father took charge of the education of his sons, so the mother superintended the instruction of her daughters, though this may have been limited to music and dancing.[†]

[†] Exodus 15, 20.

c) From Samuel to Ezra. — After the death of Moses, the work which he had so nobly begun was faithfully and successfully carried on by his successor, Joshua. But during the troublous times that succeeded the period of Joshua, during the time of the Judges "when each man did what was right in his own eyes" the Law of Moses fell into neglect and the priestly office was profaned by Godless men. If during these times there was not retrogression in matters tending to higher culture

and more liberal training, at least there was no perceptible advance, so that at the advent of Samuel upon the stage of history, we find educational matters no farther advanced than Moses and Joshua had left them. But with the coming of this man a new era dawned, for education and for culture; an era during which the sun of enlightenment and progress was to send forth brighter rays than it had ever done before.

It was the aim of Samuel

to revive respect for the Mosaic Law which had well nigh been abandoned. He tried also to carry out the work begun by Moses of establishing more true citizenship amongst the people and of bringing them to a better realization of true culture. His work is best brought out in his Prophetical Schools. It was the establishment of these schools that was instrumental in bringing about a re-action after the degeneracy of the times of the Judges. The Prophetical Schools were situated in several cities, though

all near the centre of the holy land. They were in Ramah,^I Jericho,^{II} Bethel^{III} and Gilgal.^{IV} Though the schools were private, institutions they assumed a public character. Each one had its own principal. Samuel himself was overseer of the Academy at Ramah, and Elisha, after Elijah at Gilgal. These schools continually grew in number and influence and were of special importance in the time of Elisha.

The disciples of Samuel were called, 'Sons of the Prophet' ^{וְנָבִיא}

וְנָבִיא though not all of them

I Samuel 19, 19-20.

III. Ibid 2, 3.

II. 2. S. 2, 5.

IV. Ibid 1. 31.

were young or even unmarried. They usually lived together and supported themselves by the pursuit of some trade. Eickhorn thinks that besides their study of the Law, they were taught declamation, etiquette, universal history and lyric poetry. They also cultivated music and song but more for the influence that these exerted in elevating their thoughts above the common place than for any other reason.

Samuel is practically the second founder of a state based on moral

religious principles. Justly has the prophet linked the names of Moses and Samuel together, for one contributed well nigh as much to the upbuilding of the nationality as the other. The period inaugurated by Samuel and extending to the time of Ezra or more properly to the exile is noteworthy for its many literary productions. By the very nature of the religion, however, the epic and dramatic were kept in the background while the lyric and didactic came to the front. The teachings of David and Solomon, which

I Jeremiah 15, 1.

are strictly didactic, are of great pedagogic value. Solomon is not only a poet, he is also a philosopher. His proverbs are replete with wise rules for the government and rearing of children.

"When folly is bound fast to the heart of a lad, the rod of correction must remove it far from him."^I

"A reproof penetrateth more deeply into the heart of a wise man, than a hundred stripes into a fool."

Throughout the literature of this period we find wise maxims pertaining to the education of children.

^I Prov. 22, 15, ^{II} Ibid 17, 10.

Thus parents are cautioned repeatedly to notice the natural inclinations and tendencies of their children and to educate them accordingly. The proverb "Train up a lad according to his way" is wisely interpreted to mean,

"Train up a child in the line of his natural inclinations." This is a rule which is sadly neglected even in our own day. It may be well for us to profit by the admonition of Solomon.

Solomon calls attention to the fact that while the rod is by no means

indispensable to the teacher, yet a kind word has often more effect upon the child than corporal punishment.^I

Though Solomon's teachings are for all classes, they are intended especially for the young. After inculcating the principle of obedience and laying down certain rules for a moral life, he exalts wisdom and reproves indolence.^{II}

To sum up the history of education in this period, we may say that while we have no certain information except in regard to the

I. Ibid 4, 1-4.

II. Ibid 6, 6-11.

Prophetic Schools and what we may glean from the literature of the period we can not fail to observe a marked advance over the preceding age. It is probable that the Levites still exercised their functions as private instructors ^{and} that the main education of children continued in the home. From the second book of Chronicles^I we see that as late as the time of king Jehoshaphat the Levites acted as teachers ^{and} it is probable that they so continued until the time of the exile.

d) From Ezra to the Talmud.

As we approach the times of Ezra, we find the development going on. Up to his time, though the refreshing ^{and} refining influence of education and culture was felt by all classes, yet education itself was the possession of only a favored few, principally the priests ~~and~~ the Levites. It was the mission of Ezra to popularize knowledge, to give it as a common possession to all classes. As a means to the fulfillment of this mission he wished to spread far and wide among the people a knowledge of the Mosaic Law, and

to prove the unity in spirit of Judaism.

In the neglected and almost untutored state in which the masses of the people still remained, they were unprepared to accept the grand truths which Ezra wished to impart to them. He, therefore had, first of all, to adopt certain means by which he might prepare them for the reception of his teachings. This he accomplished in several ways. In the first place it must be remembered that besides being a thoroughly practical man,

Ezra had himself acquired with rare completeness, all the branches of knowledge that properly belong to a man of letters.¹ He was therefore the better able to appreciate the needs of the people. He gathered about himself a number of earnest and diligent young men whom he trained in the various branches of instruction and who in turn imparted what they had learned to the people. Of course, this was not his primary object in educating them but a natural consequence thereof. We find later when Ezra moved

¹ Ezra 7, 10.

toward Judea that he gathered men
of learning מַלְבִּימִים about him. ^I

To the סוֹפְרִים or מַלְבִּימִים was
fully entrusted the interpretation
of the Law. It was their duty to
explain vague passages and make
them intelligible to the masses. ^{II}. At
first these explanations were given
in the public square ^{III}, but later
the interpretations were given in
the form of sermons on Sabbath
& holy days in the synagogue. The
assembly for such interpretations
was known as הַכְּנֶסֶת while the
expounders themselves were called

^I Ibid 8, 16.

^{II} Nehem 8, 8-10. ^{III} Ibid 8, 1.

אנשי הכנסת הגדולה These assemblies were
 held in all parts of Jerusalem.
 The explanations of the אנשי כנסת הגדולה
 were by no means entirely grammat-
 ical, for the people in Judea still
 understood the Hebrew language
 fairly well. It was not until later
 when the Aramaic superseded the
 Hebrew that the מְתוּרְגֵּמַן^I arose as
 the interpreter and translator. It is
 claimed in the Talmud that Ezra
 was the first to translate the Bible
 into Aramaic.^{II}

The peculiarity of Ezra's work
 was his copying the manuscripts

^I Maim. Yad. Hilchoth, Piracoth 12, 10.

^{II} Sanhed 21, 1.

of the Bible ^{was} thus aiding in its dissemination. Before his time no such work had been undertaken and the few copies that were then in existence were in the hands of the Priests and Levites. Now, however they became also the property of the laity. It now also became a chief duty to raise up disciples. ^I

Still, despite the few broadening principles of education, matters had not yet reached a sufficient stability and organization, to warrant us in saying that

^I Aboth 1, 2.

any ventures for the education of children especially were yet undertaken. At least, up to the time of the Talmud not a single school for children has been erected, and not a single rule is laid down for the maintenance of one. As we have already said, there are frequent admonitions to parents to give their children a good home training, which show that this was considered a matter of prime importance.

The first book that seems to lay any stress on rules of

education is that of Sirach written just at the close of the period of the Tuggoth. It emphasizes the fact that in early youth the caprices and willfulness of a child must be broken.¹ The author of the book also lays especial stress upon the effectiveness of persuasion in educating a child, much in the same way as does the author of Proverbs. From the book of Sirach might be taken hints and quotations which are of as inestimable worth to the teachers to-day, as they were to those of the century in which the book was written.

¹ Sirach 30.

Chapter III.

This Development a Preparation
for Further Growth.

We have seen the ground made
fertile by the genius of a people
strewn with the seeds of culture
in the time of the patriarchs; we
have watched the seeds break
forth in the period of Moses and
grow stronger during that of
Samuel, and now at the open-
ing of the Talmud we see the
boughs themselves dotted with
buds and blossoms that long
to break forth into flowers and

and luscious fruits. The growth has been an interesting one, but it has not reached its culmination. It has been but the necessary preparation and the forerunner of a larger and fuller development.

The growth of a nation corresponds exactly to that of the individuals composing it. As in the individual life there are certain periods of development and transition, so in that of the nation we notice these same marks of growth, at stated times and

periods In the growth of education among the Jews, we have noted four periods, each marked by some peculiar characteristic. At first, the most simple elements only were touched upon, then these were somewhat broadened but remained at best elementary; then higher education was attained by a few and finally the spirit of this education took a firm hold on the masses.

But as each of these periods was but the preparation of the next, so may the entire Biblical

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period be looked upon as a mere forerunner of the Talmudic Age, for in the latter age were fully realized for the first time, the grand ideas of education, which were at best theoretical (if they existed at all) in the times of the Bible.

It is well to note here, if in the following pages we may become enthused by the grand achievements in education and culture of the ages in Talmudic times, that they were indebted in no small degree to their fathers.

and precursors who lived in Bible times ^{also} had to rear a nation in its infancy that they might bequeath it in its full manhood unto themselves, as a grand and sacred inheritance.

Part Second.

Education in Talmudic Times.

Chapter I.

Origin of Public Schools.

Public schools for children are a Post-Biblical institution and indeed form the very basis for all progress in educational matters in Talmudic times. In the Bible nothing akin to them is even hinted at. According to the Pentateuch, the duty of educating children, fell upon the parents or other members of the family. Though Levites, Priests and Prophets

were charged with spreading a knowledge of the Law. This was only for adults and the intellectual welfare of children was uncared for.

It was Shimon b. Shetach, then President of the Sanhedrin, who in the beginning of the last century B.C. perceiving the total insufficiency of education of children by the parents, and the lack of even that in the case of orphans, hit upon the device of public education in schools.^I

שי"ו ת"ק הולכי לבית הספר

^I Jerus. Schutboth.

and in the carrying out of this plan, we have the beginnings of public schools. The credit of having organized the first public school is usually given to Joshua b. Gemala, who lived shortly before the destruction. He ordered that in every town inhabited by Jews, a school for children from six to seven years of age, be established, and that parents be compelled to send their children to them. The severity with which this law was enforced is proven by the additional law that no child

residing in one town could attend school in another. Each town was compelled to support its own school and its own teachers.

The influence of this movement was universally felt and parents gladly resorted their children to the schools^I which now sprang up in every quarter of the land - not only of Palestine, but also of Babylon. According to a late tradition there were 480 schools in Jerusalem alone. As great a number is said to have existed in Bethar at the time of the Bar Kochba rebellion.^{II}

^I Brachoth 17a.

^{II} Gittin 58b.

Children's schools were a precious treasure to the Jews, and even after their loss of independence they kept them up wherever they were driven. The fruit of this, was the continuance of the people. The prudent Eunomos of Gadara is said to have advised the enemies of the Jews "If you wish to destroy the Jews, you must overthrow their schools, for, as long as their children go to school and are instructed in the teachings of their God, you will accomplish nothing against them."^I

^I Mid. Rab. Greek 65.

Among the Jews themselves, the school now took equal rank with the synagogue, and one was considered as holy as the other. The Patriarch R. Yehuda II. taught "Do not interfere with the instruction of children at school. Even if the rebuilding of the Temple depends upon it."^I A contemporary of his taught "A city which does not support a school, ought to be destroyed."^{II} Indeed the exalted place that was accorded the school is perhaps best expressed in the high remuneration that is paid

^I *Sab. 119 b.*

^{II} *Ibid*

64.

to its founder, Joshua b. Gemala
"May this man be remembered
only for good - Joshua b. Gemala
is his name. Had he not lived,
the Thora would have been forgotten
in Israel.^I

Not only in Palestine, but also
in Babylon was the education of
youth in the schools given careful
attention. Rav explained the verse
of Chronicles^{II} "Touch not my au-
ointed and against my prophets
do no harm." (as referring to school
children and their teachers.^{III} In
the fourth century in Babylon, high

^I Baba Bathra 21a. ^{II} 1 Chron. 16, 22

^{III} Nethuboth 103.

schools flourished under Abaya and R. Safir. Abaya asked R. Safir: "What shall be the reward of our work, for, it will not be as great as that of the child's teacher, since the breath of a sinning adult is not like that of the pure (child).^I It is related that R. Ami and R. Assi were sent to visit the schools in certain parts of Babylon. Coming to a city, they asked to see the guardians of the town and were thereupon referred to the police officials of the city. In disgust, they said, "These are not the guardians, they are the de-

stroyers of the town. Our guardians,
 we mean the teachers^{and} their pupils.^I
 With such a view of education
 and the school as the Jews of Palestine
 and Babylon entertained, it is not to
 be wondered at that they were able
 to build up that grand education-
 al system which later we see
 developed in all its fullness.

Chapter II.

(The position of the Man of Learning.)

The learned in Jewish antiquity did not constitute a special class in the sense of the oriental caste. The school house was open to all alike and it was the duty of all to study. Still, the position of the man of letters was most exalted, and this high place accorded to the learned formed a vital power in the Jewish state. Among rich ^{and} poor, the learned son was distinguished above all his brothers,

irrespective of prerogatives of birth,
so that it became possible for the
intelligent to influence every depart-
ment of Jewish life and to shape
the entire organic life of the people.

It was therefore left to Intelligence
to do what had not been vouch-
safed to any religious institution,
either Priesthood or Levitical cult-
to broaden the scope of Judaism ^{as}
to save it from the hostile attacks
which it had to meet on every
side. Now Jewish writings of the
early centuries of the Christian era
speak of the position of the learned

as that of a legislative authority^I
 which was held in great respect
 by the community.^{II}

However no class distinction
 existed between the learned and the
 untutored. That such a distinction
 arose in the last half of the second
 Commonwealth was regretted even
 by the scholars themselves. To evidence
 the fact that the distinction was
 not a radical one we may cite the
 case of A. Akiva, who though born
 in the very midst of ignorance,
 rose by hard work to the highest
 prominence as a teacher and man

^I Matthew 23, 2

^{II} Leviticus 20, 17-18.

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of learning.

While, as already stated, the distinction between the learned and the ignorant was not a deep-rooted one, there were certain conditions and duties imposed upon the learned which in a greater or less degree marked him as being apart from his uneducated brethren.

The first of these conditions pertains to his outward appearance. An old Boraitha says: "Six things are unworthy of the scholar - namely, to go about perfumed on the streets; to appear in torn shoes,

(even at night); to speak often with women in public thoroughfares; to be the last to arrive at the school and to pass time among the lowest classes." Others add: in his walk his steps should not be too large, nor his carriage too stiff.^I Much stress is laid upon choice and cleanliness of garments, furniture and residence. In Talmud Sabbath^{II} it is said "A scholar on whose garment a spot is found, is worthy of death." It is wonderful to notice how closely the law defined even the matters that should be

^I Brachoth 43.

^{II} Sab. 114, a.

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displayed in the arrangement of the
house of the learned. The law pre-
scribed that a learned man should
live only in a place where the fol-
lowing conditions are fulfilled:— It
must have a court of justice, with
power to punish misdemeanors; a
charitable society; a synagogue; a
bath-house; a physician and surgeon;
a scribe and teacher of children; also
water and various kinds of fruit.[†]

At various times the demands
upon a scholar were different. Thus
one law requires of him a knowl-
edge of the twenty-four books of the

[†] Saubed 17.

Bible - another demands acquaintance with Bible, Mishna, Talmud^{ed} and Agada still another, such thorough understanding of Halacha, that without reflection he may be able to answer any question in Halacha that may be put to him.^F In practical matters it was required that he understand the *מילה*, *שחיטה* and writing.^F Thus different classes of scholars were distinguished: 1- *בגלי מקרא*, those learned in the law. 2- *בגלי משנה*, those learned in Mishna. 3- *בגלי*

תלמוד Talmudists: According to their practical occupations they were

known as Judges (דיינים); Preachers
 (דרשנים); Teachers and Cantors (קריקנים)
 (חזנים); Scribes (סופרים). These
 professions should be elevated by
 the good qualities of the men them-
 selves. R. Jochanan b. Saccai calls
 the fear of God an ever present and
 always useful tool for the learned.^I
 Rabba bar A. Huna, who lived in
 the Fourth Century C.E. likens a
 scholar without the fear of God, to
 a treasure to whom the outer
 but not the inner keys are de-
 livered.^{II} Affability is especially
 recommended to the scholar. It is

^I Abot R. Nathan 12. ^{II} Sab. 31.

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repeatedly mentioned that he should not imagine that knowledge is his special possession and therefore exalt himself above everyone else.

A noteworthy sentence is the following: "The scholar should live retired like the bride, but become known ^{the} better through his works." He shall be among the first and last in the synagogue; take no part in a public feast, and not weaken himself by unnecessary fasting.

Furling was very bitter against a scholar who forsook his profession.

and led a lawless life. There was a decided repugnance to two classes
a) those who were unripe in knowledge and wished to appear mature
b) those who were mature and refused to share their knowledge with others.

All the duties and conditions that were imposed upon the man of learning were for his own benefit and were for the purpose of gaining for him self-respect and the respect of others. The services that the learned rendered to Judaism could not remain unrecognized.

or unappreciated. In every age the
praises of the educated were pro-
claimed. R. Akiva in the first
century A.C. extends the word אדם
in the quotation וְיִתְחַבֵּת אִתּוֹ אֱלֹהֵיךָ to
include the learned.^I R. Jose Ha
G'leli in the beginning of the
second century says that the old
man (זקן) whom we are command-
ed to honor is זֶה שֶׁנֶּחֱדָה חֶכְמָה^{II}. In
Midrash Rabbah to Leviticus 34, it
is related that R. Tarfon gave to
R. Akiva a sum of money with
which to purchase lands for him.
R. Akiva instead of doing so, gave

^I Pesachim 22.

^{II} Kiddushin 32.

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the money to some poor students in order that they might pursue their studies. When called to account for his action by R. Tarfon, R. Ashva quoted to him the verse from the Psalms: "He who giveth alms to the worthy will have eternal welfare."

After the Bar Kochba rebellion, the learned were so poverty stricken that they were entirely dependent upon others for their support. The farewell addresses of several teachers at a Sanhedrin meeting in Usha after this rebellion

are full of such exhortations as the following: "Now that the sacrificial altar is abandoned, let the learned be your priests who shall minister at the altar of learning. And to whom you shall bring your tithes."

We have thus briefly outlined in this chapter the duties that were put upon the man of letters in Talmudic times, and shown the position that was accorded him by the people. It has been a digression from our general subject, but nevertheless essential to

a correct conception of what must follow in regard to the position of the teacher and the pupil. It may be well to state in this connection that while we shall in the following pages devote ourselves chiefly to the education of the young, it may be necessary now & then, to take a glance also at higher education

Chapter III.

The Position of the Teacher.

At a time when learning in general occupied such an enviable place in the minds of the people, it is natural that one who devoted his future life to the spread of knowledge should be most highly esteemed.

Specially prepared teachers, however, are unknown until the latter half of the second Commonwealth. But, simultaneously with the public schools, arose men to whose dispositions the work of

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teaching was congenial, and who therefore were willing to devote time and labor for careful preparation for that pursuit. Great care however was exercised in the selection of teachers. For the sake of morality women and unmarried men were excluded from the office of teachers.¹ But even among those eligible, a careful selection was made. Rashi explains the words of R. Akiva "If you wish to hang yourself, choose a very high tree." as meaning, "If you wish to learn select a fully competent teacher."

¹ Kid dushin 82b

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Teachers with the most experience were always given the preference. "Instruction from young teachers is like poor grapes and new wine; from old teachers like sweet grapes & old wine."¹ Still, young men who were fully competent to fulfill all the duties of teachers, were given full recognition. It was the renowned R. Mair who said in this connection "Look not upon the flask but upon what is in it, for there may be an old flask containing new wine & a new flask containing old

¹ Abock H, 26,

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wine."^I The character of the teacher had to be beyond reproach, he must be mild, affable, pleasant and not easily angered. In the Talmud^{II} it is said that if a thing is incomprehensible to a child, it is because of the inability of the teacher to make it plain by clear explanation.

The appointment of teachers is laid down as a sacred duty. The city that refused to appoint one should according to R. Yehudah be destroyed.^{III} In the earliest times teachers received no regular remun-

Sho'ch 4, 26, 27. II Tamith 8. III Sab. 119 b.

eration for their services, but were usually given presents sufficient for their support. Our teachers of the second and third centuries C.E. were given regular salaries—not however, for explanation of the Bible, but for teaching reading and similar branches.¹

As a rule, however, it was considered a degradation of knowledge to make it a sole means of support. As therefore most teachers pursued, besides their profession, some regular trade. Every study which is not connected with

¹ Nedarim 31a.

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work has no permanency and leads to
sin.^I The teachers in Babylon held
no discourses during the week of
harvest, in order not to be harassed
by hunger later.

When not instructing, the
teachers engaged in every kind of
work. Thus Shillel gained a
livelihood by chopping wood. R. Joshua
b. Chananya was a sin. maker.^{II}
R. Jehuda b. Ilai was a cooper: another
Jehuda was a baker: another teacher
was a dealer in cosmetics and still
another a tailor. Besides we know
of Theodorus as a physician, Abba

^I Aboth 3.

^{II} Berachoth 28 a.

a surgeon; Abba Shaul a pastor: R.
Yitzchak Nafcha a black-smith and
so on.

Teachers enjoyed many privi-
leges, such as full exemption from
taxation and the duty of repairing
graves and roads.[†] These and other
privileges were granted them that
their respect might not be lessened
in the eyes of the multitude. For
the same reason, they never had
to act as guard.[‡] If wise men
brought goods to market, others
might not offer theirs for sale,
until the former had disposed

† Baba Bathra 8a. ‡ Ibid 7b.

of their stock." Under such circumstances it naturally followed that many pretended wisdom, who never really pursued any study.

One teacher could not interfere with the other, so as to prevent a second one settling in a place where he already lived. The question whether one teacher could be discharged because a better one was found led to a difference of opinion between Ross and Carl Dimie, the former arguing against the discharge of the less competent teacher, the latter for it. For

obvious, practical reasons, the case was decided in favor of Rovo². These same Rabbis differed on another point. Rovo gives preference to the teacher, who teaches a little thoroughly, Rav Dimi, to the one who covers a great amount of ground even though it be impossible to do so thoroughly. In general, however great stress was laid upon thoroughness in teaching.

The respect due to the teacher is said to equal that due to Heaven & to be greater than that due to parents. The following

is a common maxim: "The fear of your teacher must be like that of heaven."^I

מורה רב כמורה שמים

Again "Of the lost article of a parent ^{and} a teacher, a child shall return to the latter first, for to the parent he is obliged only for life in this world, but to the teacher both for life in this world ^{and} in the world to come."^{II} He may appropriately conclude this chapter on the position of the teacher in Talmudic times with the following expressive sentence taken from Aboth^{III} "He from whom you have

^I Aboth 4, 15. ^{II} Baba Mezia 33a. ^{III} Aboth 6, 3.

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learned one law, one rule, one
verse, one word ^{aye}, even one letter
must be esteemed and respected
by you."

Chapter IV.

The Pupil

The relation between teacher ^{and}
pupil was very similar to that ex-
isting between parent and son. Their
lives were intimately connected ^{and}
yet a respectful distance had to be
maintained on the part of the
pupil. The teacher is exhorted in
the words: "Let the honor of thy
disciple be as dear to thee as thine

own.¹ and on the other hand the pupil is told "He who renders a decision in the presence of his teacher without first hearing him is worthy of death."

The stress laid upon the fact that respect is due to the pupil from the teacher, shows the just insight of the Talmudic teachers.

This is of prime importance, since in early youth is laid the foundation of self-respect² and respect for others. In every child there is a certain ambition³ and this shows itself in many ways in the school-

¹ Ibid 14, 15.

room and should there receive the merited recognition. If the child is not accorded the respect and courtesy that it deserves, it will become discouraged and disgusted with itself and thereby sow the seeds of disrespect for self and others.

According to the teaching of the Talmud the pupil should always be kindly treated by his teachers. His education should not be pushed or crowded, but he should be allowed ample time fully to assimilate what is imparted to him. Studies should be

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given in accordance with the age
and ability of the pupil. Not all
children have the same mental
capacities, as they have not all
equal physical constitutions. This
difference must be constantly
kept in mind. The Midrash says
that even God at Sinai revealed
himself to each man according
to his ability to comprehend the
revelation.¹ It is recommended
to the teacher to begin the study
of the Bible with a pupil of
average ability at the age of
five. Mishna at ten and Gemorra

¹ Mid. Rabba 139a/144.

not before fifteen.

As much as the rabbis recognized that before that age the child did not possess a "mens sana in corpore sano" they laid down the law that no child be admitted to a public school under six years of age. Education before that time had to be conducted by the father or by a private teacher in the home. While education was compulsory in Talmudic times, yet a child who proved himself unworthy of the advantages given him, was excluded from the

public schools on account of the demoralizing influence that he might exert upon his fellow-pupils.¹

What we have here given are merely general statements in regard to the position of the teacher and the pupil. In a future chapter we shall go more into detail regarding their position, duties, and mutual obligations.

¹ Makkoth 10a.

Chapter V.

School Arrangements.

The school was always connected with the synagogue and was usually situated very near the same. It is said that in connection with every synagogue in Jerusalem there was a ^{בית ספר} for instruction in the Bible and a ^{בית}

^{תלמוד} for training in the Talmud. The house of the Teachers, which was known as ^{בית רבנן} was also divided into two compartments, one for Bible students, the other for those of the Talmud.[†] Later

[†] Baba Bathra 21a.

[‡] Mid. Rab. Levit 9.

separate school buildings known as
 אשכולות or by the Great term
 אבן חן (oxoln) were selected. The preacher
 of a congregation usually super-
 intended the schools.ⁱ Concerning
 the number of pupils the law
 is laid down as follows: for twen-
 ty-five pupils a school must
 have one teacher; for forty, he
 shall receive an assistant ^{and} for
 fifty, two teachers must be pro-
 vided.ⁱⁱ In the school, the pupils
 were arranged in from four to six
 rows in a semi-circle, so that the
 teacher might face all of them.ⁱⁱⁱ

ⁱ Taamith 24. ⁱⁱ Yerushalmi, 115, 15. ⁱⁱⁱ Proachim 116.

At first they sat upon the ground, but later benches and chairs were introduced. According to Maimonides both teachers ^{and} pupils remained seated during recitations.[†]

As already mentioned, the preparatory home education of the child began very early. As soon as it could speak it was taught the ^{first} ^{prayer} probably in about the same manner as young children are at present taught to say the night prayer "Now, I lay me down etc.;" before they have any conception of what the words mean.

[†] Yad. Hach. T T. 3, 2.

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Attendance at school, however, was not to begin until the sixth year. In Palestine, children usually started to school at the end of the fifth year, but it may be that they were stronger or developed more quickly than in Babylon.

At first the school time was unlimited, beginning early and ending late, according to the verse, "And thou shalt meditate therein, day and night." Whether this commandment fixes the time during which the school

should be open, or means that the same children should remain all the time, is uncertain. On account of the confusion that this Command occasioned the teacher, Rovo in the Fourth Century laid down the following rule for instructors: "Give your Pupils the exact time when they shall come to school^I and go home.^I" Accordingly hours early in the morning and late in the evening were chosen. More exactly this is laid down as five hours daily.^{II} Attendance in the proper time was enforced. For this parents were

^I Erubin 54b.

^{II} Jalkut 1, 832.

held responsible. It is related that very early one morning, a wise man was seen carrying his child to school. "Why in such a hurry?" asked a friend who chanced to meet him, "Because," answered he, "the duty to take our children to school takes precedence of all other duties. Another rabbi, it is said, used to review each morning with his son the lesson of the previous day and to add something new to it.¹

Only short vacations were granted to the school children. From the

¹ Kiddushin 30a.

14th of Tammuz to the 9th of Av the time of instruction was limited to four hours a day¹. Every Sabbath and Yom Tov were complete holidays. Sabbath was devoted entirely to review, no advance work being assigned on that day.

As for the discipline of the school, kindness should be the main guiding principle of the teacher. He should not rule by fear. He must be firm in his dealings with children, but not bitter. "Turn your disciple away with the left hand, but draw him back to you with the right."

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This kind treatment is most effective since it appeals to the honor of the child. Would that all modern teachers, especially Sabbath School teachers would recognize this principle.

For very young children who could not be thus appealed to, the Talmud prescribed the infliction of slight corporeal punishment, such as a few strokes with a strap, or deprivation of food for a short time. But even in punishing pupils the teacher is exhorted to take into consideration the individuality of each one of them. It has

will serve as a punishment for one will have no effect upon another.

As punishments were meted out to the disobedient, so also were rewards given to those who prove themselves worthy of them. Rabba used to give little fishes to his obedient pupils².

Among the rules of order that had to be obeyed by the pupils are the following: a) each pupil must be regular & punctual in his attendance. b) each pupil must take the seat regularly assigned him by his teacher. c) During school

² Taanith 24a.

² Baba Bathra 21a.

hours no pupil may leave his seat or do any thing but attend to his studies.^I d) Pupils must not pester the teacher with questions as soon as he enters the room.^{II}

14) No questions foreign to the subject under discussion may be asked by the pupil.^{III} f) Two pupils may not ask questions at the same time.^{IV} g) The preparation of studies at home shall be made an essential duty for each pupil.

We can scarcely realize, in reviewing these school arrangements, that they are the exact

I Sub. 13 a.

II Ibid 3 b.

III Ibid 3 a.

IV Maimonides T.T. IV 6

ments of centuries so far in the
back-ground of time. They sound
so reasonable and indeed so modern
that we can well imagine them
being posted up on the bulletin-
board of any preparatory school of
the modern day. As we proceed
farther into our subject we
realize more and more the truth
of what we said in our introduc-
tion, that the debt which we owe
to the educators of ancient Israel
is a great one.

Chapter VI.

Method ^{and} Material of Instruction.

In order to increase the interest in school work, the Talmud recommends that friendly relations should exist between teacher ^{and} disciple. We are told that Rabba used to arouse the interest of his pupils by relating to them some funny story at the beginning of the lesson, but immediately thereafter both teacher ^{and} pupils settled down to earnest work.

From passages found here ^{and} there in the sources, we can

form a very fair idea of the method pursued in the schools. Thus emphasis is laid upon the necessity of bringing all the facts in a case clearly before the mind of a pupil, before attempting to discuss or reason about them.¹ The teacher used to make a special point of asking catch-questions, thinking thereby to impress upon his disciples the real facts. This was also for the purpose of training children to think for themselves. It is one of the mistakes that modern educators make, that

¹ Sat. 63a.

they disregard, in a great measure, at least, this necessity. Unless the child is taught to think, his ability to do so will become dulled and stunted and in later years he will be utterly incapable of realizing the grand truths that can be attained only by the exercise of the reasoning faculties.

It is further prescribed that the teacher should not require too much of his pupils. It was a common maxim, תפסת מרובה,

אם תפסת, תפסת זכא "If you seize much, you have gained nothing."

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but if you take hold of a little,
you have acquired something."
The teacher should not be verbose,
as too many words serve simply
to confuse the pupil.^I Thoroughness
in method is made absolutely
essential. To reach this end, care-
ful preparation ^{and} constant review
and repetition are recommended.
For this purpose also, the teacher
must clarify whatever he says by
numerous examples^{II}, and by putting
everything in as concrete a form as
possible. Children can not comprehend
abstractions. He may profitably call

^I Peachim 3a.

^{II} Erubin 54 b.

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attention here to the system of
teaching by means of object lessons
in our own time.

This method of instruction
tended to the following ends:
a) to remove every superficiality
in study: b) to impress all facts
clearly upon the mind: c) to
prepare the child for the reception
of more advanced ideas.

The pupil was told to study
his lessons aloud and as an aid to
the memory a system of mnemonic-
ics was used.

In order to avoid over

sidedness in education it was deemed wise for the pupil to change from one school to another every once in a while. For advanced pupils it is recommended that two study together^I Further the principle "docendo discimus" is inculcated. "I have learned much from my teachers," said R. Chanina, "but more from my school mates and most of all from my disciples."^{II}

It would be a difficult matter to say exactly what branches comprised the course of study in the schools during Talmudic times.

^I Taanith 7 a.

^{II} Ibid.

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But this much is certain. Education took in a wide range of subjects, including beyond a doubt national literature, foreign languages, elementary sciences & gymnastics.

a) National Literature - We need not enlarge here upon the fact, already given in detail, that at first, Education consisted principally of the Bible, Mishna & Gemorrah. These branches embraced all the literature of the nation.

b) Foreign Languages - That in Talmudic times the Jews were

well acquainted with foreign languages is proven by the fact that in Megillah¹ there is a dispute as to whether the Thora or Megilla may be read in any of the following languages - Coptic, Aramaic, Persian or Greek. All languages even those of the oppressors of Israel, are considered of importance. Although earnest thought and attention was bestowed upon all the languages above mentioned, the Greek was the favorite foreign language of the Hebrews.

¹ Megillah 15a.

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כשר לכל יוני " The Greek language is fit for everything." Talmud Yerushalim⁷ says that the Greek is notable for its smoothness, Latin for its manliness, Syriac for its mournful sounds, and Hebrew for its light tones." The temple vessels were inscribed with Greek letters, whence it appears, that a knowledge of and hence also instruction in that language was general. Rabbi said, " In Palestine it is necessary to know either Hebrew or Greek."⁸ R. Yehoshua opposed it on the ground that

⁷ Ibid 1, 8.

⁸ Gitten 28b.

the introduction of the Greek language would lead also to an adoption of Greek customs and culture by the Jews. This did not seem to be the prevailing opinion, however. Five hundred pupils were instructed in Greek by R. Shimon b. Gamliel.

c) Astronomy, Mathematics and Natural Sciences — That these sciences were cultivated is evident from many passages in the Talmud. Mishna Rosh Hashono. tells us that Rabbon Gamliel had charts of the moon hanging on the walls of his room. Samuel says

of himself that he was as well acquainted with the streets of heaven, as he was with those of Nehardea.¹ The treatises Kilayim, Erubin, Succa and others show a well developed knowledge of geometry; Se'aim of botany and Zoology and Chulin of Anatomy. It may be doubted whether these branches were systematically taught in the lower schools, but some knowledge of them was necessary, for even a correct understanding of the Mishna.

d) Gymnastics - As every Hebrew

¹ Berach 58b.

had to serve in the army from his twentieth to his sixtieth year, some knowledge of gymnastics was presupposed. Already in the Davidic times some practice in manly exercises must have been in vogue as a reference to I Sam. 17, 49 and II Sam 2, 14, will show. This bodily exercise was partly for personal benefit, partly for religious ends. "Every father is in duty bound to teach his son to swim."¹ In the time of Antiochus Epiphanes we see Greek gymnastics introduced into Palestine and a party friendly to the Greeks erect a gym-

¹ Kid. 29a.

nasium.^{II}

Mechanical Arts — While the ancient Hebrews honored learning for its own sake, they looked upon all theoretical knowledge as a mere forerunner of practical life. "Not theory is the main thing, but action."^I "He who has theory, but no practice, is a fool."^{II} It was therefore that the Talmud^{IV} laid down the principle "As it is your duty to instruct your son in the Torah, so is it also your duty to teach him a trade." "He who neglects to teach his son a

^I 1 Mac. 1, 14. ^{II} Abboth 1, 17. ^{III} Sota 22 a.

^{IV} Kidd 30 a.

trade, teaches him robbery." ¹ For the double reason that they loved independence, and hated one-sidedness in life, almost all the teachers ² & Rabbis of ancient Israel, pursued some trade.

Chapter VII.

Higher Education.

Education among the Jews was not limited to children. Institutions corresponding to our high schools and universities were common throughout the lands of Palestine and Babylon. Under the Syrian rule in the beginning of the Maccabean era, the institutions of learning were the most pleasant haunts of the Jews. It was at this time that R. Jose said, "Let your house be a place of assembly for the wise etc." ¹

¹ Eboch 1, 4.

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Regarding the management and arrangement of the Talmudic or High Schools, we have but meagre notices. It is said that during the student days of the celebrated teacher, Shillal, a door keeper was stationed at the door of each academy and to him had to be paid a certain sum of money before any one could enter. The history of his later activity as a teacher and the accounts of his opposition to Shammai make clear to us that free discussion of all subjects was permitted and each teacher had the

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rights to argue "pro" or "con" on any subject. As a result there were frequent debates of no mean import, as for instance those of Hillel and Shammai. The public addresses however, admitted of no discussion and were therefore more quiet and harmonious. From R. Gamliel the rule is known that the doorkeepers allowed only those to enter who were known to be of keen intellect and pure character: the enforcement of this law reduced the number of visitors to such an extent, that it was afterwards re-

pealed.^I Among other rules were also the following: a) not to enter the school-house armed^{II}; b) neither to talk idly nor to sleep in the school.^{III} An exception to the latter rule occurred during the 4th. and 5th. centuries A.C. When the learned poor were furnished with residences in the school buildings. Like the lower schools, so also the higher ones were open day and night and it was accounted especially praiseworthy to be the first to enter and the last to leave it.^{IV} The Mishna accounts the

^I Berachoth 28. ^{II} Sanhed 89.

^{III} Yoma 24v ^{IV} Berach 43b. ^{and} 47b.

attending school morning ^{and} evening as one of the things worthy of reward both in this life ^{and} in the future life.

The only vacation in these schools occurred during the week set aside for sowing ^{and} reaping, during which time no recitations were held.

During the latter part of the second Jewish state much is said of the schools of Stillat ^{and} Shammai ^{and} that of Abi-Jochanan b. Saccai in Jerusalem. In Babylon the cities of Ugebis ^{and} Nehardea

were important as seats of learning just before the destruction. R. Johanan b. Saccai obtained permission from the Emperor to found a school in Jabna. This city became for the Jews a second Jerusalem. Here during a half century[†] were such distinguished schools as those of R. Johanan b. Saccai: R. Gamliel[‡]: R. Elzer & Azarya: ^{and} R. Chanina b. Abba. During the same times high schools were established in other places e.g. that of R. Johanan b. Saccai in Beroth Chayil: R. Tarfon ^{and} R. Elzer b.

[†] From 70 - 120 A.C.

Hyrcanos in Lydda. R. Akiva in
 Blue Prax. R. Chanina b.

Teradjaw at Sikna. R. Joshua
 b. Chananya at Pskim and many
 others.

Toward the middle of the
 second century during the Bar
 Kochba rebellion (132-134) most of
 these places of learning were de-
 serted. The edicts of Hadrian
 forbade on pain of death the
 study of the Law and those who
 disobeyed suffered the martyr's
 death. Only after the death of
 Hadrian could institutions of

learning be re-established. It was
 again mostly in the cities of the
 North that such institutions
 flourished. One of the foremost
 of these cities was Usha where
 R. Shimou b. Gamliel II had a
 school and where the meetings of
 the Sanhedrin were held; also
Sapphoris with the schools of
 R. Chalafta, R. Jose; R. Yehuda I;
 R. Jannai; R. Chanina. — Caesarea
 with the schools of R. Hoshana;
 R. Mana; and R. Abba; Tiberias
 where formerly flourished the
 schools of R. Shimou b. Yochoi and

R. Shimon b. Azai; Ork She'arim
 with the school of R. Judah I:
Uchbara with schools of R. Jannai
 and R. Jose b. Abin.

Besides these schools in Pales-
 tine many were founded in Baby-
 lon e. g. Nechar school founded by
 the nephew of R. Joskashua b. Chan-
 anya. In this school observations
 for the new moon were taken: by
Nizibis where even before the
 destruction of Jerusalem there
 were important teachers and whither
 fled at the time of the Hadrianic
 edicts R. Elazar b. Sharya: R.

Johanan Hassandler: R. Meir ^{and}
 others: c) Sura under Rav: Rav
 Huna (257-297) : R. Chasda (till
 309): Rav Achi (352-427) : R. Acha;
 Mar bar R. Achi (427-468) ^{and} Rabbina
 the compiler of the Babylonian
 Talmud (488): d) Nechardea, under
 Samuel (till 259): e) Pumpadita, un-
 der R. Yehuda: Abasa ^{and} R. Achi:
 f) Shachensis under R. Nachman
 in the 3rd century; g) Mechussa
 under Rovo (320-375), ^{and} h) Naares
 about the middle of the 4th cen-
 tury.

The teachers of the Talmud,

and it is they who are the representatives of higher education, are known to us under four names: 1- חכמים Those learned in the written Law (430-219): 2- חנאים

Teachers of the Law to the people (219 B.C. - 200 A.C.): 3- אמוראים Ex-pounders and interpreters (190-500): 4-

סבוראים Those who carried into practice the Talmudic enactments (500-550) This Sederim extends from the time of Ezra to Simon, the Just and comprise the men of the great Synod: the Tanaim extend from time of Simon the Just to the

compilation of the Mishna, through the time of the Patriarch Yehudah. Amorajim from this time to the close of the Talmud^{es} the Sab-
 oram for about fifty years from that time.

All of these worked during a period of a thousand years in the spread of the Law^{es} of knowledge. The Sopherim were the first expounders of Scripture. The Tanajim continued the work of the Sopherim^{es} and added thereto some new institutions. The Mishna was compiled in their time.

The Amoraim re-founded the Mishna and compiled the Talmud. It was left for the Saboraim to carry into practice the decisions that had been reached in the Talmud. In concluding this chapter, we may briefly sketch the functions of Tanaim and Amoraim omitting the Saboraim whose activity began after the close of the Talmud.

a) Tanaim - This name (תנאים) is Aramaic or new hebraic. from שו"ת (to teach) and denotes the Jewish teachers of Law in the second

commonwealth from about 219 B.C. till 200 A.C. They defined ^{and} compiled the written Law ^{and} differed from the Amoraim in that the latter only explained the Mishna, as it was left to them by the Tanaim. Their functions included the following points: a) founding of new institutions. b) instruction of the people in public worship. etc. c) regulation ^{and} supervision of religious matters. d) dealing out of justice. e) explanation of the written Law. f) erection of schools ^{and} appointment of teachers for ins-

struction of the young: 9, the propagation of the Law by careful teaching. There were in all five generations of Tannaim. The term Amoraim (אמוראים) represents in a narrower sense those men who in the third, fourth ^{and} fifth centuries acted as interpreters of the Law in Palestine ^{and} Babylon. In a wider sense the name signifies all the teachers succeeding R. Yehuda I till the close of the Talmud. These men were engaged especially in the interpretation of the Laws of the

Mishna.^I As in the first century of the re-constructed commonwealth after the dissolution of the prophetic office, a new period of history began with these men; as their prophetic inspiration gave way to cool reflection, so now the mere compiling of laws was superseded by intelligent interpretation. The laws compiled by R. Yehuda could reach only the Jews in Palestine, but since they were to be the national bond of the people, they had to be interpreted so as to become intelligible to the masses.

I. Sanhed 17.

Naturally, therefore, arose men who took upon themselves the task of explaining and expanding the Mishnaic laws. These men were called Amoraim, but it was soon found in order to accomplish their ends, they would need careful and energetic assistants. This secondary class of Amoraim became indispensable. They were greatly favored and well paid[±], so that even the strictest teacher granted his Amora the privilege of bringing before the audience some Agadic stories, before the opening of

[±] Psachim 50b.

of the regular Halachic discussion.[†]
 They were permanently appointed
 and often took the place of the ²⁵⁷
 Each teacher had his own Amora,
 who acted as his substitute and
 assistant.[‡]

Still the subordinate Amoraim
 abused their privileges and there
 were frequent complaints against
 them. Wishing selfishly to shine
 forth and looking to nothing but
 their own aggrandizement, they
 often made capricious abbreviations,
 expansions and emendations of sen-
 tences.[§] Thinking to lessen their

[†] Jerus. Succa 5, 1. [‡] Joma 14b. [§] Sanhedr. 7

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numbers on account of these
abuses, Abahu, a teacher in
Palestine, ordered that no Amora
above fifty years of age, could
be appointed. The Amoraim
of the first class may be divi-
ded into six generations extend-
ing from about 219 A.C. to the
close of the Talmud. (500 A.C.)

Chapter VIII.

Our Indebtedness to the Educators
of Ancient Israel.

If we owed to the educators of ancient Israel nothing more than the impulse to imitate them in the zeal and earnestness with which they pursued their studies, and instructed their youth, our debt would not be a small one.

The untiring energy, the uninterrupted assiduity with which they carried on their works of education and of culture, may well stand out on the pages of history

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as a model for the guidance of
all civilized nations. But this is
not all, for which we must
tender to them our grateful thanks.

The simplicity and thoroughness of
their method, the necessity laid
upon the teacher of making the
lessons interesting as well as
instructive, the wise rules of
order which they framed are all
things worthy of emulation by us.
But above and beyond all these
things, there is one upon which
the greatest stress must be laid,
for it cannot be sufficiently

emphasized. And it is this. Our
ancestors laid importance upon
the education of the heart as
well as of the head. In this
age of materialism ^{and} unbelief,
when the brain is gorged with
food while the heart is allowed
to pine away for want of sus-
tenance, it would be well for us
to call to mind the warnings of
our fathers, that every work which
is not sanctified ^{and} hallowed by the
sacred fire of sincerity, truth ^{and}
righteousness can not be permanent.
Reason is cold ^{and} uncharming, ^{and} if

144.
we wish to benefit man in this world, we must remove the chill of pure reason, by tempering it with the pleasant warmth of kindness and of love. This was the method adopted by our fathers.

An affectionate and respectful relation existed between teacher and disciple, and even the bitterest discussion was sanctified and sweetened by the holiest of human powers - the power of love.

I would that in the present day, educators in the public halls of learning as well as in

our Sabbath Schools, would realize the necessity of carrying out this model left to them by our forefathers, for, by so doing, they would lighten their own work, and what is of higher importance than that, they would train up a generation of men and women, who would not (as is at present too often the case), be so wrapped up in the affairs of the world, that they are unable to realize that our grandest and most sacred duty is revealed in the words.

ואהבת לרעך כמוך

"Thou shalt love thy neighbor as

thysae." 146

Chapter IX. Conclusion.

Our task is now completed. Briefly and imperfectly we have attempted to outline the origin and growth of educational institutions among our people from the earliest times to the close of the Talmud. From the very nature of the case, so far as the historical facts herein narrated are concerned, we have had to draw freely from the works of others, who have made a careful

study of our subject. We can
claim originality for little else
than the arrangement of the
facts, & a hint here & there,
as to the bearing of the facts
upon modern circumstances &
conditions. But if in so doing,
we shall have succeeded in
establishing the fact that our
sages, recognized as we do, the
eternal truth that Progress is only
possible by means of Education,
our task shall not have been
an ungrateful one. May that
thought impress itself upon the

present and upon future generations
 and may all men unite in the
 glorious task of bringing about cul-
 ture and progress by means of ed-
 ucation, and may thereby that glor-
 ious time prophesied by Symonds¹
 be realized, when "it shall come
 to pass that no civilized man
 will lack the opportunity of
 being physically and mentally the
 best that God has made him"

The End.

¹ "Age of the Despots" p. 27.