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HISTORY OF AMERICAN JEWISH EDUCATION
1840-1860

A Thesis submitted to The Faculty of the
Hebrew Union College-Jewish Institute of Religion

in partial fulfillment of the
requirements for Ordination and
for the Master of Hebrew Letters Degree

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by

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TABLE OF CONTENTS

CHAPTER I

INTRODUCTION

The Statement of the Problem. - The problem of the present study is to trace the evolution and growth of Jewish education in the United States during the period 1840-1860, with particular reference to its relationship with the origin and development of the secular public school system during that same period.

The Value of the Study. - This study has been undertaken to furnish an illustration of the growth and work of a religious school system patterned after a new way of life in a new land; to describe an area of educational endeavor which may be of interest to educators generally, both Jewish and non-Jewish; and to make a contribution to the history of the Jewish religious school movement.

The Method Used in the Study. - This study was approached through the method of historical inquiry, adhering to the facts related to the development and expansion of Jewish religious education in the United States and their interpretations during period 1840 to 1860.

The Sources of Data. - The content of this investigation was secured through examining and analyzing available materials which have a bearing directly or indirectly upon the study undertaken. The data for this study were obtained from all available sources including the American Jewish Archives of the Hebrew Union College which is devoted to the preservation of American Jewish historical records and the Hebrew Union College-Jewish Institute of Religion Library.

The American Jewish Historical Society has done excellent work in the preservation of early Jewish American records. The Publications of the American Jewish Historical Society (2), especially volumes twenty-one and twenty-seven containing the Minute Books of Congregation Shearith Israel have been used extensively in the fourth chapter of this study.

Issues of The Asmonean (51), a newspaper published during the years 1851 to 1858 have been used in this study as well as congregational histories and records made available by the Hebrew Union College-Jewish Institute of Religion Library.

All of the issues of The Israelite (88), edited by Isaac Mayer Wise, which pertain to the period under investigation have been examined. This paper, a

weekly periodical devoted to the religion, history and literature of the Israelites, was not published until 1854.

A valuable source of information was The Occident and American Jewish Advocate (48), a monthly periodical devoted to the diffusion of knowledge of Jewish literature and religion, edited by Isaac Leeser. This periodical was extant during the years 1843-1869.

The Related Studies. - In the past, most of the scientific literature on Jewish education has dealt with the structural composition of the religious school. Alexander Dushkin reflects this type of research. In addition, a number of community school surveys have been made under the auspices of the National Council for Jewish Education.

The following works form a background for and contain findings closely related to those of this study:

1. Israel Friedlander's study, The Problem of Jewish Education in America and the Bureau of Education of the Jewish Community of New York City (29), is limited largely to the effects upon Jewish education of successive waves of Jewish immigration into America.

2. Emanuel Gamoran's work, Changing Conceptions in Jewish Education (30), sets forth his viewpoint con-

cerning the Jewish curriculum for religious schools in America. His thesis is built upon the principle of "socializing the child into his ethnic group," with particular emphasis being placed upon the adjustment process of the Jewish school and curriculum to the American environment.

3. Alexander Dushkin's book, Jewish Education in New York City (22), published in 1918, is one of the earliest scientific studies of Jewish education in one American city, and contains valuable information about the character, types and problems of Jewish education in America.

The present study is not intended to duplicate the previous studies but merely to delve into the problems that existed and to present specific illustrations on similar materials concerning the phases of Jewish education during the period 1840-1860.

The Plan of Work. - The second chapter discusses the general background of the country during our period. The development of education during this period is viewed against the background of economic and social change, of sectional rivalries, of competing ideologies, and of the clash of economic interests.

The third chapter presents the second important

aspect of this period of formation. The immigration and settlement of large numbers of Jewish families, primarily of German extraction in the United States, brought with it certain consequences. What the Jew did when he migrated to America was determined not only by historical experience and personal equation, but what he found in America when he set foot on its shore.

The fourth chapter develops, in chronological fashion, the establishment of the various Jewish school systems in the United States during the period 1840-1860.

A discussion of the major trends which resulted from educational developments during our period comprises the fifth chapter of this investigation. The previous chapter traced the line of development from the all-day congregationally supported parochial school to the establishment and implementation of the afternoon synagogue and communal school. This chapter considers the forces that led to such a development.

The last chapter contains a summary of the study together with the conclusions.

CHAPTER II

THE GENERAL BACKGROUND OF THE UNITED STATES, 1840-1860

We should know something of the general background of the period of 1840-1860 in order to understand properly the role of education at that time.

The development of education during this period must be viewed against the background of economic and social change, of sectional rivalries, of competing ideologies, of the clash of economic interests. Broadly conceived, the moving forces of the period were not new, they merely represented a continuation of the old struggle between agrarianism and capitalism, between democracy and aristocracy, between common men and the possessors of wealth, power and prestige. And education was in large measure the product of the social order in which it developed.

The various issues which faced the population of America--the tariff, slavery, internal improvements--each one of these had protagonists in the three sections into which the country was split, the North, the West, and the South. It was comparable to three countries

living under one flag and claiming allegience to the same constitution. When one considers how divergent were the interests of the North from those of the South and the interests of both these sections from those of the West, it is not surprising that political separation was often proposed and finally attempted with the Civil War.

We would do great injustice to the historical method if we were to plunge immediately into the period under discussion without saying a few words about the area in general. Not only is this advisable in order to give us the necessary perspective, but it is almost made imperative by the very nature of the subject matter which is American Jewish history.

It is customary to separate American Jewish history into three major epochs, each beginning with the influx of a large number of immigrants from foreign lands: the Sephardic period, covering the last half of the seventeenth and also the eighteenth centuries; the German period, commencing about 1840; and the period of the Russian and East European immigration, starting approximately 1881-1882.

Of course, these divisions are quite appropriate, but they fail to show the corresponding periods in American

history. Thus, for example, of what value is it to know that the German immigrations began about 1840 and continued until approximately the latter half of the nineteenth century without realizing at the same time that this very period coincides with the growth and economic maturity of the American nation, with the beginnings of the westward expansion and sectional rivalries? The customary subdivisions, it would appear, tend to obscure and minimize the influence of the general background of American history. It is important then, to obtain a picture of the national background in this instance, because certain correlations between Jewish events in the field of education and the entire American scene that could be pointed out might otherwise be overlooked or obscured.

In the middle of the seventeenth century, the Jews began to emigrate to the colonies which were later to form the United States. For over a hundred years, the immigrants were chiefly Sephardic (Spanish-Portuguese) Jews. All along the coastline of North America, settlers were busy carving out an empire for themselves. The main interest was in obtaining people to clear the woods, till the soil, and harvest the crops. In the southern

colonies, the colonists worked at their rice and tobacco crops. In the middle colonies, the main occupations were to be found in the lumber and grain industries and fur trapping, in the New England colonies, men and women were needed for work with shoes and furs, with rum and fish. The Jews worked with the other nationalities that came to these shores and they fitted in admirably in the economic scheme for they had a definite role to play in the society and they played this role quite well. But within a hundred years, the attitude of England to the colonies became oppressive and the colonies broke away from the mother country. The energies of the people, almost exhausted by war were absorbed in very pressing needs. Material recuperation seemed most urgent to the average American of this period. The exacting conditions of pioneer and frontier life served to lower intellectual and educational standards among the people rather than to raise them. There was but little time, opportunity, or means for schools, and education was forced into the background. Before the Revolutionary War the colonies had in large part depended upon England for their laws and literature, their books and teachers, and their leaders in government and the church. After the struggle, the people were thrown upon their own resources and were

forced to depend on the new nation for leadership and ideals. The development of the immense material resources of the country was to be begun, and the foundation of greater social progress was to be made. The rich lands were to be taken up, roads and other means of transportation and communication were to be built, and commerce was to be established. These things preceded the spiritual and educational betterment of the people. Meantime self-government, now to be given a trial, was also to become educative in character. New demands for schools, which came slowly to be viewed as necessary, were to arise out of new problems of public welfare.

So it was, that to this land of opportunity, thousands of Jews came to join the Jews who had settled in America before 1840. They came not only because of the attraction of America's economic opportunities, but also because they were driven by the severe economic restrictions in Europe, primarily in Germany.

Many thousands of Jews left the German villages and towns. In some cases, whole villages were depleted and communities practically wrecked by the wholesale departure of the Jews. After they arrived at the Eastern seaports of the United States, they scattered

into the interior; they were engaged in trade and industry in the West and took part in the financial growth of America.

It might be well to have a picture of conditions prevailing in the country at the outset of the period under discussion. Turner, in his book, The United States: 1830-1850: The Nation and Its Sections, gives a vivid description (80: 15-16):

"The United States of 1830 was a rural nation... There were only twenty-five such cities (of 8,000 inhabitants or over) in 1830, and hardly more than one-twentieth of the people lived in them. New York, with about 200,000; Baltimore and Philadelphia, with 80,000 each; Boston, with 60,000; New Orleans, with 46,000; Charleston, with 30,000; and Cincinnati, with 24,000--were the largest. Some of the greatest cities of today, like Chicago, were hamlets.

"It was a period when cities were practically without water systems, gas, electric light, well-paved streets, paid fire departments, or effective police forces. The first horse-drawn street cars ran in New York in 1832, and the pictures of the cities at the time show little to remind us of the present. Postage cost over twelve and one-half for any distance. Hardly

two dozen miles of railroad had been constructed; it took thirty-six hours to go from Boston to New York by stage and steamboat, and to go overland from Boston to the Pacific required as many months as it now takes days by train. Two weeks were occupied in the journey from New Orleans to Louisville. There were no ocean-going steamships.

"Anthracite coal was beginning to be used for fuel; but there were, in general, no furnaces, and coal stoves were a rarity. The ordinary household light was the tallow dip or the whale-oil lamp. Friction matches were not in vogue. As Senator Hoar tells us of his boyhood days in Concord, the lighting of the hearth fire on a New England winter morning was exactly as in the days of Homer--'a man hides a brand in a dark bed of ashes, as some outlying farm where neighbors are not near, hoarding a seed of fire to save his seeking elsewhere.' The Farmer still used the scythe and cradle as he had in Egypt. The sewing machine was not in use. Household spinning, weaving, and shoemaking still survived over much of the country; but the factory system was taking definite form, and with it arose the labor question."

Each of the sections, the North, the West, and the South sought to modify its culture in order to

meet the demands of the economic forces at work, and each section attempted to mould the national policy of the United States in order to protect its own interests. The development of education, during the period under consideration, should be viewed against the background of the social and economic change taking place, of economic rivalries and sectional interests. It is essential to understand what was taking place in the three large sections of the United States in order to understand the background for the specific educational changes of the period.

In the North, the first factory within the borders of the United States was erected in Beverly, Massachusetts, in 1787. The venture was unsuccessful. From this date through 1860, there was a gradual transfer of industry from the household or the small workshop to the factory (11:29). There were several influences that brought about increased industrial development in the Eastern portion of the United States. Pitkin (65: 523) gives an indication of population growth by citing the example of Lowell, Massachusetts. "Lowell is a mere manufacturing village, and no place, we believe, has ever increased from manufactures alone, with greater rapidity, or with the same population, has had an equal number of operatives. In 1830, its population was 6,500

and in December 1833, it was estimated at 15,000; and more than one-third of these were employed in cotton establishments." Chickering (12: 109) states that "within ten miles of Boston there is now (1846) one quarter part of the population of the state, amounting to more than 200,000, chiefly dependent upon Boston as the center of business; in 1790 the number was less than a ninth part of the whole." He further shows that 213 towns, chiefly agricultural, situated in Massachusetts, increased only 8.5 per cent from 1820 to 1840, while 88 manufacturing towns increased 79.62 per cent (12: 49).

Not only did the population of the manufacturing cities increase, but the population of the United States also increased, providing a ready market for the output of manufactured goods being produced in the Northern states. Wright, in his Economic History of the United States, states that the population of the United States increased about 35 per cent each decade, from 9,600,000 in 1820 to 31,400,000 in 1860 (90: 306). The consumption of cotton increased from 5,000,000 pounds in 1790 to 423,000,000 in 1860. (90: 388). The cities in the North were also the entry points of commerce. "Seated in their citadels of trade and making common cause with one another,

the eastern bankers, merchants, and manufacturers took their toll of all the goods that passed from the West or the South to Europe..." (68: 369).

Dodd, in his book, Expansion and Conflict (21: 187), gives a vivid picture of the industrial development of the East:

"The East had developed her manufactures beyond all expectations, and the great mill belt stretched from southeastern Maine to New York City, its center of gravity, thence to Philadelphia and Baltimore, and from these cities westward to Pittsburgh. Another belt ancillary to this began in western Massachusetts and extended along the Erie Canal to Buffalo, thence to Cleveland, Detroit, and Chicago. In these areas, or in the industrial belt as it may be termed, there lived about 4,000,000 mill operatives, whose annual output of wool, iron, and cotton manufactures alone was worth in 1860, $330,393,000 as compared to the $58,000,000 of 1830."

Manufacture of textiles and other commodities were not the only enterprises of the East, shipping and transportation facilities were being developed in an attempt to derive as much benefit from the markets in the West and the South (21: 187). "By 1850, over 9,000 miles of track had been laid", (56: 139) and there were

dreams of even greater triumphs.

Carnegie, in 1893, expressed the situation when he said, "The sixty-five million Americans of today could buy up the one hundred and forty millions of Russians, Austrians, and Spaniards, or after purchasing wealthy France would have pocket money to buy Norway, Denmark, Switzerland, and Greece" (4: Vol. 2, p.205). The railroads, of course, played a major role in the development of the country. In 1828, ground was broken for the Baltimore and Ohio Railroad; twenty years later the chief cities of the eastern coast were united by short lines, but by 1860, the Baltimore and Ohio, the Pennsylvania, and the New York Central were already tapping the middle west, and thus St. Louis, Cincinnati, Indianapolis, Chicago, and Cleveland, were brought close to the Atlantic in distances measured by hours (4: Vol. 1, p. 636-643). By 1860 there were already thirty thousand miles of rails, and by 1870 seventy thousand miles of tracks. Lippincott graphically illustrates the growth of the railroads by indicating that in 1830 there were only seventy-three miles of track, in 1840, twenty-eight hundred miles, in 1850, nine-thousand miles, and in 1860, thirty-thousand miles (49: 263).

There were many improvements in the living process during this period brought about by inventions and discoveries. In the period between 1800 and 1860 the tallow candle changed to the whale oil lamp, then to the gas burner, and finally to incandescent gas. The

forties gave the people electricity and telegraph, the sewing machine, the reaper, the power-plane, and the rotary printing press (36: 75ff). Painless surgery was made possible by Jackson, Long, Wells, Morton, and Warren. Sanitation, transportation, and public safety became matters of considerable concern and Boston and Baltimore created municipal fire brigades (53: 136-138).

The North was also the area in which were concentrated the great banking and financial interests of the country. Since Hamilton's day, banking had been highly concentrated in the Middle Atlantic and New England states. Around 1830, the North had 414 of the 502 banks of the nation (21: 45). Despite Jackson's attack on the National Bank, Eastern capitalists were able to keep their grip on the financial structure of the country. In 1860, the East and North had about two-thirds of all banking capital; New York alone did a business of some $7,000,000,000 each year (21: 189).

Thus, each decade from 1840 to 1860 saw the North become increasingly the center of the nation's industry, its commercial interests, its transportation system, and its financial institutions. As Dodd points out, there was a certain similarity between the cotton

belt and the industrial belt. In the one was the plantation, in the other the factory; in the one about 4,000,000 slaves, in the other about 4,000,000 mill operatives (21: Chapter 10). The economy of both sections was frankly grounded on the exploitation of labor, but the Southerners claimed that their system of exploitation was the more humane. In the South the principle of aristocracy was frankly accepted and the principles of the Declaration of Independence openly rejected; in the North, an aristocracy of wealth was rising and the prosperous manufacturers and merchants entertained much the same social philosophy as Southern planters. Of this Eastern aristocracy, Professor Schlesinger of Harvard has the following to say (72: 91-92):

"In the North at the same time a pretentious aristocracy was rapidly establishing itself socially, confined largely to the great cities of the Atlantic seaboard. Men of that section who had made money out of land speculation and the nascent manufacturing industries, were beginning to coalesce into a special caste although as yet there were few millionaires to be found among their number outside of the Astors, the Girards and the Longworthys. Distinguished visitors in America became aware of the growing importance of social distinctions. The English historian, Harriet Martineau,

was told much about the "first people" of Boston, New York, and Philadelphia when she visited the United States in the thirties; and in the last named city she discovered a sharp social cleavage between the ladies of Arch Street whose fathers had made their own fortunes and the social leaders of Chestnut Street who owed their wealth to their grandfathers. Compared with the corresponding social class in the South, the upper stratum of northern society constituted an upstart aristocracy, based upon fluid capital rather than upon land, and destitute of traditions or culture or negro vassals. Contemned by the southern patricians as nouveax riches, this aspiring group was destined to be the forerunner of the class that was to supplant the southern aristocracy in the period after the Civil War and become the modern conservators of the aristocratic tradition."

The dominant group in any society seeks to control the state as a means of promoting its own interests. During the period between 1820 and 1860, the three great sections of the nation--South, North, and West-- were waging a great triangular battle to control of the government and each used the threat of secession when it felt its own interests too greatly in jeopardy. The industrial North insisted first of all upon high tariffs to keep out competitors from rapidly expanding American markets

although many Northern merchants, farmers, and some financiers steadfastly voted with the South in opposition to the tariff. Naturally, the East favored a liberal immigration policy that would result in abundant and cheap labor, internal improvements in the form of roads and canals, subsidies to railroads, and a monetary system that would both safeguard debts and permit Eastern capitalists to dominate the credit structure of the nation. Although the East had a staunch ally in Chief Justice John Marshall, of the United States Supreme Court, who always interpreted the Constitution in the interest of industrial capitalism, from the election of Jackson to 1860 the agrarian South and West were able most of the time to dominate national policy. But the East, even without excessively high tariffs, was able to forge ahead in the struggle for economic power. The Republican platform of 1860 offered a protective tariff to the industrial East and to rising industrialists in the West; it also promised a free homestead to Western farmers and to dispossessed laborers in the East. As the Beards point out, the rallying cry to the masses of the West and East was, "Vote yourself a farm," and to the manufacturers, "Vote yourself a protective tariff." "The hour for the transfer of the public domain to private persons

without compensation and the creation of protective safeguards for American industry was at hand." (4: 692-693). The new party of Lincoln not only united East and West on great economic interests; it also appealed to common men in the North, many of whom had come to entertain a bitter hatred of the slaveholding Southern aristocrats. What this actually was, was the culmination of a long struggle Hamiltonianism and Jeffersoniansim, between industrialism and agrarianism, and the former had been successful.

Probably the most important problem that affected the country at the beginning of this period was the question of slavery. It was not primarily the moral issue that was involved. It was the question of whether the slave owning oligarchy of the South with its disapproval of internal improvements and its desire of free trade and its demand for the extension of slavery into the new territories would triumph; or whether the industrial northern territories which were clamoring for high tariffs and more man power would be successful. The process of history was working for the industrial north. It is pointed out by Beard that "in 1859 the domestic manufactures...yielded a return of $1,900,000,000 while the naval stores, rice, sugar, cotton, and tobacco of the South offered only a total of $204,000,000--a fact more ominous

than Garrison's abolition"(4: Vol. 1, p. 635)." The South was losing the contest with the North for economic supremacy and also the political alliance with the West was becoming weaker. The South took on the semblance of being a vassal of the powerful North. Wender takes cognizance of this fact when he reports in his book, Southern Commercial Conventions, 1837-1859 (84: 84-85):

"How much does the North receive from us annually in the support of her schools and her colleges...? I think it would be safe to estimate the amount which is lost to us annually by our vassalage to the North at one hundred million dollars. Great God! Does Ireland sustain a more degrading relation to Great Britain? Will we not throw off this humiliating dependence, and act for ourselves? What country would be the South, could we retain this money at home...What schools and colleges, in which our sons should be reared to fidelity to their native South?..."

This attitude was to be the prelude to secession, and eventually a war to decide whether America was to beruled by agrarian interests or capitalistic enterprise.

The Southern Commercial Convention in 1855 revealed the spirit of the South's attitude toward education in passing a resolution (84: 157) "...that the convention is gratified to see the several state insti-

tutions of the South prosper in the cause of education.
2. That parents and guardians be earnestly recommended to consider that to neglect the claims of their own seminaries and colleges, and patronize and enrich those of remote states is fraught with peril to the sacred interests of the South.
3. That governors and legislatures of Southern States be requested to support the establishment of normal schools for the free admission of such persons of both sexes as might wish to become teachers.
4. That the legislatures should encourage the production of Southern books by the offer of suitable prizes to authors..."

In 1831, William Lloyd Garrison issued from his press in Boston the first copy of The Liberator, demanding immediate and unconditional emancipation of the slaves. Wendel Phillips, the Quaker poet Whittier, James Russell Lowell, Emerson, and others, devoted a great part of their energies against slavery. Twenty years after Garrison had first started his activities, the Democratic Party, on a positive pro-slavery platform, carried every state in the Union except four. This was even more indicative when one considers that this occurred shortly after the appearance of Uncle Tom's Cabin which

attempted to expose the institution of slavery. By 1850, it appeared that the problem of slavery was settled with the Compromise of 1850 (4: Vol. 1, pp. 696-702). The solution lasted only four years until 1854 when Congress repealed the Compromise of 1850. Three years later in 1857, the Supreme Court declared that the Compromise had been null and void from the outset in that Congress had no power under the Constitution to prohibit slavery in the territories at any time. In 1859, the Court upheld the Fugitive Slave Law. The practical results of these momentous decisions were the formation of the Republican Party, the election of Lincoln, and eventually the Civil War. Beard illustrates that the Civil War cost the country more than it would have needed to pay for the release of all the slaves. The total war expenses of both sides in actual cost, in money needed for reconstruction, in property destroyed, and pensions paid, amounted to more than ten billion dollars (4: Vol. II, pp. 98-99).

In the South, planters were giving education a social orientation in terms of a caste system based on Negro slavery. Similarly in the North, an educational policy took form as a result of the conditions and forces we have been considering. Many diverse elements of the population were brought to support more adequate tax-supported schools, although there was no general agreement

with respect to the ends education should accomplish. There appeared to be a widespread acceptance of the view among all classes, though not by all members of each class, that popular education was essential to the preservation of republican political institutions. Schools, it was asserted, would teach respect for law and authority, they would make labor more productive, they would prevent crime, they would be conducive to political honesty and promote the general welfare.

But men who supported the cause of education often differed with respect to more specific ends. Among men of property, talent and social position, there was much misgiving with respect to the social disturbances of the day--the gains of democracy and the insistence of common men to climb the ladder of economic and social opportunity. Men of wealth could oppose public education or they could support it with the view of making it a means of giving permanence and stability to the new order of things created by expanding industry. Some chose the first alternative opposing education on the ground that it was unjust to tax one man for the education of the children of another, and that free schools would destroy the self-respect of the poor. Some took the position that free public education would break down class distinctions and promote an undesirable growth of the democratic spirit. It was insisted that the "only way to get along with such

ignorant people [~~refers to~~ the working class] is to keep them from mischief by keeping them constantly employed" (18: 88).

Others among the industrial and commercial leaders saw in free schools a means of creating a more productive labor force and of checking social unrest. Education, it was urged, would serve to develop loyalties to the existing pattern of social and economic arrangements. It could be made a conservative force to create respect for law and order, to allay social unrest, to check revolutionary tendencies, and to protect property rights. Says Professor Curti (18: 79-80):

"But it was not only prosperity that the industrialists were led to expect from public education. Anxious to wring support for public schools from propertied interests then opposed to taxation for that purpose, educational spokesmen warned them of the dangers to property rights from universal suffrage, Jacksonian democracy, and even, possibly, revolution--any of which might result if the masses were left undisciplined by education. If the rich would enjoy security against hostile legislative attacks on corporation franchises; if they would put an end to the mob violence which was already attacking property; if they would curb 'men of warm passion and little

reason,' vindictive and dangerous workingmen, restless and vicious frontiersmen--they could do no better than to lend support to the movement for free public schools. A writer in the conservative North American Review drew from Dorr's rebellion the lesson that the security of the established order depended on whether the masses were instructed or remained untaught, saying that the manufacturers might well tremble in the presence of the large masses of uninstructed population which were growing up around them, and see it written everywhere with a distinctness which none could comprehend as well as they, that it was only by educating this population that their business would prosper and their lives and property be secure. This is by no means an exceptional statement.

"The position of these men indicates that the movement for the education of the masses was not merely a democratic movement peculiarly at home in republican America. It was in part a product of the industrial capitalism rapidly becoming dominant throughout the western world. We tend today to think of our American system of public schools as having been founded out of a great zeal for the welfare of the plain people. But actually this zeal was tempered by the zeal for the welfare of the employers of labor, by zeal for maintaining the political and social status quo. These economic motives were frankly recognized in the days of the founding. Now, however, looking back, we tend to ration-

alize, and to recognize only the more idealistic motives, which were of course also operative."

Others saw in education a different purpose. Humanitarians and labor leaders insisted that free public schools would salvage and even prevent some of the human wreckage which industrialism was leaving in its wake. Free schools would be a means of social mobility and of making class distinctions less sharp.

While the spread of slavery and the plantation system was working an economic, social, and political revolution in the South, and while capitalistic enterprise and the factory system were bringing about a revolution no less important in the North, the West was filling up with a multitude of small farmers. In 1850, for example, the average number of acres per farm in Ohio was 125 and the average number of improved acres per farm was 68.5. In no Northwestern state did the average farm include more than 185 acres, nor did the number of improved acres per farm, on the average, exceed 70 (80: 298).

The development of transportation facilities in the West, together with the invention of machinery for the planting and harvesting of grain, brought an economic revolution, comparable to that which was taking place in the South and North. In 1825, the Erie Canal linked New York City with the Great Lakes region and provided an outlet for an ever-increasing quantity of

grain. When Jackson was elected President, the annual tonnage of the Great Lakes was less than 6,000; by 1851, the value of the trade passing through the Erie Canal was $300,000,000 (80: 311). In 1851, the Erie Railroad connected New York City with Dunkirk on Lake Erie. The following year the Baltimore and Ohio pushed its line over the mountains to Wheeling, West Virginia (42: 317). During the decade 1850 to 1860, some seventy-five hundred miles of railroad were built in the Northwest.

While the building of canals and railroads was opening up expanding markets for Western grain, the invention of farm machinery in the eighteen-forties--seed drills, reapers, and threshers--was making grain the great staple crop of the Northwest in much the same way that the invention of the cotton gin had made cotton the staple crop of the South. In the single decade between 1850 and 1860, the value of the wheat and corn crops of the Northwest increased from $80,000,000 to $225,000,000 (21: 201). During these years the Northwest was laying the economic basis on which the structure of a well supported educational system was in time to be erected.

Education in the West was slow to develop on a large scale,but from the beginning its purpose and its ideals were more genuinely democratic than was the case in either the South or the North. There was nothing of

the Southern purpose to socialize youth to take their places in a democracy based on a caste system, and there was little of the Eastern purpose to make education a means of creating acquiescence on the part of the laboring classes to the existing pattern of economic arrangements. In the West there was greater emphasis on the preparation of youth to perform their civic duties in a democratic republic, and education was designed more than elsewhere to prevent the rise of social classes, to make social mobility a reality, and to release the moral and intellectual capacities of the individual.

This was the general background of the economic and social change, of the sectional rivalries and the clash of economic interests of the formative period, and public education was in large measure the product of the social order in which it developed.

CHAPTER III

THE BACKGROUND OF JEWISH IMMIGRATION, 1840-1860

The second important aspect of this period of formation is contained in the immigration and settlement of large numbers of Jewish families, primarily of German extraction, in the United States.

What the Jew did when he migrated to America was determined not only by historical experience and personal equation, but what he found in America when he set foot on its shore. Educational efforts on the part of the Jews were dependent upon the migration experiences of the early settlers of this continent.

The majority of the Jews that came to America at the end of the eighteenth and beginning of the nineteenth centuries settled primarily along the Atlantic coast. They found their niche in the cities and centers of the East and were content to stay there. In 1815, about 3,000 Jews were scattered sparsely over the colonies, a goodly number of them Sephardic. By 1826, more German Jews had come to America than in one-hundred-fifty years of Sephardic colonization. By 1840, fifteen thousand

Jews were in expanding America, the overwhelming majority of them coming from Germany. By 1848, the number had reached fifty thousand (86: 137-149). The great majority of these German Jews arrived at the time that the great westward movement in the United States was beginning. Along with other pioneering colonists, these Jews were found in the outposts and villages of the advancing frontier. Since the German Jews, for the most part, had no real property and were not involved to any great extent in commerce, they attempted to take advantage, along with the other citizens of the new land, of any opportunity in mining or trading or pioneering. They took a major part in pioneering and the westward expansion. Of course, not all the German Jews migrated to the western portion of the United States. Those Jews that remained in the East, followed in the footsteps of their Sephardic brethren and attempted to establish themselves on the coast. These German Jews established their own congregations in the East, in Hartford, Albany, New York, Boston, Baltimore, Richmond, and many smaller cities (46: 65).

Some of the Jewish immigrants to the new land did not fare so well as their brethren and their living conditions were often very poor. A report of the Committee of the Society for the Education of Poor Child-

ren and Relief of Indigent Persons of the Jewish Persuasion published on January 30, 1843 in New York shows that (1: Vol. II, 35c):

"...it is very evident that vast numbers of poor Jews are compelled to crowd into very small and unwholesome tenements, occupying but one or two small and uncomfortable rooms, and in many cases only one, and where the family consists of many individuals; for these rooms they are obliged to pay an enormous rent without the corresponding comfort which should attend them. Although frequently being unable to pay these rents, they are thrust into the street and forced by their destitution to seek a like tenement..."

Many of these families did not stay in the eastern section of the United States but attempted to find a better life in the expanding West.

The Jews that traveled westward were required to clear the land, and many new towns and villages sprang up. These Jews settled in such cities as Chicago, Cleveland, Louisville, St. Louis, and other cities (46: 65). Cincinnati was a favorite settlement for the Jews. On January 18, 1824, a group of twenty Jews organized themselves into a religious congregation that was to become the Bene Israel Congregation which received its charter from the General Assembly of Ohio on January 8, 1830 (2: Vol.8)

Later, in 1855, Max Lilienthal, who had been superintendent of the Hebrew Union School Society in New York, came to Cincinnati as principal of the religious school. Lilienthal was to collaborate with Isaac M. Wise in his educational efforts which helped to mold American Jews into a distinct American Jewish community.

A number of organizations were organized to attempt to improve the position of the Jew in the United States, one of these, the Zeirai H'azon, (1: Vol. I, 130c) "members of the Jewish persuasion, convinced of the necessity of something being done to improve our condition, elevate the Jewish character, provide for the maintenance and future welfare of our children, and particularly for their general and religious instruction, that thereby they may become pious, useful, and intelligent members of society, do resolve as follows: that, whereas, we consider agricultural pursuits, when properly conducted, of the most vital importance to the community, both in their immediate utility, and as tending to produce a better state of morals, and a greater independence and intelligence of character, than most other occupations are productive of:--we do hereby firmly pledge ourselves to each other, that,...we will endeavor by our example and influence to carry into effect the object of this Association; which is, the settlement of its members, as a Jewish Congregation, in some part of the Western Section

of this country, suitable to agricultural purposes..."

The German Jews were not as cultured in a worldly sense as the Jews that had preceded them. Many of them were poorer and had fewer connections in the business and financial world. The German Jews, however, were interested in Judaism and in the fashion it was to be continued. Wherever these Jews traveled on their westward journey, there were attempts made to found schools for the children. Many of these schools were failures, but some progressed very satisfactorily. Bene Jeshurun and Bene Israel of Cincinnati and others were very creditable parochial institutions. Hebrew and English were taught, and quite often, the instruction was superior to that of the secular schools (61: 44). Charitable institutions were established in an increasing number in an attempt to aid the newly arrived immigrant and to take care of the indigent Jew. Generally, at the outset, these charitable organizations were associated with the synagogues, but as time went on, they became separate institutions. In many instances, however, these organizations still came under the purview of the synagogue (53: 136-144). The Jew faced the challenges of new situations and attempted to adjust to his environment just as his non-Jewish neighbor did. The rapid expansion and changing conditions of American Jewish life reflected itself in the types of institutions springing up in the

communities where the Jews lived. For example, in Chicago, the Kehillath Anshe Maarav Congregation was organized in 1847 and by 1853 a day school was established. During the next decade, a number of members of the congregation found themselves in disagreement with the religious beliefs and practices of their congregation. The dissenters rallied around Bernhard Felsenthal and formed the Judischer Reformverein and called for the modernization of Judaism. This new group was the forerunner of Sinai Congregation, devoted to Reform Judaism. They declared that "a good education of the young in the home and in the congregation is one of our chief objects. A Jewish child shall first of all receive a general education, but besides his mind shall be filled with as complete as possible a knowledge of Judaism, his heart with the spirit of religion and with love of Judaism" (25: 12-20).

Isaac M. Wise took a dim view of educational activities, he wrote in his Reminiscences (62: 85) that "...there were at that time (1848) six Jewish schools in America; viz., in New York, Baltimore, Cincinnati, and Albany. The school system in general was in a deplorable condition. Religious instruction was imparted one hour in the week by ladies. Leeser furnished the textbooks, all ultra-orthodox...In brief, the American Jews had not one public institution, except their synagogues..."

Change was continually taking place in accordance with the attitudes of the new country where change was the order of the day. In addition to the growth of congregational schools and the establishment of communal schools, private schools also flourished in American life. While they did not make a great contribution to educational philosophy, they served the purpose of filling the gap between the congregational day schools and the acceptance by the Jews of public school instruction. Cubberly, in his book entitled, Public Education in the United States, (13: 97-103), states that public education was a state prerogative, hence some states advanced more rapidly than others in making available public school facilities for its citizens. In South Carolina, a state school system did not begin until after the Civil War. This also was the case in Maryland and Georgia. Ohio, however, established its "great school law in 1838" so that parochial school activities among Jews in that state was primarily one of desire. The question might be raised as to whether the Jews were advocates of day schools by choice or whether they were forced to make use of them due to the lack of public school facilities. "New York schools" states Cubberly, "by 1820 were probably the best of any state in the union." In Pennsylvania, "the first free-school law dates from 1834." Thus in the states populated by the most Jews, public schools were available

during our period of investigation and the Jews had every opportunity to make use of them. Cubberly (13: 281) states that:

"By the close of the second quarter of the nineteenth century, certainly by 1860, we find the American public school system fully established, in principle at least, in all our Northern States. Much yet remained to be done to carry into full effect what had been established in principle, but everywhere democracy had won its fight, and the American public school, supported by general taxation, freed from the pauper-school taint, free and equally open to all, under the direction of representatives of the people, free from sectarian control, and complete from the primary school through the high school, and in the Western States through the university as well, may be considered as established permanently in American public policy."

The period 1840 to 1860 was one of the periods which showed marked educational advancement. It embraced what has been known as the Common School Revival, a movement to extend and improve facilities for popular education. In New England, under the leadership of Horace Mann, Henry Barnard, and others, the public school systems were revitalized and given an effectiveness they had not known before. Other sections registered material progress in establishing new schools and maintaining old ones.

Everywhere there was a definite tendency to shift from private to public support of education. This phenomenon of change affected not only the non-Jewish private school but also had a telling influence upon the Jewish communal day school. The Jews merely went along with what the environment dictated and what the times in which they were living called for. Since the society in which the Jews lived was undergoing development in the change from private to public support of education, the Jew reflected the attitude of society and this was evidenced by the switch from the all day school in which both secular and religious subjects were taught to the use of the public school for the teaching of secular subjects supplemented by the after school and Sunday school for the teaching of religious matters.

CHAPTER IV

CHRONOLOGICAL DEVELOPMENT OF JEWISH EDUCATION, 1840-1860

Taking into consideration the factors pointed out in the two previous chapters concerning the new environment, its sectionalism, and the immigration which brought its own ideals and values to the new land, we can now attempt to understand the motivation behind the establishment of the educational systems which these people founded. This particular chapter will simply develop in chronological fashion, the establishment of the various Jewish school systems in the United States.

On February 21, 1830, the immigrant members of Anshe Chesed Congregation of New York made the announcement (1: Vol. III, p. 131) that "education is universally acknowledged a necessary and imperious duty, and we find every religious denomination not only care, particularly, for the teaching of their own children, but strive also to get the tutelage of the children of parents of other denominations;...and we as Yehudim are particularly commanded to teach, our children, or cause them to be taught...and yet we have heretofore neglected to initiate and inculcate into our children

a competent knowledge of the L'shon Ha'Kodesh but have suffered them to receive what education we thought proper to allow them, from improper sources, from the gentile schools, so that they can have no knowledge of the Divine Law and the writings of the prophets, except such as they gather from perverted gentile translations of the original Hebrew: and should it please the Merciful to be gracious to his people and recall us to our promised restoration, we shall present the anomally of a portion of his people without any knowledge of our natal language. Besides all this, all the service, the religious formula of our Synagogue is in Hebrew, and which but few (or rather less than few) understand, how then can we expect other than inattention to the service? which to them is entirely void of anything like edification.

"In consequence of the above the Trustees of the K.K. Anshei Chesed have founded a school under the name and title Lomdai Torah and which school is now in "full tide of successful experiment" wherein is taught the L'shon Ha'kodesh, grammatically with the manner of reading according to the Portugee and Spanish, as well as of the German and Polish Yehudim. And whereas English education is also necessary, and is moreover (to an english ear) highly conducive to the proper and quick attainment

of the Hebrew, the founders of the School Lomdai Torah have instituted that English in all its branches; as is taught in the High Schools of this city, both in the male or female departments, be also taught in the School Lomdai Torah.

"And in order to enable all Yehudim to accept the advantage of the benefit of this establishment for their children, they have regulated and Resolved that the price of tuition be according to the means of the parents, and that the fatherless be admitted to all the benefits of this school free of any charge.

"The establishment is consequently expensive, and will not possibly support itself, from the considerations received for tuition. The Managers of the School are therefore necessitated, and indeed it is their duty to give an offer to every Yehudi to partake of the Mitzvah Talmud Torah to solicit free will offerings as donations and subscriptions towards the support of the school fund."

The year following the establishment of the Lomdai Torah by the Trustees of the K. K. Anshei Chesed, the "Committee of the Society for the Education of Poor Children and Relief of Indigent Persons of the Jewish Persuasion" began to function. The by-laws and aims of this committee are set forth in Lyons Scrapbook (1: Vol. II, 35c), under the date of January 30, 1843:

"...the Education Society was incorporated on the 11th April, 1831, for the following purposes, as by the 1st article of By-Laws:

I. Relief of the orphans and widows of deceased members.

II. Elementary and Religious Education and Trades to such orphans, and to the children of indigent Jews, giving preference to those of indigent or deceased members. And in all cases, where evidence of superior talent in any child shall manifest itself, to extend, if practicable, a liberal education.

"...the efforts of the Education Society to educate and bestow useful trades to orphans and children of indigent Jews, have unfortunately proved fruitless..."

Jewish learning was very meager among the laity at this time and even in the year 1846, Isaac Mayer Wise in his Reminiscences (62:23) writes:

"Outside of Lilienthal and Merzbacher, there was not one leader who could read unpunctuated Hebrew, or with the exception of a few private individuals whom I shall mention later, had the least knowledge of Judaism, its history and literature."

Wise further states (62: 24) that he "...found at that time in New York but three men in private life who possessed any Jewish or any Talmudical learning...otherwise ignorance swayed the scepter, and darkness ruled. As for modern culture, things were little better."

Leeser, writing in The Occident and American Jewish Advocate, in December 1845, with reference to the establishment of an American Jewish Publication Society, points out (48: Vol. III, p. 36) that "...When one looks back no more than ten years...and compares the number and the position of the Israelites then with what they are now, he must become impressed with the conviction, that something more is necessary..."

Even as late as 1857, schools were not functioning efficiently. An anonymous contributor to the Israelite, writing above the signature, "Jeremiah" gives a vivid description of the Jewish school on Norfolk Street (Anshei Chesed) in New York (88: Vol. III, p. 246):

"...The school attached to this Synagogue, always was a miserable institute, precisely as a school must be, which is governed by shoemakers, tailors, butchers... who, although honest tradesmen, are incapable of managing a school. The Parnass is officially the Superintendent of the school; but he being unable to read or write, and too jealous to permit any man of learning at his side--you may imagine what such a school signifies..."

Wise, in writing about the congregations of New York City in 1855, states that (88: Vol. II, p. 116, also 51: Vol. VII, p. 90):

"...notwithstanding the wealth of the congregation, they have not educated one Hebrew scholar, none who

has any acquaintance with our national literature, a few who can read the prayers, nay, a few who can recite the Hebrew benediction if called to the Thorah...therefore we hear nothing of their schools; their Sunday schools, an imitation of the episcopalian church, offer but little of any interest, somebody's catechism and a little Hebrew reading with the Neginah is all that is taught there..."

The standards of achievement here in America as regards Jewish education were much lower than they had been in Europe. Reading by rote and in even a few cases the ability to translate some of the narrative portions of the Pentateuch were the sole educational requirements of the immigrant in the middle of the nineteenth century.

The minimal standards and results might also be laid at the doorstep of the increasing importance and stress placed on secular education which exerted a great influence upon Jewish education at this same time.

Isaac Leeser, in the Occident of May 1843, (48: Vol. I, pp. 107-108) tells of the attempt to establish a Talmud Torah School of New York:

"About this time last year, a society was founded in New York in connection with the congregation Benai Yeshurun...for the purpose of establishing a school under the title of 'The New York Talmud Torah and Hebrew Institute.' The primary object of the association is to give

an elementary English education with a thorough instruction in Hebrew and the religion of Israel;...it has already within its walls eighty pupils, receiving a liberal instruction in the English and Hebrew languages, under separate masters...and we trust that the spirit displayed by our New York friends may be emulated by the Israelites of all our American Congregations..."

In 1846, an attempt was made to transform the B'nai Jeshurun congregational school into a community project, but the efforts failed and the school ceased operation in 1847. On February 13, 1850, the school committee of the Congregation published a report (1: Vol. I, 89c), stating that "...it is a lamentable fact, but not the less true, that while the Jews of New York and this Congregation in particular, have formed Institutions and Societies for the support of the needy and for performing our duties towards the dead, nothing has yet been done for the elevation of our youth..."

These men were interested, not only in the child's ability to read the Hebrew, they wanted something more, and stated the matter quite clearly, "...but permit us to expose to your view in plain terms the evils of the present manner of training our children. The child is taught to read Hebrew, after accomplishing that, his religious education is considered finished. Now we ask is it possible for any person to utter a prayer with

devotion unless he understands it? Of what use is it to address our supplications to the throne of mercy, when our lips utter what our heart does not feel? ...What good all his prayers if he does not understand them? Why should he at all learn to read Hebrew, if he is not taught to understand it? ...Let us found a Seminary on a permanent footing, one that shall not depend on the caprice of a few individuals, but let it be part and parcel of the Congregation..." The Committee attempted to obtain children from other congregations and submitted the plan that "...the School is to be open for children of other Congregations on paying an extra sum per annum... the expenses of the School are estimated at $2,300 per annum, namely:

Rent of School House	$400
First Hebrew Teacher	600
First English and Classical Teacher	600
Second Hebrew and English Teacher	500
Sundries	200
	$2,300.

The committee also suggest to establish a Young Ladies School, which they calculate will support itself...they estimate to receive eighty children..."

While B'nai Jeshurun exerted some influence in Jewish education during this period, "it was Anshe Chesed, New York's third synagogue, which made important contributions over a longer period and which was primarily responsible for the development of the many Jewish parochial schools of the mid-century." (32: 232).

"...The members of this congregation have established a regular Hebrew school, and have done themselves a service by electing our friend, the Rev. Hermann Felsenheld, as Hebrew teacher. The school was opened on the 7th of July (1845) and numbers already forty scholars, which number is daily increasing...(46: Vol. III, p. 262)" This school was a parochial school and other congregations followed with the organization of similar Jewish day schools.

This was the year that Max Lilienthal arrived in New York and became the rabbi of the three German congregations, Anshe Chesed, Rodeph Shalom, and Shaarey Hashamayim (64: 52). Lilienthal was well known from his career in Russia on behalf of the Jews. The impression his arrival created may be gathered from the words used by Isaac Leeser, the most prominent Jewish minister in the United States at that time, after hearing an address by Lilienthal. Leeser speaks of this address as "one of the best orations we ever listened to. It was the first time we ever heard him address an audience in his native tongue,...and we can freely say that he fully confirmed to our mind the reputation which induced... Uwaroff, the minister of education to Nicholas, to consult with him on Jewish affairs" (48: Vol. VII, p. 515).

Lilienthal attempted to unite the schools of

these three congregations into one unit which he called the "Union School". The Congregation Anshe Chesed refused to go along with the amalgamation and Lilienthal continued for a short time as the head of the schools of the Congregations Rodeph Shalom and Shaarey Hashamayim, going under the proposed name, "Union School" which was transformed into a single all-day school. The school's operation required funds, and a brochure was published in 1847 telling of the objectives of the school and also as an invitation to a "festivity" (1: Vol. II, 36j):

"...the Hebrew Union School Society which has now in its two schools, children of members belonging to the different Hebrew Congregations in this city (New York) has established said schools for the purpose of adding to the various branches of instruction, as taught in the public schools, that of a proper and complete knowledge of our holy religion, thoroughly imbuing the youthful mind with it, that the good effects thereof may become manifest in after life...To educate our children as pious Israelites and esteemed citizens, is the exalted aim of our Institution."

Not only was Hebrew to be translated and comprehended as exemplified by the school committee of B'nai Jeshurun, Lilienthal felt that the studies should have an application to life. He envisioned the expansion of the scope of secular education. An excellent description of Dr. Lilienthal's school is set forth in The Occident

and American Jewish Advocate (48: Vol. V, pp. 316-317):

"...it embraces an extensive system of education, and looks to the establishment of an elementary school, divided into two classes, and a mercantile and polytechnic, divided into three, only such classes to be established in the beginning as are absolutely required... The principal languages to be taught are the Hebrew and the English, not the german, although nearly all the children likely to be obtained, for the present, are either natives of Europe, or children of emigrants. Only in the polytechnic department is the German to be a branch of study, by which means the children are, at first, to be thoroughly grounded in the language of the country, and then to be instructed how to keep up a connexion with the land of their immediate progenitors. The usual branches of an English education are to be taught, together with religion, Bible and commentaries, Mishna and Talmud. The government is to be, as much as possible paternal, and corporal punishment to be avoided. Children will be admitted in the elementary school at five years, and each class is to last a year and a half. Girls are to be taught needlework, during the hours that they are not engaged in the studies suited for the male sex chiefly. The entire plan comprises a system of thorough education, and reaches in fact a high school of a very comprehensive kind; but we fear, (and we say it without

wishing to damp the worthy ecclesiastic's ardour,) that for the present the final success of erecting the college, must remain a thing to be desired...at the quarterly examination, the answers of the pupils gave general satisfaction...a banner was presented to the children with the inscription Adonoi Nisi, Hebrew Union School, No. 1. We fervently trust that the school thus auspiciously commenced may produce all the good effects anticipated, and find speedily many worthy imitations all over the country, and wherever Israelites are settled."

Dr. Lilienthal's contributions to education did not cease with the statement that "corporal punishment should be avoided", and that there should be special subjects for girls, but he also introduced another educational practice (48: Vol. IV, p. 259), "for the first time in America, Rabbi Lilienthal celebrated the new ceremony of confirmation, introduced in Germany of late years, on the last Feast of Weeks..." The Hebrew Union School Society was dissolved in April 1848 (32: 233). In attempting to discern the reason for the dissolution, it may be conjectured that the three congregations involved in the Society preferred to educate their students in their own congregational schools rather than participate in a semi-community school such as the Hebrew Union School Society. Another reason that might have led to the dissolution were the innovations by Lilienthal which

he introduced in the Union School under his supervision. To the relatively conservative congregations, the practice of confirmation, the minimizing of the teaching of the German language and Lilienthal's general theological outlook may have led to the dissolution (60: 91-94).

Following the dissolution, Dr. Lilienthal opened his own boarding school in the city of New York.

On March 8, 1835, Isaac Leeser wrote a letter to the Jewish inhabitants of Philadelphia (2: Vol. XXX, pp. 302-303) that "having been frequently urged by various respectable residents of this city to establish a school, where the children might acquire a correct knowledge of the Hebrew, together with a thorough English education; ...and...that our children would be greatly benefitted, if they were early instructed in a public school, in the precepts of the holy religion which was handed down to the children of Israel...I have come to the resolution to offer my services to both congregations of Israelites (and also to such Christians as might be willing to send their children to such an institution) to open a school--as soon as sufficient encouragement is held out...A school like the one herewith proposed, is very much needed in this country, since there is not one, in any city of this extensive land, where a Jewish child can obtain a knowledge of its religious duties. If therefore our people are really alive to the importance of a religious education,

which I am afraid many are not, they will eagerly seize the present opportunity to establish a school upon a permanent foundation...It is to be hoped, that persons having the means, will show their approbation of the undertaking, by bestowing as much as they can afford for the purpose of endowing the school, so that even poor children may enjoy the same advantages of education with the rich ones..."

This letter was a definite indictment of the Jewish educational system and even ruled out the efforts of the Shearith Israel Congregation of New York, where in 1809, the teacher taught only eight children (2: Vol. 21, p. 164).

The situation of an apathy for education was not prevalent in South Car olina, for in a letter written by Mr. Philip Cohen of Charleston in 1811, twenty-four years prior to Isaac Leeser's statement, secondary education was in a process of realization, with Hebrew being taught in the secular high school. Quoting from Mr. Cohen's letter (2: Vol. 22, p. 129):

"All the Jewish children even those who later take up some trade, receive a splendid education. The city now has a high school in which French, Italian, Latin, Greek, and other subjects are taught. In the same school, Rabbi Carvalho is instructor of Hebrew and Spanish."

Even orphan children were provided for in so

far as education was concerned "from a large and constantly increasing fund, where the children receive the best of care and very efficient instruction in the duties of citizenship" (2: Vol. 22, p. 129).

On February 4, 1838, a momentous event occurred in the city of Philadelphia which was to have tremendous impact on the future of Jewish education in the United States. A group of women known as the Female Hebrew Benevolent Society founded the Hebrew Sunday School. Miss Rebecca Gratz, the secretary of the organization captures the spirit of the movement when she writes in the Minutes (38: 3):

"Resolved: That a Sunday-school be established under the direction of the Board, and teachers appointed among the young ladies of the congregation. Mrs. Allen, Mrs. R. Moss, Mrs. Hays and Miss Gratz appointed a committee to procure a school-room; Mrs. Allen, Mrs. R. Hart, and Miss Gratz, to procure books and make all necessary arrangments."

Further growth of the movement may be observed by reading excerpts from the booklet printed in commemoration of the fiftieth anniversary of the Sunday school (38: 5):

"The Sunday school began with fifty pupils. At the end of the first year the number had increased to eighty. In 1873 the Seventh Street school numbered 203,

the Twelfth Street School, 225, a total of 428 pupils. In 1887 the Chanukah celebration was attended by more than a thousand children; and there are now (this was 1888) upon the rolls 1041 names, of whom 669 are pupils of the Southern school, instructed by seventeen teachers; and 372 are pupils of the Northern school instructed by thirty teachers..."

In South Carolina, "Miss Sally Lopez, familiarly known as "Aunt Sally," organized a religious school a few months after Rebecca Gratz's first Jewish Sunday School in Philadelphia, and for it Miss Penina Moise wrote some of her most inspiring hymns" (67:53).

Miss Rebecca Gratz was fully aware of the results being achieved in the educational field in other cities and in her report of 1838, she wrote (38: 17) that "The good work has already met with a reward. Our sisters of New York and Charleston, hearing of the success that has attended our attempt, and sensible that much good must result from early lessons of piety, have determined to establish similar institutions in their respective cities.".One of the major failings of the school system of that period was the lack of suitable textual material for the use of pupils in their instruction (38: 5):

"When the Sunday-school was opened, there was no suitable text-book in existence, with the exception of Leeser's translation of Johlson's Catechism, for the oldest pupils. A "Bible History" published for Christian

Sunday-schools was used, the objectionable passages being erased or pasted over. The following year Mr. Leeser issued his catechism for younger children, and Miss Simha Cohen-Peixotto her "Bible Questions." In 1840 the manuscript of a rhymed catechism for the youngest children was presented to Miss Gratz by the author, Mrs. Eleazar Pyky, who, as Miss Rachel Cohen-Peixotto, had been a teacher in the school, and it was published the same year..."

In that same year (1840), Rabbi Adolf Guttmacher of the Baltimore Hebrew Congregation writes that "for many years (the Baltimore Hebrew Congregation) maintained her own schools for both religious and secular education. In 1840, Rabbi Rice established a school for the study of Hebrew, in which he and the Cantor (I. Moses) taught daily. In 1849, Dr. (Henry) Hochheimer reorganized the school." In addition to Hebrew, German and English were taught by competent teachers. The school had four classes. It is noteworthy that the selection of an English teacher was considered of such great moment as to be intrusted to a committee of American-born and educated Christians, who were supposed better to understand the needs of the future citizen" (34: 57).

The next event of Jewish educational significance occurs in the year 1845, when the oldest known congregation in the United States opens a new Hebrew School (2: Vol. 30, p. 404):

"Rules and Regulations for the Government of a School for Gratuitous Instruction in the Hebrew Language and Forms of Prayer, According to the Custom and Mode of Reading of Portuguese Jews, to Commence on the Second of November, 5606, in the Basement of the Synaggue, in Crosby Street, under the supervision and direction of the Trustees of the Congregation, S. I. (having charge of the "Polonies" School Fund), to whom application must be made by anyone claiming (or soliciting) the benefit of the school fund for such instruction. Rev. J J Lyons-Teacher, 5606-1845."

This is the first indication of a school where gratuitous instruction could be secured, and probably set the pattern for other "free" schools.

Just five years previous to the establishment of this school by Shearith Israel Congregation, it is noted that a private school for girls was established by the Misses Palache. A public notice found in the newspaper, The Asmonean, tells of the tuition fee and something of the curriculum (51: Vol. I, p. 2):

The Misses Palache's

Boarding and Day School

For Young Ladies of the Jewish Faith

27 Thompson St., New York.

Board and tuition in the Hebrew and English Lanuages $200 per annum, payable in advance. Washing $6 per quarter.

Stationary $1. The accomplishments and other languages taught on the usual terms. Parents and guardians rest assured that the greatest attention will be paid to the religious and moral instruction of the pupils, combined with their mental improvement, every facility being afforded, with the aid of the best masters in the various branches of study."

Schools are opened under congregational auspices in the years 1841 and 1842. In 1841, a congregational school was founded at Rodeph Shalom Congregation in Philadelphia, Pennsylvania (2: Vol. 9, p. 127) and in 1842, the Bene Israel Congregation in Cincinnati, Ohio instituted a Sunday School "which opened very auspiciously with a large attendance of children..." (61: 20), but met with great opposition because instruction was given on Sunday.

In 1842, S. M. Isaacs, minister of the B'nai Jeshurun congregation organized the New York Talmud Torah and Hebrew Institute, "...the primary object of the association is to give an elementary English education with a thorough instruction in Hebrew and the religion of Israel...it has already within its walls, eighty pupils, receiving a liberal instruction in the English and Hebrew languages, under separate masters...although the annual expenditures exceed $1500, yet we are assured that the benefits it dispenses are so fully appreciated by a

discerning public, as to leave no doubt of its complete success..." (48: Vol. I, pp. 107-108). This was a congregational school and Hebrew grammar, catechism, Hebrew reading, and translation as well as the secular subjects were taught there (48: Vol. I, p. 550). In 1843, the school had eighty pupils, all boys, and a budget of over $1,500. The subjects taught were Hebrew reading and translation, Hebrew grammar, catechism, and the usual secular subjects (32: 231-232).

In Richmond, Virginia, the Congregation Beth Ahaba was organized in 1841 and (79: 14-15) "a number of the German Israelites, residing in Richmond, see with deep sorrow that the education of their children is partially neglected, that the Religion of their forefathers is not taught to them in a manner to inculcate into their tender hearts the moral and religious feelings, and that they become not sufficiently acquainted with the history of their ancestors and the signification of their religious ceremonies; they are besides desirous, that their children should obtain a grammatical knowledge of the German language, which at present they only learn by Routine and without principles; They further think it highly important to obtain the services of a Reader, who by his learning and moral principles, will command the esteem of the congregation, whose lectures will be lessons

of morality to young and old; They therefore resolve to unite all their energies, and besides ask the good will of all in favor with their views, in order to raise a sum sufficient to obtain the services of a Reader, who shall also be a teacher to their children in the elementary branches of an English education, in the German language, and the Religion of their fathers. The compensation ought to be commensurate with the task, and it is to be hoped that every member will act according to the importance of the cause." In 1843, "The Rev. Mr. Michelbacher opened a school in which the children were taught daily during the week in secular branches; on Saturday and Sunday things religious. The secular branch of the school was attended by children of non-members and by some Christian children..." (79: 23). Schools such as that of Congregation Beth Ahaba, probably took the place of public schools, especially in the poorer Southern communities.

In 1845, the Congregation Mishkan Israel of New Haven, Connecticut was organized, and with it, the religious Sunday school, however, the first confirmation was not held until 1861 (75: 12).

In Cincinnati, Ohio in 1845, "a Talmud Torah school was established under the auspices of the congregation (Bene Israel)" (61: 44), but this was short lived. Rabbi Jacob K. Gutheim of Cincinnati in that same year, wrote a letter which was published in the Occident and

American Jewish Advocate in which he stated (46: Vol. II, pp. 192-193) that: "...our course must be to provide education,--wholesome, appropriate, extensive, fitted for the real wants of all sections of our community in this free country. We must have in view not the past but the present and more truly the future;--If education is to be of universal benefit (which it certainly ought to) it must not be confined to one portion of society, its stores not converted into a monopoly, nor its professors into an aristocracy. It must embrace every class and both sexes. Being the half of human society, the half of our life--in some cases more than half--in the domestic, in the youthful portion of existence, woman claims a larger share than man...It is in these softest years that the gentlest hand makes the most lasting impression... But to education, the educator herself must first be educated. Not charity only, but knowledge, not wisdom but virtue must first begin at home...If we would really teach men, our duty is of a necessity first to teach women...her influence determining the whole frame of society, and her character the product of her education, as that again is the result of her organization and teaching..." Rabbi Gutheim believed in the integration of school and home, and indicated his views in that same article, "...there is another important feature in

education...I mean the harmony between school and house, teacher and parent. Nothing can be more detrimental to a good education than doubts entertained on the competency and honesty of teacher on the part of the parents, and expressed in the presence of their children...Teacher and parents have to assist each other...the best instruction will fail, if parents do not act in a corresponding spirit."

Isaac Leeser, on March 30, 1846, issued a resolution to the Jews of Philadelphia calling for the establishment of Sunday schools. He set forth the arguments for and against their establishment and concluded that much benefit could be derived from them (2: No. 458, pp. 5-8):

"Sunday schools are nothing new among our Christian neighbors, as many sects of them have had such establishments for shorter or longer periods. Among our people, however, the case is very different, as far as the knowledge of the writer extends; and only at Richmond, Va., had the attempt been made, with but partial success, by the late Isaac B. Seixas and the writer of this memorial, before several of our ladies, feeling that something might and should be done to improve the religious character of the Jewish children, and to give them at least an elementary and comprehensive idea of their duties, resolved on

founding a school for the promulgation of religious knowledge on the first day of the week, it being a general day of leisure, and as it could be devoted to this pious object without interfering with the exercises of other schools, and the avocations of the teachers...As may easily be imagined, some prejudice was at first manifested by various persons, who fancied that they discovered an objectionable imitation of gentile practices in this undertaking, forgetting that it is the first duty of Israel to instil knowledge of divine things in the hearts of the young, and this institution was imminently calculated to bestow this necessary blessing alike upon rich and poor without fee or price...Another great difficulty, and one far more formidable, was the scarcity of suitable books to be placed in the hands of scholars, since those published by the American Sunday School Union, although admirably written, and having a powerful tendency to impress the minds of children, contain so much matter of a sectarian nature as must almost banish them from a Jewish school, where it is of importance to inculcate those principles which are the foundation of our religion. The only other books within our reach were the Elements of the Jewish Faith, by Rabbi S. Cohen, and the Instruction in the Mosaic Religion, arranged from the German of Johlson, by the writer of this. In this emergency the

Child's Bible Questions, by the A. S. S. Union, was of necessity but partially adopted, there not being a similar book and one more free from sectarian matter at hand; but it is pleasing to remark, that an adaptation of this little work after our own manner is now in the hands of a young lady of this place, and will, it is hoped, see the light soon, and this with the consent of the A. S. S. Union, who have waived their copyright in our favour; this, too, is a highly gratifying fact, and it speaks loudly and emphatically of the enlightened views of the board of publication of that powerful institution, and especially of the kindness of John Hall, Esq., through whom this polite offer has been conveyed."

Leeser operated not only in Philadelphia in the cause of Jewish education and the establishment of a Sunday school, but was also influential in attempting to establish an all-day school in New York, (1: Vol. II, 36f):

"The undersigned propose to establish in the City of New York, a Hebrew Classical, for the education of Jewish youth...All the branches of a liberal and classical education to be acquired in the best seminaries, will likewise be taught. Of the dead languages, Hebrew and Latin, as the most useful and necessary, are alone embraced in this plan. Of the modern, French and German, will be taught when required. History, ancient and modern, Grammar, Arithmetic, Algebra, Geometry, Logic, Rhetoric, Natural and

Moral Philosophy, will comprise the general course, in the early stages of the school. The terms of Tuition will be made as low as those of similar institutions... Those Jewish parents who feel desirous of fostering a scheme of Jewish education, are respectfully solicited to yield it their support...

In the establishment of this school, the Principal offers to the Jewish inhabitants of New York to supply a want that JEWISH PARENTS have long felt in the education of their sons--the means of combining a perfect acquaintance with the Hebrew language, and the principles and precepts of the Jewish faith (a necessary knowledge of every Israelite)--with a competent instruction in Classical and Polite literature.

Hitherto, Jewish parents who have desired to give to their sons a good education, have not only been compelled to expose them to all the sectarian influences of a Christian school, but have been, in great measure, precluded from fortifying their minds against such influences by a preparatory Jewish training, by the engrossing nature of their school duties.

In the Hebrew and Classical School, a thorough grammatical instruction in the Hebrew language and in the doctrines of the Hebrew faith, will go hand in hand with instruction in Latin, French and German, and all the elementary and higher branches of an English education...The Hebrew and Religious department will be in the immediate charge of

Mr. Falkenau...

References: Rev. Isaac Leeser, Philadelphia
M. M. Noah, Esq., New York
Rev. Jaques Lyons, New York"

The Bene Jeshurun Congregation, on the other hand, had more success and "at the general congregational meeting of December 26, 1848, which will be considered one of the most famous meetings in the history of the congregation, Mr. Henry Mack advocated the necessity of establishing a school for the purpose of educating the young in English as well as in Hebrew and religious tenets. A committee was appointed to draft a plan for the establishment of the school. On January 29, 1849, this committee submitted its report, which provided that each member of the congregation should contribute $2. per annum; tuition for members' children was to be $12. a year; for children of non-members $16; children of indigent members $6, and indigent outsiders free. Two teachers were appointed, one for the English, the other for the Hebrew and German branches...Owing to the prevalence of the cholera, this school, from which sprang the Talmud Yelodim Institute, did not open until September 13, 1849" (89: 24).

Isaac Mayer Wise was elected to the post of rabbi of the B'nai Jeshurun congregation and he was instrumental in the establishment of the Talmud Yelodim Institute which was the name of the school associated with

the B'nai Jeshurun congregation. The school was fortunate in becoming the recipient of a sum of money (88: Vol. I, p. 5) and "at a regular meeting of the board of directors of Talmud Yelodim Institute, the following preamble and resolutions were unanimously adopted:
...Whereas this noble minded man (Judah Touro of New Orleans) bequeathed, among the many legacies which perpetuate his name, five thousand dollars to this institute..." This was a large sum of money in those days, and it provided Wise with a sense of security for his project such as he nor any other American had ever anticipated.

The Talmud Yelodim Institute under Dr. Wise's direction, like the Shearith Israel Polonies Talmud Torah School, the Hebrew Union School Society, and the Hebrew Education Society, was a school which was an adjustment to the society in which the Jews found themselves at the time.

Wise advertised for students in his paper, the Israelite (88: Vol. 1, p. 8) that "the attention of parents and guardians is respectfully called to this institute, in which besides the lower and higher branches of English, also Hebrew, German and French are taught, by six competent teachers..."

A description of this school by Wise illustrates the foresight that he used in establishing the institution. The whole description implies a comparison with schools

that no doubt convened in vestry rooms, such as was the early experience of Talmud Yelodim, or in basements. In the July 21, 1854 issue of The Israelite, he shows the status of Jewish education in the city of Cincinnati and describes the schools (88: Vol. I, p. 11):

"In the basement of this building (Synagogue of the United Brethren, Cincinnati) is a very good school for the education of children of both sexes, in which is taught the Hebrew, English and German languages and literature. This school is also progresssing, and is well conducted, and punctually attended by the pupils. The present Hebrew teachers are Mr. W. Renau and Mr. Weil, with a good English teacher, and a lady teacher for the girls. This establishment and the Talmud Yelodim of Lodge Street are the only two public Jewish schools in the city, although there are several good teachers who give lessons privately at their own residences."

Wise believed in the tri-lingual method of instruction, and he was alert to the fact that a physical plant not only aided instruction but was a means of attracting students. He gave a vivid description of the new building which was completed in August 1855 in the Israelite (88: Vol. II, p. 60) and also told something of the course of study:

"...the hall is ten feet wide with large windows, and a wide flight of stairs. In every story there is a

hydrant, and three rows of hooks to accommodate the pupils in putting off overcoats, hats, etc. There are six rooms in the building, each twenty by thirty feet with eight windows, high, airy, and plenty of light. The benches and desks in all the rooms are of iron with wooden covers. The black boards are hard plaster on the walls. There is also gas, and a ventilator in the rooms. Five rooms are furnished for ordinary instruction, and the sixth is intended for instruction in drawing, penmanship and music, to serve at the same time as a library. ...It is evident, that while this school is as efficient in the common branches of instruction, as the public schools, it has the preference in the study of languages. It is therefore, that the school is maintained by its members, all of whom are in favor of public schools.

"Pupils of the age of twelve, proficient in three languages and advanced in the normal studies, who after examination were admitted into the first class of the public schools, and shortly after into the high school--are no rare cases in this school.

One half year later, Wise published an article (68: Vol. II, p. 227) illustrating that "the school is conducted on the modern German system of education. Thoroughness and self-reflection are the two principal objects, which to attain in the pupils is the endeavor and the proscribed duty of the teachers.

"The primary division was examined...in Hebrew reading

reading and some translation, German reading and all the ordinary branches of primary schools. They excelled in the history and geography of the U. S., and are very good in Hebrew...Reading and Spelling...in the three languages is the chief object of this department."

Some modern techniques were used by Wise at the Talmud Yelodim Institute. The report of a public examination of the Institute (88: Vol. II, p. 227) in 1856 discloses the textbooks that were used in the three upper divisions:

"The three upper divisions were examined...in translating the Bible, Hebrew grammar, history of the U.S. and of the Jews, catechism, Ray's whole system of arithmetic, Greene's grammar and analyses, McGuffey's readers, Mitchel's geography, a thorough course of German, composition in English and German, penmanship, drawing and elocution..."

That Wise was cognizant of the need for homogeneous age groups as well as attractive physical surroundings was clearly illustrated by his institution of the graded school. He showed, by the use of non-Jewish text material that he was willing to make use of the non-Jewish advances in the field of education. Although Wise employed the instruments of instruction of the public schools, his opinion of the quality of their instruction was not of the very highest character. He published an article showing what he felt to be important in the instruction of the child and stated (88: Vol. III, p. 4) that:

"This school is fully that which it intends and maintains to be: The first school of the young who are prepared therein to think for themselves, and learn chiefly how to study and think. It is eminently qualified to rescue the young from the iron grasp of pedantry and the machine-like recitations of the most modern schools, where the teacher is nobody, if he has no book in his hands, and the pupil is lost, if the questions are not asked as set down in his book, where the teachers do not teach and the pupils do not learn anything of them; but the teacher rehearses the lesson committed to memory by the poor wretched and haunted pupil..."

Wise possessed some advanced ideas about how the child was to be educated. His philosophy encompassed the thought that children must be so instructed that the ideas must become a part of the children and be accepted by them. Merely receiving the ideas was not enough. He set forth this notion when he wrote (88: Vol. III, pp.222-223) that "the method of instruction is very much improved in this Institute. It is a standing rule, that no lesson must be given to a pupil for study unless the teacher has carefully convinced himself, that the pupil can fully understand it; the intellect must be trained and developed, and only that which has become the property of the intellect can be advantageously committed to memory. Another rule is this, children must be taught to use all their senses, if possible, in acquiring knowledge, must see the parts

composing the whole, and must always be employed in school. ...In regard to discipline the standing rule is that severity and inconsistency spoil the character of the pupils, the teachers must be strict in enforcing the rules known to every pupil, from which no deviation is permitted, and the punishment must be mild."

In New York, the Elm Street Synagogue on December 23, 1849 was the scene of further progress in the Jewish educational field. The Asmonean carried the following article (51: Vol. 1, p. 10):

"Resolved, that this Committee are of the opinion that there exists an imperious necessity for establishing a School, for the education of the children of this Congregation, where they can be educated in the Hebrew and English Languages, the elements of our Holy Religion and other branches of useful knowledge..."

Also in New York in 1849, Rabbi Max Lilienthal opened a private boarding school. The initial announcement was carried in the Asmonean as follows (51: p. 1)

"Rev. Dr. Lilienthal's

Hebrew, Commercial & Classical Boarding School

The undersigned begs to inform his friends and the Israelites of the several parts of the United States, West Indies &c., that he has established a Board-School in this city for the instruction of the Jewish youth. The course of instruction comprises, Hebrew and English

in all their branches; the German, French, Latin and Greek Languages; mathematics, book-keeping, &c, also drawing, dancing, and music when required, by competent teachers, and at moderate charges. The languages spoken in the family are the English, French and German. Every attention is paid to the religious instruction, morals and comfort of the pupils, and all are treated as members of the family. The undersigned takes himself a very active part in the duties of the school, assisted by competent teachers in the various departments. For further particulars apply personally or by letter (post-paid) to Rev. Dr. Lilienthal..."

In Louisville, Kentucky, in 1849, "a private school (was) established by Dr. Felsenthal, which continued until December, 1853, when financial difficulties caused it to close. When this occurred the congregation decided, as soon as $1000. could be obtained from the members for the purpose of building or furnishing rooms to reopen its school" (23: 18).

Previous to this, in September 1849, a Mr. Gotthelf of Philadelphia, was appointed teacher and lecturer "at a salary of $1200, he to pay his assistants in the school, which was then organized for the teaching of Hebrew, English, German, religion and elementary studies" (23: 17).

Turning to New York City, it is found that the

Misses Palaches' Boarding and Day School which was organized in 1840, proceeding very satisfactorily as evidenced by the following article in The Asmonean of December 14, 1849 (51: Vol. I, p. 8):

"A very interesting examination by the Rev. Dr. Raphall, of the pupils of this school took place on Sunday last, the 9th inst., before a numerous assembly of ladies, gentlemen, friends and parents of the pupils. The school, receiving both the permanent and day scholars, has been established for many years, and has at various times ranked amongst its attendants members of the most respectable families in the city. The course of study comprises the elements of Hebrew and English education and foreign languages, with the elegant accomplishments. It has always borne a high character for the capability and sedulous attention of its principles, satisfactory evidence of which was manifested at this examination by the promptitude of the junior class, many of whom were infants, displayed a facility and aptitude perfectly surprising. The exercises opened by the children singing "Ain Cailohenu", then the various classes separately recited portions of the Creed, Commandments, &c, and were subjected to a series of questions upon Bible, History, and Geography, and the pupils proficiency in reading Hebrew and French tested, when the examination closed with their singing

the 29th Psalm, led by the Rev. J. J. Lyons..."

In Richmond, Virginia, the swing was to religious and secular teaching and on January 2, 1850, the Beth Shalom Congregation opened a Hebrew-English Institute, "The Institute had been opened January 2d with about thirty pupils, under the charge of Rev. Julius Eckman, the small attendance being due to the fact that a large portion of the children had been entered at other schools for the current session. The price of tuition was low; for Hebrew, English and other branches, $14.00; for Hebrew, French, German, or Latin, each $10.00" (24: 226).

In Detroit, Michigan, "When the Congregation (Beth El) was organized in 1850, there was immediately established a day school for religious education. This, however, was discontinued in the year 1861 and supplanted by the religious school which met on Sabbaths and Sundays" (28: 19).

At this same period of time in New York City, private and part-time teachers of Hebrew began to appear as is evidenced by the following advertisement in The Asmonean (51: Vol. 9, p. 9):

"Teacher of the Hebrew, German and English Languages informs the public that, at the earnest solicitation of his numerous friends, he has formed classes, for the Tuition in the Hebrew Languages at the following places, when from the facility to the Pupils residing either in the upper or lower part of the city, as well as from his acknowledged superior method of teaching, he

trusts to receive their patronage...Those interested or who may wish to form either of the Classes as above, can consult Mr. L. (oewe) at his residence, No. 79 Duane Street, between the hours of one and two o'clock P.M."

In the far west, in San Francisco, California, the congregation Shearith Israel included the operation of the religious school in the constitution when the organization was founded. The rabbi was informed that "He shall superintend the Religious School of the Congregation. He shall teach and prepare the Confirmation Class and perform the ceremony of confirmation once a year" (83: 29-30). This particular organization was founded in 1851.

In Chicago, Illinois in 1853, the following letter to The Asmonean is indicative of the extent of Jewish education in central United States (51: Vol. 9, p.7):

"Believing that you take an interest in the welfare of the Israelites of the Western Country, I give you a few items of information of the doings of our people in this city. The Congregation K. K. Anshe Maariv was organized on Oct. 3d, 1847...Rev. Mr. J. Kunreuther has been our Chazan and Shochet for the last 6 years, discharging his duties faithfully and to the satisfaction of the Congregation; but for the last 2 years there was felt a growing want of a teacher, and accordingly an advertisement was put in your paper and The Occident, upon which no less than 14 candidates sent in their petitions

for the place. On Sunday the 9th, an Election for a Teacher and with a salary of 600 dollars being held... it resulted in electing Mr. G. Shneidacher lately from Germany, for the office...So we try to get along, and if the Lord gives us his blessings, we shall be able in a few months to give you some information about the progress of education for which we have now laid the foundation."

It is also found that "a day school was established where the Rabbi of the congregation taught Hebrew and German and non-Jewish teachers instructed the pupils in the common school branches. This day school of Congregation Anshe Maarabh (K.A.M.) existed for twenty years, from 1853 to 1873" (2: Vol. 11, p. 23).

In New Haven, Connecticut, the field of education was not neglected either, and on August 25, 1854, The Israelite (88: Vol. 1, p. 55) carried the advertisement that there was "wanted a teacher and Hazan for the Hebrew Congregation Mishkan Israel at New Haven, Conn... The applicant must be competent to deliver lectures in German, and one conversant with the English language will be preferred although this is not essential; he has also to fill the Secretary's office. Salary will be from $600 - $800 per annum."

Dr. Lilienthal's Hebrew and Classical Boarding School was flourishing during this year (1854) and he inserted an advertisement in The Israelite (88: Vol. 1, p.8)

that "the course of instruction comprises, Religion, Hebrew, the English, the German and French Languages, in all the branches: the Ancient & Modern History of the World; Geography, Mathematics, Bookkeeping, Composition, Writing, &c. also drawing, music and dancing, when required. Particular attention is paid to the English education of the pupils; five hours daily being devoted to the exclusive study of that language..."

An anonymous letter to The Asmonean (51: Vol. I, p. 7) gives a description of the religious school of the Hebrew Education Society of Philadelphia, Pennsylvania:

"...As I have not seen of late in your valuable Journal, any news from this quiet "Quaker City," I think it but proper to inform your numerous subscribers that we are not very far behind New York and other of our principal cities, in regard to Jewish Meetings, Celebrations &c. On Sunday last, an examination of the pupils at the Hebrew Education Society's school took place at their rooms in Zane Street...The school was opened in the month of April 1851, and numbers at the present time about 75 pupils...It is rumored here that certain parties have bought a property in the northern section of the city, for the purpose of erecting a "Reform Synagogue"..

The Congregation B'nai Jeshurun in Newark, New Jersey "had grown sufficiently strong in numbers and

in influence to plan to erect a suitable structure for its religious and education activities"(27: 14).

"On November 12, 1854...an institute for the education of Jewish children was organized, known as Institute 'Noyoth'...Noyoth was a pay school..." (61: 43-44). This institution was organized in the city of Cincinnati, Ohio.

In New York in the winter of 1855, Adolph Loewe's Hebrew, Classical and English Day and Boarding Institute was required to move to larger quarters in New York. The announcement of the change of address gives the expanded curriculum and also shows the strides made with regard to disciplinary procedures at the school (1: Vol. I, 121d):

"...While Religious instruction and Hebrew literature form a prominent feature of this School, equal pains have been taken to secure to its inmates a thorough and complete Classical and English Education. Everything connected with the establishment is under the immediate supervision and control of the Principal; and in this department he is assisted by able teachers in the English, French, German, Spanish and Classical Languages.

"The course of Instruction in the English Department comprises, Reading, Writing, Orthography, Arithmetic, Geography, Grammar, Composition, Elocution, History (ancient and modern), Book-Keeping--the various

branches of Mathematics--Natural History, Philosophy, Mythology, Chemistry and Astronomy. In the Latin and Greek Languages the same authors are read as pursued at the New York University. The Hebrew course comprises Spelling, Reading, Writing, Hebrew-German, and pure Biblical; Grammar, Translation of the Prayers and Bible, Catechism, Biblical History and the History of the Jews.

"In connection with the above, full and competent instruction is given in the Modern languages. Three hours and a half daily are devoted to the French and German alone, and the pupils are exercised in Spelling, Reading, Speaking, Translation and Composition. The classes are under the care of native French and German preceptors. Arrangements have also been made to give instruction in the Spanish and Italian languages, and the accomplishments of Music, Drawing, Painting and Dancing.

"The discipline of the School will be strict, yet of such a character as to animate the pupils to self-control, and in all cases motives appealing to the higher order of our nature, will be used. Corporal punishment will in no case be inflicted. If after due admonition and correction, the offender still persists in his bad behavior, the parents or guardians will be made acquainted of it, and every means of amelioration tried; but on convincing proof of failure in success, they will be requested

to withdraw the pupil...The pupils will be received as members of the family, and no pains spared to make them feel at home and happy."

In 1856, in Baltimore, Maryland, the Sunday School plan which had originated in Philadelphia in 1838 came to Baltimore. This occurred when (7: 16) "Mrs. Solomon N. Carvalho (possibly a relative of the teacher at Shearith Israel Congregation of New York, 1809), with several young ladies of the Etting and Cohen families, established a Sunday School for instruction in the principles of conservative Judaism, taking as a pattern Miss Gratz's in Philadelphia, where Mrs. Carvalho had been a teacher. This school, which was attended by hundreds of pupils, was the first free Hebrew school in Baltimore, but it was not the first Hebrew school in Baltimore, Rabbi Rice having conducted a school in his synagogue."

In 1857, in Cleveland, Ohio, the Anshe Chesed Congregation needing a teacher, advertised (51: Vol. 9, p. 18) for "A teacher for the Hebrew department in their lately established Hebrew English and German school... A person capable of giving lessons in vocal music, upon the establishment of a Choir, would be preferred. Also due consideration will be given to a teacher, who would be enabled to translate the Bible into the English language..."

Slightly earlier than the above advertisement of the Anshe Chesed Congregation of Cleveland, the Anshe Chesed Congregation of Norfolk Street in New York City advertised for a teacher "who is perfectly qualified to teach the Hebrew and English language"(51: Vol. 9, p. 14). In 1856, in the Asmonean, Gerson N. Herrmann, the chairman of the board of the Anshe Chesed Institute describes the program of instruction as comprising"..Hebrew Reading, Bible and Daily Prayer Translation...English Reading, Writing, Grammar...Mercantile Forms and Calculations, Writing Composition &c...The school numbers in three departments about 130 pupils under the charge of three qualified teachers..." (51: Vol. 14, p. 20). The three departments listed are, primary, English, and Hebrew and German. The Anshe Chesed Institute continued for another year until February 6, 1857 when the following advertisement appeared in The Asmonean: (51: Vol. 15, p. 129):

"...In compliance with a resolution of the Electors of this Congregation...the Hebrew, English and German Elementary School, hitherto attached to the same, and numbering about one hundred pupils, will be discontinued..."

Another congregation in New York City, the Congregation Shaare Rachamim, also sought for "the services of a Gentleman qualified to act as Chazan, Bal Koreh, and

teacher of the Hebrew, English and German languages. Salary including the payment from the pupils will be $600 per annum, and rent free apartments" (51: Vol. 9, p. 14).

The Congregation Shaary Zedek which had been in existence in 1853 on Henry Street in New York City published the extent of its activity in The Asmonean, (51: Vol. 9, p. 15):

"We are pleased to learn that the School established by the above Congregation in Henry Street, progresses as well as the most ardent friends of Education can desire. There are, at the present time, in attendance upwards of ninety pupils, of both sexes. (1857) Four of the Classrooms are now occupied, and the Committee anticipate, upon the opening of the Spring, from applications already made, to have an accession of fifty pupils more, when the remainder of the Class-rooms will be brought into requisition. The capacity of the School-house is estimated to afford convenience for three-hundred scholars..."

Specialized education makes its appearance at this period in the form of John Livor's Commercial Institute where in addition to the Hebrew Language, "Particular attention is devoted on pupils who are designed for Mercantile purposes" (51: Vol. 9, p. 1).

In New Orleans, Louisiana, the Congregation

Shangarai Chesed advertised in The Asmonean (51: Vol. 9, p. 5) "to obtain the services of a Minister competent to deliver lectures in German and English. He will also be required to instruct children in Hebrew, and in all matters of our holy religion."

In 1859, Jonas Goldsmith in Baltimore, Maryland, started a school in the Eden Street Synagogue. This particular school progressed quite far until public schools were established and the enrollment at this school ceased (7: 17).

At the end of the period under discussion, public education was beginning to become the accepted norm and by 1870, public education was the accepted principle among Jewish persons living in the United States.

CHAPTER V

MAJOR TRENDS RESULTING FROM EDUCATIONAL ADVANCES, 1840-1860

The previous chapter traced the line of development from the all-day congregationally supported parochial school to the establishment and implimentation of the afternoon synagogue and communal school. It is now that we may consider the forces that led to such a development.

Regardless of whether congregations who today consider themselves Reform were organized as Reform congregations or whether they were organized as Orthodox, one of the major concerns lurking in the minds of the Jewish parent was the question of whether the child would receive the proper Jewish education. Toward this goal, the congregation aimed its sights and attempted to instill the cultural traditions of Israel in the new generation.

Many of the members of the early congregations remembered only the type of education that they had in Europe and attempted to set up replicas in America. There a parochial type of school had been customary (30: 59), but parochial day schools of this type were not destined to survive very long. Though they served a useful purpose while the newcomers to America were getting accustomed

to their environment, a new institution had arisen that better served the needs of the congregants (32: 225-259). During this period, the American public school was struggling to win a place for itself in American life. By the middle of the nineteenth century, the public school became free and non-sectarian, supported by general taxation and freed from the pauper taint that had been associated with it (13: 128). It had become a school for the great majority of American children of all classes. Congregations no longer felt obliged to maintain private institutions and pay salaries to teach what the public schools were offering to every tax-payer's children. Since the public school was offering secular education, the Jewish congregation was now faced with the problem of providing the religious education. Since the curriculum of the parochial school was decreased by the elimination of secular education, one by one, the day schools became Sabbath or Sunday schools meeting one or two days per week, generally on Saturday or Sunday.

The growth of the Jewish Sunday school movement was hastened by two forces. In the first place it was aided and stimulated by the example of the American Sunday School Union. The American Sunday school movement began in Philadelphia about 1791, and culminated in that city in the organization of the American Sunday School Union in 1824 (9: 31). Fourteen years later in February, 1838,

the first Jewish Sunday school opened in the same city under the organizational direction of Rebecca Gratz, in connection with the Orthodox congregation Michve Israel (70: 565). This school was open to all children in the community. The same year a Sunday school was organized in Charleston, South Carolina, in connection with Congregation Beth-El (70: 568) and a year later a Sunday school was organized at Richmond, Virginia, in connection with the Portuguese Synagogue of Beth Sholom (78: 66). Similar schools were established in other congregations or day schools were changed to Sunday schools very rapidly. By 1882, eighty-one of the ninety-one congregations affiliated with the Union of American Hebrew Congregations had Sunday and Sabbath schools (66: 404).

The Jews were accustomed to the Sunday school as the religious educational institution of their non-Jewish neighbors, and they therefore accepted it readily. The policies and methods employed in the Jewish Sunday schools were in many instances fashioned very consciously after the model of the older Protestant organizations (9: 126).

Another cause for the wide popularity of the Sunday school was the lessened importance of Hebrew in the Reform interpretation of Judaism. Reform laid stress on Jewish ideas rather than on Jewish institutions. The synagogue service of the Reform temple changed from a

Hebrew to an English service. This change eliminated one of the chief reasons for the study of Hebrew, the most difficult subject in the Jewish school curriculum. The reduction of the time of instruction to Sunday mornings only, did not, therefore, present great obstacles.

To bring some form of standardization to Sunday schools springing up over the country, the first council of the Union of American Hebrew Congregations in Cincinnati upon the suggestion of Isaac M. Wise, appointed a committee to report on the "improvement and unification of the Sabbath schools" (81: Vol. I, p. 87). The first meeting of the Hebrew Sabbath School Union was held in Cincinnati, Ohio (81: Vol. III, 1895). The constitution adopted at that meeting stated the object of the new organization to be "to provide a uniform system for all Hebrew Sabbath schools in the United States by promulgating a uniform course of instruction and by training competent teachers" (81: Vol. III, pp. 1988-2001).

The Union was the first attempt at concerted action in the interest of the religious schools of the country (70: 580). Its chief activity was the publication of text-books for the classes and preparing aids for teachers. It published a school edition of the Book of Proverbs, selections from the Book of Psalms, and a series of leaflets called Junior Bible Stories. Possibly the most marked feature of the work of the Union was the

publication at regular intervals of leaflets in biblical history and religion (70: 580). The leaflets were intended primarily for use in such localities that had no regularly trained teachers. It was also hoped that by the aid of the leaflets, schools might be organized in small towns in which there were but few Jewish families living (70: 580).

To evaluate the achievements of the Hebrew Sabbath School Union would be quite difficult. It may be said however that it did give positive impetus to the field of Jewish education by stimulating the organization of religious schools, by printing publications which were widely used in Jewish Sunday schools and affording the rabbis an opportunity to discuss educational problems at its conventions.

On September 4, 1854, the New York Daily Times published an article showing the status of denominational schools in the community of New York (2: Vol. 27, pp. 516-517):

"...The comparative value of the public schools to the community will be better appreciated by an examination of the following statistics of the denominational or parochial schools, not under the jurisdiction of the Board of Education. There are 36 of these schools, to wit:

17 Catholic, with	5687 pupils
7 Jewish, with	857

3	Presbyterian, with	250 pupils
2	Episcopalian, with	205
1	Dutch Reformed, with	160
6	Industrial Schools with	721
	making a total of	7880

or about 1/17th as many as are taught in the Public Schools under the charge of the Board of Education. The Catholic schools participate in the appointment of the school moneys--the others are sustained by their respective denominations. In the Jewish schools there are 33 teachers and in all the others about 70, or one-eleventh of the number engaged in the public school system...

"The Jews, although maintaining their distinctive national characteristics in many respects, have never made any direct opposition to the policy of a Free School system, but have in the main co-operated and availed themselves of its facilities for a good commercial and English education for their children..."

In the city of Cincinnati in 1854, there were five hundred Jewish pupils, of which only one hundred fifty attended the Talmud Yelodim Institute (88: Vol. 1, p. 158). Isaac M. Wise was a protagonist of public education for Jewish children. As editor of The Israelite, he writes in an effort to keep commercialism from public education (88: Vol. 5, p. 148) that "we have seen the public schools in many cities, and were deeply mortified. We can say of ourselves that we are a sincere friend of education and

instruction. It is our ardent desire to see every child educated at the expense of the community. Schools for all, schools for every one, is a cherished motto with us...we have been much mortified as often as we inspected a public school or examined a pupil thereof...Our schools, instead of being a hotbed of useful knowledge, of moral feelings, of mental development and practice, are very poor commercial institutions...as a general thing this is the case...The pupils learn no more than is necessary for commercial purposes. Reading, Spelling, Arithmetic and Geography, together with Penmanship, are the whole substance of the common schools. The Arithmetic to the end of common fractions, and of Geography of the United States, with a cursory inspection of the Western hemisphere, are the sole amount of positive learning for a child from the 6th to the 12th year of his age...Nothing in the world, that developes either the better and nobler sentiments of the heart, or the capacity of self-reflection, has a place in the common schools. There is no instructing done there, recitation occupies all the time. The teacher gives the pupil a certain amount of sentences, which he understands not, to commit to memory, and then the poor fellow who has become a recitation machine, must answer the questions as they read in the book. Neither the teacher nor the pupil is an active agent in the acquirement of knowledge; the book is everything, and this is dead, unintelligible

to the child. So our youth are forcibly prevented from thought and self-reflection, so the capacity of understanding is literally killed, and so our youth are forced to become thoughtless and frivolous..."

While touring the northwestern portion of the United States, Wise found fault with the public schools and brought out his opinion in an editorial in the columns of The Israelite (88: Vol. 6, p. 214) in an attempt to correct the situation:

"...I must give expression to my astonishment, that the public schools are so utterly neglected in this state (Indiana). It is unpardonable, that the citizens allow it, that six months in a year there should be no school whatever, while the other six months are poorly occupied.--I have seen specimens, say plenty thereof, specimens of boys 13 years old who could hardly read English, neither write nor cypher. If a young lady needs a new dress or bonnet and has no money, she teaches six months and then quits. If one cannot earn a living as a mechanic, clerk, &c., he teaches meanwhile till something better offers. It's a shame for the State to suffer a state of education which is no longer tolerated in Russia. If the politicians neglect this, let the people look to it, or commence building new jails, penitentiaries, &c. Economy in the first branch makes a larger outlay in the second necessary."

Isaac Leeser, the editor of the Occident and American Jewish Advocate, in the city of Philadelphia, thought that while the public schools are "quite capable of developing the faculties of the mind, they do so at the expense of Jewish principles" (48: Vol. IV, p. 548-551).

As early as 1843, the Committee of the Society for the Education of Poor Children and Relief of Indigent Persons of the Jewish Persuasion, which was originally founded to give secular education to Jewish orphans stated (1: Vol. II, 35c) that "the Committee deem the education of orphan children as one of the first principles of charity; but the system now adopted by the Society is so narrow in its action as to make it entirely useless. Again, the public schools in this city, (New York) now in existence, are so extensive, and the system of education adopted so liberal, that your committee are of the opinion that orphans placed in these schools can receive as good an education as from a school emanating from this board, while at the same time they can receive instruction in the hebrew language from the Polonies Talmud Torah School, now in operation."

It would appear from the above that public education was acceptable to the Jews. The pages of the Israelite contain column after column written by influential citizens, in which the subject of public education

for Jewish children is lauded. Emanuel Brandeis of New York, in the Israelite of January 12, 1855, sets forth (88: Vol. I, p. 214) "the opinion that Hebrew common schools are an unsuccessful and impolitic undertaking. They are superfluous and wrongful, tending to separatism, when we ought to be glad and proud that the public schools of this free country are open alike to all creeds, that no difference is made on account of religion, and we ought to live joyfully in the human tide and amalgamize ourselves cheerfully with the great American family...But schools of religious instruction we must have, as long as we are inspired by the desire to preserve our creed and our race in this hemisphere, and to make our children good, virtuous and respected..."

Isidor Busch of St. Louis was probably the most outstanding protagonist of public schools for Jewish children. In a series of articles in the Israelite, entitled "Schools for Israelites in the United States", he sums up the major arguments in favor of public education. On December 8, 1854 (88: Vol. 1, p. 174) he summarized his feelings toward public education and expressed the sentiment that he "became fully convinced of the fact, that common schools for Israelites in these United States cannot and will not prosper, nor will they be efficient.
I. Because the public schools are better than our schools possibly can be; (particularly in smaller communities).

II. Because public schools are more convenient, near to every family, while our schools (particularly in large cities) must be at inconvenient distances for the majority of the children.

III. Because, as good republicans we ought to be in favor of public schools, and opposed to sectarian or church-schools of whatever denomination.

IV. Because direct religious instruction in any day school is of very little value.

"It is necessary that the reader be fully convinced of these propositions, that he should feel how these causes will not only inevitably cripple our common schools, but are actually of such a character that it becomes a wrong to establish and support such schools, and that sectarian schools (our own not excepted) are bad in principle and cannot work well in practice; it is necessary that this be established before we can agree in forming plans for a better system of religious education, and I hope that for so important an object my remarks will not be deemed too long."

Busch's articles in the Israelite were very precise and gave vivid descriptions of the failings of the parochial system and reasons for the superiority of the public schools (88: Vol. 1, p. 189):

"Our public schools are better than most, and in many respects than all our select schools possibly can be, particularly in small communities, not only

because they are endowed by a large fund (increasing every year with the increase of value of its possessions of land, and receiving besides a part and share of almost all our taxes) whereby they are enabled to pay best, and thus to engage the best teachers, sufficient in numbers for separating both sexes...not only because they have school-houses that are models of architecture, built for this purpose with all possible regard for the health and comfort of their children;--while most of our congregations with their best efforts will hardly bring up means enough to rent a few rooms, low, narrow, badly ventilated, and hardly sufficient to engage at scanty wages about three or four teachers, who should teach both, boys and girls, primary and grammar classes, English and Hebrew, and frequently also the German language, etc...Should our children be educated as Jews only or even as foreigners in language and spirit, or shall they be educated as Americans with the children of Americans, as citizens of the same free country...

"there are yet other reasons for the superiority of the public schools...uniformity of system is another great advantage; if you happen to remove from one place or city to another, your children will be enabled to continue uninterrupted their course of learning, using even the same school books, while in private schools there is almost in every one another plan and method, other books, and the

child has to re-begin from the Alpha...

"While thus our public schools are necessarily <u>better</u>, they are also <u>more convenient</u> for the majority of our children. The widely distant residences of the members of our synagogues, which has so frequently hindered the very desirable union of small congregations, is a fact which requires no proofs; nor can this be helped as long as we do not succeed--by the aid of sectarian schools, and by separating ourselves and our children systematically from the rest of society--in getting, as once before in Europe, deprived of the liberty to settle where we chose and restricted to "Ghettos," which we hope will never happen...It is the common school system that secures the education and instruction of all the children, of the whole people, and such an education as can alone secure the well-being and duration of our republic; let the priests get hold of it--and I venture to predict its end before twenty-five years! It is for that very reason that the Roman Catholic clergy are so much opposed to public schools, and have so frequently and urgently demanded a portion of the public school money for the support of Roman Catholic schools. And even, should any one be inclined to dispute this, he can never deny that church schools could not give as universal an education as public schools do; where should those go to who do not belong, nor wish their children to belong to any religious denom-

ination? (and their number is much larger among Christian-born than among ourselves;)...if some believe that both church and public schools might well or do well co-exist, he certainly did not consider that the one must work detrimental to the other, that the people...will soon get tired of being taxed for both and of supporting both, and...this support being divided, must become feeble and imperfect to both, and both thereby annihilated...Thus the common welfare, the interest of the whole people, the safety of our republic demand of us to be in favor of public opposed to church schools; how then could we consistently support ourselves, what we oppose in others? How can we justly and efficiently oppose the teaching of Christianity in public schools, if we ourselves withhold our children from them, establishing Jewish schools?... Experience and a careful examination have shown that the day-school--though dispensing entirely with direct religious instruction--is far from being atheistic...but on the contrary is a powerful auxiliary to religious teaching in the way of preparation...(but)...the day school cannot be a good institution for religious instruction... Lord Morpheth, in a speech delivered at Wakefield, said, 'I am ready to forego the giving of any special religious instruction in connection with the routine business of the school, and to leave that to their own pastors, their own parents, to the Sunday school, to their own sanctuaries,

and to the no less precious altar of the family hearth.' Horace Mann, as the Secretary of the Massachusetts Board of Education, said in one of his reports, 'We regard it as a calamity to encourage in any way the falacious idea that direct religious instruction in a day-school is of much value and can take the place, to any extent, of such instruction, given elsewhere'."

Busch describes the lethargic attitude prevailing among many Jews in America toward public education. He presents a scheme (88: Vol. 1, pp. 197-198) in which he illustrates that "firm religiousness will spring from Sabbath and Sunday hours"..."there are those who take the old country for a model in every thing, and forget that what might be most desirable, beneficial or even necessary there, may be quite the reverse on this side of the Jordan."

Busch quotes from "a report of the Philadelphia Hebrew Education Society (dated May 28, 5614/1854) which shows that during the three years of its existence the school was kept in premises at a rent of $125 per annum; we may well imagine, that at such a price no very suitable school-rooms can be got in a city like Philadelphia. At the Educational Institute of the B'nai Jeshurun Congregation of New York, 'the number of teachers is only <u>four</u> and these are to teach, as expressly stated in all the English branches, Hebrew, Religion, and Grammar, <u>six</u> hours <u>daily</u>, to one hundred and forty pupils of various

ages from five up to thirteen years, divided into five classes or divisions, each sex separately!--During these three quarters thirty-seven of the admitted children had been withdrawn.' ...Most if not all of these Hebrew schools employ for the non-religious branches Christian teachers. We certainly do not blame them for this, but it shows that they cannot get Jewish teachers equally qualified, and moreover, that they know themselves, that it is not at all necessary, that the instruction in Reading and Spelling, Geography, Arithmetic, etc., should be given by Israelites...Why then, I ask, should we not send our children to the public schools, and concentrate on religious and Hebrew instruction only and exclusively all those means so liberally donated everywhere for that purpose? All the money so contributed...is insufficient and actually thrown for establishing schools of general instruction, which are infinitely inferior to the public schools and injurious in many respects, while the same means would suffice to establish Institutions devoted to religious teaching which would surpass those of any other sect.

"Such institutions could comprise:

1st, Sabbath and Sunday schools;
2d, Evening schools for Hebrew;
3d, Theological seminaries;

1st Let every congregation establish a Sabbath and Sunday school for religious instruction;...larger congregations may even build apartments connected with their temples;

two rooms, though inadequate for a common school in all its branches, would be sufficient for a well arranged religious school. With reference to teachers...Love for children, warm religious feelings, a mind which will gain the love and confidence of his tender pupils are the characteristics of a Sabbath-school teacher, not erudition... women and men of high standing in the community, who neither could nor would consent to teach in day schools, will probably volunteer their services during a few hours every week, for the beloved children...In evening schools, the study of Hebrew should be cultivated...Those of our children who go to the public schools, and they are and always be the majority, are now deprived of the means of getting any instruction in Hebrew, should they ever so much desire it...The evening school would then not only be more efficient in teaching Hebrew...but it would at the same time be preparation for the Hebrew High School..."

Thus we see that public education was almost an accepted principle among the Jews in America. The all-day congregationally supported parochial school was displaced by the afternoon synagogue or communal school at which the child received his religious education. The public school offered secular education and the American Jewish community accepted the offer as citizens of the new land.

CHAPTER VI

SUMMARY AND CONCLUSIONS

The object of this research has been to trace the growth of Jewish education in the United States during the period 1840 to 1860.

At the outset of our period, Jewish education was poor. There were low standards of achievement prevalent throughout the country. One of the reasons for the low level in the educational life of the Jews might be attributed to the influence of secular education and the necessity of learning to speak English which was necessary for earning a living. Many schools being established during this period were abandoned. Competent teachers were lacking, and the children enrolled in the schools suffered from frequent changes of curricula which the school superintendents brought about in an attempt to improve instruction.

Hebrew training was secondary to secular training. There were certain exceptions however, as many parents wanted their children to obtain an adequate education in both areas, and enrolled their children in parochial schools which taught both Hebrew and English.

It may be stated that the rise of the Jewish all-day schools was connected with the attitude of the

Jews toward the public schools. At first, secularization of education was unknown. In the middle of the nineteenth century, wealthy Jews sent their children to private schools. For the poor and indigent who did not have the money to send their children to private schools, the Free School Society was organized in New York in 1805 to maintain free schools for the poor. The society was so successful that both poor and rich alike sent their children to the Society's schools. In 1826, the group changed its name to the Public School Society, and just sixteen years later, in 1842, the Board of Education was organized. There were many objections to public schools. One of the most serious was the thought that the children would be exposed to Christian influences and be turned away from Judaism. Some families objected to the monitorial system which was then the vogue in the public school. Because of these objections and others, many Jewish immigrants in the forties and fifties refused to send their children to public schools and sought a satisfactory substitute. This led to the rise of the congregational all-day school. The rabbis from Germany gave the congregational all-day school added impetus through the medium of sermons and general acclaim. The editor of the Asmonean (51), Robert Lyon, and Isaac Leeser of Philadelphia, the editor of the Occident and American Jewish Advocate (48) both proclaimed that the "all day school is the only solution" to the

problem of providing both a secular and a religious education.

The issue was not so simple, however. There were many protagonists for public schools. Isaac Mayer Wise, the editor of the Israelite (88), which began publication in 1854, came out in favor of public schools, although later on, he began to oppose them. One of the leaders in the public school movement among the Jews was Isidor Busch, who wrote long impassioned articles extolling the virtues of a public education. At this same period, the parochial school and parochial education was flourishing in the Christian community as well, and this gave added impetus for the growth of the parochial school movement among the Jews. Private schools were the vogue in the mid-nineteenth century. Probably the most famous private schools were the Misses Palache's school for girls and Dr. Lilienthal's private school for boys.

In 1855, the all-day congregationally supported parochial schools began to disappear. The reasons for this occurrence are not difficult to understand. There was a great disparity in the financial realm between the community supported public school and the congregationally supported parochial school. Many more children were attending public schools as the pauper's taint was removed from attendance. Children of wealthy parents were sent to private schools, but these were in the minority. Two

reasons for the desire of the Jews to send their children to public schools was the elimination of religious inferences in the instruction. The public school was in the hands of the state and free from any parochial taint. The other reason was the elimination of the monitorial system which had been the cause for much dissatisfaction.

To provide for the religious needs of the Jewish children, afternoon and evening schools arose in addition to the Sabbath and Sunday schools, to take care of the children who attended public school during the morning and early afternoon hours. These afternoon and evening schools were under private rather than congregational auspices.

Conclusions

The general background for the educational pattern has been presented followed by its formative background in the period 1840 to 1860. It has been seen wherein the forces present in America during the latter period and its immigration, necessitated the system as it developed. We can see then that our present day system of communal and congregationally sponsored afternoon and Sunday school had their inception during 1840-1860.

Whereas the purpose then of religious education was to provide secular as well as religious education, the end of that period brought a radical change, since secular education was excluded as a function of the

religious school.

Similarities between the two periods are found in basic motivating factors. The history of Jewish education is a specific example of how the Jews tried to adjust themselves in this country so as to preserve their own power of spiritual self-perpetuation. It has been shown that that adaptation is primarily the result of these two forces, the environment of America and the traditions which the Jews brought with them from various lands previous to casting their lot with America. The character of their schools during the different stages of development depended upon the standard prevailing in American education at the time and also the strength of the educational heritage which they carried along with them. Since the system of educational heritage was not strong, they were not able to adopt their own educational ideas and institutions but were forced to imitate the examples set by their neighbors. Therefore, in that the conditions which prevailed at the end of the period 1840-1860 in reference to the public school system, and the Sabbath and Sunday School have been carried into the present day, we find that the structural basis of the systems bear a significant similarity.

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