

Geneva Convention, was one of the few outside callers admitted to his room.

Once more before his death a bright ray of sunlight cheered the life of the aged man. On the eighth of May, 1908, he celebrated his eightieth birthday, and was overwhelmed with congratulations. The Swiss Bundesrat, the widowed Empress of Russia, the Czar, the crowned heads of Sweden and Norway, the Russian, German and Austrian Red Cross wired their congratulations. A year later our hero permitted a second edition of his *Souvenir de Solferino* to appear in print.

During 1910 his strength failed rapidly, but he remained bright and fully conscious to the very last. On October 30, he peacefully passed away. His remains were carried to the depot on the first of November, a dreary, stormy day. As quiet and unpretentious as his coming to Heiden had been years ago, so was his exit, for Dumant had always an aversion for a demonstrative demeanor; it had been his express desire that no "fuss" should be made about his departure, and the people of Heiden respected this wish, no matter how they would have liked to show him all kinds of honor. But the ladies of the Red Cross had insisted upon at least decorating the inside of his railroad coach appropriately. Cremation took place at Zürich at six in the evening, witnessed by a small number only. At the express wish of the deceased, no speeches were made. A simple slab of black marble under the window of his room in the hospital marks the spot where he spent his closing days. His imperishable monument is the work of the *Red Cross*.

HEBREW EDUCATION IN THE FAMILY AFTER THE EXILE.

BY FLETCHER H. SWIFT.

"Lo, children are a heritage of Jehovah:
And the fruit of the womb is his reward."

— Psalm cxxvii. 3.

"And thou shalt teach them diligently unto thy
children.—Deuteronomy vi. 7.

HISTORICAL OUTLINE.

IN the year 597 B. C. Nebuchadnezzar captured Jerusalem and carried as captives to Babylon King Jehoiakim, his royal household, a large number of nobles and many artisans. Not many years had passed before Nebuchadnezzar was forced to send an army to

quell rebellious Judah. After a year and a half's siege Jerusalem fell, 586 B. C. The city and temple which had been spared in 597 were sacked and burned. About 23,000 Jews were deported to Babylon, and Judea was made a part of the Babylonian province; the Exile had begun.¹

The Jews in Babylon found themselves in the midst of a civilization far in advance of their own. Schools and libraries, some of them possessing thousands of works, were wide spread. A considerable knowledge of medicine, astronomy, mathematics, architecture, engineering, and an elaborate code of laws dealing with every phase of life, bore witness to Babylonian intellectual development. Such an environment was bound to stimulate literary activity. Further stimulus arose from the Jews' passionate desire to preserve their national laws, history, traditions and temple rites. Prior to the Exile, Jerusalem had been declared the sole lawful place of sacrifice. The priests now freed from their customary duties turned to instruction and writing, as did also the prophets. The result was a literary renaissance out of which came forth such original works as the prophecies of Ezekiel and the Second Isaiah; new editions of such already existing works as Amos, Hosea, Deuteronomy and Joshua; compilations of codes and detailed records of rites, customs and ceremonies.

The Exile lasted only forty-eight years: in 538 B. C. Cyrus of Persia conquered Babylon. The Persian rulers permitted the restoration of the Jewish community at Jerusalem. The rebuilding of the temple followed (520-516 B. C.) an event of supreme importance to religion and religious education.

In 332 B. C. Alexander the Great of Greece defeated Darius, King of Persia, and then pushed his conquests south through Palestine and Egypt. Following Alexander's death in 323 B. C. Palestine became a bone of contention between the rival kingdoms of Egypt and Syria. For over a hundred and twenty years from 320 B. C. when Ptolemy I captured Jerusalem, Judah was in the possession now of Egypt, now of Syria. Finally in 198 B. C. the Seleucidae of Syria secured the supremacy, which they retained until the Maccabean revolt² 167 B. C.

A part of Alexander's ambition had been to Hellenize the East. Wherever he had conquered he had planted colonies of Greeks and

¹ H. P. Smith, *Old Testament History*, p. 297.

² By Jewish writers frequently considered to have lasted until the dedication of the Second Temple 516 B. C., i. e., a total of seventy years.

³ Judas Maccabæus victorious in his first battle with the Syrians. The period is commonly dated 175-163 B. C.

had introduced the Greek language, Greek religion, Greek political institutions and Greek schools. His efforts to Hellenize Judah were continued by his successors, the Ptolemies of Egypt and the Seleucidae of Syria, who alike endeavored to wean or force the Jews away from their native religion, culture, institutions and education. The Seleucidae, not satisfied with the rapidity with which the Jews were becoming Hellenized, resorted to violent measures. A Greek altar was erected on the altar of burnt offering in the temple of Jerusalem. Possession of the books of the Law and Sabbath observance were punished by death. Altars to Greek gods were erected everywhere and the heads of families were called upon to worship at them under penalty of death.⁴

As a result of these oppressive measures the Jews rose in revolt in 167 B. C. under the leadership of an aged priest Mattathias and his five sons, the Hasmoneans. Within two years religious liberty was restored. Successive Jewish leaders, by political intrigue and by playing off one aspirant to the Syrian throne against another, succeeded in gaining concessions which ultimately restored to Judah a national independence that continued until the Romans took Jerusalem in 63 B. C.

The rule of the Romans was attended by disastrous consequences. Roman conquerors on their way through Palestine plundered the temple, levied extortionate tribute and carried thousands of Jews away as slaves. Local aspirants for power kept alive internal jealousies and strife. One of these, Herod, with the aid of Rome, captured Jerusalem in 37 B. C. and began his reign which continued till 4 B. C. His son, Archelaus, who succeeded to the throne of Samaria, Judea and Idumea, ruled in such outrageous fashion that after ten years the oppressed Jews appealed to Rome (6 A. D.). Augustus deposed Archelaus and placed Judea under the rule of a Roman procurator. Roman oppression and mismanagement resulted in continual efforts at revolt. These efforts culminated in the insurrection which began 66 A. D. and ended in 70 A. D. with the destruction of Jerusalem by the Roman Titus. Later came the dispersion throughout the Roman world of the remnant of miserable survivors. All hope of a national political existence was now at an end. The story of how in the centuries which followed, this wonderful people managed through their system of religious education to preserve their nationality belongs to medieval and modern history, and consequently has no place in the present account.

⁴ H. P. Smith, *Old Testament History*, pp. 444-445.. George Adam Smith, *Jerusalem...to 70 A. D.*, pp.367-436.

GENERAL CHARACTERISTICS.

The six and a half centuries of contact with foreign powers outlined above were marked by many important changes. During this time the priesthood arose to a position of political power second only to that of the foreign rulers. Carefully organized, protected and assured a generous competence by laws regarded as coming from Yahweh, the priests grew in influence and numbers. Following vain post-Exilic efforts to perpetuate this kingship, the high priest became the head of the Jewish state, recognized as such, not only by the Jews themselves, but by their foreign masters. With the Jewish state a hierocracy, patriotism and piety were one. To be law abiding was to be religious, and to be religious one must be law abiding. The importance of this to the history of religious education can not be overestimated.

In contrast with the tendency fostered by the priesthood toward the creation of a caste-bound society, there were certain marked tendencies toward democracy, in part the outgrowth of the ideals and teachings of the prophets and in part the outgrowth of Greek influence. These include a growing autonomy for individual cities, and the reorganization of the senate or Sanhedrim.⁵

Prior to the Exile, the Hebrews as an independent people, often as conquerors, had borrowed freely such elements as they chose from foreign nations. The Hellenized peoples with whom they came in contact from the time of the Exile onward were for the most part their conquerors. The effects of Greek influence were twofold: the intellectual and esthetic aspects of life were extended and enriched, but this intellectual enrichment was accompanied by religious and moral decadence. "The rich Judæans soon copied the Greek customs, and callous to the promptings of shame and honor, they introduced singers, dancers and dissolute women at these festivals."⁶ Greek religious cults, including the orgiastic rites of Dionysus, were adopted by many faithless Jews. Skepticism, repudiation of Judaism and licentiousness followed.⁷ Amid these conditions there arose among the Jews distinct parties: one, eager for political preferment who sought to curry favor with their foreign masters by adopting Greek culture, institutions and religion;⁸ a second, endeavoring to exclude foreign innovations and to preserve

⁵ H. P. Smith, *Old Testament History*, pp. 417-418.

⁶ H. Graetz, *History of the Jews*, I, 428d.

⁷ *Ibid.*, 426-428.

⁸ Joseph, grandson of Simon the Just (d. 208 B. C.), is a notorious representative of this type. See H. Graetz, *History of the Jews*, I, 423-431.

unsullied the customs and institutions of the fathers; a third, representing a somewhat middle ground. It was the second of these three groups which fostered that attitude toward life commonly known as Judaism, which emphasized, often unduly, all rites and customs that marked the Jews as a peculiar and distinct people consecrated to the worship and service of Yahweh.

THE DIASPORA.⁹

From the time of the Babylonian Exile onward, various foreign conquerors deported as slaves large numbers of Jews. Other Jews left Palestine voluntarily to escape oppression, to avoid conflict or to avail themselves of opportunities in foreign lands. Thus there gradually arose outside of Palestine throughout the entire civilized world a vast multitude of Jewish communities.¹⁰ This movement which began with the Exile in the sixth century reached its climax in the Roman period.¹¹ Strabo writes, even in Sulla's time, "there is hardly a place in the world which has not admitted this people and is not possessed by it."¹² Through the diaspora, then, as well as through the settlement of aliens in Judea, Jewish customs, beliefs and institutions were constantly threatened by foreign innovations.

EDUCATION IN THE FAMILY.

The intensity of the Hebrew desire for children is revealed in such Old Testament narratives as those of the childless Sarah, Rebecca, Rachel and Hannah. The racial attitude is beautifully expressed in the well-known lines:

"Lo, children are a heritage of Jehovah:
And the fruit of the womb is his reward.
As arrows in the hand of a mighty man,
So are the children of youth,
Happy is the man that hath his quiver full of them."¹³

Throughout the entire history of the Hebrews the family was regarded as the fundamental educational institution. Parents were held responsible not only for the instruction of their children but for their conduct. In time the laws fixed thirteen as the age at which the boy became personally responsible for the law:¹⁴ up to this age

⁹ Diaspora is the term collectively applied to the body of Jews living in communities scattered throughout the world.

¹⁰ There is evidence that flourishing Jewish communities existed in Egypt at Daphne and Elephantine as early as the sixth century B. C.

¹¹ A recent English work of much interest is, D. Askowith, *The Toleration and Persecution of the Jews in the Roman Empire*.

¹² Strabo, fragment 6, cited by Josephus, *Antiq.*, XIV, 7, 2.

¹³ Psalm cxxvii. 3-5.

¹⁴ Babylonian Talmud, Tract Aoth, V. 24.

his father was held responsible not only for the boy's education but for his conduct. Even the rise of a system of elementary schools devoted to the task of daily religious instruction did not free the home of this its most important responsibility. It could not, for to parents direct from Yahweh came the command:

"And thou shalt teach them (the laws of Yahweh) diligently unto thy children,

And shalt talk of them when thou sittest in thy house,

And when thou walkest by the way,

And when thou risest up.

"And thou shalt bind them for a sign upon thy hand,

And they shall be for frontlets between thine eyes,

And thou shalt write them upon the door-posts of thy house,

And upon thy gates." (Deuteronomy vi. 7-9.)

The Mezuzah, tefillin and the zizit, show with what degree of exactness the Hebrews sought to carry out these commands.

"The ancient Hebrew family," writes Cornill, "was an absolute monarchy, with the father as absolute monarch at the head."¹⁵ The evidences of this authority are many. The wife and children were upon the same basis as slaves. A father could sell his daughters into marriage or slavery, though not to foreigners.¹⁶ Infanticide was not permitted, as far as our records show, but it is probable that in early times upon certain occasions fathers offered up their sons and daughters as living sacrifices.¹⁷ In historic times the modern Rousseautilian theory that parents must win their authority over their children by convincing their offspring of the superiority of parental wisdom and goodness found no place in Hebrew thought. On the contrary, parents ruled by divine right:

"For the Lord hath given the father honor over the children

And hath confirmed the authority of the mother over the sons."¹⁸

The Deuteronomic law provided that if punishment failed to beget obedience in a wayward intemperate son, the father and mother should bring him before the elders of the city and say, "This our son is stubborn and rebellious, he will not obey our voice; he is a riotous liver and a drunkard."¹⁹ No provision was made in this law for any investigation nor for any defense by the accused child. The parents acted both as accusers and prosecutors, the elders

¹⁵ Carl H. Cornill, *The Culture of Ancient Israel*, p. 87.

¹⁶ Exodus, xxi. 7-11.

¹⁷ This inference seems justified from the Story of Abraham and Isaac, from that of Jephthah's daughter and from the evidence of the continuance of Moloch worship down to the reforms of Josiah 621 B. C.

¹⁸ Ecclesiasticus iii. 2.

¹⁹ Deuteronomy, xxi. 20.

were the judges.²⁰ If the parents' accusation was accepted by the elders of the city, thereupon "All the men of the city shall stone him (the guilty son) with stones that he die."²¹

It should be noted, however, that the Deuteronomic law, severe as it is and significant as it is for the light it throws upon the degree of authority granted parents, is even more significant as a sign of the attempt to put certain checks upon this authority. In earlier times there had been no check upon the parents' authority. The Deuteronomic law made it impossible for the parents to do with their child as they pleased. Their act must be reviewed by elders of the city as a court: thus a higher authority, not the parents, imposed the death penalty.

Many passages similar to Deuteronomy vi. 7-9 might be quoted in which the father is enjoined to instruct his son or his children in the divine laws,²² in particular rites such as Passover,²³ or in the significance of sacred monuments or landmarks.²⁴ Both parents were held responsible for the religious education of the children, but the chief responsibility fell upon the father as head of the household. The mother is frequently mentioned in the Scriptures as a teacher, but generally in conjunction with and subordinate to the father.²⁵ There is only one passage in which the mother is represented as acting independently in this capacity:²⁶ the first division of Proverbs xxxi is introduced with the title: "The Words of Lemuel, King of Massa,²⁷ which His Mother Taught Him."

Proverbs and the apocryphal book Ecclesiasticus, both designed as manuals for religious and moral instruction, represent child nature as irresponsible, wayward, foolish and rebellious. Fathers are warned against playing with their children and are advised to preserve an austere countenance toward both sons and daughters:

"Cocker thy child and he shall make thee afraid,
Play with him and he will bring thee to heaviness."²⁸

"Laugh not with him, lest thou have sorrow with him
And lest thou gnash thy teeth in the end."²⁹

"Hast thou daughters? Have a care to their body
And show not thyself cheerful toward them."³⁰

A child's will must be broken: "A horse not broken becometh

²⁰ Carl H. Cornill, *The Culture of Ancient Israel*, p. 79.

²¹ Deuteronomy, xxi. 21.

²² Deuteronomy iv. 9-10.

²³ Exodus xii. 26-27.

²⁴ Joshua iv. 21-22.

²⁵ Proverbs i. 8.

²⁶ Carl H. Cornill, *The Culture of Ancient Israel*, p. 92.

²⁷ Massa located beyond the limits of the Holy Land, near to Dumah, one of the original seats of the Ishmaelites. See Genesis xxv. 14 and 1. Chronicles i. 30.

²⁸ Ecclesiasticus xxx. 9.

²⁹ *Ibid.* xxx. 10.

³⁰ *Ibid.* vii. 24.

headstrong; a child left to himself becometh wilful."³¹ "Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn and be disobedient unto thee."³²

Commendations of corporal punishment abound:

"He that spareth his rod hateth his son,

But he that loveth him chasteneth him diligently."³³

"Chasten thy son, seeing there is hope. . . ."³⁴

"Withhold not correction from the child,

For if thou beat him with the rod he shall not die."³⁵

That all Hebrew fathers were not of the austere type pictured in these passages is evident from the necessity felt by the authors for repeated admonitions to parents to be severe, and from passages in other books. Jacob's love for Joseph and the paternal love depicted by Jesus in the parable of the Lost Son undoubtedly were typical of many fathers. Hebrew poets wishing to picture the pity of Yahweh for Israel do so by a reference to earthly fathers: "Like as a father pitieth his children, so Jehovah pitieth them that fear him."

PERIODS IN CHILD LIFE AND EDUCATION.

The early age at which the boy assumed adult responsibility made childhood distinctly a period for learning and training. This was recognized not only in practice but in pedagogical literature:

"Hast thou children? Instruct them and bow their neck from their youth."³⁶

"Train up a child in the way he should go,

And even when he is old he will not depart from it."³⁷

The Talmud distinguished five periods in child life and education,³⁸ but though frequently quoted this division does not apply to the pre-Talmudic period. Edersheim discovers in the Scriptures eight "ages of man," seven of which are distinct periods in childhood.³⁹ The priestly code provided rites to mark the opening and close of periods in child life. Probably many of these rites were in existence long before they were embodied in the Law. Some arose perhaps in nomadism, but their antiquity can not be determined. It must suffice to describe them.

³¹ *Ibid.* xxx. 8.

³² *Ibid.* xxx. 12.

³³ Proverbs xiii. 24.

³⁴ *Ibid.* xix. 18.

³⁵ *Ibid.* xxiii. 13.

³⁶ Ecclesiasticus vii. 23.

³⁷ Proverbs xxii. 6.

³⁸ Babylonian Talmud, *Tract Aboth* V, 24.

³⁹ Alfred Edersheim, *In the Days of Christ*, pp. 104-105, makes the following divisions: (1) newborn infant, m. *jelcd*; f. *jaldah*; (2) suckling, *joneh*; (3) and eating suckling, *olel*; (4) a weaned infant, *gamul*; (5) "one who clings," *taph*; (6) "one who has become firm and strong, m. *clem*; f. *almah*; (7) youth, *naar*; (8) "ripened one," *bachur*.

Upon birth the newborn infant was bathed in water, rubbed in salt, and wrapped in swaddling clothes.⁴⁰ If the child was the first born son he belonged to Yahweh and must be redeemed by an offering of five shekels.⁴¹ On the eighth day after birth every boy was circumcised⁴² and named, receiving his name from his father⁴³ or from his mother.⁴⁴ Peritz found that out of forty-four cases of naming children mentioned in the Old Testament, four were ascribed to God, fourteen to men and twenty-six to women.⁴⁵

A mother after the birth of a son was regarded as unclean for a period of seven plus thirty-three days; in the case of a daughter the numbers were doubled, making the period fourteen plus sixty-six days. During this period the mother was not allowed to touch any sacred thing or to enter any sacred place. She regained her ceremonial cleanness at the end of this time by making two offerings: (1) a burnt offering, a first-year lamb (in case the mother was poor, a pigeon or dove); (2) a sin offering, a pigeon or a turtle dove.⁴⁶

Mothers generally suckled their own children,⁴⁷ although nurses are sometimes mentioned.⁴⁸ Children were ordinarily weaned at the end of two or three years,⁴⁹ the completion of the weaning was sometimes celebrated with a feast.⁵⁰

The Talmud states that at thirteen one should assume the responsibility of the commandments, i. e., become responsible for the Law.⁵¹ The Scriptures give no positive information concerning any special system of education provided for adolescence, nevertheless in legends, traditions, customs and rites of later times there are many indications that even from tribal days adolescence was recognized as a period of peculiar social and religious significance, and that it was set aside as a time for definitely assuming political and religious obligations and was introduced with special religious ceremonies. It was when Jesus had reached the age of twelve that his parents felt the time had arrived for taking him to the temple in Jerusalem.⁵² Many a Jewish tradition and legend represents the

⁴⁰ Ezekiel xvi. 4; Luke ii. 7. ⁴¹ Exodus xxxiv. 12 ff; Numbers xviii. 15.

⁴² Genesis xvii. 12-14. ⁴³ *Ibid.*, xvi. 15; xvii. 19; Luke i. 59; ii. 21.

⁴⁴ *Ibid.*, xxix. 32; 1 Samuel i. 20.

⁴⁵ I. J. Peritz, "Women in the Ancient Hebrew Cult," *Journal of Biblical Lit.*, XVII, pp. 130-131, note 36.

⁴⁶ Leviticus xii. 1-8.

⁴⁷ Genesis xxi. 7.

⁴⁸ *Ibid.*, xxiv. 59; 2 Kings xi. 2.

⁴⁹ Maccabees vii. 27; cf. 1 Samuel i. 22-24.

⁵⁰ H. A. White, "Birth," *Hasting's Bible Dictionary*, I, p. 301a.

⁵¹ *Babylonian Talmud*, "Tract Aboth," V, 24. ⁵² Luke ii. 42.

hero as having made his first great decision in life at the opening of adolescence. According to legend, it was at twelve that Moses left Pharaoh's daughter's house, and that the boy Samuel heard the voice of God in the night.⁵³

The rite of circumcision offers perhaps further evidence of immemorial recognition of the social and educational significance of adolescence. The earliest Biblical account of this rite⁵⁴ cannot be accepted as an explanation of its origin but only as an attempt to explain its origin as an infancy rite.⁵⁵ If, as is believed by some, circumcision was originally a tribal, not a family rite and formed part of the ceremonies by which youths were initiated into the tribe,⁵⁶ then the inference seems justified that in the earlier stages of their development, the Hebrews in common with other primitive peoples provided special rites for adolescence, and, in conjunction with these special rites, special training. Assumption of responsibility for the Law is to-day accompanied by changes in costume whereby the significance of adolescence is recognized. Two of these changes, the zizit and the phylacteries, will now be considered.

The early Hebrews appear to have worn as an outer garment a large piece of cloth of the shape of a Scotch plaid generally called simlah, to the four corners of which were attached blue and white tassels or twisted threads. The Deuteronomic law reads: "Twisted threads (Hebr. *zizit*, incorrectly translated "fringes") shalt thou make thee upon the four corners of thy mantle wherewith thou coverest thyself."⁵⁷ The custom seems to have been a very ancient one with magical or superstitious associations. In time it took on a spiritual significance, and the garment with twisted threads came to be chiefly a reminder of the obligation of the Jews to walk in the Law of Yahweh and to keep all his commandments.⁵⁸ Dispersion, persecution and changes in costume resulted in post-biblical times in substituting for the simlah an under-garment with twisted threads, known as the tallit which is still worn by orthodox Jews.

The *tefillin* (sing. *tefillah*), or phylacteries, are two ritualistic objects worn by males over thirteen years of age when praying. Each consists of a small parchment case with a loop attached through which a strap may be passed. By means of these straps the worshiper binds one *tefillah* on the forehead between his eyes,

⁵³ B. A. Hinsdale, *Jesus as a Teacher*, p. 16.

⁵⁴ Exodus iv. 24-26. ⁵⁵ H. P. Smith, *Old Testament History*, p. 67.

⁵⁶ Cheyne and Black, "Circumcision," *Biblical Encyclopædia*.

⁵⁷ Deuteronomy. xxii. 12.

⁵⁸ A. R. S. Kennedy, "Fringes," *Hasting's Bible Dictionary*, II, 68-70.

the other on the inner side of his left arm. The case of the head tefillah is divided into four compartments in each of which is one of the four following passages of Scripture: (1) Exodus xiii. 1-10; (2) Exodus xiii. 11-16; (3) Deuteronomy vi. 4-9; (4) Deuteronomy xi. 13-21. The same passages of Scripture are placed in the case of the arm tefillah which, however, consists of only one compartment.⁵⁹

The antiquity of the custom of wearing tefillin cannot be determined. The New Testament contains many references to them.⁶⁰ Tradition ascribes their origin to the command given in Exodus xiii. 16: "And it shall be a sign for thee upon thy hand and for frontlets between thine eyes." It is possible that the foundation of the custom may have been laid in tribal days in some custom of branding or tattooing members of the tribe to distinguish them or to protect them against magic. "Originally the sign was tattooed on the skin, the forehead (between the eyes) and the hand naturally being chosen for display. Later some visible object worn between the eyes or bound on the hand was substituted for the writing on the skin."⁶¹

From the time when entrance upon adolescence was first accepted as the period for assuming adult religious, political and social responsibilities, it is probable that the youth was ushered into his new rights and duties by some period of special preparation and by special religious ceremonies. It was apparently not until the fourteenth century⁶² that the present ceremonies connected with the bar mizwah became current, but there is every reason for believing that between the tribal ceremonies and those of the bar mizwah there was no break, only continuous development. In the absence of any description of earlier adolescent rites it may not be amiss to describe here those of the bar mizwah, remembering, however, that they belong to a much later time.

By bar mizwah⁶³ (tr. "son of command") is meant a male Jew who has reached the age (thirteen years) when he himself is responsible for fulfilling the Law. Some time before his thirteenth birthday the boy enters upon a period of special preparation and religious instruction. On the Sabbath following his birthday he

⁵⁹ William Rosenau, *Jewish Ceremonial Institutions and Customs*, pp. 59-60, gives a most excellent account, with illustrations of current practices.

⁶⁰ Matthew xxiii. 5.

⁶¹ Emil G. Hirsch, "Phylacteries, Critical View," *Jewish Encyc.*, X, 28c.

⁶² K. Kohler, "Bar Mizwah," *Jewish Encyc.*, II, 509b.

⁶³ W. Rosenau, *Jewish Ceremonial Institutions and Customs*, Chap. X, 149-154, contains a most excellent and clear account of present practice.

goes to the synagogue accompanied by his father. There in the presence of the congregation the father formally renounces his responsibility for his son's conduct in the following benediction:

"Blessed art thou ,O Lord, our God, King of the universe
That Thou hast set me free from the responsibility of this child."

The boy is called upon to read portions of the Scriptures. He may also lead in the benedictions and may even deliver the address following the close of the scripture lessons. A family festival with gifts may be held at home after the conclusion of the synagogue service.⁶⁴

Such ceremonies as those described above gave to each period in the child's life a distinctly religious significance. Every member of the family was impressed with the fact that the child belonged to Yahweh and that the parents were directly responsible to Yahweh for insuring to the child his religious education. Family pride, public opinion, religious beliefs and observances reinforced this sense of responsibility.

Prior to the rise of schools festivals, rites, the home and such religious and social institutions as existed at any particular period were the means through which recognition was given to the different periods in child life. After the rise of schools the transition from home to school marked a distinct change in the child's environment and occupations. But the school included little else than religion. The following outline represents approximately the educational periods in a boy's life after the rise of the elementary schools.

OUTLINE OF JEWISH BOYS' EDUCATION AFTER THE RISE OF ELEMENTARY SCHOOLS.

YEARS	PERIODS	INSTITUTIONS	TEACHERS	SUBJECTS AND ACTIVITIES
1—6	Infancy.	Family.	Parents and other members of the family.	Shema or national creed. Bible verses and proverbs Prayers, hymns, Bible stories
6—12	Childhood.	Elementary School.	Hazzan (Elementary teacher).	Memorized portions of Old Testament, especially the Pentateuch.
12—	Adolescence.	Scribe's School ⁶⁵	Soferim (Scribes).	Advanced religious and theological literature, written and oral

⁶⁴ William Rosenau, *Jewish Ceremonial Institutions and Customs*, X, 149-154. The practices given here are for the most part modern.

⁶⁵ Most boys finished attending school at twelve or thirteen and took up their trade or vocation. Some few went to higher schools to prepare to become scribes and rabbis.

INDUSTRIAL EDUCATION.

The industrial occupations which had arisen during the Native Period continued after the Exile. That every boy learned some handicraft seems evident from the fact that the most highly educated of all classes, the scribes, supported themselves if necessary by plying a trade. It was left for the Talmud to direct every father, regardless of his social position, to teach his son a trade.⁶⁶ But here as in many other instances it seems probable that the Talmud merely formulated as law what had been common practice for centuries, perhaps from time immemorial.

In absence of definite information, the question of how the boy learned his trade must be largely a matter of conjecture. It seems reasonable to assume that in most cases he followed his father's occupation and acquired his earliest training by assisting his father or elder brothers in shop or market place. As he grew older he would assist more and more until at length he would enter upon a regular apprenticeship. After elementary education had been made compulsory, the major part of this training would necessarily be postponed until the boy had finished his studies at the elementary school. Then, unless he continued his studies at some higher professional school for the sake of preparing to become a scribe or rabbi, he would take up serious preparation for some commercial or industrial occupation.

MUSIC.

The important place occupied by religious music in the temple service⁶⁷ could scarcely have failed to make it a prominent feature of the religious life of the home. Partly as the result of direct instruction but largely merely by hearing his elders chant or sing, the child during infancy would begin learning the religious songs of his race. Later on perhaps he would be taught some musical instrument.

DANCING.

Dancing which had occupied a prominent place in early Hebrew worship, came to be looked upon with increasing disfavor as a religious act. It continued, however, as a festive activity at weddings and other secular festivities. There is nothing to show that it found any place in the schools which apparently devoted all their energies

⁶⁶ *Babylonian Talmud*, "Tract Kiddushin," 30b.

⁶⁷ C. H. Cornill, *The Culture of Ancient Israel*, pp. 125-132. For vivid descriptions see 2 Chronicles xxix. 26-30 and Ecclesiasticus i. 15-21.

to the study of the sacred writings. Therefore it was probably for the most part learned at home.

RELIGIOUS EDUCATION.

No sharp distinction can be made in post-Exilic Jewish education between the intellectual, moral, religious and civic elements. Practically all literature studied at home and in school was religious literature, but this literature contained not only religious teachings but moral teachings and laws. The most important task of parents was to teach their children religion and for many centuries this responsibility rested entirely upon the home. Even after the rise of the elementary schools the education of girls remained almost entirely within the family as did also that of boys up to about their seventh year. The religious ideal of this period may be summed up in the word holiness. Holiness meant "set apart unto Yahweh," i. e., consecrated. Prior to the prophets the term had been devoid of any ethical content but through their teachings it came to mean set apart through purity of heart and of conduct.

The religious education of the child really began with the rites of infancy already described by which he was marked as belonging to a race set apart unto Yahweh. As he grew older, this ideal was gradually built up within his consciousness by the words and actions of those about him. Even before the child could speak he began unconsciously to receive lessons in reverence and love of the Law. Long before he could understand language his attention was attracted by members of the family pausing before the doorway, touching reverently the Mezuzah, a small shining cylinder of wood or metal, kissing the hand that touched it and then passing on.⁶⁸ Later on he would learn that the Mezuzah was placed upon the doorpost in obedience to the divine command: "Thou shalt write them (the laws) upon the doorposts of thy house and upon thy gates."⁶⁹ Within the cylinder written on a small piece of parchment were two passages: Deuteronomy vi. 4-9 and xi. 13-20. About this time also the child must have begun to notice the phylacteries and the bright twisted threads hanging from the four corners of his father's simlah.

As soon as children began to speak their parents began teaching them Bible verses. Possibly in the childhood of Jesus or even

⁶⁸ "The antiquity of the Mezuzah is attested by Josephus (c. 37-100 A. D.) who speaks of its employment (*Ant.*, IV, p. 8, sec. 13) as an old and well-established custom." I. M. Casanowicz, "Mezuzah," *Jewish Encyclopaedia*, VIII, 532a.

⁶⁹ Deuteronomy vi. 9.

earlier it was already the custom to begin this teaching with the first verse of the shema,⁷⁰ the national confession of faith: "Hear, O Israel, Yahweh is our God, Yahweh alone."⁷¹ Other verses from the Law, the Prophets, the Psalms and Proverbs would be learned one by one. Long before he started to school the boy would be taught the never-to-be-forgotten stories of the adventures, calamities and glories of his ancestors.

There was scarcely a question childish lips could frame for which the answer was not waiting in the sacred writings. The story of Adam and Eve⁷² answered the child's questions, "Who made me and what am I made of?": "Why don't all people speak the same language?" was answered by the story of the Tower of Babel.⁷³ And when he asked who made the sea and the stars his father recited the majestic poem of creation: "In the beginning God created the heaven and the earth."⁷⁴ No matter what the question, in its last analysis and in its final effect upon the child the answer was always, "God." It was God who formed man out of the dust of the earth,—it was God who confused the tongues of men,—it was God who divided the waters from the land and placed the sun, moon and stars in the sky,—it was God who wrote the laws with his finger upon the tables of stone, and who had laid down the hundred regulations governing every day and hour. In this atmosphere, pervaded by a continuous sense of the reality, holiness, purity and dominion of Yahweh the religious consciousness of the child was awakened, stimulated and nurtured.

In the home, as in the temple and in the synagogue prayer was a conspicuous and important channel of religious expression. The life of every member of the family was a life of prayer. Before and after meals a prayer of thanksgiving was offered.⁷⁵ Besides this, prayers were offered three times each day, morning, afternoon and evening.⁷⁶ One of the first things taught to children was to pray.⁷⁷

FESTIVALS IN THE HOME.

Two different classes of festivals were observed in the home:

⁷⁰ Though the definite provision belongs to the Talmudic Period it is possible the custom was much older. *Babylonian Talmud*, "Suceah," 42a.

⁷¹ Deuteronomy vi. 4.

⁷² Genesis ii. 7 ff.

⁷³ *Ibid.* xi. 1-9.

⁷⁴ *Ibid.* i. 1; ii. 3.

⁷⁵ Inference based upon such passages as Matthew xv. 36 and Acts xxvii.35.

⁷⁶ Inference based upon such passages as Psalm lv. 17 and Daniel vi. 10.

⁷⁷ By Talmudic law the child was "to be enforced by the father so say the benediction after each meal and to invoke a blessing before tasting any kind of fruit." N. H. Imber, "Education and the Talmud," *Report of the Commissioner of Education*, 1894-95, II, 1814d.

(1) festivals celebrating some event of family life, such as the infancy festivals already described; (2) festivals celebrating some historical, religious or social event of national importance such as the Passover or the Feast of the Dedication. Some festivals such as the Sabbath,⁷⁸ originally seasons of rest, gradually became days of religious observance, study of the Law and training in ritual and religious customs.⁷⁹ Every religious festival offered parents an opportunity for giving impressive religious instruction. Many festivals were definitely set aside as seasons for instruction in national history and religion. Within the home the parents in obedience to divine commands explained to the children the origin of the festival and the meaning of each symbolic act. How far this tendency to make religious instruction an element of every festival was carried is well illustrated by Purim, the carnival of the Jewish year. Purim was originally merely a festival of merriment and is to this day marked chiefly by unbridled jollity. In time, however, the custom arose (which finally became a universal obligatory part of the day's observance) of reading or hearing the story of the book of Esther.

The Passover celebrated in the evening of the fourteenth day of the month of Abib, or Nisan, was followed immediately by the seven days Feast of Unleavened Bread which began on the fifteenth and continued through the twenty-first. During all this time only unleavened bread was eaten. In every household on Passover eve a lamb, a year old or a kid, free from all blemish, was roasted whole and eaten with bitter herbs. The manner in which the feast was celebrated aimed to recall vividly and dramatically the situation to which its origin was traced, namely the flight from Egypt: for the Law directed that those partaking of the feast should eat it in haste, standing and dressed ready to march, their loins girded, their shoes on their feet and staff in hand.⁸⁰ Perhaps no festival illustrates better than the Feast of the Passover the manner in which festivals were used as occasions for religious instruction and training.

"At a certain part of the service it was expressly ordained that the youngest at the paschal table should rise and formally ask what the meaning of this service was and how this night was distinguished from others: to which the father was to reply by relating in language suited to the child's capacity, the whole national history from the calling of Abraham down to the deliverance from Egypt and the giving of the Law."⁸¹

⁷⁸ T. G. Soares, *The Social Institutions and Ideals of the Bible*, pp. 168-170.

⁷⁹ *Ibid.*, pp. 170-171.

⁸⁰ Exodus xii. 11.

⁸¹ A. Edersheim, *In the Days of Christ*, p. 110; cf. Exodus xii. 26-27 and Exodus xiii. 8.

MORAL INSTRUCTION.

Through the prophets Yahweh had been revealed as a God of righteousness whose first demand of his worshipers was pure hearts and upright lives. Direct from Yahweh of Hosts came the command to truthfulness, mercy, honesty and purity. The moral responsibility of the individual was not merely to his family and the community but to Yahweh. Consequently there could be no separation between morality and religion. It was impossible to be religious unless one were first righteous.

In the Native Period moral education like every other type of education had been received almost entirely through training. Such training in no sense ceased after the Exile; nevertheless, the Jews became ever increasingly a people of the book, and written literature became more and more important as a channel of education in morals and manners as well as in religion.

No people has ever produced a body of literature so rich in moral teachings or so wide and so varied in its possible application. In the earlier writings and in those passages in the later ones designed for children, moral precepts are stated dogmatically. But in many portions of the later writings dogmatic precepts give way to principles. Consequently the Old Testament is equally well adapted for the primitive and the highly developed mind, for the moral instruction of the child and the meditation of the philosopher.

Absolute obedience to parents was regarded as the cardinal virtue of childhood and was presented as such in the earliest as well as in the latest writings:

"Honor thy father and thy mother that thy days may be long
In the land which Yahweh thy God giveth thee."⁸²

"He that feareth the Lord will honor his father
And will do service unto his parents, as to his masters."⁸³

"Honor thy father with thy whole heart
And forget not the sorrows of thy mother,
Remember thou wast begotten of them:
And how canst thou recompense them
The things they have done for thee?"⁸⁴

Children are specifically enjoined to respect the old age of their parents:

"My son, help thy father in his age
And grieve him not as long as he liveth."⁸⁵

⁸² Exodus xx. 12.

⁸⁴ *Ibid.* vii. 27-28.

⁸³ Ecclesiasticus iii. 7.

⁸⁵ *Ibid.* iii. 12.

"Hearken unto thy father in his age
And despise not thy mother when she is old."⁸⁶

The remaining moral virtues taught to the Jewish children were those which are known and honored to-day throughout Christendom. They were presented in part through proverbs, moral precepts, psalms and prayers, in part through biographies and historical narratives, in part through the symbolic rites, customs and festivals already described. It must suffice here to name briefly the more important of these virtues, bearing in mind that they "were taught line upon line, precept upon precept," in season and out of season.

- | | | |
|-------------------|-----------------|------------------|
| 1. Obedience | 8. Chastity | 14. Patience |
| 2. Reverence | 9. Truthfulness | 15. Meekness |
| 3. Brotherly love | 10. Industry | 16. Loyalty |
| 4. Charity | 11. Thrift | 17. Diligence |
| 5. Compassion | 12. Prudence | 18. Perseverance |
| 6. Hospitality | 13. Patriotism | 19. Mercy |
| 7. Temperance | | |

MANNERS.

Manners were regarded as matters of religion and morality. This is well brought out in the command to the young to rise in the presence of the aged: "Thou shalt rise up before the hoary head, and honor the face of the old man, and thou shalt fear thy God: I am Yahweh."⁸⁷ Here we have a command to perform an ordinary act of politeness made correlative with fearing God and followed by the most authoritative and binding of all divine utterances, "*I am Yahweh.*"

No description of any system of training in manners employed by the ancient Hebrews is available. However, the patriarchal organization of the home, the implicit obedience exacted of children, the respect required of them for all their elders, the emphasis placed by the Hebrews upon form in every aspect of life are sufficient reasons for believing that training in manners constituted a most important part of the education of children. The soundness of this inference is amply supported by many lessons in politeness contained in the Holy Scriptures. Some of these lessons are given in the form of narratives which relate in detail the conduct of some great national character. Genesis xviii gives, under the guise of the story of Abraham entertaining angels unawares, a beautiful lesson in hospitality and detailed instructions as to the proper manner of treating guests. Genesis xix gives a similar lesson in connection with

⁸⁶ Proverbs xxiii. 22; Ecclesiasticus iii. 1-16 is of marked interest.

⁸⁷ Psalm cxvi. 6.

the story of Lot. Elsewhere lessons in courtesy are given in the form of precepts and admonitions relating to the treatment of strangers, the aged, topics of conversation and conduct in general or upon particular occasions. These lessons vary in length from terse proverbs to comparatively long passages such as that on table manners in Ecclesiasticus.

Breeding expresses itself outwardly and concretely in acts, but the essence of good breeding is the spirit which prompts and pervades the acts. Simplicity, meekness, humility, gentleness and kindness, the earmarks of good breeding, and the foundations of all genuine courtesy are repeatedly presented as qualities which bring divine favor, care and reward. "Yahweh preserveth the simple."⁸⁸ "The meek shall inherit the land;"⁸⁹ "He will adorn the meek with salvation;"⁹⁰ "I (Yahweh) dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite;"⁹¹ "Now the man Moses was very meek, above all the men who were upon the face of the earth."⁹²

Boasting, ostentation and conceit, the most patent evidences of vulgarity, are condemned in narrative and in precept: "Let another man praise thee, and not thine own mouth: a stranger and not thine own lips;"⁹³ "Let not the wise man glory in his wisdom, neither let the mighty glory in his might, let not the rich glory in his riches;"⁹⁴ "Be not wise in thine own eyes; fear Yahweh, and depart from evil;"⁹⁵ "The way of the foolish is right in his own eyes, but he that is wise hearkeneth unto counsel."⁹⁶

Whispering and whisperers are to be shunned: "A whisperer separateth chief friends."⁹⁷ Loquacity is condemned and reserve in utterance commended: "In the multitude of words there wanteth not transgression, but he that refraineth his lips doeth wisely;"⁹⁸ "A fool's vexation is presently known: but a prudent man concealeth shame;"⁹⁹ "A fool uttereth all his anger but a wise man keepeth it back and stilleth it;"¹⁰⁰ "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof."¹⁰¹

Stinging and bitter retorts are to be avoided: "A soft answer turneth away wrath: but a grievous word stirreth up anger;"¹⁰²

⁸⁸ Psalm cxvi. 6.

⁸⁹ Psalm xxxvii. 11.

⁹⁰ Psalm cxlix. 4.

⁹¹ Isaiah lvii. 15.

⁹² Numbers xii. 3.

⁹³ Proverbs xxvii. 2.

⁹⁴ Jeremiah ix. 23.

⁹⁵ Proverbs iii. 7.

⁹⁶ Proverbs xii. 15.

⁹⁷ Proverbs xvi. 28.

⁹⁸ Proverbs x. 19.

⁹⁹ Proverbs xii. 16.

¹⁰⁰ Proverbs xxix. 11.

¹⁰¹ Proverbs xviii. 21.

¹⁰² Proverbs xv. 1.

"The north wind bringeth forth rain: so doth a backbiting tongue an angry countenance."¹⁰³

Nothing more readily betrays breeding than the character of conversation. The book of Proverbs contains numerous exhortations to proper conversation and denunciations of rash or perverse speech.

"A wholesome tongue is a tree of life:
But perverseness therein is a breaking of the spirit."¹⁰⁴

"A word fitly spoken
Is like apples of gold in network of silver."¹⁰⁵

"He that giveth answer before he heareth,
It is folly and shame unto him."¹⁰⁶

Wisdom, righteousness, and the laws of Yahweh are to be made the constant topics of conversation:

"And (thou) shalt talk of them, (the laws and words of Yahweh), when thou sittest in thy house."¹⁰⁷ "And ye shall teach them your children, talking of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."¹⁰⁸

"And my tongue shall talk of Thy righteousness,
And of Thy praise all the day long."¹⁰⁹

"The mouth of the righteous talketh of wisdom,
And his tongue speaketh judgment."¹¹⁰

The inseparability of religion, morals and manners has been dwelt upon sufficiently to make it unnecessary to point out that the fact that the passages just quoted bear primarily upon religious instruction, does not to the slightest degree exclude them from the field of manners.. If tact is the test of a thoroughbred, curiosity is equally the betrayer of the illbred. Curiosity is linked in the Scriptures with irreverence and disobedience. It was inevitable that the Hebrews should apply to commonplace experiences and situations the frightful warnings contained in the story of Lot's wife,¹¹¹ and in the story of the fifty thousand and seventy men of Beth-shemesh destroyed because they looked into the ark of Yahweh.¹¹²

Among the most important occasions for display of breeding are the times when one sits down to eat. Gluttony is branded as a disgrace to one's own self and a shaming of one's parents: "He that

¹⁰³ Proverbs xxv. 23.

¹⁰⁶ Proverbs xviii. 13.

¹⁰⁹ Psalm xxxv. 28.

¹⁰⁴ Proverbs xv. 4.

¹⁰⁷ Deuteronomy, vi. 7.

¹¹⁰ Psalm xxxvii. 30.

¹⁰⁵ Proverbs xxv. 11.

¹⁰⁸ Deuteronomy xi. 19.

¹¹¹ Genesis xix. 26.

is a companion of gluttonous men shameth his father.¹¹³ The principles, precepts and moral qualities presented and extolled in the Scriptures if applied to conduct at the table would have made any specific directions unnecessary. Nevertheless Ben Sira, like the authors of chivalric courtesy books, felt it incumbent upon him to give specific rules of table conduct which he did in the following interesting and, to the modern mind, curious passage:

"Eat, as it becometh a man, those things which are set before thee; and devour not lest thou be hated. Leave off first for manners' sake; and be not unsatiable lest thou offend. When thou sittest among many, reach not thine hand out first of all. A very little is sufficient for a man well nurtured. Sound sleep cometh of moderate eating: he riseth and his wits are with him."¹¹⁴

However important may be the command, "Thou shalt not bear false witness against thy neighbor," it represents merely the beginning of Hebrew custom with respect to the treatment of neighbors. In the Levitical code, as well as in the teachings of Jesus,¹¹⁵ stranger and neighbor are to be treated with the same love that one bears toward his own flesh and blood: "Thou shalt love thy neighbor as thy self."¹¹⁶ Neighbors are to be treated with generosity when they come seeking to borrow: "Say not unto thy neighbor, 'Go and come again, and to-morrow I will give,' when thou hast it by thee."¹¹⁷

Hospitality is a religious obligation and brings divine rewards. Many details of a host's conduct are clearly and beautifully set forth in the two stories already referred to, of how Abraham¹¹⁸ and Lot¹¹⁹ entertained angels unawares. Abraham, sitting in his tent, beholds three men. He runs forth to meet them. He bows himself to the earth and then entertains them in terms of unsurpassable courtesy to be his guests. He orders water fetched that their feet may be washed. His wife Sarah makes fresh bread and a feast is prepared. When they depart, as a last act of hospitality, Abraham goes with them "to bring them on their way." The acts of hospitality performed by Lot as host are almost identical with those performed by Abraham. Abraham is rewarded by a promise of a son; Lot, by being saved from the destruction that overtakes the other inhabitants of Sodom.

¹¹² 1 Samuel vi. 19. ¹¹³ Proverbs xxviii. 7. ¹¹⁴ Ecclesiasticus xxxi. 16-21.

¹¹⁵ Luke x. 29-37.

¹¹⁶ Leviticus xix. 18.

¹¹⁷ Proverbs iii. 28.

¹¹⁸ Genesis xviii. 3-18

¹¹⁹ Genesis xix.