

its influence; *sound policy means for small commonwealths co-operation with their neighbors and a fancied loss of independence, while for bigger countries it means a certain degree of centralization.* Such policy will be productive of maximum efficiency, of maximum wealth production, and of a minimum of international friction.

HEBREW EDUCATION IN SCHOOL AND SOCIETY.

DURING THE PERIOD OF REACTION TO FOREIGN INFLUENCES.

BY FLETCHER H. SWIFT.

"Wisdom is the principal thing; therefore get wisdom."—Proverbs iv. 7.

"The fear of Jehovah is the beginning of wisdom, and the knowledge of the Holy One is understanding."—Proverbs ix. 10.

"The law of Jehovah is perfect. . . . The precepts of Jehovah are right. . . . The judgments of Jehovah are true. . . . More to be desired are they than gold, yea than much fine gold."—Psalm xix. 7-10 (Extracts).

"There is no love such as the love of the Torah. The words of the Torah are as difficult to acquire as silken garments, and are lost as easily as linen ones."*—*Babylonian Talmud, Tract Aboth of Rabbi Nathan*, 24.

WARNED by the oblivion which had overtaken the tribes of the northern kingdom, the religious leaders of subject Judah set about to save the people of the little kingdom from a similar fate. As the one-time hope of national and political independence and greatness waned a new hope arose, that of preserving the nation through preserving its religion. There was only one way of achieving this end, that was by universal education. Zeal for education was further fostered by three important beliefs: (1) the belief that national calamities were punishments visited upon the people because they had not been faithful to Yahweh and his laws;¹ (2) that

* Or "as difficult to acquire as golden vessels and as easily destroyed as glass ones."

¹ This is the underlying philosophy of the book of Judges. See Judges iv. 1 and 2; vi. 1 and elsewhere.

if Yahweh's laws were kept, national prosperity would return; (3) the belief that the divinely appointed mission of Judah was to make known to the other nations of the world Yahweh, the only true God. Educational zeal resulted in an ever increasing tendency to organize and institutionalize education. In this process of organization and institutionalization, each of the following five movements played an important part: (1) the development of a complete code of laws (the Priestly Code) governing every phase of life; (2) the state adoption of the Priestly Code, which made its observance binding upon every member of the Jewish state and consequently a knowledge of it necessary; (3) a vast growth of sacred literature, both oral and written, including works specially written as texts-books, such as Proverbs and Ecclesiasticus; (4) the organization of the Scribes into a teaching guild; (5) the rise of schools, elementary and advanced.

The passages quoted at the opening of the present article bear witness to the supreme importance attached to the Torah, the Law of Yahweh, in the centuries following the Babylonian Exile. This position of supremacy had been attained gradually. In the earliest periods of Hebrew life, religion was but one, albeit a most important one, of many interests in life and education. Gradually, however, the vision of Yahweh, his power and his kingdom enlarged. He came to be regarded as the founder of the state and of all its institutions, civic and political as well as religious. He was accepted as the author of all its laws whether criminal, moral, or religious, and of all institutions. The Law, in other words religion, and with it morality, became the supreme interest, the chief study and the all determining force in public and in private life at home and in school. It is doubtful whether history contains a more tragic illustration of devotion to an ideal than the story of Simon ben Shetach's son. Certainly no other incident reveals as forcibly the supreme place accorded to the Law in the hearts of the devout Jews. The story is related by Graetz in the following words:

"On account of his unsparing severity, Simon ben Shetach brought upon himself such hatred of his opponents that they determined upon a fearful revenge. They incited two false witnesses to accuse his son of a crime punishable with death, in consequence of which he was actually condemned to die. On his way to the place of execution the young man uttered such vehement protestations of innocence that at last the witnesses themselves were affected and confessed to their tissue of falsehoods. But when the judges

were about to set free the condemned, the prisoner himself drew their attention to their violation of the Law, which enjoined that no belief was to be given witnesses who withdrew their previous testimony. 'If you wish,' said the condemned youth to his father, 'that the salvation of Israel should be wrought by your hand, consider me but the threshold over which you must pass without compunction.' Both father and son showed themselves worthy of their sublime task, that of guarding the integrity of the Law; for to uphold it one sacrificed his life, and the other his paternal love. Simon, the Judæan Brutus, let the law pursue its course, although he, as well as all the judges, were convinced of his son's innocence."²

In the educational ideal of the Native Period, the physical, the esthetic and the industrial aspects of personality as well as the intellectual, moral and religious were recognized. The educational ideal of the post-Exilic period was the scribe,³ the man learned in and obedient to the Law. Such obedience implied complete consecration to Yahweh and a consequent separation from all duties and activities not related to him. The vast development of the law during and following the Exile, the multitude of legal interpretations and precedents made leisure a prerequisite for all who would become learned and left the student of the Law little time for attention to anything else.⁴ Despite the fact that the great cultural heritage of Greece and of Hellenized Rome was at their very doors, the faithful Jews not only remained indifferent to the physical, esthetic and intellectual interests of their pagan conquerors but studiously excluded them from their schools and from their ambitions. Narrow as this may seem, it is doubtful whether any other course would have saved the Jews from paganism, amalgamation, and oblivion.

Had the native interests of the Hebrews which characterized the pre-Exilic period been allowed free development it is possible that physical education among the Hebrews might have had an entirely different history. The solemn duty resting upon every Jew of mastering an ever increasing body of sacred literature left little time for anything else. To be sure, the high priest Jason

² H. Graetz, *History of the Jews*, II, 54c-55a.

³ A further discussion of the educational ideal is given below; see also note 15.

⁴ Cf. with these statements those relating to the scribes' attitude toward manual work in a paragraph on *Support*, and note 15. An interesting suggestion of a broader attitude is the Rabbinical comment to Genesis ix. 27, in which ("Tractate Megillah," 9b) the esthetic element in Greek culture is praised.

who had purchased his office⁵ from Antiochus IV, Epiphanes (r. 175-164 B. C.),⁶ built a Greek gymnasium under the very tower.⁷ Moreover "many of the priests took their place in the arena,"⁸ and "the high priest even sent three hundred drachmas to Tyre for a sacrifice to Hercules."⁹ Nevertheless the faithful Jews looked upon the Greek physical sports with abhorrence,⁷ and the establishment of Greek gymnasia, far from introducing physical training into Jewish education, led to an identification of physical education with paganism and to a consequent hostility to it.¹⁰

TEACHERS.

Throughout the period of foreign influence, education remained for the most part a masculine privilege. With the exception of the synagogue, of the temple and of certain festivals, the home was the sole institution providing training and instruction for girls and women. All schools were boys' schools and all teachers were men.

Reference has already been made to the growth of the political importance of the priests following the restoration of Jerusalem after the return from captivity. More and more their numbers, wealth and power increased. It was no longer possible for all the members of this vast army to be actively engaged all the time in rites and ceremonials. Consequently they were organized into twenty-four courses or families. The courses rotated, each course serving one week in turn and beginning its duties by offering the Sabbath evening sacrifice. The existence of a vast priestly code setting forth in detail regulations governing every phase of conduct did away with the need of the type of instruction given by the priests and prophets in earlier times. This function could now be entrusted to lay teachers whose task would be transmitting and interpreting the already existing laws. This fact combined with the increase in the number, complexity and elaborateness of the temple rites and in the increase of the political and administrative activities of the priests resulted in the gradual transfer of the major portion of the teaching function from the priests and prophets to a newly arisen teaching order, the *soferim* or scribes.

It must not be inferred, however, that the priests ceased to

⁵ H. P. Smith, *Old Testament History*, p. 443.

⁶ I. J. Peritz, *Old Testament History*, p. 293.

⁷ H. P. Smith, *Old Testament History*, p. 443 and footnote.

⁸ See 2 Maccabees iv. 9-12; cf. 1 Maccabees i. 13-14.

⁹ I. J. Peritz, *Old Testament History*, p. 294.

¹⁰ H. Graetz, *History of the Jews*, I. pp. 444-446, gives much interesting material.

teach. The *soferim*, it is true, became the teachers of the Law, but the priests still continued to be the people's great teachers in forms of worship. In addition to this, some of the priests were also famous scribes, and in this capacity were professed teachers of the Law.

THE SOFERIM.

The art of writing, as already shown, had been known and employed from early times by priests, prophets, secretaries and others. It has also been shown how the Exilic renaissance increased greatly the body of literature. The original meaning of the term "*soferim*" was "people who know how to write."¹¹ It was, therefore, applied to court chroniclers or royal secretaries. Because ability to write came to be generally accepted as the mark of the educated or learned man, the term came to be employed for a wise man (1 Chron. xxvii. 32).¹¹

Following the restoration, the Jewish community, under the leadership of the priest-scribe, Ezra, bound itself to the observance of the written Law.¹² If the Law was to be kept it must be known and understood; there must be teachers and interpreters. But the Law was written in ancient Hebrew, a tongue almost unknown to the masses, most of whom spoke Aramaic or Greek. As the result of these conditions, those able to read the Scriptures in the original Hebrew and to interpret them to the people came to form a distinct teaching class. At length "*soferim*" came to be used to designate specifically this great body of teachers from the time of Ezra to that of Simeon the Just (a contemporary of Alexander the Great). "It seems that after Simeon the Just the teachers were more generally styled 'Elders,' *zekenim*, later 'the wise ones,' *hakhamim*, (Shab. 64b; Suk. 46a) while *soferim* was sometimes used as an honorific appellation (Sotah 15a). In still later times *soferim* became synonymous with '*teachers of little children*' (*Ibid.*, 49a)."¹³ As conditions became more settled throughout Judea the scribes made their way to its remotest parts. In time a powerful scribe-guild was organized to which all teachers belonged, and which monopolized the teaching profession. By the time of the Chronicler, three ranks of teachers appear: (1) the hazzan or elementary teacher; (2) the scribe; (3) the sage.¹³

The following paragraphs, written by Jesus ben Sira (who

¹¹ Max Seligsohn, "Scribes," *Jewish Encyclopedia*, II, 123.

¹² H. P. Smith, *Old Testament History*, pp. 393-5, discredits this story entirely.

¹³ A. R. S. Kennedy, "Education," *Hasting's Bible Dictionary*, I, 650b.

flourished in the first third of the second century B.C.)¹⁴ present the most complete description of the ideal scribe that has descended to us from that period. The divorce made by Sira between the life of study and that of industrial occupations, and his contempt for manual labor must not, however, be regarded as necessarily representing a universal attitude.¹⁵

JESUS BEN SIRA ON THE GLORY OF BEING A SCRIBE.

(Ecclesiasticus xxxviii. 24--xxxix. 11.)

"The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

"How can he get wisdom that holdeth the plow, and that glorieth in the goad, that driveth oxen, and is occupied in their labors, and whose talk is of bullocks? He giveth his mind to make furrows; and is diligent to give the kine fodder.

"So every carpenter and workmaster, that laboreth night and day; and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work:

"The smith also sitting by the anvil, and considering the iron work, the vapor of the fire wasteth his flesh, and he fighteth with the heat of the furnace; and the noise of hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly:

"So doth the potter sitting at his work, and turning the wheel about with his feet, who is always carefully set at his work, and maketh all his work by number:

"He fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean his furnace:

"All these trust in their hands: and every one is wise in his work.

"Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down. They shall not be sought for in public council, nor sit high in the congregation; they shall not sit on the judges seat, nor understand the sentence of

¹⁴ I. Levi, "The Wisdom of Jesus Sirach," *The Jewish Encyclopedia*, XI, 389a.

¹⁵ See Franz Delitzsch, *Jewish Artisan Life in the Time of Jesus*, pp. 76-77. for opinions opposite to those of Sira regarding the possibility of combining study with handicraft.

judgment; they cannot declare justice and judgment; and they shall not be found where parables are spoken. But they will maintain the state of the world, and (all) their desire is in the work of their craft.

"But he that giveth his mind to the law of the Most High and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies. He will keep the sayings of renowned men; and where subtil parables are, he will be there also.

"He will seek out the secrets of grave sentences and be conversant in dark parables.

"He shall serve among great men, and appear before princes; he will travel through strange countries; for he hath tried the good and the evil among men.

"He will give his heart to resort early to the Lord that made him, and will pray before the Most High, and will open his mouth in prayer, and make supplication for his sins.

"He shall show forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

"If he die he shall leave a greater name than a thousand: and if he live he shall increase it."

The soferim regarded their work as a holy one: to them had been entrusted the sacred task of transmitting the laws given by Yahweh himself. Through their literary and educational activities they eventually gained almost complete control over religious thought and education. They interpreted the Law for the masses. They furnished the texts upon which instruction was based. They established elementary schools and colleges. They taught public and select groups of pupils. It was their aim "to raise up many disciples," as is said in the Talmud, Tract Aboth, I, 2. On occasions of public worship they translated the scriptures written in a tongue almost unknown to the masses in the post-Exilic period into the language of the people. In their teaching and in their lives they represented the new educational and religious ideal of the times, Judaism. Within their schools arose that oral literature which developed into the Talmud.

Despite the sincere efforts of the soferim to adjust the Law to changing conditions they soon became burdened with such a mass

of traditions and precedents that readjustment and progress became extremely difficult if not impossible. Their standpoint as legalists led to such emphasis upon technical adherence to details that the great principles were frequently lost sight of. Political, social and religious life came to be dominated by a burdensome system of traditions, laws and minute regulations, the external form of which instead of the spirit and underlying principles came to be the focus of interest and attention.¹⁶

RABBIS.

Originally the leader of any union of workmen, even the leader of the hangmen, was called *rabbi* (literally, "my master"). *Rabbi* was applied to the head of the weavers (Talmud, Tract Abodah Zarah 17b), and to the head of the gladiators (Talmud Tract Baba Mezia 84a). It was commonly applied to teachers, but did not, however, entitle its possessor to preach or teach. It, apparently, was not used distinctively as a teacher's title till after the time of Christ.¹⁷

THE PERUSHIM OR PHARISEES.

During the latter part of the second century B. C. there came into prominence among the Jews two important sects or parties, the Perushim or Pharisees, and the Zedukim or Saducees.¹⁸ The Perushim or Separatists were simply later exponents of a tendency older than the time of Ezra. This tendency had its beginnings in the earliest impulses of a certain portion of the Jews to regard the devout observance of the laws of Yahweh as the supreme aim of individual and national life. They believed the Jews could realize this aim only by holding themselves aloof from all foreign innovations and by emphasizing those elements and customs of Jewish life that marked off the Jews as a distinct and peculiar people. They "insisted upon all political undertakings, all public transactions being tried by the standard of religion."¹⁹ In both of these positions they were opposed by the Saducees. They differed further from the Zedukim or Saducees in accepting and throwing the weight of their influence in favor of the oral law of the Scribes and many beliefs not set forth in the Pentateuch,

¹⁶ For a contrary view see S. Schechter, "The Law and Recent Criticism.. in Schechter's *Studies in Judaism*, Vol. I, pp. 233-251.

¹⁷ A. R. S. Kennedy, "Education," *Hasting's Bible Dictionary*, I, 650b.

¹⁸ H. P. Smith, *Old Testament History*, p. 479.

¹⁹ H. Graetz, *History of the Jews*, II, 17.

such as the doctrine of the resurrection and the belief in the existence of angels and future rewards and punishments.

Many of the most prominent of the scribes were Perushim, but the Perushim were in no sense a teaching order. Rather they constituted a religious sect or party which included men of every rank and occupation. Their educational importance grew out of the support they gave to the cause of Judaism and to the teachings and educational efforts of the Soferim.

EDUCATIONAL INSTITUTIONS.

Universal compulsory education for the sake of preserving the nation is a state policy familiar to the modern world. The gradual development of this policy among the Jews of Palestine is the most interesting and most significant feature of the history of education from the time of the restoration of the Jewish community in the sixth century B. C. to the end of the Jewish state 70 A.D. The realization of this policy was made possible by two distinct but nevertheless inseparable movements: first, the evolution of a professional teaching class; second, the rise of educational institutions. The Native Period had been a period without schools, the period of foreign influence was marked by the rise of three types of educative institutions: (1) the synagogue; (2) boys' elementary schools; (3) the scribes' (or higher) schools.

The most important steps in the rise of the policy of universal education may be stated as follows: (1) the public adoption of the sacred canon and solemn covenant to keep the Law of Yahweh; (2) the provision of universal opportunities for instruction through the rise and gradual spread of the synagogue; (3) the rise of elementary schools, (attendance voluntary); (4) 70 B.C., ordinance (of Simon ben Shetach) making compulsory the education of orphan boys over sixteen years of age; (5) boys' compulsory elementary education by edict of Joshua ben Gamala, high priest 64 A.D.

THE SYNAGOGUE.

Jewish tradition traces the synagogue back to the time of Moses. Nevertheless it is not expressly mentioned until the last century of the second Temple but then as an institution long existing, universal, and the center of Jewish life.²⁰ It may have arisen during the Exile. Sacrifice could be offered only in Jerusalem, but prayer and the study of the Law could be carried on regardless of place.

²⁰ W. Bacher, "Synagogue," *Hasting's Bible Dictionary*, IV, 636d.

The Sabbath, already observed as a day of rest in pre-Exilic times,²¹ offered the exiles leisure and opportunity for study. The custom of assembling on the Sabbath for worship and study may have arisen in Babylon, whence it may have been carried back to Jerusalem and there institutionalized in the synagogue. After the restoration of Jerusalem, the synagogue spread throughout Judea and the entire Jewish world.²²

The term synagogue, applied originally to the assembly, came in time to be applied to the building in which the assembly met. The use of the term "church" illustrates a similar transference of a title from a group of people to the building occupied by the group. Although used as public halls, court rooms and places for scourging malefactors, the synagogues never ceased to be chiefly houses of instruction and worship. In communities too small or too poor to erect a separate building, a room in some building might be devoted to the purpose. The interior of buildings erected as synagogues was generally round or rectangular.²³ Beyond the middle rose the bema or platform.²⁴ On the center of this stood the lectern or pulpit. Farther back stood the "ark," the chest containing the scrolls of Scripture.²⁵ The manner in which worship and instruction were combined in synagogal religious exercises is revealed by the order of service.

Synagogue services were held twice on the Sabbath; on all feast and fast days; and on the two weekly market days, Monday and Thursday.²⁶ Although the service varied somewhat with the day and the hour,²⁷ the general order was the same: that of the Sabbath morning may be taken as a type. An analysis of the Sabbath morning service shows that it consisted of two main divisions: one, liturgical; the other, instructional. The liturgical portion consisted of the recitation by all 'adult males'²⁷ of the Shema²⁷ preceded and followed by a number of "benedictions," prayers or eulogies²⁷ recited by one individual especially deputed for the occa-

²¹ Exodus xxiii. 12. Nothing is said in this earliest legislation about special religious observance. See T. G. Soares, *The Social Institutions and Ideals of the Bible*, pp. 168ff. C. H. W. Johns, "The Babylonian and Assyrian Sabbath," *Encyclopædia Britannica*, 11th edition, XXIII, 961d-962d.

²² W. Bacher, "Synagogue," *Hasting's Bible Dictionary*, IV, 637b.

²³ Alfred Edersheim, *In the Days of Christ*, p. 254.

²⁴ *Ibid.*, 261.

²⁵ *Ibid.*, 262.

²⁶ *Ibid.*, 277d-278a.

²⁷ *Ibid.*, 268a.

²⁸ *Ibid.*, 275c.

sion, the congregation simply responding "Amen."²⁸ The Shema is commonly characterized as the national creed or confession.²⁷ It is composed of three scriptural passages.²⁷ Deuteronomy vi. 4-9; Deuteronomy xi. 13-21; Numbers xv. 37-41. It begins: "Hear O Israel, Yahweh is our God, Yahweh alone," a passage which offers many difficulties in translation as may be seen from the variant translations in the marginal note of the American Revised Version. It is named Shema from its initial Hebrew word *shema*, meaning "hear." The liturgical portion of the service offered definite systematic training on three or more days per week in worship and acts of devotion. The instructional portion consisted in the reading from the Law and then from the Prophets in the original Hebrew passages assigned to the day, which were forthwith translated into the vernacular by the meturgeman or translator who stood beside the reader.²⁹

It is unnecessary to dwell upon the educational significance of a custom which resulted in insuring the reading to the Aramaic or Greek speaking masses their native literature in the original tongue. The Pentateuch was so divided that its reading extended over three or three and a half years.³⁰ The section for the day was subdivided in such a manner that at least seven persons might be called upon to read a portion of not less than three verses each.³⁰ The Law was read and translated verse by verse. The reading and translating of the Prophets was presented in passages of three verses each.³¹

The synagogue service provided training in worship and oral instruction in the Scriptures for every man, woman and child in the community. Furthermore, it furnished a powerful stimulus to every man and boy to become an earnest student of the native literature, for any male, even a minor, might act either as reader or meturgeman,³² and the public esteem attached to fulfilling such an office made it the pious ambition of all, through the many opportunities it furnished to those qualified, for active participation in its services. Moreover, one individual especially deputed for the occasion led in the recitation of the benedictions or prayers³³ which constituted so large a part of the liturgical portion of the service, the congregation simply responding "Amen."³³ Finally, the reading of the Scriptures was followed by the *derashah*, an address or exposition which consisted of the explanation and application of

²⁹ *Ibid.*, 277-279.

³⁰ *Ibid.*, 277.

³¹ *Ibid.*, 279a

³² *Ibid.*, 278.

³³ *Ibid.*, 275.

the day's lesson or some portion of it.³⁴ Here again we find first a custom providing, on the one hand, instruction for the mass of the people, and on the other hand, an incentive for earnest study, for any learned man present might be called upon to act as the darshan or expositor. The manner in which the synagogue combined worship and education, instruction for the masses and incentives to study for those having leisure and ability, will appear from the following outline³⁵ of the Sabbath morning order of service.

ORDER OF SYNAGOGUE SERVICE (SABBATH MORNING.)

PART I. LITURGICAL OR DEVOTIONAL.

I. Lectern Devotions.³⁶

1. Two "Benedictions."
2. The Shema—recited by all adult males.
3. One "Benediction."

II. Devotions Before the "Ark."³⁶

4. Various "Benedictions."

The number apparently varied from twelve in earlier times to eighteen or nineteen in later times.³⁷

5. The Priestly Benediction (Numbers vi. 23-24).³⁸

To be recited by a descendant of Aaron if any such were present, otherwise by the leader of the devotions.³⁸

PART II. INSTRUCTIONAL.

1. The Scripture Lessons.

1. "Benediction" by first reader.³⁹
2. Reading and translation of selections from the Law.
3. Reading and translation of selections from the Prophets.
4. "Benediction" by the last reader.³⁹

2. The Exposition or Derashah.

The synagogue was the earliest, the most wide-spread and the most enduring of all the educational institutions after the Exile. It was the first institution to offer systematic instruction to both

³⁴ *Ibid.*, 279b-c.

³⁵ *Ibid.*, 268ff. Edersheim states in a footnote on page 268 that his description is based on a study of the Mishna.

³⁶ "The 'Shema' and its accompanying 'benedictions' seem to have been said... at the lectern; whereas for the next series of prayers the leader of the devotions went forward and stood before the ark." *Ibid.*, 272a.

³⁷ *Ibid.*, 272-275.

³⁸ *Ibid.*, 275.

³⁹ *Ibid.*, 277.

sexes. It was the parent of the scribe college and the elementary school. Out of it arose the movement which resulted in universal education. Under its influence and that of the scribes all Jews became students of the Law; the Law became the most revered of all studies, and the center of religious and intellectual interest.

ELEMENTARY SCHOOLS.

It was but a step from using the synagogue on Sabbaths and feast days as a place of instruction to using it every day as a place for teaching boys whose parents would permit them to come. A school was a common feature of Babylonian temples, and if the synagogue arose during the Exile it may be that the elementary school arose at this time also as an adjunct to the synagogue. On the other hand, it may not have arisen till after the Exile and then not in any sense as a borrowed institution but merely as a natural result of the increasing conviction that the salvation of the Jews depended upon every Jew knowing and keeping the law.⁴⁰

When such schools first became universal is still an open question. The universality of teachers in the first part of the first century A. D. and, by inference, of schools is shown by passages in the New Testament such as Luke v. 17: "There were Pharisees and doctors of the law, sitting by, who were come out of every village of Galilee and Judea and Jerusalem." In the year 64 A. D. the ordinance of Gamala⁴¹ required that one or more elementary schools be established in every community. The elementary school was always located in the synagogue proper, or in some room attached to the synagogue or in the master's house.⁴² If, as is generally agreed, teachers and synagogues were practically universal in Palestine in the first century B. C., it does not seem unreasonable to conclude that, whether elementary education was compulsory or not at this time, elementary schools were exceedingly wide spread, perhaps practically universal. Moreover, if the claims of Shetach be admitted, and if his law refers, as some maintain, to already existing schools, it is possible that elementary schools were all but universal even earlier than the first century B. C., how much earlier cannot be conjectured.⁴³

⁴⁰ In time the name most commonly given to such a school was *Bet ha-Sefer*, or "House of the Book"; this however is a post-biblical term and is consequently avoided in the present account.

⁴¹ The claims of Shetach and the ordinance of Gamala will be discussed in the immediately following paragraphs.

⁴² A. R. S. Kennedy, "Education," *Hasting's Bible Dictionary*, I, p. 649.

⁴³ Güdemann's conclusions given in a subsequent paragraph should be consulted at this point.

COMPULSORY EDUCATION.

The widespread existence of elementary schools proved in itself insufficient to guarantee an education to every boy. To insure this a law was passed requiring every community to establish one or more elementary schools and making attendance compulsory for boys over seven years. It is a matter of dispute whether this law was passed early in the first century B. C. or in the latter part of the first century A. D. Some writers give the credit to a decree issued 75 B. C. by Simon ben Shetach, brother-in-law of the Jewish King Alexander Jannæus (r. 104-78 B. C.) and president of the Sanhedrin. Kennedy, in his brief but scholarly account, asserts there is no good reason for rejecting the tradition regarding Shetach's efforts on behalf of popular education, but fails to state what he considers this tradition to include.⁴⁴ Graetz, recounting the reign of Queen Alexandra, writes:

"Simon ben Shetach, the brother of the queen, the oracle of the Pharisaic party, stood high in her favor. So great a part did he play in the history of that time that it was called by many 'the days of Simon ben Shetach and of Queen Salome.'⁴⁵ But Simon was not an ambitious man and he determined to waive his own rights (to the presidency of the Great Council) . . . in favor of Judah ben Tabbaï, who was then residing in Alexandria, of whose profound learning and excellent character he had formed a high estimate. . . . These two men have, therefore, been called 'Restorers of the Law,' who 'brought back to the Crown (the Law) its ancient splendor.'⁴⁶ . . .

"One of the reforms of this time expressly attributed to Simon ben Shetach was the promotion of better instruction. In all large towns, high schools for the use of young men from the age of sixteen sprang up at his instance. But all study, we may presume, was entirely confined to the Holy Scriptures, and particularly to the Pentateuch and the study of the Law. Many details or smaller points in the Law which had been partly forgotten and partly neglected during the long rule of the Saducees, that is to say, from Hyrcanus's oppression of the Pharisees until the commencement of Salome's reign, were once more introduced into daily life."⁴⁷

The passage in the Jerusalem Talmud which records the services rendered to education by Simon ben Shetach reads as follows:

⁴⁴ A. R. S. Kennedy, "Education," *Hasting's Bible Dictionary*, I, p. 649.

⁴⁵ H. Graetz, *History of the Jews*, II, 48d.

⁴⁶ *Ibid.*, p. 49a and d.

⁴⁷ *Ibid.*, pp. 50d-51a.

"Simon ben Shetach ordained three things: that a man may do business with the *kethubah* (a sum of money stipulated in the marriage contract); that people should send their children to school; that glassware be subject to contamination."⁴⁸

It is evident that the brevity and vagueness of the reference to education in this passage are such as to furnish basis for much discussion but at the same time such as to make exceedingly difficult, if not impossible, any conclusions as to what Shetach actually did.

Güdemann,⁴⁹ Grossmann and Kandel,⁵⁰ Laurie,⁵¹ Leipziger,⁵² and Spiers,⁵³ while crediting Shetach with educational reforms, regard the law issued in 64 A. D. by the high priest Joshua ben Gamala as the ordinance by which elementary education was first made universal and compulsory for boys over six or seven. The defenders of the claims of Gamala assert that the law of Shetach applied either only to orphan boys over sixteen years of age, or only to Jerusalem, or only to Jerusalem and other large cities. If the first of these positions be accepted, it would follow that the first step toward compulsory education was the establishment in 75 B. C. of higher schools for orphan boys over sixteen years of age. Güdemann sums up the situation as follows:

"The scribes, at first, restricted their educational activities to adults, giving free lectures in synagogues and schools while the education of children remained in the hands of the parents as in olden times. But as boys often lacked this advantage, the state employed teachers in Jerusalem (B. B. 21a) to whose care the children from the provinces were entrusted; and as these did not suffice, schools were also established in the country towns. This arrangement must probably be referred to an ordinance of R. Simon ben Shetach (Yer. Keth. VIII end) These district schools were intended only for youths of sixteen and seventeen years of age who could provide for themselves away from home. The High Priest Joshua ben Gamala instituted schools for boys of six and seven years in all cities of Palestine."⁵⁴

⁴⁸ *Jerusalem Talmud*, "Kethuboth," VIII, end. Tr. by Rabbi S. N. Deinson.

⁴⁹ Güdemann, "Education," *Jewish Encyclopedia*, V, p. 43c.

⁵⁰ Grossmann and Kandel, "Jewish Education," Monroe, *Cyclopedia of Education*, III, p. 542d.

⁵¹ S. S. Laurie, *Pre-Christian Education*, p. 93.

⁵² H. M. Leipziger, *Education of the Jews*, p. 197.

⁵³ B. Spiers, *The School System of the Talmud*, pp. 9-10.

⁵⁴ M. Güdemann, "Education," *Jewish Encyclopedia*, V, p. 43.

The section of the Babylonian Talmud recounting the work of Gamala is of such importance in the history of Jewish education that no account, however summary, can afford to omit it. The passage is valuable not only for its account of Gamala's work but for the light it throws on earlier conditions.

"Verily let it be remembered to that man for good. Rabbi Joshua ben Gamala is his name, for had he not been, the Law would have been forgotten in Israel. At first every one that had a father received from him instruction in the Law, but he that had no father learned not the Law. . . . Thereafter teachers for the children were appointed in Jerusalem. . . . But even this measure sufficed not, for he that had a father was brought by him to school and was taught there, but he that had no father was not brought to be taught there. In consequence of this, it is ordained that teachers should be appointed in every district, to whom children were sent when they were sixteen or seventeen years of age. When a teacher became angry with a scholar, the latter stamped his feet and ran away. In this condition education remained until the time of Joshua ben Gamala, who ordained that in every province and in every town there should be teachers appointed to whom children should be brought at the age of six or seven years."⁵⁵

Any such legislation as that described in the foregoing paragraphs, would, of course, have been ineffective had it not been supported by a widespread sentiment in favor of education.

THE ORGANIZATION OF ELEMENTARY SCHOOLS.

All schools were for boys only and all teachers were men. The ordinance of Gamala required communities to provide one teacher for twenty-five pupils or less; for any number over twenty-five and less than fifty, one teacher and one assistant; for fifty pupils, two teachers and two classes.⁵⁶ In the beginning probably any scribe or any officer of the synagogue who had the leisure taught the elementary classes. In time, however, the master of the elementary school came to hold membership in the powerful scribes' guild and to bear the distinct title of *hazzan*.⁵⁷ Kennedy asserts that the *hazzan* of the elementary schools was distinct from the synagogue officer of the same title whose work consisted largely of menial duties connected with the synagogue, including even the whipping

⁵⁵ *Der Babylonische Talmud*, "Baba Bathra," tr. by Wünsche; A. R. S. Kennedy, *Hasting's Bible Dictionary*, I, 250b. I have taken Kennedy's translation of Wünsche here in preference to Rodkinson's.

⁵⁶ *Talmud*, "Baba Bathra," 21a.

⁵⁷ A. R. S. Kennedy, "Education," *Hasting's Bible Dictionary*, I, 650.

of criminals.⁵⁸ Other writers consider that the two may have been identical.

Although the scribes taught without pay and supported themselves, if necessary, by plying a trade, the *hazzan* probably received a regular though small wage.⁵⁹ The greatest reward, however, of the teachers of every rank was the love, gratitude, esteem and veneration in which they were held by the community. In public and in private they were treated with a marked and particular respect, and no man in a Jewish community occupied a more esteemed or a more enviable position. Moral character, knowledge of the law and pious observance of all its ordinances were undoubtedly the qualities most sought for in a teacher.

Before the boy began going to school he had learned at home many passages of Scripture, some prayers, some songs and many sacred traditions of his race. He had also witnessed and participated in many feasts and festivals and listened to the explanations of the origin and significance of each act. The aim of the elementary school was to give every boy a complete mastery of the Law and thus prepare him for assuming upon reaching his majority, responsibility for the Law.

Probably the only subjects taught in the elementary school were reading, writing and the elements of arithmetic. Learning to read and to write was far from an easy task. No language was permitted other than the ancient Hebrew,⁶⁰ a tongue almost unknown to the children of this period, in the majority of whose homes Aramaic or Greek was spoken. The difficulty of learning to read and write was further increased by the fact that in writing ancient Hebrew, vowel sounds were not indicated. Thus Yahweh was written YHWH. Consequently, a large element in reading consisted in reproducing from memory the vowel sounds.

The work of the elementary school centered about memorizing the Law in its threefold content,—ceremonial, civil and criminal. No doubt Hebrew education like that of every other oriental people made great demands upon the child's memory. However, we should never lose sight of the fact that passages which the boy would be required to learn by heart, setting forth the details of rites and laws and which to a Gentile of to-day are vague, unreal and exceedingly difficult to remember, were in many cases merely descrip-

⁵⁸ *Ibid.*

⁵⁹ D. Eaton, "Scribes," *Hasting's Bible Dictionary*, IV, 422d; Cf. Acts xviii. 3; M. Schloessinger, "Hazzan," *Jewish Encyclopedia*, VI, 284c-d.

⁶⁰ A. R. S. Kennedy, "Education," *Hasting's Bible Dictionary*, I, 651.

tions of acts the pupil had witnessed from his earliest years. They had been presented concretely again and again in a manner which could not fail to impress them vividly upon his mind long before he was assigned the task of committing them to memory. From the very first, his parents had explained to him, as far as his years and understanding permitted, the origin, real or traditional, and the significance of all that entered into law or rite. In view of the relation that the Law in its threefold content held to the life of the community, it will be seen that this work of the schools, far from being remote from life, was in reality a distinctly socializing process. The only way to comprehend the breadth of studies of the elementary school is by recalling the varied nature of the contents of the Scriptures. Upon this basis, it will be seen that religion, morals, manners, history and law as well as the three R's were studied in the elementary school, for all these are contained in the great literature there taught to the child.

The books included in the Scriptures, especially those constituting the Pentateuch, were the chief school texts. The Psalms, owing to their important place in the Temple worship, undoubtedly received much attention in the school. Two other books which must have held a prominent place in the schools were Proverbs and the apocryphal book, Ecclesiasticus. Both arose during this period; both were specifically designed as texts for instruction; both are compilations of moral and religious maxims, instruction in manners, intermingled with eulogies of the Law, its study, and its students and the virtues it extols. In later times there were prepared as texts for little children small parchment rolls containing portions of the Scriptures such as the Shema,⁶¹ the Hallel (Psalms cxiii-cxviii), history from the Creation to the Flood, the first eight chapters of Leviticus.⁶² How early such texts were employed cannot be determined.

The hair-splitting methods of the scholars of this period, as well as the sanctity attached to every word and every letter of the Law made it necessary that it be memorized exactly word for word and letter for letter. Absolute accuracy was imperative owing to the fact that many Hebrew characters are almost identical (e. g., *h* and *ḥ*) and that the interchange of two such characters frequently gives not only different but opposite meanings: thus *hallel* means "to praise," *ḥallel* means "to desecrate." To achieve this end countless memoriter exercises and constant repetitions were em-

⁶¹ See above p. 237 and note 27.

⁶² A. Edersheim, *In the Days of Christ*, p. 117.

ployed. The Rabbinical saying "to review one hundred and one times is better than to review one hundred times" indicates much regarding the character of the school work.

A large part of the literature committed to memory was no doubt interesting to the child, nevertheless, many portions of it must have been indescribably dull and taxing. The great veneration in which the Law was held and the fact that through it alone was there access to the highest positions in state and society were no doubt sufficient incentives to spur on the older boys to diligent study.

But the commendations of corporal punishment to be found in the Scriptures,⁶³ as well as the Jewish conception of child nature, leave no doubt that punishment was used freely in the school to keep the younger and less studious at their tasks.

The Jews of this period have already been described as a "people of the book." It is scarcely necessary to add that education in the schools was thoroughly bookish. The Greeks had sought in vain to induce the Jews to include in their course of study physical culture, the golden classics of Greece, and Greek science. Nevertheless, the boy who had completed the studies of the elementary school was master of one of the greatest literatures any race has ever produced. He probably knew by heart most of the Pentateuch as well as selections from many other books of the Scriptures. He was ready to explain the origin and meaning of the sacred rites and customs, public and private, which played a part in the events of each day. He was steeped in the religious consciousness of his people and was united with them in thought, knowledge and sympathies. Ellis writes:

"An interesting commentary on the (elementary) education of the time is that of Jesus. He never attended one of the rabbinical schools (Mark vi. 2, 3), and this allows us to see what advantages the common people had. His knowledge of the Scriptures was remarkable and unchallenged. He could read Hebrew and was often called upon to officiate in the synagogue (Luke iv. 16; Mark i. 21, etc.)."⁶⁴

SCHOOLS OF THE SOFERIM.

From earliest times it was necessary for prospective soferim (scribes) to receive special professional training. The increase,

⁶³ "Hebrew Education in the Family After the Exile," *Open Court*, January, 1918, p. 16. These statements should be compared with such Talmudic statements as those in Aboth 2:6 where it is asserted that a hasty (or passionate) man cannot teach.

⁶⁴ H. G. Ellis, *Origin and Development of Jewish Education*, Pedagogical Seminar, 1902, Vol. 9, p. 58.

after the Exile, in the functions of the *soferim*, in their numbers,* importance, and in the body of literature to be mastered by them made necessary prolonged and careful training. Those who were called upon daily to declare and administer the Law must possess not a merely superior knowledge of the Law itself. They must know all possible interpretations, methods of interpretation and the precedents created by former decisions and applications. In Temple court or in synagogue, noted scribes gathered about themselves groups of youth and men. In time each famous scribe appears to have had his own group or school.⁶⁵ In some cases the distinctive character of the master's teaching resulted in the development of rival schools, such as those of Shammai and Hillel.⁶⁶ The latter's grandson, Gamaliel, it will be recalled, was the teacher of Saul of Tarsus.⁶⁷

In some scribe schools, Greek learning may have been given a place but in all the major part of the time was probably devoted to the study of the sacred writings of the Hebrews and to the memorizing of the ever increasing mass of oral literature. This mass of oral learning consisted of two elements,—the Halakah or legal element and the Hagadah or non-legal element.

The Halakah was composed chiefly of oral laws growing out of the attempts of the scribes to adapt the written law to the ever changing social and political conditions. In time these oral laws, decisions and interpretations acquired fixed form and with fixed form, sanctity. Upon the basis of Exodus xxiv. 12 ("I will give thee tables of stone *and a law*") it was asserted that Moses had received from Yahweh upon Mt. Sinai, in addition to the written law, an oral law, namely, the *halakah*.⁶⁸ For many centuries the Halakah was forbidden to be written and consequently must be committed to memory by every prospective scribe. Every sentence, every word was sacred and must be memorized exactly as given by the teacher. All possible interpretations were presented and discussed. Various methods of interpretation must be learned and practised.

* One of the aims of the *soferim* was "to raise up many disciples" (*Aboth*, 1:2).

⁶⁵ In later times commonly known as Beth Hammidrash, but this is a post-biblical term and is consequently avoided in the present account.

⁶⁶ Associated with (by tradition, President of) the Sanhedrin 30 B. C. Wm. Bacher, "Hillel," *Encyclopædia Britannica*, XIII, 467 c-d.

⁶⁷ A. R. S. Kennedy, "Education," *Hasting's Bible Dictionary*, I, 650d.

⁶⁸ Arthur Ernest Cowley, "Hebrew Literature," *Encyclopædia Britannica*, 11th edition, XIII, 170b-c.

The Hagadah (literally "narrative") was not distinguishable in method from the Halakah. But whereas the Halakah was devoted to religious law, the Hagadah included literature of considerable range and variety. Though much of it was ethical, exegetical or homiletical, it included, as well, proverbs, fables, traditions, history and science. In a word it embraced all topics except the more strictly legal elements, which might be drawn into the discursive discussions of a group of scholars seeking to amplify and explain in a somewhat popular manner laws, institutions and customs. This oral literature developed into the two monumental encyclopedias, known as the Jerusalem Talmud and the Babylonian Talmud.⁶⁹

The main theme of the instruction given by the soferim was the oral law. Their instruction was consequently entirely oral. In order to assist their pupils to retain their words, they cast many of their teachings in the form of proverbs, precepts, epigrams. They presented concrete cases, real or imaginary, to train their pupils in the application of legal principles. Parable and allegory were employed for illustration. Public discussions between different scribes were frequently held. Upon Sabbaths and feast days, it was customary for various scribes to assemble "on the terrace of the Temple and there publicly to teach and expound, the utmost liberty being given of asking questions, discussing, objecting and otherwise taking intelligent part in the lectures."⁷⁰ In their groups of select pupils as well as in public they made large use of the question and answer method, the pupils as well as the master asking questions.

The study and the teaching of the Law were alike sacred tasks. The Soferim would have regarded charging fixed fees for their services as trafficking in the wisdom of the Most High. Those without private incomes commonly supported themselves by some craft or trade.⁷¹

FESTIVALS.

The great national holidays of the Jews were national holy days. Through them the Jews recognized their dependence upon God for the fruits of the field, for the joys of home, for deliverance from enemies and for past and future prosperity. Every

⁶⁹ In form, the Talmud consists of two parts,—the Mishna compiled about 190 A. D., and the Gemara or Commentary upon the Mishna, produced during the next three hundred years and compiled about 500 A. D.

⁷⁰ Alfred Edersheim, *In the Days of Christ*, p. 120.

⁷¹ Franz Delitzsch, *Jewish Artisan Life in the Time of Jesus*, (tr. by B. Pick), pp. 73, 81. For a list of the various trades followed by Rabbis, see article on "Rabbi," *Jewish Encyclopedia*.

period in Hebrew history contributed its portion to the heritage of national festivals. From nomadism came the Passover, originally a spring festival when the firstlings of the flock were offered up to Yahweh.⁷² From the agricultural stage came Pentecost and the feast of Tabernacles.

The Jewish year included three hundred and fifty-four days. In the period of later Judaism, more than thirty days in the year, in addition to New Moons and Sabbaths, were devoted to ceremonial observances of some sort.⁷³ The following table shows⁷⁴ the more important of these feasts, their duration, and time of celebration.

TABLE OF MOST IMPORTANT JEWISH FEASTS AND FESTIVALS (*Post Maccabæan Period.*)

FEAST	NO. OF DAYS	JEWISH		APPROXIMATE CURRENT CALENDAR TIME
		DAYS	MONTH	
Passover ⁷⁵ or Feast of Unleavened Bread	7	From evening of 14th to 21st of	Nisan Nisan	The month of Nisan began with the New Moon of March and extended to the New Moon of April
Pentecost ⁷⁵	1	6th of	Siwan	Siwan included part of May and part of June
Feast of Trumpets	1	1st of	Tishri	Tishri included part of September and part October
Day of Atonement (Strictly a fast, not a feast)	1	10th		
Feast of Tabernacles ⁷⁵	7	15th to 21st inclusive	Tishri	
Shemini Atzereth Eight or Day of Conclusion	1	22nd	Tishri	
Feast of Dedication	8	25th ff.	Kislew	Kislew included part of November and part of December
Purim	2	14th to 15th	Adar	Adar included parts of February and March

From the standpoint of education, the significance of the festivals was manifold. Probably no other factor in Jewish life played a more important part in stimulating and developing the racial religious consciousness, national and individual. They formed a cycle of religious and patriotic revivals extending throughout the year. Through them each new generation was taught the story of

⁷² T. G. Soares, *The Social Institutions and Ideals of the Bible*, p. 173; Exodus xiii. 12.

⁷³ T. G. Soares, *The Social Institutions and Ideals of the Bible*, p. 178.

⁷⁴ Exclusive of New Moons and Sabbath. The data in this table have been compiled from various sources. See especially Elmer E. Harding, "Feasts and Fasts," *Hasting's Bible Dictionary*, I.

⁷⁵ One of the three great annual feasts.

the great religious and political experiences of the race. Every religious festival was a period of training in connection with worship; in connection with many of them definite provision was made for religious instruction. Parents were directed to instruct their children in advance or during the celebration in the origin of meaning of the festival. This private instruction was frequently supplemented by instruction given in public by priests and scribes.

THE TEMPLE.

Despite the rise of the teaching order of soferim and the multiplication of synagogues, the Temple at Jerusalem never ceased to be a national center of religious education. Hither the people resorted to celebrate the great national festivals and here they were trained in forms of worship. Here, too, the carefully trained choirs of Levites sang the national songs of praise and in singing them taught them to the people. Indeed it was the Temple, according to Graetz, which furnished the pattern for the service in the thousand synagogues scattered throughout Judea and the diaspora. "The form of prayer used in the Temple became the model of the services in all prayer houses or houses of gathering."⁷⁶ "The inhabitants of the country towns introduced in their own congregations an exact copy of the divine service as it was conducted in (the Temple in) Jerusalem."⁷⁷ More than this it was at the hours of temple worship that the Jews everywhere gathered in their local synagogues,⁷⁷ and it was toward the Holy City that every Jew, alone or in the congregation, turned his face when he prayed. The resemblance of the synagogue service to that of the temple will be seen by comparing the outline of service given above on page 239 with the following order of the temple morning song service which followed the dawn sacrifice.⁷⁸

ORDER OF TEMPLE MORNING PRAYER AND SONG SERVICE.

1. Selected psalms of praise and thanksgiving.
2. Response by the congregation.
3. Prayer and thanksgiving.
4. Reading of selections from the Law.
5. The Ten Commandments.
6. The Shema.

In addition to the instruction and training given through the services, public instruction was often given in the temple courts.

⁷⁶ H. Graetz, *History of the Jews*, I, 399a.

⁷⁷ *Ibid.*, 401a.

⁷⁸ *Ibid.*, 399.

This custom, probably antedating the time of Jeremiah, was followed in the days of Jesus and undoubtedly continued till the final destruction of the Temple 70 A. D.

The Temple and its public services were national institutions. "The Temple was the approach of the nation to their God.... Its standard rites were performed in the name and for the sake of the whole people. The Tamid or standing sacrifice offered twice a day on the high altar was the offering of the nation. Every Jew contributed to its maintenance.⁷⁹... Each of its celebrations was attended by a formal committee of the nation..."⁸⁰

It is not within the purpose of the present account to enter upon a history of the Temple and its varying fortunes nor to describe the magnificence of its structure and of its services.⁸¹ It arose aloft above the city on its holy hill like the temples of Athens. Here as in Greece, the lofty eminence and conspicuousness of its position contributed toward keeping it ever before the minds of the inhabitants of the city. Every day was ushered in by a national sacrifice, marked midway by a second one and closed with a national service of prayer.

"After midnight the Captain of the Temple together with a number of priests arose from their beds and with torches in their hands went through the Temple... to see if everything was in a state of preparation for worship at the dawn of day. As soon as the watchers upon the Temple ramparts could perceive in the morning light the city of Hebron, the signal was given: 'the light shines on Hebron' and the sacrificial victim fell under the hand of the priest."

"Immediately after the immolation came a service of prayer with music and song. This was followed by the burning of incense upon the golden altar, at which the priestly blessing was pronounced. The sacrificing priest then performed his functions at the Altar of Burnt-offering, while the Levites sang psalms, accompanied by the sound of trumpets. Two hours and a half from mid-day the evening worship began with the slaughter of the sacrificial lamb. Immediately after sunset the evening service of prayer was closed."⁸²

⁷⁹ By a decree of the council issued in the reign of Salome Alexandria, every Israelite, proselytes and freed slaves included, was required to pay at least one-half shekel a year to the support of the Temple. H. Graetz, *History of the Jews*, II, 52.

⁸⁰ G. A. Smith, *Jerusalem—to 70 A. D.*, II, 522d-523b.

⁸¹ For Biblical descriptions see 2 Chronicles xxix. 19-36; Ecclesiasticus i. 1-21; Ezekiel xl-xli.

⁸² Condensed from M. Seidel, *In the Time of Jesus*, pp. 119-120.

Not only was the Temple service fraught throughout with symbolism but the structure and organization of the Temple made it a monumental object lesson teaching the holiness, majesty and omnipotence of Yahweh. "If Josephus be right, the vast entrance of the porch symbolized heaven; the columns of the first veil, the elements; the seven lamps, the seven planets; the twelve loaves of the Presence, the signs of the zodiac, and the circuit of the year; the Altar of Incense. . . . that God is the possessor of all things."⁸³

The multitude of private sacrifices required of every Jew resulted in making the influence of the Temple individual as well as national. To visit Jerusalem and worship in the Temple became a life desire of every Jew. Thousands of pilgrims journeyed thither each year. The three great annual festivals, the Passover, the Pentecost, the Feast of the Tabernacles brought together Jews from all over the world. Many such returned home inspired and strengthened in their faith, and better instructed in the approved methods of religious observances. Thus through the Temple religion and religious education were unified, standardized and nationalized.

The effect of the Temple service in the first century of the Christian era upon a Hebrew child has been beautifully set forth by Edersheim and forms a fitting close to the discussion of the educative influence of the Temple.

"No one who had ever worshiped within the courts of Jehovah's house at Jerusalem could ever have forgotten the scenes he had witnessed or the words he had heard. Standing in that gorgeous, glorious building, and looking up its terraced vista, the child would watch with solemn awe, not unmingled with wonderment as the great throng of white-robed priests busily moved about, while the smoke of the sacrifice rose from the altar of burnt-offering. Then, amid the hushed silence of that vast multitude, they had all fallen down to worship at the time of incense. Again, on those steps that led up to the innermost sanctuary the priests had lifted their hands and spoken over the people the words of blessing; and then, while the drink-offering was poured out, the Levites' chant of Psalms had risen and swelled into a mighty volume; the exquisite treble of the Levite children's voices being sustained by the rich round notes of the men, and accompanied by instrumental music. The Jewish child knew many of these words. They had been the earliest songs he had heard—almost his first lesson when clinging at a 'taph' to his mother. But now, in those white-marbled, gold-adorned halls,

⁸³ G. A. Smith, *Jerusalem—to 70 A. D.*, II, p. 257.

under heaven's blue canopy, and with such surroundings, they would fall upon his ear like sounds from another world, to which the prolonged threefold blasts from the silver trumpets of the priests would seem to waken him. And they were sounds from another world; for, as his father would tell him, all that he saw was after the exact pattern of heavenly things which God had shown to Moses on Mount Sinai; all that he heard was God-uttered, spoken by Jehovah Himself through the mouth of His servant David, and of the other sweet singers of Israel."⁸⁴

MISCELLANEOUS.

A WOMAN FREE.

*A Woman Free and Other Poems*¹ is a collection of verses by Ruth Le Prade with an introduction by no less a personage than Edwin Markham, and indeed the verses before us do not lack poetic inspiration and originality. Perhaps it is characteristic for the authoress that she seeks for freedom and does not know what freedom means. She declares her freedom saying:

"I am a woman free. Too long
I was held captive in the dust. Too long
My soul was surfeited with toil or ease
And rotted as the plaything of a slave.
I am a woman free at last
After the crumbling centuries of time.
Free to achieve and understand;
Free to become and live."

This is perhaps the historical explanation of the development of woman and she now becomes typical of "the free woman." Further down she joyfully exclaims:

"I am the free woman,
No longer a slave to man,
Or any thing in all the universe—
Not even to myself.
I am the free woman.
I hold and seek that which is mine:
Strength is mine and purity;
World work and cosmic love;
The glory and joy of Motherhood."

What is the woman free? Her sympathy is broad. She says:

"I have loved winds that wander, tossing the trees, tossing the silver leaves;
Touching my body softly or with rude strength;
Blowing thru my hair; saluting me and passing on.

⁸⁴ A. Edersheim, *In the Days of Christ*, pp. 108-109.

¹ *A Woman Free and Other Poems*. By Ruth. Published by J. F. Rowny Press, 937 South Hill Street, Los Angeles, Cal.