

JEWISH EDUCATION AT THE CAPE

1841 TO THE PRESENT DAY

A SURVEY AND APPRAISAL

IN THE LIGHT OF

HISTORICAL AND PHILOSOPHICAL PERSPECTIVES

by

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FOREWORD.

The story of Jewish Education at the Cape, and especially that part of it dealing with the present century, has hitherto remained almost completely unwritten.

As one who has spent close on five decades in this field— as pupil, student, teacher and, latterly, ~~Headmaster~~— I found this vacuum - in the historiographical sense - abhorrent. This thesis is intended to rectify this situation to some extent.

My long and intimate involvement in Jewish Education here has enabled me to tell this story "from the inside", as it were, in a way that few, if any, others would be in a position to do.

My personal role in Jewish Education at the Cape begins as a primary pupil at the Cape Town Talmud Torah - the Afternoon Hebrew School (popularly known as the Hope Street 'Heder ') of the mid-'twenties and spans a lifetime during which I was a student in the Department of Hebrew at the University of Cape Town, teacher of the subject at a number of afternoon Hebrew Schools, and, finally, have served as Headmaster of Herzlia School for close on two decades.

Very much of the later part of this history was, therefore, part of my personal experience. Many of the figures mentioned in this story are - or were - known to me personally, from the late Joseph Homa, Headmaster of the Talmud Torah in the 'twenties, to the present-day figures in Jewish Education as it exists in the Cape Town Jewish community.

Essentially, this history recounts the endeavours of a comparatively small Jewish Community, distant from the main centres of culture and population, in its search for assurance of continuity expressed in terms of an educational response to positive as well as negative forces acting on its group-existence. Interestingly enough, it is epitomised in the story of one or two Jewish schools: generally, one main school holds the stage. It is a story, however, which cannot be adequately understood without an examination of its long historical roots.

For me this work was no mere academic exercise; in a way it is partly biographical, even autobiographical, filled as it is with impressions, memories and echoes of events ^{and} experiences and, above all, of people who make up the story.

I am pleased that this thesis re-establishes bonds of sentiment with the University of Cape Town and, more specifically, with its Faculty of Education. To Mr. W.T. Ferguson, Senior Lecturer in this Faculty, who has been my sponsor, I wish to express my appreciation for his personal interest, sound advice and useful assistance in the planning and formulation of this thesis.

I am also indebted to all those other persons who have helped me in the gathering and the locating of the material and information required by me. Dr. Louis Herrman, my old Headmaster and doyen of South African Jewish historiographers, displayed keen interest in the subject and provided very useful written and verbal information. I am also grateful to Mr. Z. Avin, my former teacher and,

later, colleague, and another veteran colleague, Mr. J. Abitz, for their assistance. Mesd. Zbenovich and Raphael, teachers at the Hope Street School in the early days, also gave me valuable information.

Of the two "non-professionals", my special thanks are due to Mr. David Zuckerman for his hitherto unpublished information concerning that little-known educational curiosity, the girls' classes of the Bnoth Zion Association of over sixty years ago; and to Mrs. Clara Friedman-Spits, curatrix of the Jewish Museum, for the valuable source-material which she located and brought to my attention.

My wife, of course, performed her share of the work which I had undertaken; she typed the various versions, maintained her usual unflagging interest and expressed her customary encouragement. She also therefore shares in the pleasure and sense of achievement that the work has been completed.

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PART ONETHE PHILOSOPHICAL AND HISTORICAL CONTEXTCHAPTER 1: INTRODUCTORYSECTION I: Historical Introduction to Subject of Thesis.

The history of the organised Jewish community at the Cape covers a period of over one hundred and thirty years, beginning on a Sunday in October, 1841, when ten men assembled at the home of Simeon Marcus, at the corner of Loop and Longmarket Streets, and formally founded the first Jewish Congregation in the sub-continent. They called it "The Society of the Jewish Community of Cape Town, the Cape of Good Hope", and for their Hebrew name - as tradition demanded for each congregation - they chose, not inappropriately, the words Tikvath Israel, the "Hope of Israel."¹

The "Mother City" of that day was a town with a population of some 25,000 souls, under ten thousand of whom were white. Older folk could still remember the Dutch East India Company's days; the coloured population had been liberated from their slave status less than a decade previously; Adderley Street was still the Heerengracht, at the top of which the Dutch Reformed Church had just been restored and reopened; the Roman Catholic Cathedral was being built at the top of Plein Street.

Today's Cape Town seems worlds away from that world of yesteryear, yet "The Hope of Israel Congregation" still

1. A History of the Jews in South Africa: Louis Herrman (S.A. Jewish Board of Deputies, Johannesburg, 1935): p.115.

exists and is now known as the Cape Town Hebrew Congregation. Today the Jewish Community numbers some twenty-four thousand souls in the Western Cape, with its well-organised network of religious, cultural and social institutions.

We find the young congregation giving its attention to the pressing problem of the religious instruction of its young, from the earliest years.

This is of course not surprising: ancient tradition attaches prime importance to education, long regarded as an inseparable part of community life. The tradition of compulsory education - for boys at any rate - with its corollary of communal responsibility therefor, spans the millenia. It was the High Priest Joshua ben Gamla who ordained it in 64 A.D.¹ The tenets and customs of the faith must be transmitted to the young if the identity of the community is to be preserved, living as it does as a minority group in the Diaspora.² This demands a working knowledge - at least a reading knowledge - of Hebrew, the language of the prayerbook and the Bible, of the Law with its commandments and ceremonies. Education is the sine qua non for the survival of the minority communities, for transmitting to the young the essential knowledge to guide them to a sense of self-identity, to enable them to find their place in their religious-national traditional culture.

The small Jewish Community at the Cape was no exception to this tradition and from almost the very first it set itself to the problem of providing religious instruction

1. "Education": in the Standard Jewish Encyclopaedia (Massadah); p. 594.
 2. Diaspora: (Greek-dispersion): traditional name given to Jewish communities existing outside Palestine or modern Israel.

for the young.¹ The first few decades were very difficult and it was only in the eighteen-sixties that success attended the efforts of the second minister of the congregation, the Rev. Joel Rabinowitz.² His successor, the Rev. A.F. Ornstien, a trained and experienced teacher, gained the approval of the Superintendent-General of Education, Dr. Thomas Muir, for the establishment of ^adenominational school in 1882.³ With the arrival of immigrants fleeing the Czarist oppression of the 'eighties, came changes and growth in the Community which were bound to affect the education provided for the young.

The Rev. A.P. Bender arrived from England to occupy the pulpit of the Cape Town Hebrew Congregation in 1895 and, in addition to his manifold communal and charitable activities, he directed his attention to education, establishing the Cape Town Hebrew Congregational School.⁴ He was appointed to the Chair of Hebrew at the S.A. College (later the University of Cape Town) in 1896.

A further development was the establishment of the Talmud Torah (the Torah School) in 1899⁵ with its emphasis on more intensive Hebrew and religious studies, closely reflecting the institution of the Eastern European Communities from which so many of the new immigrants stemmed.

The twentieth century witnessed some changes in the structure of the educational institutions of the Community with the shift of emphasis onto the supplementary Hebrew

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1. "The Birth of a Community": I. Abrahams (C.T. Hebrew Cong. 1955): p.20.
 2. Ibid. pp. 43-44.
 3. "A Centenary History: 1841-1941: L. Herrman: (C.T. Hebrew Congregation) p. 65.
 4. Ibid. pp. 71 et. seq.
 5. "The Jews in South Africa - A History": Saron & Hotz (Oxford University Press, 1955): p. 33.

School - the Talmud Torah referred to.¹ Its curriculum also underwent a change, reflecting more and more the new spirit that had awakened especially in the Jewish masses of Central and Eastern Europe. The call to national renaissance made by Theodor Herzl and the Zionist Movement he founded, had a profound impact on the quality and aims of Jewish education. Hebrew, miraculously restored to life in the struggling settlements of Palestine and the schools of Eastern Europe after two thousand years of virtual confinement to synagogue or study, received a new ^{and} prime place in Jewish education. Side by side with the story of Patriarch and Judge, King and Prophet of old, the new curriculum encompassed the prose writers and poets of the Hebrew Renaissance, who sang and spoke in the old-new tongue.

The last developmental stage in the story of Jewish education at the Cape - and in this regard indeed it reflects a similar development in Jewish education in most western countries - is the growth of the "Integrated Jewish School", popularly known as the "Day School", in contradistinction to the Talmud Torah or supplementary afternoon school. This school is a phenomenon of the last two or three decades and is indeed a product of the historical events which overtook the Jewish People during the middle third of this century.

Jewish education is a special response to a specific

1. Abrahams: op.cit. p. 102.

problem of, and challenge to, group-national survival. The modern "Integrated Day School" is possibly such a special response to the traumatic experience of the Jewish People in modern times, when the centre and concentration of its religious-national culture was obliterated in barely a decade. It is of considerable interest to students to discern how the surviving remnant have fashioned new ways of education to meet the challenges to their meaningful survival and continuity in the new post-Holocaust¹ world.

The other important factors discernible in the creation and emergence of the modern Jewish School - the ever-present assimilation on the one hand and the influence of the reborn national and cultural home in the shape of the State of Israel on the other - need not be discussed at this stage.

All this is reflected in the Jewish Education at the Cape where a total of 2,600 - 2,800 children are registered in Jewish Schools of one kind or another.² The story of Jewish Education at the Cape, from the tiny Sunday school for religious instruction of the "Hope of Israel Congregation" of the early Victorian Colony, to the thousand-strong Herzlia School of 1972, is a long and interesting one. The schools belong to two different worlds, separated by a great effluxion of time and tremendous historical change, and yet they remain essentially very much alike in so many important ways.

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1. Holocaust: The murder of close on six million European Jews and the destruction of the Jewish communities of Continental Europe by the Nazis between 1933 and 1945.
 2. Figures published by the Cape Board of Jewish Education: 1972.

SECTION II: General Introduction.

Although this study will concern itself primarily with the nature and historical development of Jewish education within definite historical and geographical limits, the subject cannot but be viewed in its historical depth and geographical breadth.

The story that unfolds itself at the Cape from its very small beginnings around the mid-nineteenth century forms but a brief chapter in the long annals of Jewish education. At least for the first fifty years of its existence the Cape Jewish Community was culturally an outpost of the larger Jewish Community of the United Kingdom to which, indeed, it professed religious allegiance and on which it based its own necessarily very small religious and social institutions, education included. New immigrants hailing from Central and Eastern Europe began arriving during the last two decades of the century. They brought about considerable changes in the social and cultural life of the Community, and not least in the educational field into which they introduced the type of religious school with which they were familiar in the home country.

Jewish education at the Cape may be considered from two historical viewpoints. Firstly, the long-range one: it can be regarded as the instrument evolved historically by a People-in-Exile, dispersed as religious-cultural minorities across the face of a great part of the known world. What was this instrument that assured Jewish survival for nearly two millenia?

Secondly, it may be studied in the context of the post-revolutionary Jewish world of the nineteenth century which

differed as radically as did the general society of the day from its pre-1789 counterpart. Jewish education reflected the new society of which the Jewish minority formed a part. In the new European society which emerged after 1789 there was, officially at least, no place for the legal and social disabilities of the Jews: doors were opened for them to enter it freely, theoretically at least, as full equals with all other citizens.

The problem of minority survival in the new circumstances in the midst of a dominant majority culture, and the changed role of education to meet this challenge, are discussed in later chapters. The distant little Community at the Cape had to face up to this problem of survival in the same way as the large communities of Western and Central Europe and North America. Over a century later, it is still one of the very central problems of the Jewish Diaspora of this day.

A minority does not exist in a vacuum. The Jewish Community at the Cape must also be seen ⁱⁿ its geographical context, as a religious-cultural group living in the midst of, and adjusted to, the society of the Victorian Cape. The "geographical factor", in addition to the prime historical one, is also important in studying Jewish education at the Cape, and forms part of this study.

Jewish education at the Cape, then, has deep roots. For a proper understanding of its history and its present nature and philosophy it is essential to examine its philosophical/historical origins and also to define the long and ancient tradition of Jewish education which forms an integral part of Jewish ethnic/cultural/religious survival through two millenia of wandering and dispersion.

CHAPTER 2:THE OLD TRADITION:TORAH EDUCATION FOR DIASPORA

The Jewish School, as part of a system of universal education for boys, has a longer record of continuous existence than any School in Europe - probably in the world.¹

The statesman-rabbi Simeon ben Shetah established the first known system of public education for boys in the Judea of c.100 B.C. The Talmud² relates in more detail that the High Priest Joshua Ben Gamla in 65 A.D. introduced a system of organised schooling for boys. He ordered that teachers should be attached to synagogues in every province and in every town, and that pupils should be admitted at the age of six or seven.³

The Jewish School evolving from these early beginnings has held its place in Jewish life throughout the Exile⁴ and retained the essential stamp it received in Talmudic times right down to the threshold of our modern era.

Of fundamental significance in the history of Jewish education and an event which, indeed, is a watershed in the annals of the Jewish People and the development of its religious culture is the destruction of the Second Temple by the Romans in 70 A.D., and, with it, the fall of the Jewish Commonwealth. According to historical parallels, the Jewish People as an entity should have disappeared along with the

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1. "Jewish Schools Past and Present" by J. Bentwich, in the 1957 Year Book of Education: p. 365
 2. Talmud: lit. - "Learning": great commentary on Bible composed initially as oral exposition in Palestine and completed in Babylon: finally redacted in 500 A.D. and includes much legal and folkloristic material.
 3. Bentwich: op.cit., p. 365.
 4. Exile: Dispersion of the Jews resulting from two great national defeats: the first was the fall of Judea and the destruction of the Temple in 70 A.D. by Vespasian and Titus, the second was the crushing of the revolt of Simon Bar-Kochba by Hadrian's armies in 135 A.D.

visible forms of their state and religion. But this was not to be. The Talmud tells the story of the great Rabbi Johanan ben Zakkai who contrived to escape from the beleaguered Jerusalem and asked of the Roman General, Vespasian, to "give me Jabneh and its sages."¹ There he founded his college, where he collected around him the great minds of the Age who were to find a way of surviving the catastrophic loss of corporate political and religious life.

The way was the Torah;² the means of achievement was education.

In the void left by the fall of Kingdom and Temple came the Torah and the Synagogue. In the absence of a political framework of the state, there emerged the moral framework of the Torah; deprived of the power wielded by prince and priest, the people were educated to accept the rule exercised by rabbi-teacher and sage, who developed a system of law based on moral force which protected the Jewish People through millenia of exile and wanderings. In their dire adversity it sustained their spirit and hopes of national restoration and during centuries of wandering and persecution it strengthened their will-to-live. As Morris has put it:-

"In the absence of the usual attributes of national life-political independence, territorial segregation, even community of language - education became the focus of all the vital powers of the people, supplying the content as well as the form for its collective life."³

Thus was brought into being a substitute state - the Torah - in which the Jewish People lived for fifteen hundred years and

1. Encyclopaedia Judaica (Jerusalem 1970) p. 399

2. Torah: lit. "The Law" or "Instruction". Originally the Pentateuch, in the course of time extended to include the whole body of Jewish religious teaching, in its essential spirit and ideals no less than its form.

3. Morris N. "The Jewish School", xxvi. (Eyre & Spottiswoode-1937).

more. The brilliant minds of the sages shaped the Torah as a complete way of life for a landless people wandering in exile. Its power was the intangibles of religious faith and hope, firmly based on absolute standards of a divine ethic: and all this founded on a system of education which was at the same time compulsory, certainly at the elementary stage. Its importance was so clearly recognised that it became the prime responsibility of the Community,¹ from talmudic times in Babylonia of the 4th century A.D. to the Spain and Northern Europe of the beginning of our second millenium and Eastern Europe of a few centuries later.

The 'Heder² was either located in the teacher's home or attached to the synagogue. More important were the Talmud Torahs,³ the schools which the communities established originally for poor children, but were later to include all children. The educational aim of 'Heder and Talmud Torah was to prepare the boy to take his proper place in his religious group, to participate fully in the religious life of home and community.⁴ The third rung in this educational ladder was the Yeshiva, the higher school or college where Talmud⁵ and commentaries constituted the curriculum.

The centrality of study and education can easily be understood in a milieu where the talmid-'hacham (the scholar-sage) stood at the apex of the social order. There is no

1. Encyclopaedia Judaica: p. 412.
2. 'Heder: Hebrew- "room": room(s) where teacher(s) taught Torah: hence (religious) school.
3. Talmud Torah: Hebrew- "study of the Torah" (Law): see footnote 2, p. 9.
4. Bentwich: op.cit. p. 366
5. See footnote 2, p. 8.

well-defined and coherent philosophy of education in the Talmud; there are however many sayings scattered throughout rabbinical literature expressing the opinions of rabbis of many generations.

"To understand the Jewish School, one must understand the concept of Torah; but one must also understand the whole nature of Jewish life in Exile."¹

Bentwich summarizes the three fundamental principles of Judaism as follows:

God is ONE, and the fount of moral law which is fixed. The duty of man is to do God's will - that is, to do what is right and to eschew the wrong.² Secondly, to know what is right, God revealed the Torah to Moses on Sinai; and, **thirdly**, religion is not merely a matter of ritual, "it must permeate the whole of life." Torah must be an ora'h hayyim (a way of life) a way of the good life, "in which law and love are intertwined."³

In the centuries of exile and growing oppression, of enclosure in ghetto and frequent expulsion, the study of Torah became a source of comfort and a bulwark for survival. It could not be a preparation for ordinary life, for outside home and community the Jew was controlled by a different Law which held sway for six days of the week: on the Sabbath he was free again, master in his own home. Study of Torah was intellectual exercise, spiritual anchor and psychological stabiliser in a harsh world.

In the absence of a defined theory of education,

1. Bentwich: op. cit., p. 366.
 2. Ibid.
 3. Ibid. p. 369

Morris¹ endeavours to bring the scattered rabbinical thoughts into unified focus by comparing and contrasting them with some well-defined modern philosophy of education as the most suitable, and he proceeds to draw several interesting parallels between the two.

Herbart's "The Aesthetic Revelation of the World" opens with the statement that "the one and the whole work of education may be summed up in the concept of morality." Man's worth "does not lie in his knowing but in his willing."¹ The aim of education is to produce "the good man." The rabbinical thinkers of the Talmud also propounded this view of the main aims of Torah, of education. In the Tractate Aboth² of the Mishna³ Rabbi Simeon said "not learning but doing is the chief thing",⁴ and Rabbi 'Hannina said, "he whose deeds exceed his wisdom, his wisdom shall endure"⁵; whilst another sage compares such a one to "a tree whose branches^h are few but his roots are many".⁶

Raba, a great educational reformer of the fourth century of this era used to say that "the end of wisdom is repentance and good deeds."⁷

1. Morris, op. cit. pp. 99-100.

2. Tractate Aboth: Also known as "The Ethics of the Fathers:" a collection of moral and ethical sayings of the Tannaim, (the name given to the sages of the Oral Law who lived during a period of several centuries prior to the redaction of the Mishna).

3. Mishna: Code of (oral) Law based largely on Pentateuch:(c.200A.D.)

4. Tractate Aboth I.v.17.

5. Ibid. III v. 11.

6. Ibid. IV v. 22.

7. Morris, op. cit., p. 100

Such moral action and such good deeds flowing from Torah study were the mitzvot (literally, the "commandments") which the Jew was expected to perform. There were both positive and negative such precepts, numbering six hundred and thirteen, and covering almost every aspect of personal and social activity; in time they came to include any good or charitable deed.¹

The threefold blessing on the newborn child epitomizes the traditional Jewish approach: "May he grow to (participate in) Torah, bridal canopy and good deeds" is a simple figure of speech in which the child's progress in life will be marked by the three main desiderata, viz. intellectual and moral development, social responsibility and active moral conduct.

The school became the vital area in the People's struggle to survive the shock of national defeat and loss of outward religious and national unity. True, in place of territorial integrity and political power it had already created the basis of spiritual forces which were no less effective in cementing the Jews into single peoplehood and which were, in fact, the only effective means of preserving it intact in its painful wanderings across the ages and the world. Torah and Mitzvot were the surrogate for government and laws; and for Torah and Mitzvot, education was indispensable. The school came to occupy the central point in community activity and has remained so to this very day.

1. Standard Jewish Encyclopaedia. p. 1331.

And no more simply phrased and truthful summary can be found for this view of the essence of Torah and study than the Mishna gives:-

"These are the things, the fruits of which a man enjoys in this world, while the stock remains for him for the world to come: viz. honouring father and mother, the practice of charity, timely attendance at the house of study morning and evening, hospitality to wayfarers, visiting the sick, dowering the bride, attending the dead to the grave, devotion in prayer, and making peace between man and his fellow; but the study of the Torah leadeth to them all."¹

1. Tractate Peah of the Mishna: Chapter I; see note 3, p.12.

CHAPTER 3: THE MODERN PERIOD - AFTER 1789.

SECTION I: Enlightenment and Emancipation in Western Europe and America: Educational Change amidst Social and Cultural Progress.

Historically, the mediaeval age for most of European Jewry extends well into modern times, for it was the eighteenth century Enlightenment that first introduced radical changes into the lives of the Jewish communities of the western and central regions of the Continent where the old mediaeval conditions and restrictions still controlled their existence. The notable exceptions were Holland and England.

Denied political rights, discriminated against socially and economically, exposed politically, the Jews were confined to ghetto or judengasse (street of the Jews) as they had been for centuries. They lived a closed, if rich, cultural life dominated by the customs and ceremonies of ancient Rabbinic Judaism. The mind of the Jew was focussed on the ^{di}traditional lore of Torah¹ and Talmud², finding in his religion and culture both refuge from, and meaning in, the inferior status which the antipathetic society assigned to him.

Strangely enough, luminaries of the Enlightenment were not entirely unanimous in extending its tolerant arms to embrace the Jews.

Many of the cultured men of the eighteenth century European Enlightenment only talked liberalism; their prejudices were still strong.³ The German writer and

1. See note 2, p. 9.

2. See footnote 2, p. 8.

3. Grayzel: A History of the Jews (Jewish Publication Society, Philadelphia, 1962): p. 542.

philosopher, Gotthold Ephraim Lessing (died 1781), was a champion of tolerance for the Jews in his writings and plays, most noteworthy of which was *Nathan the Wise* (1779). Its hero was modelled on Lessing's friend Moses Mendelssohn,¹ and its plea for religious tolerance and universal brotherhood was coupled with the thesis that nobility of soul was not the monopoly of any one religion.²

Another champion of Jewish rights was Christian Wilhelm von Dohm (died 1820), a Prussian aristocrat and government official, whose book "Concerning the Civil Improvement of the Jews" (1783) attacked the inferior status of the Jews and urged that they be granted full equality of rights.³

Whilst Lessing and Dohm exerted great influence on the liberal thought of the day, it is unfortunately true that these liberals had but slight influence on the policies of the various European governments!⁴

Symbolic of this situation was that even Moses Mendelssohn himself, noted philosopher and champion of German culture that he was, was refused the right of permanent residence in Berlin, to which he had moved from his native Dessau!

In France Voltaire, for example, retained an animus against the Jews whilst other liberal thinkers were in favour of granting them full civil equality. It was only in 1791 that the revolutionary slogans were translated into

1. See following paragraphs.

2. Standard Jewish Encyclopaedia: p. 1189.

3. Ibid. p. 570.

4. Grayzel: op. cit. p. 545.

reality for the Jews when Mirabeau and the Abbe Grégoire led the successful move to grant full citizen rights to the Jews of France in the face of the old prejudices of the conservative opposition.¹

To the general movement for enlightenment the Jewish Communities responded with their own Haskalah, their specifically Jewish counterpart.

The Jewish Enlightenment - Haskalah in Hebrew - was the movement for the introduction and dissemination of modern European culture amongst the Jews of Western and Central Europe. Beginning in Berlin about the middle of the eighteenth century, the central figure in the movement was the philosopher and writer, Moses Mendelssohn, who translated the Pentateuch into German, using Hebrew characters, and added a rationalist commentary by a group of new writers who also took the then revolutionary step of issuing a quarterly - in Hebrew! (Hameassef - 1783).² It was to be the harbinger of the Hebrew revival during the next century.

The writers and thinkers of the Haskalah saw that the movement for the emancipation of the Jews would achieve a double objective. First would come the gradual removal of the disabilities - social, political, economic, religious - which, originating in mediaeval Christianity, had remained in force right into the eighteenth century. Second was its corollary: the preparation for the Jewish masses to enter into the social and intellectual life of the general society into which their emancipation would now admit them. For this purpose, maintained the advocates of the Haskalah,

1. Grayzel: op.cit. p. 571-2.

2. "Hameassef": Hebrew - "The Gatherer". Standard Jewish Encyclopaedia, p.882.

western education was essential for the masses.

In Germany the Haskalah soon lost its Jewish moorings and shed its Hebrew links; Enlightenment led to complete acculturation and then to assimilation and conversion. To the modern Jew, but a generation or two removed from ghetto and judengasse, total emancipation and acceptance was a will-o'-the-wisp. In other climes, notably in Austrian Galicia, in the Baltic regions and in some other parts of the Russian Pale¹ of Jewish Settlement where the social and political environment was more harsh, the new awakening took another direction. In the gradualness of time, it led to a national-linguistic revival which laid the groundwork for the Hebrew renaissance and for the rise of Zionism which the Russian pogroms of 1881 sparked into life.

In modern Jewish history the term Emancipation is understood to mean the more or less complete, even if sometimes gradual and piecemeal, removal of the restrictions and disabilities which ages of discrimination and persecution had imposed on the Jewish communities of Europe and of Islamic lands.

There is a definite date and a specific event to mark the beginning of this period in Jewish history - : it is the Edict of Toleration issued by the Emperor Joseph II of Austria in 1782, which set this process of emancipation in motion.

1. Pale of Settlement: Western provinces of Czarist Russia to which Jews were restricted.

True enough, the Jews of England and Holland enjoyed considerable religious, social and personal, if not political, liberty during the seventeenth and eighteenth centuries, and certainly so in the free atmosphere of the overseas colonies where they enjoyed almost full rights from the first. (The Cape under the D.E.I.C. was an exception, as is well-known, withholding toleration from all religious sects except members of the Dutch Reformed Church!¹ Religious toleration only came fully with the rule of the Batavian Republic in 1803).²

In France Jewish emancipation was a natural corollary of the Declaration of the Rights of Man (1789), but the Jews of Alsace were granted civic rights only after considerable difficulty (1791).

The Revolutionary armies carried emancipation for the Jews into the countries they conquered, especially in Germany and Italy, but it was a delayed process, too frequently cancelled during periods of political reaction. It was not till mid-century that it was fully accepted in Europe. A notable exception, of course, remained Czarist Russia where hear^kless restrictions and discrimination, interspersed with occasional violent pogroms, remained in force till the end of that regime in 1917.

1. Sharon & Hotz: op. cit. p. 1.

2. Herrman: A History of the Jews in South Africa, op. cit. p. 67.

EMANCIPATION, ENLIGHTENMENT AND EDUCATION: THE 19th CENTURY.

To bring about such profound social change in the tradition-bound Jewish communities, the lovers of enlightenment and the advocates of emancipation, soon realised that the traditional education of 'heder¹ and talmud-torah² would have to be quickly superseded by a modern school system. Naphtali Herz Wessely³ advocated a new school combining selected traditional subjects with such secular knowledge as the vernacular, arithmetic and geography - an amalgam, as it were, of God's Law and man's lore!

Following on the Edict of Toleration⁴ many secular schools were established in Austria and Germany for the children of those enthusiastic in throwing off the ghetto restrictions. In the east, however, the Polish, Lithuanian and Russian communities were affected by the movement for enlightenment only fractionally and by emancipation not at all. They clung, in their vast majority, to the traditional life and the traditional learning of 'heder, talmud torah and yeshiva.⁵

The general picture of Jewish education in nineteenth century north-western and central Europe is one of sharp decline, both in content and quality. Where some Jewish schools did remain in existence - in Italy, for example - instruction was limited to one hour daily⁶ and consisted of

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1. See footnote 2, p. 10.
 2. See footnote 3, p. 10.
 3. Encyclopaedia Judaica, p. 419; also Kurzweil "Modern Trends in Jewish Education", (Yoseloff, N.Y.), p. 14.
 4. See p. 18.
 5. Yeshiva: College for higher Talmudical studies.
 6. Encyclopaedia Judaica, p. 422.

Hebrew reading, prayers and bible study. In France, too, the vast majority of the children attended secular schools, and for them Jewish education had to rely on very inadequate and fragmentary religious instruction in supplementary religious classes.

In England the Jewish community maintained their own schools prior to the introduction of the Compulsory Education Act of 1870. Philanthropically-minded persons opened "Jewish Free Schools", particularly for the immigrant poor, in several places. The London "Jews' Free School" was actually the largest school in England at the turn of the century with an enrolment of 3000! Jewish instruction, however, was limited to the daily hour and included mechanical Hebrew reading and instruction in religion and Bible.

After 1870 most Jewish schools closed their doors and the system of supplemental education became the accepted educational instrument. The child attended the government school ordinarily: at the conclusion of the regular school hours he went to receive his supplementary, viz. Jewish, education, be it private, or in a group in a one (room) teacher school (Heder) or in a supplemental school (Talmud-Torah). The more orthodox the parent, the greater importance he attached to Jewish instruction, and the greater the likelihood that the child would be sent to receive supplemental education of the maximum adequacy under the circumstances.

In Germany and Austria the same general tendency may be discerned. As the number of Jewish children enrolled in general and educational institutions grew, the quality and scope of Jewish education declined. After some

earlier essays in the establishment of Jewish schools in which Jewish instruction, albeit restricted, was provided, there is almost a total shift to secular government schools, obviously as a result of the then growing state pre-occupation with education. His general education the (Jewish) child received in the state school, whilst in the little time left during his day he had to proceed to some supplemental institution or person for his Jewish instruction. The curriculum, too, suffered severe constriction and became merely a brief preparation for confirmation (barmitzva) and little else.

In Eastern Europe: In the Russian provinces where Jews lived - the Pale of Settlement¹ - and in Poland enlightenment was much delayed in coming. It could hardly be expected to flourish in an atmosphere which its half-brother - emancipation - found so stifling. By and large, the communities remained rigidly conservative and impervious to new ideas, retaining their old loyalties to the traditional religious beliefs and practices and old way of life. For them the old school system of 'heder, talmud torah and yeshiva, unchanged from previous centuries, remained most desirable.

But the new ideas could, of course, not be kept out. Maskilim (advocates of Enlightenment - Haskalah) wished to see radical changes in Jewish life which to them had become ossified and socially stagnant in a fast progressing world.

1. See footnote 1, p. 18.

Typical was Isaac Baer Levinsohn¹ (1788 - 1860) who demanded a revolutionary modernization of the programme of Jewish studies, instruction in secular subjects and a complete breakaway from the constrictive vice of Talmud and Codes.² In addition there should be a return to agriculture and manual trades. Very important too is the fact that he wrote his works in Hebrew.

This Hebrew Haskala was indeed to revolutionise the whole of modern Jewish history and with it Jewish education. A new type of Jewish school emerged from the national-linguistic revival that germinated in the Eastern Europe of the nineteenth century.

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1. The Jews: History, Culture and Religion - L. Finkelstein, Vol. II, p. 894. (Jewish Publication Society of America:1966)
 2. Ibid. (Codes: Commentaries on, and codification of, Jewish laws).

SECTION II: THE ZIONIST RENAISSANCE.

Nineteenth century nationalism received concrete expression amongst the Jews later than amongst most, if not all, other incipient nations of the Continent. Their geographical dispersion, with its cultural and political implications, militated strongly against the success of a national movement and made its path infinitely more difficult of success.

Zionism¹ is "a new word for a very old thing."² As a political movement aimed at organising the return of the Jews to their ancestral homeland it is but 75 years old, the first Zionist Congress having been convened in Basle by Theodor Herzl in August of 1897. As a movement of re-settlement, of the return of a landless people divorced from their soil for two millenia, it had its beginnings just over a century ago when the first agricultural school - Mikveh Israel - was established³ and, a decade or so later, the first agricultural settlements - Peta'h Tikvah ("Gate of Hope") and Rishon-le-Zion (First-in-Zion).

As a national movement which yearned for the return to Zion and the restoration of the corporate national life, Zionism is as old as Diaspora.⁴ From the time of their dispersion at the hands of the Romans after the destruction of the Second Temple in 70 A.D. and the defeat of Bar-Kochba 65 years later, the Jews never ceased to dream and hope of a

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1. Zionism: Modern Jewish National Movement aiming at restoration of Jewish statehood, in Palestine: from Mount Zion in Jerusalem.
 2. N. Nardi: "Education in Palestine" (Zionist Organisation of America 1945) p. 1.
 3. Standard Jewish Encyclopaedia (Massadah, Jerusalem 1966): p. 1320.
 4. See footnote 2, p. 2.

return to the lost land of their fathers. It pervaded their prayers and their folklore and it manifested itself throughout the generations by a constant but small stream of immigration from many lands. This served to maintain an unbroken Jewish "presence" in the Land of Israel throughout the long succession of Moslem and Christian rulers who followed one another in Palestine.

The pages of Jewish history are filled with a long line of talmudic mystics, poetic dreamers, political visionaries, - all of whom strengthened the longing of the suffering people for their return to the land of their fathers. Decades and centuries of persecution and opprobrium were borne with fortitude in the hope, indeed certainty, of restoration to their own soil to be free from persecution and suffering. The Lord had once before "returned the captivity of Zion."¹ Surely in His mercy He would be true to His covenant and return His flock again to the land He had promised them.

In mid-nineteenth century, the century of national and liberal movements, of humanitarianism and democracy and social reform, the time became ripe for the dispersed Jewish People to stir itself to self-redemption, or to "auto-emancipation"² as Leo Pinsker, an early Zionist thinker,

1. Psalm CXXVI.

2. "Auto-Emancipation" - L. Pinsker, 1882.

put it. Many voices, Jewish as well as gentile, were heard calling on the Jewish People to return to their old land and recreate therein their independent national life. Amongst these were the Victorian statesman Palmerston, the novelist George Eliot¹, the early German Socialist Moses Hess², the aristocrat-philanthropist Baron Edmund de Rothschild, the Russian Rabbi Mohilever, the Russo-Jewish Dr. Leo Pinsker³, the neo-Hebrew philosopher A'had Ha'am (Asher Ginsburg). Marching forward into the new emancipated world, the nineteenth century Jew was shocked to discover that, though he had left his mediaeval ghetto and "Jews' town", the age-old animosity of the nations that had dogged his footsteps throughout history still clung closely to him in the free society which had opened its doors to him. Ancient hatreds and prejudices deeply embedded in the subconscious of European man could not easily be discarded. In Western Europe it took the form of racial anti-semitism - pernicious enough though not violent. In Italy, the Mortara Case⁴ fanned the old flames; in Damascus the obnoxious Blood Libel⁵ was revived in 1840. In Russia widespread pogroms broke out afresh in 1881-2, fomented by the Czarist authorities for their own ends, and perpetrated by the primitive populace.

Emancipation was manifestly no panacea: complete assimilation was either unacceptable or impracticable.

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1. See "Daniel Deronda" - by George Eliot.
 2. "Rome and Jerusalem" by Moses Hess (1862).
 3. See note 2, p. 25.
 4. Standard Jewish Encyclopaedia, p. 1366.
 5. Ibid. p. 523.

The Russian pogroms of the early 80's stirred hundreds of young people to leave the towns and cities of Russia with its shame and violence to return to Palestine, to a life of great hardship, there to till the neglected ancestral soil in the first tiny efforts of "restoration of Land to People and People to Land."

In Eastern Europe itself Pinsker's call to "auto-emancipation"¹ and the sobering lesson of Czarist Russian anti-semitic violence created the Hovevei Zion (Lovers of Zion) Movement. The ancient people was obviously astir: the stage was ready for the right man to appear in the person of Dr. Theodor Herzl, Budapest-born lawyer and journalist (1860-1904) who is regarded as the creator of political Zionism and the father of the Third Jewish Commonwealth, the State of Israel. In his book "Der Judenstaat" (the Jewish State) published in 1896, Herzl launched the modern Jewish renaissance movement which culminated within a span of half-a-century - as he had himself foretold - in the creation of the independent state of the Jewish People.

1. See footnote 2, p. 25.

SECTION III: The Cultural Revolution:
The Re-birth of Hebrew.

The Jewish Enlightenment (Haskalah) in Germany of the latter half of the eighteenth century gave a fresh impetus to the study of Hebrew. Even its central figure and philosopher, Moses Mendelssohn, had contributed articles to the first "modern" Hebrew monthly journal "Hameassef"¹ (founded 1783). Since its secular flowering in the "Golden Age" of Spanish Jewry five centuries previously, Hebrew had become the religious/literary language of Torah scholars only, having long centuries before ceased to be a spoken tongue. Jesus almost definitely spoke Aramaic, the language of the Near East. The Gemara² itself, almost totally written in the same language, was the main religio-legal field of study till the period of the Enlightenment (eighteenth century in West-Central Europe and the end of the nineteenth in Eastern Europe).

Hebrew was the lashon HaKodesh - "the holy tongue" of Bible study, of the siddur³ and mahzor⁴ and of the succession of commentators and writers on religion and philosophy who constitute the remarkable phenomenon of Jewish literary creativity during centuries of diaspora life. The German Haskala⁵ gave it a great fillip and a secular turn for the first time since the "Golden Age" of Spain. However, when the Enlightenment in this part of the continent was followed by the movement for Emancipation

1. See p. 17, footnote 2.

2. Part of the Talmud, redacted c. 500 A.D.; See note 2, p.8.

3. The Prayer Book for Sabbaths and week-days.

4. Festival liturgy.

5. Haskala - Hebrew, Enlightenment.

from ghetto, the sparks of Hebrew cultural revival were soon extinguished by the new social and cultural cross-currents in which the Jewish communities found themselves.

In Poland, Russia and Galicia, the Hebrew revival ran deeper and stronger. As the nineteenth century proceeded, Haskala assumed a more national aspect. Hebrew became the vehicle for those writers who did not merely wish to bring a secular enlightenment to the masses in the hope that emancipation would surely follow. To them emancipation under the czars became a chimera; redemption lay rather in "auto-emancipation", in an end to dispersion and a return to the ancient land.

Hebrew rose phoenix-like from its long sleep. The first Hebrew novel by Abraham Mapu was published in 1852; succeeding decades to the end of the century saw a wonderful flowering the like of which had not appeared since the "Golden Age" of Spain eight or nine centuries previously. In the second part of the nineteenth century the new stirrings of Jewish Nationalism with its as yet inchoate dreams of national restoration to its homeland and cultural renewal were almost solely expressed in a continuous stream of Hebrew magazines.¹

Secular, literary in one way or another, Hebrew was quite widely read, but nobody really spoke it yet as a living language.

1. Kurzweil, op. cit. p. 141.

If the People was to be revived, rejuvenated in will and desire to redeem itself and its land, it was almost axiomatic that the ancient language, too, had to be restored to life.

This remarkable cultural achievement was the work of one man - Eliezer Ben-Yehuda (born Perelman, in the Lithuanian province of Russia in 1858; died in Jerusalem 1922).

Ben Yehuda studied in France where he was influenced by the writings of the early nationalist Peretz Smolenskin (died 1885), editor of the Hebrew monthly "HaSha'har" (The Dawn). George Eliot's Zionist novel, "Daniel Deronda", with its dominant theme of the return of the Jews to the Land of Israel, also made an impression on the young student. Those were the days of the Russo-Turkish War of 1878 - 9, when the Balkan countries rose against the Turks in their struggle for national independence. If these minor nationalities, long suppressed and culturally inferior, could achieve freedom and independence, why not the People of Israel? It had its historic homeland - Palestine - and historic language - Hebrew. What had to be done was to arouse its national will, to create a movement for national revival on its ancient soil.¹

Essential to this ideal was that Hebrew must be actually revived as a living spoken language to become in time the vehicle for a revived Hebrew literature as part of a general cultural/national renaissance.

1. Hebrew Encyclopaedia, Vol. IX, p. 127 (Jerusalem 1958 -)

In articles written in 1880 Ben-Yehuda demanded that Hebrew should replace the various foreign languages used as media of instruction in the schools in Palestine (these were a number of schools established by the French-Jewish organisation at that time, - the "Alliance Israelite Universelle").

In 1881 he landed at Jaffa with his young wife. He informed her that from that day onwards he would address her in Hebrew only. Their first child heard only Hebrew from his parents: in the early 'eighties of the last century was thus created the first completely Hebrew-speaking home for two millenia!²

Ben-Yehuda founded a Hebrew newspaper in 1885 which later became a daily and appeared till the outbreak of the First World War. He carried out extensive research in the Hebrew language, with the purpose of making it a fit vehicle for dealing with all aspects of modern life. Words which he could not find in ancient and mediaeval literature and which could be revived or adapted, Ben-Yehuda coined if necessary!²

In 1890 he founded the Vaad Halashon (Language Council) over which he presided till the day of his death. It was the forerunner of the Hebrew Language Academy of later days. His greatest linguistic achievement was his "Thesaurus" ("Millon haLashon haIvrit ha-Yeshana Veha'hadasha" - the Lexicon of the Ancient and Modern Hebrew Language) which began appearing in 1910. Thirteen

1. Hebrew Encyclopaedia, Vol. IX, p. 129 (Jerusalem 1958 -)
 2. Kurzweil, op. cit. p. 143.

of the twenty-two letters of the Hebrew alphabet were covered in the volumes that appeared during his life-time; the work was completed by his widow.

Eliezer Ben-Yehuda is truly the "Father of Modern Hebrew." It was a struggle which he waged single-mindedly and stubbornly for over four decades against a majority which could not, or did not want to, conceive the possibility of Hebrew as a spoken living language. It is interesting to note that some of the early Zionist thinkers and leaders, including Theodor Herzl himself, spoke of a Jewish Homeland without Hebrew as the dominant language.¹

Ben-Yehuda saw the revival of Hebrew as indispensable to national-political restoration and to this end he struggled almost single-handedly at first in the tiny Jewish "Yishuv"² of the formative period from the 1880's to the early nineteen-twenties.

His work was crowned with success. The re-birth of Hebrew is a remarkable linguistic-cultural phenomenon without precedent in history.

1. Hebrew Encyclopaedia, IX, p. 131

2. Yishuv: lit. "settlement": name for the Jewish Community in the pre-1948 Palestine.

SECTION IV: THE NEW HEBREW SCHOOL.

The Modern Jewish School in Eastern Europe called the " 'Heder Ha-Metukan" - (the New or Reformed 'Heder.)

Spoken living Hebrew was bound to spread beyond the confines of the homes, schools and streets of Jewish village and town of the Palestine of the last two decades of the century. It had already undergone a literary resurrection at the hands of the Maskilim (advocates of the Enlightenment) of Eastern Europe and had indeed become a component of the reviving Jewish nationalism of that era. The Zionist-Nationalists could now use it as a living spoken medium of expression and it followed naturally that it should be used as a medium of instruction in some of the "modern" schools in Eastern Europe as was already being done in those of Palestine.

The new Jewish schools emerged, the 'Heder Ha-Metukan it was called, the modern progressive 'heder. The language of instruction was Hebrew: in addition to the secular curriculum, the Jewish studies emphasised the spiritual and cultural treasures of the Jewish People, with more emphasis on positive religion and less on mere piety and rabbinical literature.

Its basic philosophy was the reawakened hope of the People's restoration to independence in the Land of Israel; its earnest was the marvellous Hebrew renaissance which had revived the spirit of the People and steeled it for national restoration.¹

1. The Jews: History, Culture and Religion: Volume II, op. cit. p. 1265..

Ahad Ha'am¹ wrote of the "invasion of the school by Hebrew."² To use a modern expression, Hebrew education in Eastern Europe assumed a new look, during the last two decades of the last century. Curricular reform, methods, texts - all underwent drastic change and modernisation. Nursery Schools and training colleges were established. In all respects the 'Heder HaMetukan became The Beth Sefer Ivri - the New Hebrew School.

1. See p. 26.

2. Encyclopaedia Judaica, p. 424.

SECTION V: THE INTER-WAR PERIOD: 1914 - 1939.

The Eastern European Jewish communities were convulsed by the political upheavals and socio-economic dislocation in the wake of the First World War.

RUSSIA: Gravest of all was the position in Soviet Russia. After a few years of toleration the new regime embarked on a ruthless suppression of Hebrew education and Zionist activity. Religion was anti-state; Hebrew-nationalist education was declared a heresy punishable by imprisonment or banishment to labour camps and even worse. For some years the State tolerated Yiddish¹ schools and literature; but this, too, was in time suppressed as alien to the soviet system. The Jews did not qualify for recognition amongst the hundred-odd nationalities of the Soviet Union. Russian Jewry - culturally and spiritually the most productive and energetic section of the whole People - was hermetically sealed off from the Jewish World, to all intents destined to undergo a slow yet relentless process of cultural deprivation and total disappearance. Who was to guess in the late 'thirties of Stalinist rule what the future of this great community of 2½ to 3 million souls was to be in the following three decades? Cold logic pointed to one inevitable end: the total and absolute disappearance of a national culture which had been deprived of all its elementary and basic rights - education, religious organisation, an intellectual and

1. Yiddish: Germanic language developed and spoken by Jews of Central and Eastern Europe, with strong Hebrew admixture. Originatedⁱⁿ mediaeval times and written in Hebrew characters.

social leadership, a communal framework and contacts with brethren in the outside world.

It is surely one of the ironies of history that a *half* century after the revolution, after decades of pitiless oppression on the part of the monolithic super-state, Russian Jewry has emerged again, its spirit unbroken, its loyalty to the rock whence it was hewn undimmed, defiant even in the face of the juggernaut that is the state. What a tribute to the human spirit in this day and age!

WESTERN AND CENTRAL EUROPE:

Here Jewish education was almost totally supplemental: the child completed his secular schooling in the governmental school and then spent a few hours a week in the supplementary Jewish school, attached to the congregation or organised by the community, where he received a truncated Jewish education, largely concerned with preparation for religious confirmation.

POLAND AND THE SUCCESSION STATES.¹

In the (succession) states that were created from parts of the pre-1914 Russian and Austrian Empires, Jewish cultural and political rights were recognised, at least on paper. The majority of the Jews on the Continent lived in these countries where the post-war treaties recognised them as national minorities in the cultural and educational spheres. The Zionist ideal was almost universally accepted by the Jewish communities.

1. Succession States refers to those countries formed after the First World War from territories which had been parts of the Austro-Hungarian and/or Russian Empires.

Political, economic and social discrimination against the Jewish populations was the general rule rather than the exception in these succession states, all too frequently boiling over into blatant anti-semitism and pogroms in countries such as Poland and Rumania.

To the Jewish communities of Central-Eastern Europe Zionism was of immediate personal concern; it contained the hope of relief from the gathering hardships of life facing increasingly larger sections of this deprived and oppressed minority. The movement had achieved recognition by the nations of the world. At first Britain had issued the Balfour Declaration¹ on 2nd November, 1917, publicly pledging support for the establishment of a "Jewish National Home in Palestine" and shortly after the end of the war the League of Nations had similarly confirmed the Jewish rights to the Land of Israel and had granted the mandate for the creation of this "National Home" to the British Government.

The Hebrew-Zionist trend in education became dominant, reflecting the overwhelming allegiance of the people to Zionism as "the Jewish State on-the-way". Great networks of communally supported Hebrew schools were organised, reflecting the whole spectrum of the community groups, from orthodox to secular. The traditional heder², it is true, still survived in large numbers, as did the talmud-torah³, but both were now regarded as old-fashioned and conservative.

1. James Arthur Balfour was Foreign Secretary in the British Government of the day.

2. heder: see note 2, p. 10.

3. Talmud-torah: see note 2, p. 8.

THE UNITED STATES:

The growing yishuv¹ and its developing Hebraic culture also influenced Jewish education in the United States during the inter-war decades. This became apparent in a direct influence on curricula, content and approach as well as in such peripheral activities as Zionist Youth groups, Hebrew clubs, music and art and Hebrew periodicals². More indirect were the influences and effects of the 'Heder HaMetukan³, the Hebrew-Zionist schools of the old continent. The products of these nationally-imbued institutions brought their new ideas and attitudes to the United States and, either in the role of teachers or parents, produced far-reaching changes on the Jewish educational scene.

The old 'heder declined in numbers and importance, to be replaced by the 'talmud torah with its congregational control, greatly improved organisation, curriculum of studies and professional staff. The number of the integrated "day schools"⁴ also grew. In 1936 the National Council of Jewish Education was organised and teacher-training was placed on a proper basis.⁵

1. Yishuv: see footnote 2, p. 32.

2. Encyclopaedia Judaica; p. 442.

3. See p. 33.

4. Day School: Jewish all-day school offering combined curriculum of Jewish and general studies.

5. Encyclopaedia Judaica; p. 442.

Jewish education on the Continent came to an end in 1939 with the outbreak of war. At first the Nazis moved Jewish children to Jewish schools, but soon after 1939, Jewish education was entirely prohibited. In just over five years of the Holocaust¹ that engulfed Eastern European Jewry, the Nazi "final solution" not only brought death to six million men, women and children: it destroyed utterly an ancient civilization.

Thus were obliterated great centres of Jewish life, culture and scholarship which together formed one of the most creative periods in the entire long history of the Jewish People.

1. See page 5, footnote 1.

CHAPTER 4: THE STATE OF ISRAEL.

SECTION I: PRE-STATE PERIOD: TO 1948.

A: The Foundations of the New Society.

The first wave of Jewish immigration into Palestine in 1882 consisted of several hundred Russian and Rumanian families and young people. They rejected the penury and discrimination of life in the Russian Pale and, more positively, were impelled by an idealistic desire to establish a new life on the ancestral soil which had to be redeemed laboriously from the neglect and abuse of the centuries.¹

Before a decade had elapsed there were some twenty-five little "colonies" (agricultural villages) in the young settlement, eking out a precarious existence on the inhospitable soil.

After the turn of the century a new wave of immigrants, socialist-idealists disillusioned by events in Russia after the abortive 1905 revolution, arrived in their thousands, determined to establish an advanced social structure in the ancient land. It was these settlers who laid the foundations, between the years 1906 and 1914, for the state of today.² They established the first kibbutzim³, the collective villages, laid the basis for the revival of Jewish arms by establishing the "guard" units,

1. Nardi N. "Education in Palestine" (Zionist Organisation of America 1945) p. 9.

2. Ibid p. 10.

3. Kibbutz: (Hebrew): communal settlement.

and succeeded in achieving "kibbush ha-avoda" - "the conquering of labour" as they called it. The aim was to establish a normal productive society based on a peasant-labouring class so significantly absent from Jewish society in the Pale of Settlement where no Jew was permitted to own land! After two millenia of dispersion the first all-Jewish city was established, in 1909, on the sands outside Jaffa - Tel Aviv (the Hill of Spring).

B: The Zionist Political Struggle.

For a decade-and-a-half before Theodor Herzl called together the three hundred representatives assembled in the First Zionist Congress in Basle in 1897, the idea had been spreading fast throughout Eastern and Central Europe and found an echo even amongst the emancipated Jews of Western Europe and North America. "Hovevei Zion" (Lovers of Zion) they called themselves, devoting their time to spreading their ideas and rendering material aid to the struggling "colonies" in Palestine.

Theodor Herzl converted this limited organisation into a national movement. He created the first international gathering of Jews in two millenia, and galvanized them into a great endeavour for self-redemption. No wonder he could with truth announce that "in Basle I founded the Jewish State!"

He led the Zionist Movement for hardly more than seven years but gave it a dynamism that carried it forward to success in the face of seemingly insuperable obstacles..

His political endeavours to "secure a publicly-recognised home" in Palestine were abortive. The Turkish sultan would or could not do anything. True, Herzl was accorded full diplomatic honours by some of the world's great, but to no visible profit. It was years after his death in 1904 that the Zionist Movement at last obtained the "charter" he so dearly longed for. This was the Balfour Declaration of 1917 in which Britain pledged itself to the establishment of a "national home" for the Jewish People in Palestine", subsequently to be internationally ratified in 1922 by the Council of the League of Nations, which also granted the mandate for the execution of the project to Britain. This recognition was not gratuitously granted. Palestinian Jews - settlers and sons of settlers - fought in the Gallipoli campaign in the British Army, and in 1917 - 18 they were joined by thousands of Jewish young men to form the first Jewish fighting units since Bar Kochba's day eighteen hundred years earlier. These were the battalions ("Jewish Legion") which fought under Allenby in the Campaign to drive the Turks out of Palestine.

C: The Jewish National Home - 1920 - 1948:
The British Mandate.

During the period the "Yishuv"¹ received waves of new immigrants who turned their backs on the post-war Jewish

1. Yishuv: lit. "settlement": The name given to the growing and organised Jewish community in Palestine in pre-1948 period.

society of central and eastern Europe and came to "build the Land and be re-built therein", as they expressed it in a popular song. They truly redeemed the land: re-planted its bare hillsides, drained its swamps, restored life to the abused soil, built villages and towns, created an industry. The desert — man-made — bloomed again.

By 1948 the Yishuv¹ numbered less than seven hundred thousand souls.

Zionist endeavour and Jewish re-settlement did not run at all smoothly. Herzl's certain faith in the need for a Jewish State was long delayed in fulfilment; politically the Zionist struggle was beset by conflicting and often hostile forces of international and imperial policies and interests, made ever more complex by the violent opposition of the Arab population, itself deeply stirred by strong post-war nationalist sentiment. Three decades of British rule were broken by frequent outbreaks of violence and conflict and ended by the final struggle — the Israel War of Independence of 1948-9.

In November of 1947 the U.N.O. had given further international affirmation to the Zionist ideal of a Jewish State but this was not sufficient to establish it. It was re-established on 15th May, 1948 as a result of the victory of the Jewish forces against the invading armies of seven Arab states of the Middle East, a struggle which is hardly ended now that the state has completed twenty-five years of independence and has so many achievements to its credit.

1. Yishuv: lit. "settlement": The name given to the growing and organised Jewish community in Palestine in pre-1948 period.

SECTION II: THE NEW JEWISH EDUCATION.

A: Pre 1920: To Eliezer Ben-Yehuda¹, the father of modern Hebrew, the revival of People, Land and Language were intertwined.² Who would have expected it to become not only the living language of instruction but also actually spoken at home, in shops and in the fields, barely thirty years later?³ The first Hebrew Nursery School was opened in 1898. In 1905 came the next exciting milestone in modern Hebrew education - the opening of the first Hebrew high school with an enrolment of seventeen children. These were the humble beginnings of what steadily developed into the present educational system of the State of Israel, from Hebrew creche to its very apex, the Hebrew universities in the cities.

Hebrew had to cope with the problem of adaptation to modernity. Its growth had been stunted because it had long ceased to be a living language. Eliezer Ben-Yehuda was largely responsible for restoring its vitality; he rediscovered, adapted and even invented the vocabulary required by modern life and inspired others to follow suit. And whilst Hebrew painfully rose to new life it was to wage another struggle for its very existence against two great modern languages which threatened to overwhelm it at this critical stage of its rebirth.

It faced competition from French in the schools established by French "Lovers of Zion"; and even more serious

1. See pp. 30 et. seq.

2. J.S.Bentwich: "Education in Israel"(Jewish Publication Society of America 1965). p. 10.

3. Ibid. p. 9.

was the danger emanating from Germany. Jewish bodies from Germany insisted on using their language as the medium of instruction, especially in the "Technicum" at Haifa, the technical institute established just before the First World War. It was a bitter struggle waged by the tiny and poor Yishuv for Hebrew, but it was finally attended by success.¹ By the end of the war, the foundations of the new Hebrew educational system of the embryonic "Jewish National Home" had been firmly laid.

B: Under the Mandate: 1920 - 1948:

Under the British Mandatory Administration, charged by the League of Nations to facilitate the establishment of the Jewish National Home, the Yishuv developed greatly. Immigration continued, the economy developed and the population grew.

The Yishuv maintained the autonomy of its school system which, by 1920, consisted of about 150 institutions with over 12,000 pupils!² Another 4500 children were still being educated in old-fashioned heder and talmud torahs and in a few foreign-language schools.³ Education up to the age of fourteen was virtually universal and about two-thirds of it was conducted in Hebrew under Zionist control. "A revolution compared with 1903!" exclaims Bentwich.⁴

1. J.S. Bentwich: op.cit. pp. 14-15.

2. Ibid. p. 18.

3. Ibid.

4. Ibid.

The Teachers' Association played an unusually important role in deciding policy, largely as a result of the part it had played in the pre-war struggle for Hebrew.

The Trends:

The Hebrew schools were supported from funds collected by the World Zionist Organisation and locally by the organised Yishuv. Government support was minimal in spite of the fact that both sources of revenue were severely restricted¹; it is a sobering thought that the population of the Yishuv half a century ago (census of 1922) was but 83,790!²

An important development of the 'twenties was the emergence of the tripartite system³ of Jewish education, reflecting the three main trends in the Zionist Yishuv. These were the orthodox schools, equivalent to a more intensive denominational school; the schools of the labour movement, entirely secular and indeed devoid of any religious content, supported by the growing class of industrial and agricultural workers (on the kibbutzim) and, thirdly, the general schools, comprising the largest sector and directly descended from the former national schools with their principals and teachers who had actually fought and won the battle for the Hebrew language.⁴

The Hebrew University was opened in 1925, in the same year as the Haifa Technion (later to become the Technical University); by 1948 the former had 1000 students and the latter 600.⁵ On the eve of the proclamation of the State,

1. Nardi: op. cit. p. 30.

2. Ibid. p. 25.

3. Ibid. p. 31.

4. Ibid. p. 35.

5. Bentwich op. cit. p. 2.

there was a complete system of Hebrew Education from nursery school to university level, with elementary schooling almost universal. Hebrew was, of course, the language of instruction (except for a tiny group of ultra-orthodox 'heders and talmud-torahs). It was indeed the home language of over two-thirds of the Jewish population.¹

Amongst the formidable problems that faced the fledgling state, grappling with the daunting influx of immigration², that of education was not the least. Slowly the children of new immigrants were absorbed into the schools, adapting to the new life and new language much more quickly than their parents. The old problem of the "trends"³ was partially if not entirely solved. Two types of school were established - the State (general) School and the State Religious School, with marked differences in the curriculum.⁴ Secondary education is under municipal or private control, with governmental inspection however.

Considerable differences remain between these State (general) Schools and State Religious Schools in regard to educational objectives, curricula, staff and even pupil population.⁵ This division extends

1. Bentwich: op. cit. p. 31.

2. The 1948 population of 650,000 was more than doubled - to 1,400,000 by Dec. 1951.

3. See page 46.

4. Bentwich: op. cit. p. 43.

5. Memorandum submitted by Mr. D. Rothschild, Principal of a Junior High School (State-Religious) in Tel Aviv, Israel: 1973.

right up to ministerial level: the deputy-minister of education belongs to the Religious Party in the Parliamentary coalition, and in every region there is a "religious" inspector of education side by side with his "general" colleague.

Whilst the general school confines itself to a passing reference to "tradition" in its definition of educational objectives, the Religious School places religious faith at the very centre of its aims, in the belief that religion forms the essential and best foundation on which the education of the child as member of society, as citizen and as person can most properly be based.

This different philosophical approach is reflected, of course, in a divergent approach to curriculum-structure and in emphasis.

The Religious Schools devote much more time to the complex of religious studies. Some of these schools devote twelve periods weekly to Bible and Oral Law¹, as opposed to some five periods in the State (general) School. Most Religious Schools intensify and extend this field of studies by means of extra-mural group-work of a varied nature.

The volume of the religio-traditional material is much greater and the educational approach to Bible and cognate studies in the respective streams differs very considerably. In the State (general) School the approach is literary-historical-ethical and essentially secular,

1. Oral Law: Literature containing commentaries and interpretations of the Bible and religious law.

whilst the religious educator regards his material as the expression of true faith in an unbroken chain of development from Creation and Revelation at Sinai to his own time and day, relevant, and indeed indispensable, to the life of his pupil.

The content and approach to the general subjects in each of the two streams also reveal essential differences flowing from the intrinsic nature of each type of school.

The Religious Schools are supervised by the inspectors appointed by the Religious Department in the Ministry of Education and these see to it, of course, that only religiously-orientated teachers are appointed to serve in Religious Schools. There are very few exceptions to this rule.

The pupil population by and large reflects the religious attitudes of the home. According to the law, parents have the right to send their children to the schools of their choice: some parents, not themselves particularly religious, opt for a religious school for their child because they believe that the religious education/training he will obtain there is sufficiently valuable not to be ignored. Some communities (especially from the eastern countries) retain a stronger religious tradition than others; some parents prefer separation of the sexes in the education of their children. It is an interesting point that the percentage of children requiring remedial and supplementary education is much higher in the State Religious Schools than in the State (general) Schools.¹

1. Memorandum supplied by Mr. D. Rothschild; see footnote 5, p. 47.

The gulf between religious and non-religious schooling is the cause for much concern amongst Israeli educationists. These have pointed out the particular danger to the Jewish People, whose culture is so closely intertwined with religion, of having a school system, or part of it, purged of those religious elements which transcend time and geographical separation. It is a grave problem still awaiting solution.

CHAPTER 5: JEWISH EDUCATION IN THE "OPEN SOCIETY".
THE RESPONSE TO THE CHALLENGES OF THE
"OPEN SOCIETY."

SECTION I: The Background.

Jewish Education in the post-war dispersion presents a different picture indeed from that painted in the foregoing chapter..

Eastern Europe: Jewish education remains either totally forbidden and non-existent as in Russia and Poland, or barely tolerated in such countries as Rumania and Hungary. The latest phase of the awakening of national consciousness amongst Russian Jewry is all the more remarkable for the fact that formal education has ~~been~~ banned for several generations! only clandestine teaching and learning were possible and subject to harsh punishment if discovered. Once the region of greatest Jewish population, Eastern Europe barely holds a fifth of its former numbers. Except for the two-and-a-half million strong Jewish Community of Russia, itself held in a state of cultural servitude, the other great Jewish communities only barely managed to survive the Nazi Holocaust. In these sadly depleted centres Jewish institutional life - education included - is hardly more than vestigial.

The Western World: Nazi genocide not only destroyed millions of souls, at the same time it obliterated a culture almost a thousand years old. It is estimated, for example, that between 80% and 90% of all rabbis in the Jewish World perished in the Holocaust, an indication of the intellectual destruction suffered by the Jewish People.

The one great event which will shape Jewish history and direct the destiny of the People has already been described - the re-establishment of the State of Israel as the culmination of the Jewish renaissance movement.

The other is the Holocaust, which will radically influence Jewish history for generations. For one thing, it has greatly changed the Jewish demographic position. The majority of the Jewish People is now located in the "free world" and over 50% of it is English-speaking.

SECTION II: The Problems facing Jewish Education Today.

These in fact constitute one inter-connected problem, basically that of survival. On the one hand is the vital need to replace the cultural treasures of Eastern European Jewry which the Nazis destroyed. Genocide is the greatest of crimes, but deeply grievous also was the blow to Jewish culture. The Jewish People emerged from the Holocaust bereaved not only of a third of its numbers but also of its greatest centres of cultural and intellectual achievement and creativity.

Who would replace these losses? And how?

And soon came the grave realisation of another kind of threat to cultural survival. This was the recognition that in the "open society" of the Western World with its mighty forces of modern mass acculturation through the information media and other cultural factors of whatever level, minority cultures are involved in a vital struggle for survival. In a day and age where culture anywhere is losing much of its individualism and where sub-cultures transcend borders with the ease and speed of our technological era, first victims to dilution and assimilation are minor cultures of such minority groups as the Jews.

This is the double problem of Jewish Communities in the last third of this century and with the ancient trust in education as the means of ensuring its continuity under adverse conditions, the Jewish People has once again endeavoured to use it as a solution to its problems of today. In this endeavour it is mightily strengthened

by a factor unprecedented in its history - the State of Israel, which has not only served as a stimulus for strengthening Jewish identity but has created an intellectual and cultural reservoir to sustain the dispersion grappling with problems of survival.

The new educational instrument of the post-war Jewish world is the "Jewish Day School."¹

1. "Day School": School with integrated secular and Jewish curricula; child spends whole school day here in contradistinction to supplemental Jewish School.

SECTION III: The Integrated Jewish School: New Response.

The epithet "day" is used in Jewish education today in contradistinction to the type of Jewish school which became almost universal in the communities of the western world during the last century and longer, namely, the supplementary institution or the afternoon school. The Jewish child attended the secular school during the ordinary hours - be it governmental or "parochial", in both cases secular as far as he was concerned. For him Jewish education was then tacked on to his regular schooling: it became supplemental and took second place to it; it was relegated to an additional period of time in the afternoon, once or more times a week, Sunday mornings included. The type of school was either talmud torah under community control or, as became widespread in the U.S.A. and England and the newer English-speaking countries, the congregational school attached to a specific religious community organised around synagogue or temple.¹

In the post-war era the Jewish parent and the community leaders of the western lands took a closer look at the Jewish education and came to find it wanting in a number of important respects. True, in two ways there was apparent progress: the number of pupils had increased relatively, and parental interest and support, too, had grown greatly. But closer inspection revealed serious shortcomings. There was a fall in - almost a halving of - hours of instruction² compared to the older

1. Encyclopaedia Judaica, p. 459.

2. Encyclopaedia Judaica: p. 442: talmud torah † 400 hours p.a.
Synagogue School † 200 hours p.a.; Sunday School: † 65 hours p.a.

community talmud-torah of the early decades of the century. Years of actual attendance were about 5 or 6 and terminated almost invariably at confirmation (or Barmitzvah) at the age of thirteen; effectiveness of teaching and learning was naturally curtailed by the very nature of the school - it was supplemental, and the child was also tired by the mid-afternoon; it clashed with extra-mural activities; it could not hope to create the specific esprit in a one-to-two hour session which the regular school normally is expected to attain.

Educationally these factors contributed to very limited possibilities; indeed, by comparison with the traditional talmud-torah there was a discernible decline in achievements. In this new age the thinking Jewish parent, committed to ethnic and cultural continuity, pondered the Jewish education of his child in the open society of his day and found it unsatisfactory. On the one hand his ethnic pride had been stirred by great historical events which he had witnessed - the miraculous resurrection of the national home: this was an event unique in history - that of a nation thrice establishing its commonwealth. Feelings were deepened and sharpened by the wide-spread hostility directed both at the People and its renascent homeland. Embedded in his conscious and subconscious, too, was the realization that he was a survivor of another unique historical event, an essay in genocide. This too focussed his sense of identity and strengthened his feeling of belongingness to his brethren, and across time

with his history and into time in a feeling of common destiny.

He looked at the education of his child and saw its shortcomings to meet his Jewish needs for today and tomorrow.

This is the basic philosophy from which emerged the modern Jewish "Day School"¹, particularly in the English-speaking world. Basically it endeavours to create a real-life situation for the Jewish child - a harmonious blending of general and Jewish cultures in a formative learning situation. It was the only instrument for extending the time-quality of Jewish education to cover the vital adolescent period and thus hurdle the heretofore insuperable obstacle to a meaningful extension - the 13-year final limit of the supplemental school which almost totally condemned Jewish education to the primary level.²

Jewish Day Schools have been opened in places where Jewish education had been weak before, like Stockholm, Madrid and Zurich,³ but as yet only a minority—under 150,000 in the Western countries out of about 725,000 who attend - go to day schools. What is disturbing is that only an estimated 12% receive a Jewish secondary education in western Europe.⁴ And of the

1. See footnote 1, p. 54.

2. Encyclopaedia Judaica; p. 431.

3. 1967 Figures published in "Jewish Education in the Diaspora" - (World Zionist Organisation).

4. Encyclopaedia Judaica. p. 43.

total of Jewish children of school-going age (5 - 17) of 1,700,000¹, under 50% receive any sort of Jewish education.² These are serious figures indeed for the present-day Jewish leadership to ponder. The basic problems of Jewish education in the western countries remain unsolved. By its very nature Jewish education is a voluntary process; as such it must be considered as worth-while by parents, and to an extent by the child; in addition, the community must assist the parents to find the material wherewithal to maintain it.

First and foremost is to find the means of reaching a larger number of children, and of keeping them at a Jewish School for the total length of their schooling career. Less than 25% are at day-schools; over 75% go to the supplemental schools for some 4 years and very rarely beyond the onset of adolescence. The quality of education for the majority is inferior; teaching methods and personnel are notoriously of low standard by comparison with general-school levels and also those obtaining in Jewish "day schools". Finally, the gravest flaw in this picture is the fact that barely 12% of the children attending Jewish schools of all kinds receive a secondary education.

1. Encyclopaedia Judaica, p. 43.

2. "Jewish Education in the Diaspora", p. 8. (World Zionist Organisation. Jerusalem, 1971).

SECTION IV: The Influence of State of Israel on Jewish Education:

The modern Jewish renaissance and one of its prime manifestations - the revival of Hebrew - revolutionised Jewish education in content, manner and spirit, as we have seen. From its genesis in the centre of Jewish life in eastern-central Europe this revolution sent its eddies throughout the dispersed communities.

The emergence of the Third Commonwealth of the Jews in 1948 produced much deeper effects, more revolutionary in their nature. The Wandering People were no longer homeless; the end of the dispersion had begun at last in earnest. The individual's outlook on his world and his destiny - as indeed also on himself - was mightily altered. And with political resurrection came also cultural renewal, and this too sent powerful eddies throughout the world-wide communities.

The change in the Jewish self-conception was obviously reflected in a new approach to education. The burgeoning old-new culture sent out currents which electrified communities far and near, vastly stimulated a new spirit of Jewish identity with People and Culture, with Present and Past and with a strong sense of common destiny.

The picture is not a simple one, of course. First and foremost is the fact that only about 45% of all Jewish children of school-going age in the world (outside Israel, and by contrast, Russia) receive any kind of Jewish education whatsoever. It has been argued that were it not for the influence of Israel - in its totality - this figure would have been very much lower. Quite possibly so.

What is less hypothetical, however, is the influence on the nature of much of Jewish Diaspora education in the two decades or so of Israel's existence. Whilst the supplemental school still remains severely curtailed in duration and effectiveness, a definite spirit of rejuvenation has invaded much of its curriculum. It is the "day school", however, which has demonstrably manifested the new era in Jewish diaspora education. Its Judaeo-Hebrew curriculum is strongly double-based on Bible and modern Hebrew; its atmosphere has drawn strong inspiration from the centre of revived Jewish cultural and ethnic life; it alone has the means and the time to educate the child to live in a dually-cultural life, of the country in which he is citizen and in the old-new culture of his ancient People, in the conviction that both are not only perfectly compatible but mutually beneficial in their interaction, and culturally enriching to the individual mind and spirit.

PART TWO.A CENTURY OF JEWISH EDUCATION AT THE CAPE.CHAPTER 6: THE EARLY YEARS, TO THE TURN OF THE CENTURY.SECTION I: The Beginnings: The Rev. Joel Rabinowitz.

Some few years after its establishment the "Hope of Israel" Congregation decided to bring out a minister to tend to the spiritual needs of the small community, and not the least important of his duties was to be the instruction of its children.¹ There is no record of the educational work of the first incumbent whose ministry to the congregation lasted but a few years till his return to England in 1851.

There was no minister till eight years later when the Rev. Joel Rabinowitz was brought out to carry out the varied duties of a spiritual leader to the small community in Cape Town and to those members of the Jewish faith widely dispersed across the Colony. Tiny as the community was (by 1870 it numbered a few hundred families in a European population of some 200,000 in the Cape Colony²) it was subject to a constant process of assimilation. Abrahams speaks of "dykes to prevent further inroads of the assimilationist forces that threatened to overwhelm the little congregation."³

Community and spiritual leaders were surely alive to the dangers, and realized clearly enough that the only way to preserve the identity of the tiny

1. Louis Herrman: "A Centenary History" (C.T. Hebrew Congregation-1941), p. 18.

2. Saron and Hotz: op. cit. p. 15.

3. Abrahams: "Birth of a Community," p. 43.

religious community and save it from disintegration was to provide the children with a proper grounding in Jewish religious beliefs and customs. Education had been the instrument for preserving the people and its religious culture throughout centuries of wandering in many climes; tradition and ancestral experience impelled those at the Hope of Israel Congregation to set their minds to the ordering of one of the prime functions of any organised Jewish community - the education of the young.

The first decades of Rabinowitz's ministry records more than one attempt to deal with this problem. Religious classes were started and petered out through apathy on the part of parents or children, or both. In 1868¹ the Congregation set up an education committee to organise its religious classes on a proper basis. A room was fitted out in the newly-constructed synagogue; the minister was to teach on Sunday mornings and Wednesday afternoons: (Jewish religion, basic Hebrew reading, simple translation of prayers and Bible); in addition he was to address the children on Sabbath afternoons.

The classes appear to have been - at least initially - successful and there is a record of a curious sort of examination: the children were tested in their knowledge of Judaism and Hebrew six months later in the presence of their gratified parents!² This success, it would appear

1. Saron & Hotz, op. cit. p. 22.

2. Abrahams, op. cit. p. 43.

however, was not maintained.

A decade later the Congregation again grappled with the problems of the Jewish education of its children, and a new committee was appointed "to co-operate with the Rev. Joel Rabinowitz and draw up and act on a scheme for the proper education of the Jewish children of Cape Town."¹

Rev. Rabinowitz's concept of Jewish education went beyond the frustrating limitations of the religious classes and Sunday school. He wished to create a Jewish Public School which would provide a secular education as well as a curriculum of Jewish Studies. In those days schools were either privately owned or controlled by religious denominations and he saw a Jewish counterpart of the then existing church schools as a desirable educational achievement.

He retired from the ministry in 1882 and left the Cape for some years. However, this quite remarkable man was destined to return to the scene of his ministry to continue his service to the Jewish and general community. His cherished dream of establishing a Jewish Public School was to be fulfilled in his lifetime.

1. Quoted in Saron & Hotz op. cit. p. 22.

SECTION II: The Reverend Abraham Frederick Ornstien.

Reverend A.F. Ornstien, who succeeded the Rev. Mr. Rabinowitz as minister of the Congregation in 1882, was an experienced minister and teacher. He was professionally qualified and had held ministerial and teaching posts in England and Australia prior to his arrival at the Cape.

The new minister proposed the establishment of a Jewish denominational school. Almost all schools in those days were either privately run or under church control.

The plan for this Jewish Public School (1883) was enthusiastically received and was, moreover, favoured with the approval of the Superintendent-General of Education of the time, Dr. (later Sir) Thomas Muir, who promised a state-grant and regular inspection.

But disappointment lay in store for the advocates of the new school. The expected enrolment of 50 pupils did not materialize; parents were unwilling to remove their children from a Mr. Thorne's private school and the new chapter in Jewish education at the Cape failed to open¹ with this stillborn project.

In 1884 the Rev. Mr. Ornstien opened a "collegiate" school for boys which he ran privately. It provided boarding for boys and girls (the latter attended other schools in the town) and its curriculum comprised a combination of general and Jewish studies.

1. Saron and Hotz: op. cit. p. 26.

From all accounts it was a successful institution which the minister ran capably till the time of his death in 1895; it closed in 1896. This was the first proper Jewish School in Southern Africa for town and country children of the yet small but growing community. It was a fee-paying institution and only the more affluent families could afford to enrol their children in the Rev. Ornstien's Collegiate School.

Another attempt to open a Jewish Public School was made in the early 'nineties. Reverend Ornstien's school catered for the wealthier members of the Community whilst the children of the poorer sections received little or no Jewish education. Interested members of the community again pressed for the establishment of a Jewish Public School for all children, to be the responsibility of the whole community. It actually opened in 1894 with 45 pupils¹ but soon struck financial difficulties and closed down in the following year.

It became clear that success would only be attained through wide public support and capable leadership. The Tikvath Israel (Cape Town Hebrew) Congregation assumed general responsibility and two outstanding men came forward to bring the scheme for a Jewish Public School to fruition. The one was the retired, but tireless, minister of the Congregation who had now returned to Cape Town - the Reverend Joel Rabinowitz; the other was the capable and energetic new minister, the Rev. Alfred Philipp Bender, who was to play a leading role in the general and Jewish communities of his adopted city during the ensuing four decades.

1. Pamphlet by Dr. Louis Herrman (appendix, pp. A16 et seq.)

SECTION III: The Reverend Alfred Philipp Bender:
The Hopemill (Hebrew) Public School.

The Rev. Mr. Rabinowitz devoted much time and energy¹ as well as a considerable portion of his substance to the establishment of a Jewish public school, which was to include adequate Jewish studies as part of its general curriculum. He obtained wide support for the scheme in the community - he must have possessed great ability "to communicate", to use a modern phrase! Dr. Muir once again supported the idea as whole-heartedly as he had done a decade earlier when Rev. Ornstien had mooted it.

A property was acquired in Hopemill Terrace near Government Avenue and this was suitably altered and properly equipped as the first South African Jewish Public School. Generous financial support came from the community as well as from non-Jewish donors. Mr. Mark Cohen, a qualified and capable teacher, was brought out from London in 1896 to head the school and was later joined by E.H. Kloot who had been on the staff of Mr. Ornstien's Collegiate School and by other local teachers. At the end of that year the inspectors' report stated that "the boarding arrangements are good and the school is in a very efficient state."²

1. See appendix for copy of public appeal for support made by him and others: pp. A4 and A5.
 2. Abrahams, op.cit. p. 92.

change, as it perforce had to. Hebrew was restricted to one period aday and comprised Hebrew reading and translation of prayers and Bible in the upper classes.¹

Louis Herrman came from England in 1907 to fill the vacant post of vice-principal of ths School. He had qualified as a teacher of Hebrew and religion at Jews' College, London, before coming out to Hopemill. The Rev. Mr. Weinberg, cantor to the congregation, Esther Schwartz and Miss Prager were other members of the staff who taught Jewish subjects, but the material was of an elementary nature. There was little written work and Hebrew was certainly not regarded as a spoken language "nor had anybody heard it spoken except in Palestine, of course! " The Hebrew revival had not reached England yet in 1907!¹

The buildings were rented from the Hebrew Public School Committee and "the School thenceforth resigned its denominational character."²

In the course of the years, attests Herrman, Hope-mill was transformed into a secular state school even if the enrolment remained predominantly Jewish for a long time, and the daily religious instruction period was devoted to the Jewish religion.

In 1914 the Hebrew Public School Committee, which had de facto handed over the school to the state educational

1. Information supplied by Dr. L. Herrman, 1972.

2. Pamphlet - Dr. L. Herrman: The Cape Town High School - an historical sketch (see appendix, page A10).

authority in 1907, severed its last link with Hopemill when it sold the property to the South African College Council (later the Council of the University of Cape Town), to bring to an end the first Jewish denominational school at the Cape.

As chairman of the School Committee, the Reverend **Mr. Bender** continued to take a keen interest in Hopemill until the School was "reorganised" out of existence in 1920.¹

1. Pamphlet, Dr. L. Herrman: The Cape Town High School - an historical sketch - (see appendix **pp. A16 - A19**)

Note: Additional information about Hopemill was supplied by Mr. M. Glickman who was a pupil at this school from 1906 to 1909 and recalls those days clearly.

CHAPTER 7: INTO THE TWENTIETH CENTURY:
JEWISH EDUCATION IN A NEW MOULD.

SECTION I: The Talmud Torah or Supplemental School.

Whilst the Hopemill Hebrew Public School flourished under Mark Cohen at the turn of the century and in fact was the largest intermediate school in the town, many of the recently-arrived immigrants from Eastern Europe (including those who had come as refugees from the war-torn North) found the Jewish education it offered quite inadequate. More orthodox than the members of the old-established community, the new settlers clung to the religious customs and mores of the life they had but recently left behind in the old country. They wanted a much more Jewishly-intensive education for their children than Hopemill or synagogue classes could provide and for this purpose they opened a Talmud Torah based on the eastern European model which so many of them had themselves attended. There was one great difference however. Here at the Cape the Talmud Torah was an afternoon supplemental school to which the child was sent after he had finished his secular studies for the day in a state school.¹

The first Talmud Torah was started in Brown Street off Caledon Street in 1899 with about 100 pupils.² It was independent of the Cape Town Hebrew Congregation.

1. Saron & Hotz, op. cit. p. 33.

2. The S.A. Jewish Year Book, 1929 (S.A. Jewish Historical Society, Johannesburg), p. 77, gives this date but there is evidence to believe that this should rather be 1897. See p. 82 and appendix, p. A21

The Community had become more diversified by virtue of the new waves of immigration during the previous decade or two.¹ The older, more acculturised and probably wealthier sections were by and large members of the Tikvath Israel (C.T. Hebrew) Congregation, attached to the beautiful new synagogue in Government Avenue whose twin towers have remained a landmark of the city to this very day.

The New Hebrew Congregation had been established in Roeland Street by elements of the community on the whole more concerned with their culture and religious identity than was the older congregation. The new winds of Zionism had stirred them to deeper interest in the affairs and problems of the Jewish world. The new ideas and new thinking which were providing a ferment to Jewish life in central and eastern Europe made a more direct personal appeal to them than they did to their anglicised co-religionists. It was only natural that Jewish education should occupy a central place in the general communal organisation which they set up. When the new synagogue was erected in Roeland Street² in 1902 three class rooms were included in the structure for the Talmud Torah³, which was then moved from Buitenkant Street whither it had been transferred from its original Brown Street home.⁴

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1. It is of interest to note that according to the census of 1904 there were some 580,000 Whites in the Cape Colony: the Jewish Community of Cape Town is thought to have numbered some 8-9000 souls out of a total of 38,000 Jews in the whole country .
Pells: History of Education in S.A. p.93 and Saron & Hotz, op.cit. p. 53.
 2. It stood next door to the present St. John's House near the corner of Buitenkant Street.
 3. Saron & Hotz, op.cit. p.49 and S.A. Jewish Year Book, 1929, p. 78.
 4. Ibid.

Till 1905 the medium for Bible instruction was Yiddish. The revolutionary step was then introduced of using Hebrew as the language of instruction.¹ Mr. Joseph Geffen was the schoolmaster who pioneered this unheard-of innovation which the Zionistically-orientated members of the congregation fully supported. This was not to be without opposition however.

Older members of the community objected to using the "holy tongue" for instruction and wished to retain Yiddish. The English-speaking section were also against this new-fangled idea and preferred English as the medium of instruction. Another Talmud Torah was therefore opened near the synagogue in Constitution Street which used Yiddish at first. In later years English too was introduced when Mr. B. Turtledove came out from England to become the headmaster.

The 'Heder Hametukan² of Eastern Europe was not very old at that time, and the introduction of Hebrew as a spoken living language, for instruction anyway, in this comparatively remote outpost at the tip of the dark continent is, in its own small way, a remarkable phenomenon in Jewish education and a clear indication, moreover, of the growing importance of the Zionist idea in this distant community.

1. "Ivris b'Ivris" system, viz. "Hebrew through Hebrew".
 2. See page 38.

The curriculum of the Hebrew Talmud Torah was comprehensive enough to include Bible-study (Pentateuch) with commentaries, selections from the Prophets, Hebrew prose and poetry, history, religious knowledge and ceremonies; whilst the Constitution Street school concentrated on traditional lore, Bible and Commentaries, selections from Talmud - all in Yiddish translation.

Hebrew was the "holy tongue" not to be profaned as a spoken language used as medium of instruction and for such secular subjects as literature, too.

The Hebrew Talmud Torah in Roeland Street had an average enrolment of some two hundred children graded in seven standards. Hours were daily after school from 3 p.m. till 6 p.m., and from 9 a.m. till noon on Sundays. Friday was a short day when only senior classes met. There was, of course, no school on Saturdays.¹

1. Saron and Hotz, op. cit. p. 50.

SECTION II: THE EARLY DECADES: A Composite Picture.Jewish Education in State Educational Institutions:

An interesting development was the recognition of Hebrew as a subject for the matriculation examination in 1911.¹ The number of pupils remained small throughout the years whilst the syllabus itself laid stress on Hebrew as a 'dead' classical language. It may be said that the approach of those who determined the syllabus and set the papers was almost identical to that associated with Latin as a school subject, except that the syllabus included a limited section of modern Hebrew.

It may be of interest to record that soon after his arrival the Rev. A.P. Bender was appointed to the chair of Hebrew at the South African College. The subject had been taught since 1829² when the College was founded, though not regularly; latterly it had been discontinued since the death of the last incumbent some two decades previously.² Again the Rev. J. Rabinowitz canvassed support for endowing a chair of Hebrew and the new minister of the Cape Town Hebrew Congregation, a master of arts of Cambridge, became the full professor, a post which he held to the end of his life in 1937.²

The Rev. S.H. Michelson was a part-time teacher of Hebrew at S.A.C.H.S. in the 'twenties and early 'thirties for those pupils who took this subject for the Cape Senior Certificate Examination.³ During the 1930's the Cape

1. Saron & Hotz. op. cit. p. 53.

2. "Centenary History", p. 71.

3. Information supplied by Mr. G. Peimer who was a pupil at S.A.C.H.S.

Town Talmud Torah provided tuition for pupils of state schools who took Hebrew as one of their subjects for the J.C. and S.C. examinations.

Jewish Education for Girls: An Interesting Experiment.

Girls were of course enrolled at the Hopemill School and attended the Sabbath Bible classes given by Rev. Bender but were not admitted to the 'heder or talmud torah (supplemental) schools in Roeland and Constitution Streets. Mr. D. Zuckerman¹ adduces several possible reasons for this deficiency. Either the heads of the community may not have considered Hebrew education necessary for girls or they were opposed to co-education and could not afford to open a special girls' school. Finally something was done about this situation - by ladies!!

Torah study was traditionally the preserve of the man, certainly so in central and eastern Europe. The whole 'heder education was directed at providing a basic knowledge of the Jewish classical education - Bible, with or without commentary, selections from the prophets, laws and customs and knowledge of the liturgy (with, later, a sprinkling of the neo-Hebrew literature) leading towards barmitzvah, or religious confirmation, at the age of 13 for boys. Few continued their Hebrew education thereafter - the duties of secular high school or work later left no time and little inclination for the extra burden of Hebrew lessons after a long day spent in the (secular) school classroom.

1. Written memo, prepared in 1961 by Mr. D. Zuckerman.
See appendix, p. A6

The Bnoth Zion Hebrew Classes Association.

To remedy this situation and provide some Jewish education for those girls who were for one reason or another not receiving private tuition, the Bnoth Zion Association,¹ established Hebrew classes in 1905 in the (old) Zionist Hall at 47 Hope Street. Mrs. J. Zuckerman and her sub-committee of five ladies undertook this important task.¹

The good ladies went from door to door to canvass for pupils and had difficulty in breaking down "mother resistance" (!) to the new idea.² There are no records of numbers but from his personal knowledge Mr. Zuckerman (who arrived at the Cape in 1903) can say that "the Zionist Hall was practically filled with children."³ The only record dates from May 1911 when 45 girls and one boy were on the roll⁴

The annual reports of 1908 - 1910⁵ indicate that these classes were well-organised. Ladies of the Committee were in constant attendance for three hours daily for the purpose of "the supervision of the classes"; there were prize distributions, examinations and examiners' reports; concerts, outings, "Happy Afternoons"—and the constant struggle to find the required finance!

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1. Bnoth Zion - "Daughters of Zion" - an organisation of women Zionists established 1901.
 2. Memo. Mr. D. Zuckerman, op.cit. p. 3.
 3. Ibid, p. 4.
 4. Ibid, p. 6.
 5. Annual Report of the Bnoth Zion Hebrew Classes Association, for y.e. July, 1909 (supplied by D. Zuckerman Esq.) see appendix.

The statement of revenue and expenditure for the year ending July, 1910, was £101 - 1 - 4^{!!}. The curriculum consisted of "Hebrew translation, conversation, reading, writing and dictation", and (Adv.) Mrs. M. Alexander, it was hoped, "would soon be able to resume her good work of acquainting the little ones with the morals and beauties of the Scriptures."¹

In 1912 the girls' classes passed under the control of the Talmud Torah (afternoon supplemental school) Committee and in the course of the years the girls were absorbed into the afternoon classes of the Cape Town Talmud Torah (United Hebrew Schools) in Hope Street.

Private Tutors:

Private tuition in Hebrew and Jewish subjects leading to confirmation (Barmitzvah) played an important role in the Jewish education of those days. Teachers either visited pupils' homes where individuals, or small groups of siblings or neighbours, received their instruction on several afternoons a week, or else they ran small private schools of their own in their homes. Many clearly remember the names of such pedagogues, the material taught and the locations of such centres of learning. Yiddish may frequently have been the medium of instruction if pupil or/and teacher were lacking in proficiency in English; generally, however, it was English.²

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1. Annual Report of the Bnoth Zion Hebrew Classes Association for y.e. July, 1909 (supplied by D. Zuckerman Esq.)
See appendix pp. A#-15
 2. Information supplied by former pupils to the writer corroborated by the writer's own knowledge based on his acquaintance with a number of such teachers.

The material conveyed was severely circumscribed: mechanical reading from the Hebrew prayer-book, laws and customs, traditional confirmation lore and chanting, some acquaintance with the "linear" bible. This latter was a strange compilation consisting of the Hebrew text cut up into phrases of two or three words arranged vertically downwards, something like Chinese, one imagines, with the English translation alongside. (Hebrew reads from right to left, of course).

It goes without saying that the quality of the teaching, apart from its limited quantity, was very uneven, depending on the ability of the tutor who, unfortunately, was not always the best of pedagogues!

As one such pupil, now nearly a septuagenarian, put it:- "it was the in-thing to have private lessons!" For the well-to-do, of course!

Some Talmud Torahs in the Suburbs and Further Afield:

In the early decades of the century the bulk of the Jewish Community (about 9-10,000 souls)¹ was settled in what is known now as District Six and the Gardens, with smaller, probably more affluent, numbers in Tamboers Kloof and lower Oranjezicht. The talmud torahs in Constitution, Roeland, Wandel and Hope Streets (and before 1907 the Hopemill School) were conveniently situated in relation to these areas.

There were also congregations in such suburbs as Woodstock and Wynberg in those earlier years, with later

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1. Saron & Hotz, op. cit. p. 46 give this estimate for 1902: Mr. D. Zuckerman gives this figure for five years later.
 2. The Hebrew School was established in 1914.

ones at Maitland, Claremont, Observatory and Muizenberg. Each had a 'heder attached to it where the children of members were given their basic religious knowledge by the congregation's minister.

The Stellenbosch Talmud Torah had an enrolment of 40 pupils in 1920¹ with the congregation's minister as teacher-in-charge.

Oudtshoorn was the only other place in the Cape which had a Jewish School similar to Cape Town's Hopemill. It had been established in 1904; in 1929 it had 72 pupils² with Mr. Rybko and Mrs. Rom as teachers. Hebrew was an additional subject in the curriculum of this primary school. Enrolment had declined by then, but this government-controlled School continued its existence into the early 'forties.² The first principal was Mr. I. Abrahams from London. Well-known teachers such as Mr. J. Homa, Mr. D. Mierowsky and Mr. W. Rybko were associated with the Hebrew education of this school which was "the pride of Oudtshoorn Jewry".²

Board of Hebrew Education:

A conference was called in 1924 by the C.T. Hebrew Congregation to deal with the problems of the Jewish education of the young of the community and to discuss possible steps to solve them, and indeed to rectify some very blatant defects in the system as it existed.³

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1. S.A. Jewish Year Book: Hoffman & Beinkinstadt (1920) p. 119 (Yiddish).
 2. S.A. Jewish Year Book 1929 p. 285 and Saron & Hotz op. "cit. p. 128.
 3. Centenary History, p. 113.

At this conference it was reported that one-third of the children in the Peninsula received no religious instruction at all. Hebrew, Yiddish and English were used as media of instruction in the various schools, in some cases a mixture of all three! Syllabuses differed widely, attendances were not satisfactory, the period of study was limited as many children started their Jewish education at a comparatively late age and generally left at barmitzvah. Some teachers were unqualified or unsuitable. It was proposed that a Director of Hebrew Education be appointed to deal with these problems but no such appointment was actually made.

Another Conference on Hebrew education was called in 1931. The Cape Town Hebrew Congregation pledged greater financial support to the Talmud Torah (United Hebrew Schools) and helped to solve the accommodation^m problem by allowing the school to use the Old Synagogue for talmud and bible classes for senior pupils (1932).¹ The Talmud Torah was then endeavouring to extend the time and scope of Hebrew education beyond the barmitzvah stage.

A Cape Committee of the South African Board of Hebrew Education (established in Johannesburg in 1928) was set up in 1933 and began its task of supervising Hebrew education in the Western Cape. In due course it was to become independent of the northern body and is now known as the Cape Board of Jewish Education, largely an examining and supervisory body, concerned with correlating curricula, with inspections and with general educational assistance such as the provision of educational aids,

1. The writer was a pupil then and recalls these classes in the Old Synagogue. Dr. J. Mibashan taught Bible and literature; Rabbi M. Morgenstern and Mr. Hoffman gave talmud lessons. The classes were small.

control of staff, special examinations and functions. Dr. A. Birnbaum, the first director, was appointed in 1938 and served till his death ten years later.

NOTE: Refer to Appendix Notes A and B for addendum by the writer.
(Appendix p. A1)

SECTION III: THE UNITED HEBREW SCHOOLS -
THE CAPE TOWN TALMUD TORAH

The Talmud Torah "Ivris B'ivris" (The Hebrew-Medium Talmud Torah).

The annual report of this institution for the year ending August 1915¹ submitted to the annual general meeting held at the Zionist Hall on Sunday 17th October, 1915, provides interesting information about this school.

It was situated in Roeland Street (the old house was called Palm Villa) and had a staff of three gentlemen, with Mr. J. Geffen as headmaster. A Miss Brasofsky had recently resigned in preparation for her marriage.¹ It was a co-educational institution (with an enrolment of about 140 pupils).² The report refers to "the abnormal times we are living in owing to the great European War" and as a result "we have barely managed to pay our way." The Committee is well satisfied that the institution has maintained "the usual high (educational) standard" and records that "the attendance of pupils has been very satisfactory." The total expenditure for the year amounted to £614-5-1!! An important point emerges from this document in that it describes itself as the nineteenth annual report and statement of revenue and expenditure. This would indicate that the Talmud Torah was established in 1897 and not 1899 as several other accounts would have it.³

1. See appendix pages A 20-22

2. "The Jews in South Africa" edited and published by N.D. Hoffman of 28 Dorp Street, Cape Town: Yiddish: 1916, p.172.

3. Saron & Hotz, op.cit. p. 33 and Abrahams op. cit. p. 102.

Hoffman refers to the "traditional programme, consisting of (Hebrew) reading, Bible studies, some grammar, the liturgy, and religious studies."¹

The Cape Town Public Talmud Torah School.

"The Rules of the United Hebrew Schools" is another interesting source in the history of Jewish education at the Cape.² The pamphlet includes a preamble with the details of the agreement reached between the Talmud Torah School Ivris b'Ivris above (now moved to 4 Wandel Street, Gardens, Cape Town) and the Cape Town Public Talmud Torah School of 62 Constitution Street to amalgamate at the earliest possible date." This statement is dated 22nd August, 1919.

Amongst other "terms and conditions" the document sets out the "object" as follows:- "That the pupils be taught Hebrew in its various branches not only as a language, but also as a medium of enabling them to learn and practise the teachings of traditional Judaism that an orthodox spirit and atmosphere be fostered in the school."

The Constitution Street School, with an enrolment somewhat smaller than its Wandel Street counterpart, evidently used English as a medium of instruction and the agreement of amalgamation recognises both media, laying down details of how this is to be "put into practice."³

1. Hoffman, op.cit. p. 172.

2. Progress Printing Works, Cape Town 1921: See appendix.

3. Ibid.

Mr. B. Turtledove was to become headmaster of the united school. He had been educated on the continent before going to England whence he had been brought to the Cape to take over the Constitution Street School. He was a respected figure in the community and later ran a boarding-school for country boys at 10 Wandel Street.

The United Hebrew Schools:

Out of the amalgamation of these two schools emerged in 1920 the United Hebrew Schools (the Cape Town Talmud Torah). Its president was the Rev. A.P. Bender, but the constitution ("Rules" page 5) specifically stipulates that it "shall be an institution wholly and entirely independent of any congregation." This was an unusual principle for those days and one can only conjecture what reasons lay behind this decision to exclude all congregational authority. The "object of the Institution" is spelt out succinctly as "the efficient tuition in accordance with Hebrew pedagogic authorities of:

- a) Religious and ritual instruction.
- b) Ivris b'Ivris and Ivris B'English (viz. both Hebrew and English as media).
- c) Jewish History and tradition.
- d) The Hebrew language in all its stages."¹

The hours of tuition were laid down at three and a half hours per day during six days in each week. The school fees were two shillings per week.²

1. "Rules" p. 5: see appendix, p A36.
 2. Ibid. p. 11.

The Wandel Street premises soon became too cramped and a year or two later the School moved into a more spacious home at 101-3 Hope Street. With its high pillared stoep, this old straggling structure with its quite pleasant grounds was to remain the home of the Cape Town Talmud Torah for over a decade and a half, when the pressure of numbers and the increasing dilapidation of age forced the committee to erect a new school building on its site in 1938.

The enrolment in 1922 was about 250.¹

Mr. Joseph Ezra Homa was principal of the Talmud Torah for a brief three years till his death in March 1928. He had served as principal of the Hebrew School in Oudtshoorn and is remembered as a man of fine character and good presence, who commanded the respect of pupils and teachers alike. He was of Sephardi (eastern) extraction and during the short period of his headmastership the Talmud Torah made noticeable progress.² He was a capable and energetic teacher and headmaster, modern in his outlook and methods. He established a youth congregation (1926) in which senior boys learned to lead traditional prayers, and a Hebrew Society. In tribute to his memory this congregation was named "Minyan Yosef" (The Congregation of Joseph) which has continued its characteristic Sabbath services uninterruptedly since the mid-twenties, throughout almost half a century of

1. "Centenary History", p. 112.

2. Information supplied by Mr. J. Abitz who taught under Mr. Homa in 1928.

change and transformation for the school which he headed so many years ago.

Captain I. Levinsohn who had served as a chaplain in the Great War and was then running Hillel College as a boarding-school for country pupils became acting principal till the end of the year, when a new headmaster was appointed.

Alexander Levin came from Johannesburg, where he had arrived the previous year, to fill the post of principal of the Cape Town Talmud Torah in January 1929. He was a typical product of the Jewish educational system of Lithuania (Russia/Poland) of the early decades of the century. Steeped in traditional (talmud) learning and modern Hebrew culture, he had received his training in a modern teachers' seminary and had taught in a number of Hebrew schools in Eastern Europe.

His sixteen years of service to the Talmud Torah are described in his autobiographical work¹ which provides a vivid, even if subjective, picture of Jewish education and the personalities involved in it in Cape Town, centered on the institution which he headed.

In 1929 the staff consisted of six teachers, and Mr. Levin lost no time in firmly establishing the system of Ivris b'Ivris - Hebrew as the only medium of instruction, and introducing modern teaching methods.² Pupils attended classes six times a week for a period of an hour and ten

1. "BeMaaglot Ha-'Hinuch" ("In Education's Orbit") Autobiography of a Hebrew Teacher: Alexander C. Levin: Hebrew: Johannesburg: Hebrew Association of South Africa, 1954.
2. Ibid. p. 205.

minutes each day starting from 3.20 p.m. (including Sundays when school started at 9 a.m.) For years pupils popularly "had 'heder (Talmud Torah) the first, second or third bell" as the case might be, the last period ending as late as seven in the evening!

His first impression of the branch school in Constitution Street was most depressing and Levin tried to persuade the school committee to close down this section, but it took some years before this was done and the pupils transferred to the central school in Hope Street.¹ By the mid-thirties the Jewish population of District Six had dwindled almost to nothing.

Levin paid attention to such "modern" educational matters as curriculum planning, model lessons, schemes of work, regular text-book selection, staff discussions, improved methods of tuition, general organisation and discipline.² He grappled with two additional problems peculiar to the supplemental school:- the one - school attendance; and the other (more difficult of solution by far) - the almost automatic termination of Jewish education at the age of thirteen, with the celebration of confirmation (barmitzvah).

The years saw improvements in many aspects of the school's existence. Post-barmitzvah classes were gradually brought into being: at first a Std. VII, followed in time by Standards VIII, IX and X. This section was called the Hyman Lieberman High School, and

1. Levin op.cit. p. 206.

2. Ibid. p. 207 and information supplied by Mr. Z. Avin.

provision was made for preparing pupils for Junior and Senior Certificate Hebrew.¹

It became more accepted on the part of many pupils to continue after 'barmitzvah age first to the Junior Certificate stage at the end of Std. VIII and thereafter to Standards IX and X. Upper classes were quite full and included a goodly proportion of girls interested enough to continue with their Hebrew education. Some pupils even returned to attend evening continuation classes after their matriculation.

The old building was replaced by a modern structure in 1938, which had been properly planned and adequately equipped. A library was started and stocked with suitable books for pupils and staff.² The modern (sephardic) pronunciation of Hebrew as used in Palestine was gradually introduced in the late 'thirties. The youth congregation continued to exist as a useful living institution in the school, serving as a means of introducing the pupils in a direct and active way to the traditional religious practices and customs of Judaism which form an integral part of Jewish education. The enrolment was to rise to over 300 pupils during the mid-forties,³ with the number of girls generally constituting some 40% - 45% of the total.⁴

1. Levin op. cit. p. 215.

2. Ibid. p. 224.

3. Enrolment figures for the Talmud Torah given in annual reports: 1942 - 322; 1943 - 375; 1944 - 383 (73 in morning school), 1945 - ; 1946 - 322; 1947 - ; 1948 - 325; 1950 - 310 .

4. Levin, op.cit. p. 229.

Note: 1946 - additional 85 children in the "day school" and 17 teachers in whole school.

The 1942 report opens on a solemn, even anguished, note: "The sufferings endured by the Jewish race have reached unprecedented extremities. One by one the seats of Jewish learning and culture in Europe have been obliterated and all outward expressions of Jewish life have been crushed. At such a time it is our grave responsibility to keep aloft the banner of Jewish learning counteract the ravages of Nazi barbarism.... to enable the Jewish spirit to survive the present catastrophe."¹

The Committee called on those parents whose children were not receiving a Jewish education to fulfil their "solemn duty" and to rectify this omission by sending their children to the Talmud Torah "to obtain a sound and lasting Hebrew training." It was a call repeated more than once in years to come, much happier years for the community and the Jewish People than those grim war years. And a final sentence, indicative of the age-old attitude towards education and an earnest of the committee's own convictions

"..No member of the community should relax as long as there are children in our midst who are not receiving Hebrew education."²

A branch was opened in Oranjezicht in 1942 to cater for children of that suburb who were finding difficulty in coming to Hope Street. Here we have a clear indication

1. Report of the United Hebrew Schools for the year ending Dec. 1942, page 2.
2. Ibid.

of the shift of the Jewish population away from the centre of the city, to peripheral areas and suburbs farther afield.

Mr. Levin reports for 1942 that the J.C. and S.C. Hebrew classes (started in 1938) "have now become firmly established"; pupils attending departmental schools who offered Hebrew as one of their subjects received their tuition in the talmud-torah. The Hyman ^eLieberman [^] High School offered tuition in Hebrew and cognate subjects to the Std. IXB level.¹

The report for 1944 regretfully notes a slight decrease in the roll in spite of energetic efforts to attract more pupils. The Oranjezicht Branch has not realised the high hopes the Committee had originally entertained for it. Confirmation classes for boys and girls, an evening class for past pupils, the School Congregation, J.C. and Matriculation classes, examinations by the Director of the Cape Board of Jewish Education (Dr. A. Birnbaum) and the account of the prize-distribution - not to mention the "Day School" - comprise the rest of the report. It creates a picture of an active and thriving institution of Hebrew learning.

1. See reference to "B" classes in footnote 1, p. 95.

Mr. Levin retired from his post at the end of 1944 after heading the school for sixteen years with "devotion and zeal" and during which he had raised it "to its present high plane."¹

Personal Recollections and Information:

Mr. Z. Avin:

Mr. Avin² joined the staff in January, 1928; he served under Mr. Homa for several months only, but the headmaster made a lasting impression on him.

In those days committee members used to conduct oral group examinations in the hall: every pupil read to them and answered questions. Written examinations were introduced later by Mr. Alexander Levin.

Members of the Committee used to visit classes monthly, usually on Sunday mornings, to listen to lessons and question the pupils.

Till around 1933, pupils and teachers of the Talmud Torah attended Sabbath afternoon services at the Great Synagogue where the Rev. A.P. Bender used to address the children.

In 1928 there were about 220 pupils on the roll. Mr. I. Levinsohn acted as principal after Mr. Homa's death. He had been principal of Hillel College in Muizenberg for some years. This was a private school offering a secular and Hebrew education at primary level, which catered for

1. Annual Report for 1944.

2. Mr. Z. Avin is at present Head of the Hebrew Department at the University of Cape Town. Information supplied from personal reminiscences and press cuttings.

a small number of boarders and day pupils.

Mr. Levin had served as a principal of a Hebrew School in Vilna (Poland). He insisted on a strict Ivris b'Ivris.¹ There was orderly planning of work and regular weekly staff meetings took place on Friday afternoons before classes opened. He devoted much time and energy to strengthening the youth congregation.²

Children of new immigrants were mostly integrated into the Constitution Street Branch of the School; indigent pupils were given free books on the presentation of a letter from the parents to Mr. Levin.

Dr. Sokolow had urged the introduction of the Israeli (Sephardic) pronunciation; at the insistence of Rabbi I. Abrahams³ who took an active part in the running of the School, it was introduced gradually from the sub-standards upwards.

Mr. B. Chideckel at first used to examine the pupils but later a Rabbi B. Rabinowitz was appointed as the inspector of the Board of Education.

The report of the annual general meeting held in October, 1939,⁴ records that the 21 classes in the school contained 362 pupils (135 girls). In 1938 the school organised the first confirmation ceremony for girls.⁵ The report speaks, too, of the first Senior Certificate Hebrew class which was taught by Mr. Avin.

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1. Ivris b' Ivris: lit. "Hebrew in Hebrew": viz. Hebrew subjects taught through the medium of Hebrew.
 2. Called Minyan Yosef (Congregation of Joseph) in memory of its founder, Joseph Homa. This institution still exists at Herzlia School.
 3. Minister to the Cape Town Hebrew Congregation from 1937.
 4. Report in the S.A. Jewish Chronicle (supplied by Mr. Z. Avin.)
 5. Batmitzvah: Hebrew lit. - "Daughter of the Commandments". Confirmation for girls, on the analogy of the better-known boys' counterpart - the Barmitzvah.

A Std. IV class was opened in the "Day School" in 1946. The report¹ tells of a staff of 17, a roll of 407 pupils (of whom 85 were in the "day school"). Later² there is a record of a special celebration on Sabbath (Oneg Shabbat) attended by over 300 children to mark the 20th anniversary of the School's congregation - the Minyan Yosef. There is an announcement at another Annual General Meeting³ that a Std. V would be opened in 1947 and Mr. J. Gitlin, a stalwart pioneer of the "day school" made a strong appeal for support.

The death of the Director of Hebrew Education is recorded in September, 1948. At the Annual General Meeting the following year⁴ it is noted that there are 600 pupils in all departments of the school viz. Nursery, Supplemental (afternoon Talmud Torah) and Day School. Reference is made to the purchase of a site in Highlands Estate for a new school building. To solve the severe shortage of teaching personnel a call is made for the establishment of a teachers' seminary.⁵

Mr. Joseph Abitz also joined the staff of the Cape Town Talmud Torah in January, 1928, and retired from full-time teaching at the end of 1972, during which time he had served for a period as vice-principal.

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1. The Jewish Times of 6/1/46.
 2. Report dated 22/3/46.
 3. Report of meeting held on 28/11/46.
 4. Report of meeting held on 4/3/49.
 5. Two very modest attempts were made in later years to establish a seminary: in both cases these were short-lived and quite circumscribed in scope.

He recalls that he was first interviewed by a group of school committee members consisting of the late Rabbi M. Ch. Mirvish, Messrs. Papert, Jaffe, Chideckel, Helfand and W. Harris. Mr. Joseph Homa was also present.

He had arrived in the country in 1929 from Poland where he had been Principal of a Hebrew-medium Tarbut¹ primary school. He had gone to see the Rev. A.P. Bender who referred him to Mr. Homa. He recalls Mr. Homa as a man of refined manners and good presence; he was a fluent speaker and was respected by all.

Mr. Abitz taught standards two, three and four. The texts used were a language reader called Bilshon 'Ami, one of a Hebrew series published by a well-known American educationist, Zvi Scharfstein by name; abridged Bible texts from the Pentateuch prepared by Guttman and printed in Poland; and, last but not least, the Siddur.²

Other members of the staff were, in addition to Mr. Homa, the Misses Jaches, Ben-Arie and Effman and Messrs. Z. Avin, Rabinowitz, Hirschon.

Mr. Homa prepared valuable cyclostypled teaching aids such as maps, pictures and other material for teaching the festivals, vocabulary lists, etc.

Mr. Alexander Levin insisted on strict Ivris b'Ivris³ and set high standards for teachers and pupils alike.

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1. Tarbut (Hebrew-culture): Hebrew-medium schools of Eastern Europe during the period between World Wars.
 2. Siddur: the daily prayer book for weekdays and Sabbaths.
 3. Hebrew as medium for teaching Hebrew: See footnote 1, p. 92.

Mr. Abitz recalls the visit of Dr. Nahum Sokolow, the noted Hebrew litterateur and Zionist leader in the mid-'thirties, who was very impressed with the educational levels of the Talmud Torah but deplored the old building in which the school was housed. It was then that the visitor strongly urged the introduction of the Sephardic pronunciation.

The Hebrew teachers helped to establish the Cape Board of Jewish Education: the first meetings were held at the residence of Mrs. Max Cohen of "Davar", Hof Street, who was the first secretary of the Board. Dr. A. Birnbaum who had lived in Palestine ^{and} qualified in Vienna, was ^{the} first full-time director and did much to raise standards and improve teaching methods.

Mrs. F. Raphael.¹

The School was still in the old building in Hope Street when she was enrolled at the age of 11. Members of the Committee were present when Mr. Levin tested her knowledge of Hebrew to determine into which standard she should be admitted.

The committee members used to visit the school and the classrooms quite frequently and conducted oral examinations! She continued with her Hebrew studies to her matriculation in 1938 and in addition to her daily "bell" she attended Hebrew (S.C.) syllabus classes thrice weekly.

1. Information supplied by Mrs. F. Raphael (née Rabinowitz). She was admitted into Std. I of the School in 1933 at the age of 11 and subsequently became a member of the staff from 1943. The Talmud Torah year was divided into two parts: from January to June the pupil was in the "A" class: exams were then held and from July he proceeded to the "B" section. No written examinations took place in December when pupils were busy with their final examinations in the secular schools.

The syllabus in the upper classes comprised Bible selections and commentaries, Latter Prophets, Hebrew Literature and Language and selections from the Oral Law.

There were about 18 pupils in IXB of the Talmud Torah (the last year of the Talmud Torah when a school-leaving certificate was granted to successful pupils) which she attended during her S.C. Year and about 12 in the S.C. class. For those who left earlier there was a Junior Certificate at the end of VIIB¹ Messrs. Z. Avin and D. Rosen were the teachers.

Mrs. Raphael began to teach in 1943 in primary classes. The main texts in IVB in those days were: "Bilshon Ami" - an anthology of prose and poetry selections; simplified selections from the first two books of the Bible (edited and adapted by Guttman); a children's Jewish history in simple form; siddur (prayer book) and religious laws and customs.²

1. See footnote, p. 95.

2. Ibid.

PART THREE.THE PRESENT: EDUCATIONAL RESPONSE TO NEW CHALLENGE.CHAPTER 8. THE SUPPLEMENTAL HEBREW SCHOOL.SECTION I: The Central Talmud Torah and Congregational Afternoon Schools.

During the rest of the decade the Cape Town Talmud Torah — the "Afternoon Hebrew School" — continued its process of development under its new principal, Mr. Z. Avin. Its academic levels and achievements were certainly unique in the country; notable visitors attested to its achievement in Hebrew education; its curriculum (Jewish) of studies reached new levels. It was a central school for the Jewish population living in the city area itself, even though many senior pupils came in from the suburbs. It was notable, too, for its size — in 1951 it still contained a secondary department (The Hyman ²Liberman High School) where Hebrew and cognate studies were pursued to quite high levels¹ and pupils were prepared for the Junior Certificate and Senior Certificate Hebrew examination in departmental schools.²

Noteworthy too was that it had nurtured a morning school (Herzlia "Day School") literally within itself, and by the beginning of the 'fifties the child was beginning to outstrip the mother-institution³, and as the

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1. Pentateuch & Rashi (commentary); Latter Prophets, Psalms; Proverbs; Aggada (Talmudic legend and allegory); Hebrew Language and Literature; History; Mishna (Oral Law). Journals in Modern Hebrew. (Principal's Report, Dec. 1950).
 2. Ibid. 18 in Junior Certificate; 16 in Senior Certificate.
 3. 1951: Talmud Torah contained 310 pupils whilst Herzlia Day School had topped the 300 mark. See Report of the United Hebrew Schools for year ending 31/12/1950.

decade advanced the numbers of the parent-school dropped drastically from year to year. In 1960 the roll stood at no more than 80 pupils, whilst that of Herzlia School was 790!¹

Whilst the Central (Cape Town) Talmud Torah underwent this interesting metamorphosis in the Herzlia "Day" School, the institution of supplemental Hebrew schooling, known as the talmud-torah, or, more colloquially, 'heder', did not disappear from the scene. In the various suburban congregations, the synagogue-building almost invariably contained a classroom or two. Where the numbers warranted it, there was a little school complex of anything up to four or five rooms attached to the synagogue or located in its grounds, with office accommodation for the head-teacher.

Side by side with the gradual numerical decline of the Central Talmud Torah, and not improbably caused by it, was a discernible geographical shift of the Jewish population, from the central areas towards the suburbs. Ten such congregational afternoon schools eventually came into being in the suburbs with enrolments ranging from a mere dozen or so to the largest with over 160 pupils.² Whilst new ones were created in Milnerton and Rondebosch others like Woodstock and Observatory disappeared altogether with the shift of population.

In his report for the year 1960³ the Principal of the Cape Town Talmud Torah, Mr. Z. Avin, quotes what a former

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1. Report of the United Hebrew Schools for year ending 31/12/60.
 2. Statistics for 1972 supplied by the Cape Board of Jewish Education.
 3. Report of the United Hebrew Schools for year ending 31/12/60.

leader of the School and well-known community leader, Mr. J. Gitlin, had once expressed to him: it would be "a great day" in the annals of Jewish education at the Cape" when the Day School is full and the Talmud Torah closed". "This great day is at hand", wrote Mr. Avin, "the light of what was once the largest, and probably best, institution of its kind in this part of the world is diminishing; only seven depleted classes remain in which only a spark of its former brilliance is left."¹

He himself had steered Herzlia during six years of growth from 1945 till the end of 1950. It was by then a complete primary school and a secondary department was being planned. He had laboured to establish it firmly, give it its special atmosphere and guide it in what were largely uncharted waters; and all this while he had to carry the additional burden of the principalship of the Talmud Torah!

1. Report of the United Hebrew Schools for year ending 31/12/60, submitted to the annual general meeting of the institution.

SECTION II: The Structure and Organisation of the Supplemental (Afternoon) School.

There are fifteen afternoon Hebrew Schools attached to the Jewish congregations of the Western Cape with another four located in places further afield. The names of the schools appear¹ in order of size according to their location in their respective suburbs. The total figure of 1038 consists, except for a dozen or at most twenty pupils, of children in the primary sector, and of these close to one half attend the first three school standards.²

Talmud-torah education is essentially a primary education with the almost negligible exception of the handful of pupils at several schools who receive tuition in Hebrew with the purpose of including it as one of the subjects offered for the S.C. or internal J.C. examinations.

The schools are organised on the basis of a three-period afternoon, each period some 50 or 60 minutes in length, according to the traditional "bells" of the old Cape Town Talmud Torah. Children attend for one lesson (period) three or four times a week. The teacher therefore may teach up to 15 hours a week, and may have as many as five classes in his care.

The Committee of the congregation - or a specific education sub-committee deputed by it - controls the classes. The whole congregation is responsible for maintaining the school; it collects the school fees,

1. See p. 108

2. Figures supplied by the Cape Board of Jewish Education for 1973.

pays the salaries of teachers and provides the premises. It appoints teachers on the recommendation of the Director of the Cape Board of Jewish Education, which latter body indeed undertakes responsibility for obtaining and recommending suitable staff. If need be, it undertakes the complicated process of bringing out teachers on contract from Israel or elsewhere. The Board may assist small congregations with small school enrolments in other ways; an example was the unification of the classes in Parow, Bellville and Durbanville with obvious benefits in such matters as grading of pupils, general organisation and appointment of staff.

In the smaller centres the congregation's minister must also be the teacher, and in such cases the officials of the Board have the added responsibility of providing such professional guidance and assistance as the school may require.

Regular inspection, audio-visual aids of a varied and advanced type, auxiliary texts, refresher courses and seminars are undertaken by the Board in its efforts to guide the schools under its supervision.

Schools used to have an outline syllabus for their work which the Board had issued but it was only in 1962 that Mr. (later Dr.) A.E. Rivlin, the Director at that time, issued the first detailed and comprehensive syllabus-cum-teachers'-guide for the Hebrew afternoon supplemental schools.¹

1. Syllabuses for the Hebrew⁴ Primary School and Confirmation Classes: 1962; Hebrew. A.E. Rivlin: Director - Cape Board of Jewish Education (Cape Town).

Careful attention is paid in this compilation to matter as well as method. The content-matter to be taught consists of religious instruction (excerpts from the prayers, benedictions, laws and customs, religious concepts), Hebrew reading, writing and conversation, Jewish history and, at the appropriate stage of course, Bible-study. All this material is carefully graded for each age group and standard, methods suited to each are indicated, and the content in each subject carefully demarcated at each step. Visual aids, pupil activity and songs are all part of the organised curriculum of studies. Hebrew is a foreign language to the child, and is confined to the four walls of the classroom; the syllabus painstakingly endeavours to erect the linguistic structure - Hebrew - in the mind and heart of the child during the six or seven years that he will attend the supplemental school.

And no less important, of course, are the other objectives of the syllabus: the transmission of basic knowledge of at least one or two books of the Pentateuch with its essential values, some acquaintance with general trends of Jewish history, a knowledge of basic Jewish values and essential religious observances in home and synagogue: in short, an acquaintance, more than of a merely passing nature, with the religious-cultural material that is the child's rich heritage.

The revised syllabus¹ relies more on improved audio-visual aids which the Board had produced and/or recommended. The overhead projector and tape-recorder became almost essential adjuncts to classroom learning. New tests are used and the syllabus becomes a scheme of work for each term of the year, laying down in detail the exact time allocation for each subject and section thereof even. Instructions are given concerning methods and suggestions made for the use of work-books and audio-visual means.

The content-matter, however, remains largely unchanged, of course, with some additional material set down for Std. V particularly.

1. Syllabus for the Hebrew Afternoon School: Dr. A. Zeevi, Director, Cape Board of Jewish Education: Hebrew: Cape Town, Jan. 1973.

SECTION III: Problems.

The educationist in the afternoon Hebrew School faces intractable problems peculiar to this type of school. These negate much of the best efforts on the part of teacher and planner.

First and foremost is the difficulty inherent in the fact that this is a supplemental school. It is tagged on to the "real" school in which the child receives his "main" education and in the precincts of which takes place his normal educational-personal growth and development. Consciously (or subconsciously) he feels that his Hebrew schooling is a mere appendix to his regular schooling and all too frequently a source of conflict to him. The leisure hours which his peers may devote to play, or other forms of recreation, or to organised games, he has to devote to extra study in the afternoon school.

It requires a harmonious combination of considerable parental control, peer-group pressure, and special attractive power on the part of Hebrew school to bring the child to a more or less voluntary acceptance of the fact of life that he just has to go to 'heder'.¹ Should any of these factors fail then his attendance becomes irregular and with the achievement of the barmitzvah (confirmation) goal at the age of thirteen his Hebrew schooling comes to a sudden end. Once this religious ceremony and its social celebration are over, the boy's (or girl's) Hebrew education automatically ceases.

1. 'heder': popularly used for afternoon Hebrew classes.

In the afternoon, too, the child is apt to be tired after a full day at ordinary school; his capacity to absorb, and even attend, must obviously be curtailed. And one day's absence a week means a 25% or more frequently $33\frac{1}{3}\%$ loss! The problem is compounded if the class is very small, as most of them are in the afternoon schools, and the few absentees may deplete the class by a quarter or a third, impairing the smooth progress of the whole group, and necessitating constant repetition and overlapping in covering the material. Absenteeism is the besetting sin of the afternoon school and constitutes an insoluble educational problem to the teacher. It led to the reduction of teaching days from the 5 or 6 of earlier years to 3 weekly; yet the smaller the number of days of attendance the greater the harm of a day missed.

Another grave problem of the supplemental school is its almost universal curtailment at the age of confirmation. It is therefore totally confined to the primary phase of education, with very few exceptions. And what Jewish educationist contemplating the aims and objectives of his vocation can fail to feel the heartbreak in the situation that he is doomed never to deal with children beyond the onset of adolescence, never to elevate his charges and be elevated in the teaching of the immortal prophecies of Isaiah and Micah and Amos, the glory of the Psalms and the human wisdom of the ancient sages which the genius of his People created for the whole of humanity? He is condemned to be ever confined to "pediatric" Judaism, as it has been termed, to the narratives of Genesis, perhaps something of Exodus, without even a passing knowledge of

the great prophetic teachings or of the classical and modern giants of the Hebrew language. Hebrew secondary education in the supplemental school passed with the passing of the Central Talmud Torah in Hope Street, which itself had changed with the times into the "day" school.

This is the grave problem which is of considerable concern to the Jewish educational and community leaders in all parts of the western world and is obviously one of the most cogent reasons for the creation of the "day school." The hope, never mind certainty, of identifying with the minority culture, of developing the will-to-survive and continue as a member of this separate cultural-religious group, in the face of the powerful forces impelling towards acculturation and assimilation, is so much flimsier if the knowledge, attitudes and sentiments to be transmitted through, and formed within, the Jewish educative process are so cruelly circumscribed to the stage of boyhood and girlhood.

The ensuing five years of early and middle adolescence are a desert of ignorance - Jewishly - in which that which had been learned is largely forgotten.

Looking then at the supplemental school, leaders and parents who really cared saw its all too apparent shortcomings: limited years of attendance, the inevitable absenteeism vitiating the circumscribed hours of instruction, the deficiencies of esprit flowing from its very nature as an additional, part-time institution. They found the system so wanting that they created a more desirable one in its place - the "day school" with its integrated secular and Hebrew studies.

The afternoon school faces other inherent problems: one is the crisis of attitude. Hebrew education to the parent - and therefore inevitably to the child - is not as vital as ordinary school is for the life of the child and for the corporate well-being of the family. It is required for confirmation ceremony, but all too frequently it is the means to this end, without great value in itself. Lukewarm attitudes are soon enough transmitted to the child, leading to absenteeism, indifference and casualness. The wonder is that achievements are what they are in the light of these enormous problems: they are a tribute to devoted teachers, careful methods and many interested children.

An interesting experiment was recently carried out in a suburban afternoon school to attract more pupils and especially to cut down absenteeism. Recognising that such "extra mural" activities as ballet, speech and judo conflict with Hebrew, the teacher in charge "annexed" them to his school! They were organised on the premises to dovetail into the Hebrew time-table. The results were more than gratifying!¹

1. Experiment at Milnerton Hebrew School by Mr. E. Added: 1971.

Analysis of Enrolment in
Supplemental Schools of the Western Cape: 1973.¹

School	Sub A	Sub B	Std I	Std II	Std III	Std IV	Std V	T ²	P ³	Std VI	Std VII	Std VIII	Std IX	Std X	Total
Claremont	28	33	20	31	33	24	24			6		3		7	209
Milnerton	33	19	33	40	12	20									157
Sea Point	17	20	12	12	11	7	8		16	9	5		4	10	129
Camps Bay	12	15	18	6	-	5	-	17							73
Tygerberg	11	11	11	14	14	11	8			2					82
Rondebosch	14	17	11	13	8	3	2	12						1	81
Muizenberg	4	4	-	8	3	3	13			4	7				46
Wynberg	8	10	5	8	13	8								4	56
Central	4	5	9	6											15
Maitland	3	-	2	2	1	2									10
Paarl	6	8	11	6	15	6	5								57
Wellington	3	3			1	3				3	2		2		17
Worcester			2			3	2			6					13
Stellenbosch	3	4			5	2									14
Totals	146	159	134	146	116	97	62	29	16	30	14	3	6	22	959

1. Statistics supplied by Cape Board of Jewish Education: 1973.
2. T: Transition class prior to Sub A: usually twice weekly.
3. P: Preparation Class at Sea Point for children aged 9-13: twice weekly.

Oudtshoorn, Upington, etc. are not included in the above figures.

To these figures should be added the 375 pupils of the Jewish Progressive Congregation's two afternoon schools. These children attend once on a weekday afternoon for two periods and on Sabbath mornings for religious classes for two periods. The age groups are also almost entirely confined to the primary limits. (Information supplied by the Secretary of the Congregation, 1973).

foster the will to maintain your identity amidst the powerful instruments of mass culture or majority culture - the answers to these grave questions the Jewish Communities once again sought in education.

The Zionist movement focused the positive forces towards Jewish will_{to}-survive; and after 1948 the newly-established State exerted a profound influence on the whole People throughout its dispersion, and both factors were relevant to the new response sought in education.

The crisis of modern Jewish education in the post-Holocaust Jewish world reflects the very crisis of Jewish life in the second half of the twentieth century; and the story of Jewish education at the Cape provides an interesting sampling - in microcosm true enough - of the Jewish position throughout the western (free) world.

The supplemental school, even if greatly stimulated by the cultural renaissance in Israel, failed (see pages 104-10) at the crucial moment when more intensive Jewish education was called for. Methods may have improved and modern technical aids made teaching more attractive but both quantity and quality have suffered a sad decline. In the face of the strong forces leading to the dilution of separate identity in the open society, the talmud torah¹, as a creative centre and bulwark for the Jewish spirit, all but surrendered.

1 Supplemental afternoon Hebrew School.

Teaching time was drastically reduced, ninety-five percent of it is confined to the primary levels, its inherent difficulties reduce much of its effectiveness. The paucity of its education and the characteristic problems inseparable from its very nature as a supplemental school disqualified it as the possible answer to the danger of Jewish Diaspora life - the disintegration of assimilation.

The revived Hebrew culture in the State of Israel has in some measure restored the grave cultural losses inflicted by the destruction of European Jewry. In addition it has profoundly affected the thinking and existential feeling of the Jewish People. It was to be expected that the new and vibrant Hebrew culture would blow as a refreshing breeze into diaspora education. Two additional aspects, however, need to be noted. Firstly, the Israel-Diaspora relationships have undergone a strange dual process of development during the twenty-five years since 1948. On the one hand, sentimental and cultural bonds were strengthened and Jewish education responded to these stimuli of heart and mind. With this understandable phenomenon of attraction there emerged, paradoxically enough, a discernible one of divergence, if not polarisation. "Divisive Walls"¹ arose between the Diaspora Communities and Israel; literally and figuratively, there was no common language between them

1. Phrase coined at one of "Dialogue Conferences" that took place in the 'sixties between Israeli and Diaspora intellectuals.

and what resulted almost inevitably was a "continental drift" of cultures. Great segments of the Diaspora, and the youth in particular, displayed growing indifference to the challenges of the Zionist (read, renaissance) movement and the renascent state, in preference to "less particularistic" and "more universalistic" values. On the one hand there was intensification of bonds and the resultant need to share with Israel culturally, to speak a common language with it literally and figuratively; on the other hand, a centrifugal tendency, a feeling of "having arrived" and in keeping with modern tendencies, an increasing focus on individual happiness and fulfilment as the final concern in life.

Against this complex set of inter-related problems and challenges of the age, emerged the new response of Jewish education. It was expressed in terms of a new form of Jewish education - the Integrated Jewish ("Day") School.

This response was not to go unchallenged. Cries of "voluntary segregation", "cultural and social ghettoisation", "financial impoverisation" and even the charge of dual loyalty were heard as the advocates and opponents of the new schooling clashed on the communal scene. The outcome of the "Kulturkampf" is to be seen in the network of Jewish schools in the Republic¹, but its echoes are still audible to this very day.

1.8 High Schools and 11 primary Schools in Southern Africa.

The protagonists of the "day" school, amongst them the most active elements in the community, decried what they regarded as the emotive and superficial charges of their opponents and stressed the positive rationale of the new educational response.¹

The case for state monopoly of education is a debatable one, and the individual's right to choose what he considers to be the correct and best education for his child - within limits, of course - cannot be summarily dismissed. The denominational private school has a place in education and a right to offer that kind of schooling to those wishing it.

And as for the charge of "dual loyalties", Abrahams has summed it up aptly thus -

"The truth of the matter is that just and noble loyalties are never in conflict; it is unrighteous and materialistic aspirations - individual or national - that ignite strife and war."²

Beyond and above such negative doubts was the need to respond to the challenge of crisis in a manner much more effective and more rational than that which the educationally-limited talmud-torah could offer. It was a sound reaction, in keeping with the traditional role education has played in the Jewish civilization and consciousness for millenia.

1. Significant support was provided by Rabbi Kopul Rosen, prominent leader of British Jewry: later he founded Carmel College in England. His speeches and writings exerted strong influence in favour of the day school.

2. See "This is not a Fable": p. 28; Historical brochure published by the United Hebrew Schools, April, 1973.

Article contributed by Chief Rabbi I. Abrahams, formally minister of the Cape Town Hebrew Congregation and Professor of Hebrew, University of Cape Town.

SECTION II: Objectives.

The prospectus of the Herzlia School states that "the school aims at attaining a harmonious synthesis of Jewish and secular education, in the absolute conviction that the informed and spiritually-committed Jew is a better citizen and a better man..... The transmission of Jewish spiritual values and the appreciation of the beauty of our religious traditions rank in importance with preparation for citizenship as educational objectives." ¹

And again in this denominational school "the secular majority culture is transmitted side by side with the ancient civilization values of the Jewish People, in the belief that this cultural symbiosis is not only desirable and possible but also mutually enriching to its components. Jewish religious civilization is warp and woof of western civilization; ... the dual educational objective of transmitting both admits no conflict."²

In terms of educational philosophy this "definition" continues to set out the objectives of Jewish education in these words

"The Jewish child in every age, Jewish educationists believe, must hear afresh the divinely inspired messages which his forbears in the fields and cities of Judea and elsewhere first spoke to their own People, in their own tongue, and to the World and to all eternity. In a world adrift and given to pagan values of materialism and hedonism, his ear is directed to the immortal words of those who heard the word of God and whose message rings true across the ages. They spell out a way of life by which

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1. Compiled by the writer and printed by the United Hebrew Schools: see appendix page A.39
 2. "This is not a Fable": article on "Jewish Education-A Definition" by the writer: p. 6. (Appendix pA37-8)

to live. To man created in the image of God there are the absolute truths - the verities of Justice, Mercy and Loving-kindness enunciated by Prophets and interpreted by generations of Doctors of the Law.

"This is the basic philosophy of Jewish education and of the Jewish School with its new-old emphasis on Jewish-Hebrew learning. Hebrew sources are the very centre of Jewish education and can only be properly savoured and understood in the tongue in which their message was originally given.

"Hebrew is a language arisen to life in the wonderfully revived Jewish Homeland. The Jewish People, so long divorced from their land, have come back to their ancestral soil to revive and restore its vitality. Amongst the relics of old which have arisen to new life was their own language, for so long confined to scroll and holy book.

"This, then, is the philosophy of the new Jewish education. It is a reaffirmation of the validity - nay, the necessity - for this day and age, and for all ages indeed, of the values of Micah and Isaiah, of Moses and Jeremiah, of Amos and the Psalmist whose eternal truths are essential for a sane life for individual, group, nation and humanity to whom their messages were directed."¹

The "Day School" differs widely from the supplemental school not only or primarily in the content of its education but in the "how" that this takes place; its framework and very manner constitute the essential difference and obviously demarcate its tremendous advantages over the afternoon school. As one aspect of its objectives, the "Day School" sets out to educate "in a normal manner", in a way that the Talmud Torah cannot hope to achieve.

1. "This is not a Fable": article on "Jewish Education - A Definition", by the writer: p.6.

It aims at lifting Jewish education from the subordinate status of talmud torah to become part of the natural growth-process of the child, forming an integrated whole with the general education which the child receives at school. There is no dichotomy in his personality growth, no demarcation in time and location. The integrated school endeavours to create conditions for the complete growth process as member of his religious-cultural group, as citizen, as person. Instead of division there is synthesis, instead of conflict engendered by clash of extra-mural sport or recreation with supplemental Jewish education, there is an interweaving of both.

The "day school" aims at curing the blatant deficiency in Jewish education - that it is confined almost totally to the primary level. Not only does it afford more time at all stages but it takes in the enormously important secondary stage from the ages of 12/13 to 17/18, the crucial five years and more of the early and mid-adolescent period. It aims at ending the untenable and irrational situation in which Jewish education becomes arrested at the age of 12/13. It also endeavours to create those valuable informal educative situations outside the strict confines of the class-room which are equally, if not more, valuable in the role of the school as a living growth-stimulating force for the developing child. In the talmud torah, with its three periods a week and chronic absenteeism, the child was little better than a migrant pupil, with little sense of ^{that} personal identification ^{with} and pride in his main (general) school, generally understood as *esprit*.

SECTION III: The History of the Jewish Integrated ("Day") School.

(a) The Early Experiment: Alexander Levin.

Alexander Levin records that during the first year of his principalship (1929) "thought was given to the possibility of a new development in the Cape Town Talmud Torah."¹ This was to be an "internal branch" destined in the future to bring about fundamental changes in the Talmud Torah and entirely change its line of development. This idea was, of course, the establishment of a "day school" in which the child would obtain his total education, secular as well as Hebraic. The advantages were obvious: Judaism and Hebrew studies - the prime, even sole, duty of this energetic and devoted educationist - would be an integral part of the curriculum and would not be deferred to an hour "when it was neither day nor night."²

This idea of a "complete education" bristled with problems. In a way it was not entirely new and strange to the older member of the community. Hopemill and its lesser antecedents had also provided an integrated curriculum in a limited way³, but it was quite a different school from the one that Levin and some of the sympathetic members of the School Committee envisaged. He was a

1. Levin, op. cit. p. 217.

2. Ibid.

3. See page 66.

Hebrew-speaking pedagogue, a spiritual heir of the new type of Hebrew education which had developed in the atmosphere of the Jewish-Hebrew national revival in eastern Europe¹, and struck root in the yet small yishuv² of Jewish Palestine. His conception of a "day" school therefore differed greatly from that of those who ran Hopemill. Hebrew was a living language, the key to an old-new culture in the process of re-creation in the old-new Jewish Homeland.

Zionism had produced the Hebrew-medium Tarbut schools of Eastern Europe³ and the Reformed 'Heder⁴ of which Levin was a typical product. Nearer at home those affected by the new national movement were instrumental in establishing the first modern Talmud Torah at the Cape which later used the Hebrew medium.⁵

If Hopemill was a memory to Levin and his sub-committee, it yet was some sort of precedent. The day classes he envisaged differed from the old school in important ways: Hebrew was now (1930) a living language, the educational objectives were a combination of the whole spectrum of Jewish studies - religious, national-ethnic, Palestine-orientated and inspired - and secular education. Between Hopemill and Levin lay a profound difference of quality and atmosphere in educational objectives.

1. See pages 33 et. seq.
2. Lit. "settlement" (Hebrew) pre-1948 Jewish Community of Palestine.
3. See pages 37 et. seq.
4. See page 33.
5. See pages 72 et. seq.

These were advanced ideas for the community of those days. To parents the general school was the prime, to many the only, educational institution and the talmud torah at best very secondary. It should be noted that a very large proportion of Jewish children—especially girls—received little, if any, Jewish education. Levin's idea was strange to the parents of 1929 and its protagonists strongly doubted if the community would respond to their call to send their children.

It was decided to obtain pupils by accepting them below the normal age for school admission and start off with nursery school work! Once the venture had been launched the moves of this scheme had no doubts about its ultimate success, and ^{thus} would the parents "be persuaded to let the pupils stay with us!"

A successful start was made with eight pupils¹ at the beginning of the 1930 academic year and the classes progressed satisfactorily. Most children stayed and the pioneers of the "day school" were much encouraged by the success of the modest experiment.²

But there was also opposition in the School Committee. Some members did not see the need for "such a luxury." For them the talmud torah was quite enough and they saw no need at all to shoulder an additional financial burden (it was during the depression) for a mere handful of children. Levin tried hard to save the little school but to no avail. In June, 1932, his education committee surrendered to pressure from above (School Committee) and the little day school with its 20 pupils³ was closed down.

1. "This is not a Fable": p. 10.

2. Levin: op. cit. p. 219.

3. "This is not a Fable", p. 10.

(b) The Re-opening of the "Day School": 1940.

The idea of re-opening the "day school" was not entirely forgotten however. Some members of the committee resurrected it regularly at general meetings and other occasions and this determined group received a great impetus with the arrival of the new minister of the Tikvath Israel Congregation in 1937, Rabbi I. Abrahams, who lent his powerful advocacy to the cause. In October 1939, the general meeting of the United Hebrew Schools adopted a resolution to re-open the day school; steps were taken to select suitable teachers and circulars were "distributed informing the parents of the establishment of a morning school."¹

The old difficulties presented themselves again. Where were the parents who would so easily entrust the total education of their children to a tiny, untried, hole-in-corner-school, to be "segregated in a self-made ghetto?" And what kind of pupils would be produced in such an inferior institution - inferior it perforce had to be, for how could it presume to compare itself to government schools? Would the children ultimately be able to take their place in general society, to mix freely with their fellow citizens?

Negative arguments there were again a-plenty but the protagonists were determined², and were satisfied with small beginnings. The school re-opened in January 1940 with a Sub-A class of fifteen children. The fees

1. Quoted in "This is not a Fable", p. 13.

2. Ibid.

were 5/- per month. The two qualified teachers were Miss A. Jaches for general subjects and Mrs. C. Zbenovich, who had experience of Nursery School work, for the Hebrew. Alexander Levin was the principal. How little this event impressed the committee of the day may be gathered from the laconic entry in the minutes of its meeting following on the opening "It transpires that the morning school has been opened."¹

Mrs. Zbenovich² recalls that the parents were very interested but filled with grave doubt as to whether they had done the correct thing in sending their children to the morning school where they feared that the little ones would be guinea-pigs for an uncertain experiment.

There was actual door-to-door canvassing for pupils! Persons like the secretary of the United Hebrew Schools, Mr. George Laden, members of the staff and the committee were joined by young Zionists who had formed themselves into a Jewish Day School Committee.³ Letters were written to fathers "up-North" requesting permission for their children to go the new school. Two thousand pamphlets were printed to advertise the "day school." Those early 'forties were times of deepfelt anxiety for the Community when news began filtering through of the awesome fate that was overtaking the European Jewish Communities. In this way times were more favourable for the growth of the "day

1. Quoted in "This is not a Fable", p. 13.

2. Information supplied by Mrs. C. Zbenovich (June, 1973).

3. "This is not a Fable", p. 14.

school" and its protagonists were more determined to overcome the opposition to this institution and the lack of confidence in it.

Mrs. Zbenovich contends that the canvassing was focused on the Zionistically-conscious people. The best response was from "the ordinary people, the more sophisticated were in doubt" ¹ She always endeavoured to strengthen the self-confidence of the parents and their trust in the school. There were no uniforms in the early days, and it was difficult to have to use the same classroom which the afternoon classes used later in the day. Mr. Levin and other supporters of the morning school visited it frequently ² and followed the progress of the little class with deep interest.

Mr. Levin's project for "internal expansion" ³ made very slow progress. In 1941 there were about 15 pupils in the two sub-standards ⁴; when Std. I was opened in 1942 the enrolment increased to 25. ⁵

In its Report for 1942 the Committee notes that three years after its establishment the "success of the school is encouraging," ⁶ and it had consequently decided to proceed to Std. II in 1943. "The enrolment has increased to 63, and appreciation is expressed for the energetic personal canvassing of the Zionist Youth Committee which had proved so successful." ⁷ The Committee is evidently

1. Information by Mrs. C. Zbenovich.

2. Mrs. Zbenovich recalls two veteran workers of the United Hebrew Schools Committee - Mr. J. Gitlin and Mr. B. Chidekel.

3. See pages 117 and 122.

4. Mrs. Zbenovich.

5. Principal's Report in the Annual Report of the United Hebrew Schools for 1942.

6. Ibid. p. 4.

7. Ibid.

very satisfied with its new little school for the report continues that while "it was a cause for regret that so few parents supported a morning school the greater is the pity in view of the excellent results attained in all subjects."¹

The School continued to grow steadily if slowly at first. The roll in 1944 stood at 73 and again there is a note of satisfaction in the annual report. The Director of the Cape Board of Jewish Education and the inspector of secular studies² commented most favourably on both the Hebrew and secular attainments, and the Committee notes that the children educated in the Jewish Day School "find no difficulty in passing out to Public Schools"; this for the sceptics, who doubted the quality of the education such a little school would provide, and also the ability of the children "to mix" viz. to integrate socially.³

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1. Annual Report of the United Hebrew Schools for 1942, p.4.
 2. Mr. L. Simenhoff, Principal of the Salt River Public School.
 3. Report of the United Hebrew Schools for year ending Dec. 1944.

(c) Mr. Z. Avin: 1945.

The cover of the 1946 report already bears a new title: "The Report of the United Hebrew Schools and Herzlia Day School." The School had obviously made good progress (Std. IV was opened in 1946) under the new Principal, Mr. Z. Avin, who, like his predecessor, was still responsible for the afternoon school as well. Again there is the customary appeal for support, pointing out to the community that unless it gives its youth a proper traditional education "it will be impossible to maintain the vitality of Jewish life in this country", and then it tersely adjures the community - "Education of our youth must be our primary care".¹ A Standard V has now been established (1947); there is an enrolment of 143 in 7 classes, new facilities introduced and the secular curriculum improved "so as to fit every child for its eventual transference to government schools."² Was this a sop to the doubters or an indication of its own lack of self-assurance? And was the community being informed that the Jewish "Day School" had attained its full development? Yet there is a feeling of satisfaction and achievement "we can safely say that our Day School has now passed the experimental stage (it is) a proper school....."³ The secular inspector⁴ had submitted a favourable report, as had Dr. A. Birnbaum, the Director

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1. Report of the United Hebrew Schools and Herzlia Day School for 1946, p. 3.
 2. Ibid. p. 6.
 3. Ibid.
 4. Mr. D. Miller, Principal of the Cape Town High School.

of the Cape Board of Jewish Education insofar as the Hebrew studies were concerned. The Principal reports that the first school magazine will appear later in the (1947) year; that the library has received new books, that the children are proud of the new uniforms introduced in 1947, and a wood-work room is being equipped. Sport has received attention and inter-house matches are being organised. The P.T.A. donated a piano and a projector.¹

No further evidence need have been adduced to show that Herzlia Day School, as it was now called, was a firmly established primary school possessing all those qualities and facilities associated with its departmental counterparts.

With complete justification could the Principal ask in his Hebrew report "which city in the country can boast of a complete network of Jewish education such as we have in Cape Town, from nursery school right through to Senior Certificate level, with a thriving "day" school, a unique youth congregation.?"² The total enrolment of the whole institution (afternoon and "day" school) was close on 500 children.³ A Std. VI was established in 1948 when the enrolment of the "day" school reached 225, and Mr. Miller again wrote of "evidence of growth. . . . the holding power of the school pleasant spirit."⁴

1. 1946 Report, p. 27.

2. Ibid.

3. Ibid.

4. Report of the United Hebrew Schools and Herzlia School for the year ending 31/12/48.

The report cannot fail, of course, to open on a solemn note of rejoicing in the customary preamble: it refers to"the fulfilment of the age-old dream of Judaism and the consummation of its most cherished hopes"¹ - the Jewish State resolution had been passed at U.N.O. on 29th November, 1947, and the State of Israel subsequently proclaimed on the 15th May, 1948. Great events in Jewish history these, bound to have profound effects on the essential nature and very direction of Jewish education. The institution with its "internal branch" was approaching the highest points of its existence, with an enrolment of over 550 pupils; but this was not enough to dissipate the feeling of the committee that "education was not receiving the full support of the community which it deserves not enough childrennot enough support"². At the end of 1948 the first class wrote the internal Std. VI examination.

1. Report of the United Hebrew Schools and Herzlia School for the year ending 31/12/48, p. 3.
2. Ibid.

(d) From 1951 to 1954.

The year 1950 saw the zenith of the combined fortunes of the two components of the United Hebrew Schools. The talmud torah had an enrolment of 310 pupils whilst there were just over 300 in Herzlia and the leadership of both schools became too much for one incumbent. The Committee decided to appoint a separate principal for the day school and Mr. A. Chosack, Vice-Principal of the Jewish Government School in Johannesburg, assumed duty at the start of 1951.¹ Another reason for this step is that the School was on the threshold of an important stage in its history and development - no less than the continuation to high school work² after several years of marking-time at the Std. VI level (at that time the end of the primary school stage). Reference is made to ground having been acquired in Highlands Estate (above Vredehoek) "to create on it, in the not too distant future, a suitable building for a high school."³

The "day school" had paused now and again in its process of regular development. Instead of adding on new standards year by year, the Committee now and again waited, to consolidate what had already been achieved and also, no doubt, to gather sufficient resolve to face the added financial burdens involved in the opening of new classes. In spite of all this, however, the momentum of growth was irresistible and such a serious decision as to venture

1. Report of the United Hebrew Schools and Herzlia Day School for the year ending 1950, p. 3.
 2. Ibid.
 3. Ibid. p. 4.

on the uncharted seas of opening a high school - educationally as well as financially speaking - could not be delayed for more than two years after the opening of the last primary standard in 1948.¹ An interesting item reports that a Parent-Teacher Association for Herzlia School had been established.²

(e) From 1955.

The report for the two years ending December 1956 which was presented at the Annual General Meeting held in July, 1957, covers two eventful years for Herzlia School. Mr. Chosack had resigned at the end of the first term in 1954 and Mr. I.J. Cohen, the Vice-Principal, acted as headmaster till the end of the year. The first Std. VIII sat for the Junior Certificate Examination of the University of South Africa at the end of 1954.

The writer assumed the principalship in January, 1955. Building preparations at Highlands commenced towards the end of 1955. The enrolment had reached 423 by then, with Std. IX as the highest class. The school was grossly overcrowded and, it should not be forgotten, was sharing its premises with the Afternoon School, a situation which caused many difficulties; and in addition, there was still a nursery school in occupation of one wing! Playground space was woefully inadequate; sportsgrounds were entirely

1. See p. 125

2. Report for 1950, p. 6.

absent and facilities had to be sought elsewhere. The building was adequate for an afternoon school of several hundred children who attended in shifts ("the three-bell system")¹, but it had not been intended to house a school population of hundreds under accepted conditions, and, least of all, a high school! Pressure of numbers had resulted in some quaint make-shift arrangements. Kindergarten classes had earlier been accommodated in premises attached to the Great Synagogue in Government Avenue, and latterly in the "old house" in Highlands, the homestead on the estate which the Committee had purchased not long before with a view to expansion.²

To the subjective onlooker living in these cramped quarters, the new building in Highlands was painfully slow in rising. The enrolment rose to 475 in 1956 and in October of that year the foundation-stones of the all-but-complete structure were formally laid.

1956 was, indeed, an important year for Herzlia; the very first matriculation class was now in existence, consisting of eight pupils. As there had been no room for them in the main building in Hope Street they had perforce to be housed in a "committee room" of the Zionist Hall across the road and both teachers and senior pupils had to keep a wary eye open for traffic when darting to and fro across the street!

1. See p. 100.

2. See p. 127.

Even though only part of the building was complete - even the grounds had not been levelled yet - the high school moved into the wing allotted to it in the new building in Highlands Estate at the beginning of 1957. Those were stirring days in the history of the school, in spite of the discomfort and worse of occupying a structure still in the hands of the builders. The school and the community had been heartened by the results of the first matriculation class, as also of the Junior Certificate candidates in 1955 and 1956.¹

1957 was an historic year for Herzlia. The primary pupils remaining in the Hope Street building and the K.G. classes still in the "old house" on the estate were moved into the new premises, and the first full assembly of the whole school took place in the quadrangle on the 29th April, 1957.² The enrolment stood at 550 (386 boys and 164 girls). There were 14 pupils in Std. X, and in the same year the Cape Education Department granted permission to the school to enter its candidates for the Senior Certificate Examination.

Two other "firsts" during 1957 were the admission of 8 pupils from the Weizmann School³ into Stds. II and III at Herzlia, and in June of the year the departure of a contingent of 55 from the high school to visit the King David High School in Johannesburg, the only other Jewish High School

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1. 1955: All 15 J.C. candidates passed, with 5 in the first class.
1956: 6 out of the 7 matriculation candidates passed.
18 out of 22 J.C. candidates passed (4 in the first class)
 2. Twenty years previously to the day Mr. M. Rosen had laid the corner-stone of the Hope Street building.
 3. Established by the Sea Point Hebrew Congregation in 1953, in its Talmud Torah premises. The writer was honorary supervisory principal for a number of years till the present head was appointed in 1960.

in the country at the time. It was the pioneering-step in forging links between the two centres. As the years passed and new schools were established these too were involved in what have become traditional annual meetings of Jewish High School pupils, held alternately at the Cape and on the Rand, when teams meet in keen competition in a programme consisting of sports fixtures, chess, oratorical and quizz competitions. 1957 may be taken as a convenient year to terminate the detailed history of the school; by this time its essential features had crystallised.

The story of subsequent growth in enrolment, internal development (particularly in the sphere of Hebraic studies), structural additions and improvements, extensions of playing fields, and all those other internal vicissitudes which such a living organisation as a school passes through, rightly belongs to the annual reports in which these are recorded. There are a number of developments which should, however, be mentioned.

In January, 1963, a sub-A class was opened on the premises of the Rondebosch Hebrew Congregation in Avenue de Mist, and the Chairman's report to the annual general meeting held on the 24th July records that "we are proud of our fledgeling." There were 8 pupils in the first standard of Herzlia Southern Suburbs"¹

There is a reference in the report to a plan to build a boarding school² for country children to replace the hostel

1. Now numbers 186 pupils to Std. IV in its own building in Constantia.

2. Report of the United Hebrew Schools and Herzlia School for 1962.

of the Cape Board of Jewish Education in Incholm Place¹ which had been closed for a number of years. It was opened in time for the 1966 academic year. The permanent school chapel was consecrated in March, 1972. The complete history of the school is recorded in reports of the school committee (United Hebrew Schools) submitted at the annual general meetings of parents and supporters as well as in the school magazines which appear annually.

The present enrolment (1973) is as follows:

Primary School (Highlands Estate): 400 (240 boys and 160 girls).

High School (Highlands Estate): 424 (237 boys and 187 girls).

Primary School (Southern Suburbs): Sub A - Std. IV
(at Constantia): 186 (112 boys and 74 girls).
(Total: 1010 pupils).

(The Weizman Primary School has an enrolment of 418 pupils).

1. Side street off Hope Street: the old hostel was close to the previous school building at 101-3 Hope Street, occupied till 1957.

CHAPTER 10: THE PRESENT.JEWISH EDUCATION AT THE CAPE: 1973.SECTION I: Facts and Figures.a) Afternoon (Supplemental Hebrew) Schools (Talmud Torahs):

The table on page 108 gives an analysis of the enrolment in the Afternoon (supplemental) Hebrew Schools under the aegis of the Cape Board of Jewish Education.¹

The problems of the Afternoon Hebrew School have been discussed² in a previous chapter. What this analysis highlights is the fact that some 75% of all the pupils in the Afternoon Hebrew Schools are to be found in the first five standards, viz. from Sub-A to Std. III inclusive. Only 8% *are in secondary classes of any sort; the rest (17%)* are in the higher primary classes (Stds. IV and V)³ leading up to barmitzvah and batmitzvah⁴.

b) The Integrated Jewish School (The "Day School"):Herzlia Primary School:

Herzlia School, Highlands Estate:	240 boys	160 girls	=400
Herzlia School, Southern Suburbs:	112 "	74 "	=186
	(to Std. IV)		

Herzlia High School, Highlands Estate: 237 " 187 " =424

Total for Herzlia: 1010

Weizmann Primary School, Sea Point: 418

Grand Total for "Day Schools": 1428

c) Estimated Number of Jewish Children of School-going Age (about 20% of 24,000 strong Jewish Community) 4,500

Total of Jewish Children receiving any Jewish Education:

i. Afternoon Hebrew Schools (including Jewish Progressive Congregation)	±1400
ii. Integrated Jewish "Day" Schools	<u>1450</u>
Total	2850

Number of Jewish Children of school-going age not receiving any Jewish instruction at all at the present time (1973) About 1600

1. Cape Board of Jewish Education, 1973. 2. See pp 104 et seq.
3. Also about 375 children in Hebrew Schools of Progressive Cong.
4. Confirmation for boys and girls, ~~and~~ respectively.

Barmitzvah and Batmitzvah Classes:¹

The Cape Board of Jewish Education has laid down a syllabus for the examination to be taken at this stage by all pupils who celebrate their religious confirmation. This material covers essential knowledge of religious laws and customs, basic biblical material and essentials of ancient and modern Jewish history, and forms an integral part of Std. V work in both "day" and afternoon schools. The examination is written at the end of the academic year by most of the candidates, and a special certificate is presented to the successful ones. There is provision for full or partial exemption for certain candidates, though the Board would not like any candidate who had not passed the examination, or received exemption for valid reasons, to be permitted to participate in the full traditional ceremony.² This is a sidelight on the fact that there are so many who celebrate the confirmation ceremony without having had even a minimal religious-Hebrew education.

Here and there a principal/teacher of an afternoon school may succeed in retaining a small number of pupils after ^{the} confirmation stage³ but, except for receiving tuition in Hebrew which they offer as a subject in the secular school (some principals permit this to be done provided they are assured that the pupil receives proper tuition in the local afternoon Hebrew school) the number is very

1. Report of the Director to the 16th Biennial Conference of the Cape Board of Jewish Education: 1972. p. 34

2. Ibid p. 35.

3. See table on page 108

small and the duration of study regrettably short.

In order to ensure better attendance and avoid the negative effects of the conflict between afternoon Hebrew studies and general extra-mural activities of the pupils, one school has introduced early morning lessons which take place before the pupil proceeds to his ordinary schooling. Only the older children of Stds. IV, V and VI are involved.¹

Most afternoon schools use teaching aids produced by the Cape Board and endeavour to organise plays, presentations and suitable functions to highlight the festivals and/or biblical episodes. Pupil-participation in prayers is stressed in the youth services on sabbaths and festivals which provides the means of direct learning of the traditional liturgy.²

Jewish Religious Instruction in a Secular School:³

Under the aegis of the Cape Board of Education forty-four Jewish pupils in a Sea Point Primary school receive instruction thrice-weekly for periods of 45 minutes each. The syllabus consists of Jewish Laws and Customs, Bible stories and basic history. Tuition is in English, except for reading of the liturgy. An interesting factor is that of the 44 pupils (organised in three classes) taught, nineteen receive no other form of Jewish education at all.⁴ The report is insistent that these classes have not superseded attendance at afternoon classes by the 25 children who are pupils of the Talmud Torah or the Temple School (of the Progressive Hebrew Congregation).

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1. Reports of Hebrew Schools submitted to 16th Biennial Conference of Cape Board of Jewish Education. Nov.1972, p.12
 2. Ibid. see p. 27 for example.
 3. Ibid. pp. 61-62.
 4. Ibid. p. 62.

The Hebrew Nursery School Association.¹

This Association, an affiliate of the Union of Jewish Women, has a long and useful record of work in the nursery school field.

In 1972 there were fourteen nursery schools under the control of the Association, with two affiliated centres at Somerset West and Paarl. The enrolment was over seven hundred children; there were waiting lists in many schools.

The schools are properly equipped and are controlled by professionally qualified staff², headed by a General Supervisor as well as a Hebrew Supervisor, whose duties include inspection and organisation of refresher courses and in-training for teachers.

Classes are housed in premises specially constructed or adapted and located in the congregational or community centres (the synagogue is usually the central structure) provided by the congregation. The schools themselves are, however, under the absolute control of the Association which is responsible for the financing, staffing and general maintenance.

The Hebrew part of the nursery school education centres on the meaningful interpretation of Jewish festivals, the explanation of Jewish laws and customs and elementary Hebrew songs and vocabulary, all, of course, adapted to

1. Reports of Hebrew Schools submitted to 16th Biennial Conference of Cape Board of Jewish Education; Nov. 1972, p. 63.
2. (40 teachers in 1972) Ibid.

the stage of development of the little ones with emphasis on activities and games. There are considerable numbers of non-Jewish children who also receive a good nursery school Hebrew education!

The Association has a fine reputation for efficiency¹ and reliability and its schools have a good record of service in this field. Parent involvement is stressed. The Hebrew Nursery School Association is the only Jewish educational body to receive a state subsidy for its work. The Cape Board of Jewish Education publishes² study texts in Hebrew of various kinds and teachers' handbooks on the method and use of audio-visual aids (including over 1200 transparencies for the overhead projector on all three sectors of Hebrew education - viz. - Hebrew, Bible, Laws and Customs)³.

It has inaugurated a Hebrew language examination at Std. V, VII and IX levels on the lines of the Afrikaans Taalbond which 245 children of these classes wrote in 1972.⁴ The report further records the list of seminars and refresher courses for teachers⁵ and the very successful organisation of "ulpanim" (adult evening classes for Hebrew) in which close on 400 students are involved.⁶ To solve the chronic shortage of Hebrew teachers/ministers, the Board continued to bring out suitable staff from Israel on contract (generally for three years).

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1. An example is the establishment of a special "unit" at one of its nursery schools for children with learning difficulties. Ibid. p. 63.
 2. Report of the Director to the 16th Biennial Conference. Op. cit. pp.29-30 gives the name of a dozen of such publications.
 3. Ibid. p. 32.
 4. Ibid. p. 33.
 5. Ibid. 37-8.
 6. Ibid. pp. 39-40.

SECTION II: Organisation and CurriculaGeneral Organisation: The Integrated (Day)¹ Schools:

Herzlia School, together with its branch in the Southern Suburbs, is controlled by the Committee of the United Hebrew Schools which is elected annually at a general meeting of parents, subscribers (to its funds) and other supporters.² In addition to the executive there are sub-committees for finance, fees, education, house and grounds. Whilst the school is obviously a denominational institution (and identified, strictly speaking, with the orthodox/traditional wing of Judaism) it has no direct connection with any synagogue and maintains its complete independence in this respect. There is no restriction on admission on religious grounds: but non-Jewish children are expected to take Hebrew and allied subjects.

In contradistinction to this, the Weizmann Primary School is controlled by the Green and Sea Point Hebrew Congregation which also has an afternoon school in its premises. Both these schools use the same school rooms in the congregation's complex in Kloof Road, Sea Point.

It should be noted that all afternoon (supplemental) schools are attached to congregations and invariably located in the same building as the congregation's synagogue or centre, or adjacent to it.³

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1. Inexact, popular use of this epithet: used to distinguish it from the older "afternoon" (supplemental) school named the Talmud Torah or popularly, 'Heder. In earlier years the "day" schools were referred to, more accurately, as the "morning" schools" (See p.117).
 2. See appendix, p. A2 for comparison with two other local denominational schools in this regard.
 3. The exception to this rule is the recently established Central Talmud Torah located at Oranjia Jewish Orphanage.

The teaching day is, of course, longer than in its departmental counterpart, to allow for the extra time devoted to Hebrew and cognate studies.¹ The departmental calendar is adhered to, but the school is, of course, closed on Jewish religious holidays.²

Periods may vary from 45 to 35 minutes with two breaks daily of 20 and 25 minutes each. The week is divided into 45 periods (high school).

Curricula: The schools follow the curriculum of the Cape Education Department, and the Std. X pupils are entered for the Departmental Senior Certificate Examination. English (Higher), Afrikaans (Lower) and Hebrew are compulsory subjects.

Whilst the two branches of the Herzlia Primary School have full-time and qualified remedial teachers, there is no provision for special education in any of the primary "day" schools. Weizmann will introduce remedial teaching in 1974. There is a full-time art teacher (for Primary and Secondary pupils) and a wood-work room with a qualified teacher for primary boys (including those from Southern Suburbs Herzlia and Std. V from Weizmann). P.T. is provided for all pupils to Std. VI inclusive.

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1. 28 hours and 15 minutes of actual teaching time in the High school, somewhat less in the Primary Department. Weizmann has a shorter day.
 2. There may be about 6 or 7 a year, or possibly fewer.

SECTION III: The Jewish Denominational Private School.

The Jewish "Day" School differs in a number of aspects both from the state (departmental) school and from other denominational private schools which together make up our educational system.

First and foremost, the Jewish school belongs to a distinct religious-ethnic community which has set up machinery to control and finance it. Being a private school does not, of course, absolve it from complying with the essential educational and other requirements and conditions laid down by the state which receives regular detailed statistical reports¹ on the school's operations and which is now empowered to exercise what control it may decide upon to ensure that the school operates according to certain expected standards, failing which it may be forced to close down.

However, within the bounds of these state regulations, the private school has considerable freedom of action. The Jewish School teaches a longer day², for example, and may determine, within limits of course, its curriculum of studies, according to its own lights. For example, Hebrew and cognate studies are compulsory for all pupils and the subject itself must be taken for the Senior Certificate Examination. The time allotted to it remains at the discretion of the School.

1. Annual reports (in June) to the Department of Statistics, and in September to the Cape Education Department.
2. See page 139.

The similarities with state schools, however, are many. The internal organisation - uniforms, forms of punishment, extra-mural activities, external examinations (Senior Certificate, Taalbond, Bilingualism Examination) - all reflect the general situation as it exists in the majority (state) school system, with those essential yet fine variations which tend to distinguish one school from the other. The Department, however, applies the provision for compulsory second language instruction but permits the school to modify its curricula in some minor matters. For example, mathematics may be dropped in Std. VII at Herzlia; the Department only permits this to be done in Std. VIII. Whilst the Department insists on art being taken by all boys in Std. VI this is not the case at Herzlia where only girls do so. Amongst innovations are one period of controlled reading (to improve and accelerate reading) in Std. V and VI; the initial teaching alphabet is used in the K.G. classes, and there may be some other curricular modifications here and there. The School is free also to decide what will be the size of its classes without reference to Departmental "quotas"¹, and has always employed married women on the permanent staff with full pension and medical rights.

The School is free, of course, to close on Jewish holidays and to introduce such Jewish and/or secular subjects in the curriculum as are deemed fit. History and Geography are compulsory extra subjects in Stds. VI,

1. Classes are rarely permitted to go above the 30 mark, certainly not in the High School.

VII and VIII, for example, whilst Contemporary Jewish Studies are taught in IX and X. Remedial teaching for primary children with conceptual difficulties was introduced on a regular basis in 1972.

The final point of difference is the degree of parental involvement in the private school. The controlling body is a group of parents and/or community leaders and not the state authority.¹ In addition, parents have for many years run a P.T.A. whose set objectives were the provision of facilities for the school, ranging from desks to sports fields, from equipment to full maintenance of the library and many other necessities.

This dynamism of organised parents has remained a feature of Herzlia and a source of great benefit to the school. It has served to promote a close school-home relationship which has been a welcome and useful feature of the school for years. The lay leadership and the organised parents have long been accustomed to assume considerable responsibility, to exercise the necessary initiatives, and take decisions of importance. On the levels of personal and group involvement these are important principles which cannot fail to have a bearing on the educational institutions involved.

The Jewish Denominational School shares many features with the other denominational schools of the private sector. Both believe that groupings other than those of the State have much ^{of benefit to} offer to the educative process, and that in fact it is not at all certain whether the State should have a

1. The Committee of the United Hebrew Schools: see p. A2 appendix for comparison with some other denominational schools.

monopoly of all education.

The private school is a fee-paying institution and as such draws most of its pupils from the more affluent sections of the community, even if some provision is made for bursaries for those who may need assistance. Social as well as religious reasons (amongst others) may impel parents to send their children to a specific denominational private school and in some cases the one may be the stronger reason than the other.

In the Jewish Private School there is a somewhat different emphasis on the reasons: here it is more religio-cultural, the strong desire to provide an introduction to the traditional Jewish culture, with the inseparable function of Hebrew in it, in order to preserve ethnic-national cultural survival in the face of assimilative forces. This urge for self-preservation is usually strong and explicit in the mind of the parent sending the child to the Jewish school, and certainly so in the thinking of those community leaders responsible for establishing and running these schools.

The denominational factor in the Jewish School is more varied and complex than is the case with other schools of the same kind, and the time and effort allotted to it¹ is much greater all round than is the case with other denominations.

See next section.

The ancient tradition in Jewish education lays down two principles, as we have seen. Firstly, it is the duty of parents to provide education for their children (boys only in the olden days) and, in addition, it is the prime obligation of the organised community to see that this is made available to all children (boys). The Jewish School, therefore, is, or should be, the collective responsibility of the whole community, including those who have no children at school, and is duty bound to educate all children in the community irrespective of means and of social class (and, in these days, of sex!)

SECTION IV: The Jewish-Hebrew Studies.Effect on General Curriculum and Academic Achievements.

The number of periods devoted to Hebrew and allied subjects increases from 5 per week in the K.G. classes, to 9 a week in Stds. I and II, 10 a week in Stds. IV and V, 12 in VI, VII and VIII, and 14 in IX and X.

Hebrew reading and writing are started in Sub B, after the children have mastered the basics of general school-work in Sub A. The tempo and time are increased from Std. I. In both these classes emphasis is placed on religious instruction, and laws and customs; this is done mostly in English as the children are still in the process of mastering Hebrew.

Simple Bible stories (in Hebrew) are introduced in Std. II, and a suitable (biblical) history text is added in Std. III. The festivals, religious customs and days of note form the centre of interest in the Hebrew readers used in the various classes, and stories of imagination, legend and life in Israel are included at the various levels. The teaching is done by the direct method, through the medium of Hebrew.

In the secondary classes bible study assumes greater significance. Suitable selections are studied in the original. The historical works are covered in Stds. VI, VII and VIII, whilst Stds. IX and X study the Latter Prophets and Hagiographa (Job, Psalms, etc.)

The selections from Modern Hebrew Literature range from the classicists of the Hebrew revival to the writers

of modern Israel. In the upper secondary classes pupils largely dispense with the Hebrew vowelings¹ and attain reasonable proficiency in speaking and writing Hebrew. It should not be forgotten, however, that the main educational objective is not the mere ability to express oneself in the language but to comprehend the texts fully and to be able to discuss these in writing and/or in speech. As a spoken language, Hebrew can only be used in Israel, therefore its main function in South Africa is to serve as the medium for understanding and dealing with the desired body of knowledge presented in the classroom situation. The pupils' attainment of a reasonable ability in the use of the language is of limited value in an environment where neither the home nor society give any scope for its use. This in itself poses a grave problem for the Hebrew educationist.

Besides Bible, literary and linguistic studies, the Hebrew curriculum includes religious studies on a more advanced level, Jewish history (Hebrew texts in more simplified style) and contemporary events of the Jewish world (a selection of topics presented as centres of interest).

In the two senior classes the Jewish Contemporary Studies programme is more detailed and includes current problems which are relevant to the students' search for identity. Jewish history is taught through the medium of an English text,² and a study is made of selected

1. These are dots and dashes placed, generally, under the consonants and serve as vowels.

2. A History of the Jews: S. Grayzel. *op. cit.*

source material¹ for what is named "Jewish Consciousness." Each of these additional "subjects" receives two periods per week, making a total of six apart from the eight devoted to all the Hebrew studies.

The obvious question arises as to whether all this additional material (in VI and VII and VIII, twelve out of a forty-five period week; in IX and X, 14 periods out of a forty-four period week, - one is given to cadets), does not have a detrimental effect on academic achievements in general subjects. In Stds. IX and X the period allocation ^{per week} ~~per month~~ is as follows:²

English Higher-6;

Afrikaans Lower-6;

Subjects 3, 4 and 5 - 18 in toto.

The Hebrew complex of subjects: 14 periods.³

It is only from the mid-year in Std. X that some periods are deducted from Hebrew and allotted generally to science and mathematics for purposes of extra revision. On occasion the teachers of the official languages may also request an extra period each. This "transfer" never exceeds a total of 4/5 per week, from the July or October terms.

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1. Excerpts from religious/philosophical classics from Mishna (200 A.D.) to 'Hassidism (c.1850).
 2. For detailed analysis of subjects see pages 155 and 156.
 3. In Std. IX one period is devoted to Library (deducted from Latin/History, etc.)

be the "religious-cultured" home that would be inclined to send its child to a Jewish denominational school. More specifically, the ancient tradition of learning¹ has no doubt conditioned the Jewish parent to a keener devotion to academic effort and scholastic achievement, transposed, of course, to the secular field in this day and age, in contradistinction to the Torah of older days.

This would account then for the importance of academic achievement in the eyes of the Jewish parent; it is a sort of atavistic value, essential to survival in a diaspora where wandering was a bitter fact of life. Furthermore, learning became inseparable from the religio-cultural existence which evolved as a way to the good life and a means of minority group-survival in a culturally alien and often hostile world.

Laudable as this approach to learning is, this devotion may become excessive, creating difficulties for child, educator and parent. Acting on the premise that academic education is a sine quo non and should be pursued for the longest possible time, the over-zealous parent may fail to recognise either that the child is intellectually incapable of coping with his studies at a certain level, or may have some other conceptual or emotional problems which create insurmountable obstacles in the path of his academic progress. Jewish parents, on the whole, are inclined to keep their children at academic learning after these pupils have already reached their learning-ceiling

1. See page 10 for the "talmid-'hacham" concept.

for whatever reason; they are strongly disinclined to accept the fact that such academic education should be terminated early, viz. before the end of the school course, to enable the child to enter the world of work or, alternatively, to exchange the "unsuitable academic" nature of one specific form of education for another more suited to the particular abilities and/or limitations of the pupils.

Such parental attitudes are no doubt transmitted to the children in many cases; the result is that the indifferently endowed child is motivated to unusual academic effort and tends to remain on at school when his counterpart in the State school would tend to make an end to the academic struggle and leave for the world of work. The presence of such indifferent scholars in the Jewish school would therefore actually tend to lower the levels of academic achievement as measured by the S.C. examination, for example!

And yet how is one to explain away the fact that not only do the additional Hebrew studies not serve to depress achievement in the other subjects in the curriculum, but would actually appear to stimulate better achievement in these fields? Is it a fact, then, that the greater the exposure to academic stimuli and challenge, the greater the all-round academic achievement? In other words, the more the pupil is concerned with study and with books, the better all-round academic progress will result?

Limits to the argument are obvious: the child who has definite intellectual limitations will be unable to react positively to extra challenges to enable him to progress far beyond his given capacity, but even in this case such extra challenges may evoke maximal latent abilities. The other type which will be largely untouched by such extra challenge will be the apathetic and unwilling child to whom academic effort is intolerable.

In Stds. VI and VII and VIII the school is organised on a 45 period week. The usual time is allocated to each of the subjects laid down in the curriculum. Hebrew and cognate studies are given 12 periods, and 2 periods each are devoted to History and Geography as essential cultural subjects which are examined as all the others are.¹

The following diagram of passes and failures in these classes once again fails to indicate any sort of academic weakness resulting from the allocation of so much additional time to Hebrew.

Std.	VI		VII		VIII	
	No. on Roll	Failures	No. on Roll	Failures	No. on Roll	Failures
1968	107	14	101	7	91	7
1969	109	7	95	5	98	9
1970	106	15	101	11	80	6
1971	109	14	93	6	72	8
1972	101	14	88	6	71	3

1. There is only one period of Geography in Std. VIII as the boys of this class have cadets once weekly.
 Note: About one-fifth of all pupils in Std. VI have been admitted from the Weizmann Primary School.
 (See paragraph 1, p. 152.)

There is absolutely no selection of pupils seeking admission at any level in the primary or high school except for one condition, viz. Hebrew attainment. As Hebrew is compulsory no pupil can be admitted whose levels are so low in this subject as to preclude him from catching up within a reasonable period of time with the maximum extra tuition possible. Otherwise the school recognises the evaluation of other schools when it comes to the admission of pupils.

This holds good for the primary school as well where, 9/10 periods are devoted to Hebrew studies. "Late" admissions are less of a problem at this stage, because the gap in Hebrew is generally not so great and may be the more easily bridged by means of extra tuition in, or outside, school hours.

Hebrew may early on begin presenting difficulties, and is particularly vulnerable to poor teaching or poor pupil co-operation. As a language it is entirely confined to ^{the} classroom and the success of its acquisition depends entirely on the class situation. Should this be in any way defective, progress will be greatly impaired. The home can be of help if its attitude is favourable and firm ^{as} to the necessity of acquiring the language; better still, if it is in a position to render a little assistance, at least in the primary stages. Conversely, should the attitude be apathetic or actually negative, the pupil will very soon be infected, with immediate detrimental effects on his progress.

The cry of "weak at Hebrew" or "cannot do Hebrew" is heard from early years and is no doubt to be traced to the negative influences brought to bear on the learning process from any one or more of these sources. This is especially true if no other subject displays any weakness except Hebrew. In a way, Afrikaans presents the same dangers for the English-speaking city child: it, too, lacks the "self-healing" qualities which the home language inherently possesses by virtue of its use in the home and his total daily environment, and through his total reading operations, all of which do much to advance his acquisition of his mother-tongue and rectify any shortcomings present in the class-room teaching situation.

For both of these non-home, but living, languages, the progress to adequate mastery at any particular level is fraught with difficulties and demands much more from teacher and pupil alike than is the case in the home-language or most, probably all, other subjects. So delicate, indeed, is this growth-process, that exposure to ^{an} unfavourable attitude, too, is detrimental to progress. Bearing in mind the similarities that do exist between English and Afrikaans and the fact that both are official languages heard or even used in the child's environment, the problems of acquiring Hebrew with its absolutely strange grammar and orthography is ever so much greater than that of the second language. Of course, there is the strong religious/ethnic motivation emanating from home and group, but should this be weak for any reason, the resulting harm to the learning process is all the

greater and felt the sooner. The negative parent — be he ignorant, apathetic, over-indulgent or uninformed — is a potentially harmful factor, and plays an almost direct role in the child's poor achievements in Hebrew.

The Problem of Private Reading:

Whilst the pupil manages, with the aid of the teacher, to cope with those Hebrew texts selected as suitable for him at various stages of his progress, he very rarely indeed reaches the state of sufficient mastery of the language to be able to read freely in its literature or newspapers. The texts which were easy enough in style and vocabulary were unsuitable in content. This problem for long exercised the minds of many who were concerned with Hebrew education of the young in the diaspora lands and became more acute when the great immigration to Israel began in the 'fifties, when Jews came from all corners of the world, speaking all languages of the world except Hebrew?

Israel solved the problem in two ways: it established the "ulpan"¹ system and, at the same time, adapted the well-known system of "Basic English" to Hebrew, creating "Ivrit Kallah" (Easy Hebrew). Language text books were produced in Ivrit Kallah and a wide selection of books were converted — usually also abridged — into Ivrit Kallah, in most cases quite successfully.² Some reading material was specially written in easy Hebrew; and two weekly newspapers were issued in easy Hebrew³ (and appear to this day).

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1. Intensive Hebrew language course for adult immigrants: usually residential and lasting about six months.
 2. The "Gesher" (Bridge) Series.
 3. "Lamatchil" ("For the Beginner") and "Shearim" ("Gateways"): the style is easy and the material in each ranges from the very easy to the difficult: vowels are, of course, used.

The problem of suitable reading material in Hebrew was thus solved for Jewish schools in the Diaspora.

Subjects and Examinations:

Stds. VI, VII, VIII: The Departmental regulations lay down an almost fixed curriculum, but the School has introduced modifications, as follows:

Whilst English, Afrikaans, Hebrew, General Science, Geography and History remain compulsory to the end of Std. VIII, Typing may be taken as an alternative to Mathematics from Std. VII onwards. The other optional subject is one from amongst Art, French, Latin, Commercial (Accounting and Commercial Mathematics) and Woodwork. Guidance is given in the choice of these options and only children with special abilities are encouraged to do Art or Woodwork. The Std. VI year is the exploratory period when a pupil is permitted to switch if he so desires.

From Std. IX the following combinations are offered:

- 1, 2 and 3: English, Afrikaans, Hebrew and cognate subjects are compulsory.
- 4: Literature may now be offered in place of Mathematics, or Typewriting, even if not opted for in lower classes.
- 5: Physical Science or Biology.
- 6: The 6th subject is one from Latin, History, French, Art, Woodwork, Shorthand, Commercial or another Science not taken in 5.

As a result of the number of options offered some of the classes are small, but the school permits this situation in order to provide a wide choice of subjects to suit the abilities and predilections of the pupils. This flexibility, tolerance almost, in regard to the pupil's right of choice is an important factor for the good of the individual pupil and has other beneficial side effects. It is of interest to note that over a quarter - in some years fully a third - of Std. IX pupils choose mathematics and two sciences as their three options in addition to the 3 compulsory languages. In effect, the school has been offering quite clearly defined "streams":

"Scientific" - Physical Science, Biology and Mathematics.

"Commercial" - Accounting and Commercial Mathematics plus Maths and a Science.

"Linguistic" - French or Latin and Maths and a Science.

"Humanistic" - History, Maths and a Science or Literature and a Science.¹

Examinations, held in mid-year and at the end of the academic year, are in both cases written to the last school day of the respective term. Cumulative tests are written during the first and third terms. Promotion is determined according to the general conditions laid down by the Cape Education Department. Prizes are awarded on the basis of Work during these terms but for the award of scholarships the final marks are also taken into consideration. All scripts are returned to pupils except for those of the final examination (Std. IX also obtain these).

1. Also "Secretarial": viz. Typing, Shorthand and Biology.

The provisions of the newly publicised Differentiated System of Education, as it applies to the schools under the Cape Education Department, were introduced for Std. V this year and will be applied to the rest of the standards involved from next year.

Pupil-Leadership in the High School.

Prefects: Before prefects are appointed for any any academic year, a number of "polls" are conducted in order to obtain suggestions as to who would be suitable candidates for these posts. The pupils of Std. IX are provided with the complete class lists of this standard and requested to ballot for the required number of boys and girls who, in their opinion, would make suitable prefects. The duties of the office are explained carefully; the voters appreciate the secrecy of the ballot and carry it out seriously.

The other groups asked to make suggestions in a similar manner are the outgoing prefects, as a group, the two head prefects and two assistant-head prefects (in consultation) and finally the head-prefect himself.

The results are then compared with the suggestions made by the staff, individually and/or during a group consultation. The final appointments are decided upon in consultation with the Deputy-Headmaster and Vice-Principal.

An interesting phenomenon of this procedure is the generally close correlation between the suggestions of the pupils, the outgoing prefects and the school leadership. The group that is usually farthest from this "consensus" is the staff!

The Prefects carry out the duties generally allotted to them as leaders of the pupil-body: they are not permitted to inflict any sort of corporal punishment.

The Students' Council: this consists of some 18 senior pupils, largely elected, which has been in existence since 1959 and acts in an advisory and consultative capacity. If it has sufficient moral authority it may succeed in stimulating or initiating extra-mural activities and generally acts as a sounding chamber of use to the headmaster. Its leadership is permitted to bring the Council's decisions and recommendations to the headmaster for his consideration. This council has over the years proved to be a useful body and has provided senior pupils with valuable opportunities of dealing with issues and ideas in a spirit of motivated responsibility, and then to become directly involved in their school and its problems.

Houses: There are three school houses with their distinctive badges. The leaders - each house has two captains (a boy and a girl) and two vice-captains, are elected at a general meeting of all Std. VIII, IX and X members of the house. The Houses actively compete in sport and other competitions.

Herzlia Assembly: consists of the Prefects, Members of the Students' Council and House-Captains and Vice-Captains. It may be convened when very special matters have to be brought to the knowledge of the school.

SECTION V: Extra Curricular Activities.Sport:

In spite of being unable to play games on Saturdays, which is the Sabbath and observed as such by orthodox Jews, the School is affiliated to all the usual organised schools' sports leagues. Where fixtures are played on week days, as in tennis, netball, water-polo, chess and table-tennis, and some junior school sports like soccer, no difficulties ensue, but special arrangements have to be made with opposing schools where the leagues have Saturday matches, notably in cricket, rugby and hockey. With very few exceptions schools by tradition show themselves to be co-operative, but this involves Herzlia in additional problems of transporting teams and extra expense, to avoid loss of teaching time. Primary children have supervised swimming in addition to tennisette, soccer and netball.

An athletics meeting and a swimming gala are annual events in the sports calendar.

Societies.

There are the usual school societies including debating, choir, science, drama, community, music, speech choir, folk dancing, photographic and so forth, and, as is so often the case, the tempo of activities may fluctuate from one year to the next depending on a number of factors, mostly personal.

With the recent emphasis on oral communication has come an expansion in the activities of the school debaters especially in their inter-school contacts. The Community Society endeavours to develop the social conscience of

pupils by involving them in active help for the less privileged and the handicapped.

The principle of self-help and responsibility is stressed as far as possible in the organisation of extra-mural activities. The trilingual magazine is produced by those pupils responsible and contains only pupils' contributions: teachers only do the essential editing and give guidance on the business side.

SECTION VI: Staffing.

Teachers are obtained by means of advertisements placed in the general press or through personal contact. The Departmental "Education Gazette" is not available to private schools for purposes of advertising vacant posts, and so recourse must be had to the general press. There is no discrimination against married women (or anybody else for that matter). They are eligible for permanent fulltime appointment.

The School adheres to the regulations laid down by the Cape Education Department in regard to salaries, sick leave and furlough, except that in respect of the latter only service at the school is accepted; teaching experience elsewhere is recognised in determining salaries, of course. There are adequate pension and medical aid schemes.

Financing:

The School derives its finances from fees and from funds raised in the Jewish Community by special appeals. Endowments do not play an appreciable role in the school's finances.

There is no state or provincial subsidy of any sort, and there appears to be no likelihood of any change in the official policy in this respect.

An appreciable proportion of pupils receive partial, or total, remission of fees as the School is anxious to attract and accommodate those parents who might otherwise be afraid of the expense of private education.

The chronic problem of financing the School has been greatly aggravated by the steep rise in costs and salaries during recent years. This is a grave situation for all private schools in the country, who must find their own funds for capital expenditure and running costs.

Relationship with General Authorities:

The School follows the curriculum of the Cape Education Department leading to the Cape Senior Certificate Examination, which it has been permitted to write since 1957. There are a number of important advantages in this arrangement: the School feels that it is an integral part of the general school system and in a position to maintain channels of direct communication with most schools in the city. On the pupil level there is this same feeling of forming an integral part of the accepted educational world. Consultation, advice and information are all possible with the other schools at pupil, teacher and principal levels.

In addition, relationships with the Department and its officials have been always amicable and useful, and contacts from both sides fairly frequent.

At the request of the School, the Cape Education Department carried out a comprehensive panel inspection of the Secondary Department in 1971. This was the first full inspection of Herzlia carried out by professionally competent persons of standing in the Department of Education. It lasted a week and the four inspectors of education reported very favourably on the work being done at the School.

Contact with the Joint Matriculation Board is maintained indirectly and infrequently through the Association of Headmasters of Jewish Schools.

SECTION VII: Vocational Choices of Pupils.

A questionnaire¹ was sent this year to two-hundred and thirty-four ex-pupils who had written the Cape Senior Certificate Examination at the end of the 1970, 1971 and 1972 academic years. One hundred and fifty-four replies were received, providing the following information:

Choice of Occupations by Herzlia Matriculates²
of 1970, 1971, 1972.

22 Medicine
21 Working
17 B.A.
16 Teaching
12 B. Com.
12 B. Sc.
7 Accountancy
7 Social Science
7 Engineering
6 Law
4 Will work next year
3 B. Bus. Sc.
2 Radiography
2 B.A. B. Sc.
2 Nursing
2 Med. Technology
2 Fine Art
2 Drama
2 Pharmacy
1 Music
1 Building Science
1 Dance Teacher
1 Ministry
1 Army
1 Occupational Therapy
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Group Sub-divisions.

a. Work - 25; b. Medicine - 22;
c. Connected with Medicine - 9;
d. Teaching: Graduate 9;
Primary 3;
Nursery 4;
e. Commerce- 22;
f. Science and Engineering - 20;
g. General - 18; h. Social Science - 8.
The rest are miscellaneous.

1. See appendix p.A40

2. Word used for pupils who have passed the Cape Senior Certificate Examination with or without Matric. exemption.

It should be noted that all those pupils who terminated their schooling before completing Std. X went to work. There is no record of those who transferred to other schools. Few of those who failed Std. VIII and/or Std. IX and then went on to private colleges and managed to obtain the National Senior Certificate continued their studies thereafter.

Another interesting point is, that of the 19 matriculates of the three years, 1970 - 1972, now at work in a variety of posts, eight had originally embarked on some academic course at university or college and after one or two years or even a shorter period, had decided to terminate their studies and go out to work. Some had also changed courses mid-stream, usually moving from a difficult to an easier one.

The 72 Pupils in Std. X 1973: Occupations/Courses of Study.

Teaching: Graduate	3	
Primary & Remedial	7	
Nursery	2	
P.T.	<u>1</u>	13
Engineering/Computer Science/		
Building Science		8
B. Com./Accountancy		6
Law		5
Work		5
Medicine		5
Undecided (Probably work)		5
Architecture		3
B.A.		3
Librarianship		2
Dentistry		2
Nursing		2
Radiography		2
Drama		2
B.Sc.		2
Medical/Blood Technology		2
Ministry		1 or 2
Fine Art		1
Veterinary Surgeon		1
Social Science		1

Not all pupils are absolutely certain what courses of study they intend pursuing after leaving school and a number of them give two possible vocations/courses at this stage of the year (August). What is also obvious to their teachers is that, in the case of some pupils, the courses of study they have chosen are unfortunately quite unrealistic, considering the potential and school achievements of the pupils concerned.

These facts should be borne in mind in considering the detailed selections of the pupils under this heading.

It is interesting to note that the choices of the 1973 group correspond quite closely to those of the matriculates of the three previous years.

Two main features of these surveys are: firstly, the very large proportion of matriculates who proceed - or intend to proceed - to courses of study at a tertiary level; secondly, the complete absence of a number of vocations and sectors of employment; and thirdly, the prominence of the "free" professions¹ in the selections made. The latter feature bears out what is a social phenomenon in Jewish Communities in most western countries. It is generally accepted that his predilection for the "free" professions is consciously or subconsciously occasioned by a desire to be independent of the control of superiors - individuals or groups - and thus avert any possibility of ethnic/religious discrimination.

Another factor to be remembered is that intellectual effort and devotion to the ideal of study are almost natural

1. Professions in which the practitioners are independent, in the sense that these are self-employed and not in the service of a group or an institution.

and desirable to descendants of those who for two millenia were preoccupied with study of Bible, Commentaries and Oral Law, and regarded the scholar as the highest figure in the social hierarchy.

This tradition of learning combined with the socio-economic tendency to be a "free agent" in the practice of one's profession or field of work, largely accounts, in the opinion of the writer, for the very large proportion of matriculates who proceed to courses of higher study. There is also, no doubt, an additional factor involved, that of social approval: higher study is a form of social achievement and is therefore a desirable social goal!

CHAPTER 11.CONCLUSION.Review, Evaluation and Prospects.

True to its long historical function, Jewish education occupies a central place in the 130-year-old story of organised Jewish life at the Cape. If the concept and ideal of Torah¹ epitomised the essence of Jewish cultural/religious civilization, inseparable from it was the twin concept and ideal of Talmud-Torah in its abstract sense, as Torah-study, which the Mishna² elevated above all other mitzvot³. Without it there would be none to fulfil the other precepts of the Torah!

Even if so much of its essential content and objectives remained largely unchanged by the vicissitudes of time, Jewish education has obviously undergone radical changes - some would regard it as a metamorphosis - during the period under review. The nature of the Jewish community and the pattern of its life underwent as many changes as general society did during the last century-and-a-half; this is too obvious to mention, and Jewish education was bound to change with it.

The history of the little community at the Cape opens in the period of the post-1789 political emancipation and cultural enlightenment of Western and Central Europe. In this regard the Colony reflected the situation in Britain where the Jewish community had enjoyed a considerable measure of religious and social freedom since the Return under Cromwell in the middle of the seventeenth century.

1. See page 9 note 2 and p. 13 (last paragraph)

2. See page 12, note 3.

3. See page 13, paragraphs 1 and 3.

Political enfranchisement, it is true, was delayed till the 'fifties of the nineteenth century.

The immigration from Eastern and Central Europe, extending over some five decades from the 'seventies and 'eighties of the last century till the Quota Act of 1930 all but stopped it, completely altered the social texture of the Jewish community.¹

The period also includes such important historical events as the Zionist national/cultural renaissance and the Rebirth of Hebrew. The poor immigrants of that day were deeply attached to their Jewishness, and it was natural enough that they should regard Jewish education as the very centre of their religious life and community activities, as was the accepted tradition in the home country.

When the immigrant milieu draw to a close in the 'thirties, other historical forces and events which exerted a profound influence on the Jewish world were felt no less by the Jewish community at the Cape. The effects of the Holocaust in terms of cultural destruction no less than of ethnic genocide on the one hand, and the almost concurrent national restoration to ancestral homeland on the other, have been discussed and their fundamental impact on Jewish education has been traced in previous chapters. And in the post-war Western World we have seen the phenomenon of the "open society" with its constant threat of disintegration to those minorities which find

1. Out of a total European population of some 850,000 in South Africa in 1899 there were about 20,000 Jews, more than half of whom had immigrated from Russia. In the first census (1904) 38,100 Jews are listed; by 1911 the number was 46,900; by 1936, 90,600. Figures given in Saron & Hotz, op.cit., pp. 89, 100 & 371.

difficulty in generating sufficient cohesiveness to maintain their specific identities.

Jewish education, as we have noted, reacted profoundly to these historic events and challenges and the Cape may serve as a typical example of this process.

Here, too, there occurred fundamental changes in its nature and spirit and yet so much of it remained, and remains, the same. Indeed, one of the problems of Jewish education is to demarcate the essential core of Jewish values and the unchanging content worthy of transmission to succeeding generations from what may be regarded as of ephemeral importance only. It is a question which will face the Jewish educationist of tomorrow, as it faces his counterpart of today.

The reality of Jewish education falls sadly short of the requirements of its philosophy.

So many children do not receive any Jewish education at all; and, secondly, of those who do, half end it at the termination of the primary stage of their schooling.

This is the profound defect in, and the besetting problem of, Jewish education in the "open society" of the Western World. It is essentially a partial education and, being so, its effectiveness in defining and deepening group identity and in transmitting values and knowledge is really fractional.

The reality of Jewish education therefore is its incompleteness, and herein lies its main weakness. To take the Western Cape as an example: fully 40% of Jewish

school-going children receive no Jewish education whatsoever. Some have been exposed to it as far as the bar/batmitzvah stage for varying periods but have most certainly forgotten it after undergoing the secondary stage of their secular education. Fully 50% of those children attending some sort of Jewish school, viz. the pupils of the supplemental schools¹, receive a primary education only, and in many cases even this stage is curtailed.

For such a child, Jewish culture transmitted in the course of the six years at talmud-torah barely reaches the end of the primary school stage; it must be fragmentary, and, as it has been put, it remains "pediatric". It is too inadequate in scope and depth to enrich or underpin what he has acquired of the secular culture. Nor can it provide him with specifically Jewish cultural and spiritual values when he is called upon later to make decisions on cultural and ethical issues.

How can the growing adolescent find a harmony between the general and Jewish life-values if he is inadequately equipped to do so? How can he be expected to know that his "particularistic" Jewish heritage contains so much that is human and humanitarian, if he is so largely ignorant of what it stands for?

The "open society", many Jewish educators feel, has opened wide the door to the disintegration of their group cohesiveness. Against this destructive force is pitted the already culturally-deprived, or inadequately-committed,

1. Known as the talmud-torah school.

home, on the one hand and, on the other, the woefully inadequate Jewish education of the majority of Jewish children.

No wonder, then, that Jewish thinkers and organisations have singled out Jewish education as one of the most vital tasks of the organised Jewish communities. The Zionist Movement included it as one of its aims in "The New Jerusalem Programme" adopted at the Zionist Congress of 1968. This speaks of "the preservation of the identity of the Jewish People through the fostering of Jewish and Hebrew education...".

In the eyes of the intellectual, national and spiritual leaders it is possibly the most, if not the only, effective means of strengthening the identity of the minority group and its desire to maintain its unity on the cultural/national level based on an acceptance of a common history and a willingness to share a common destiny.

Of the various measures adopted to meet this challenge, is the Jewish "Day School" the most effective?

And further, ask the doubters, can the separate Jewish school - some call it the segregated school - be justified in a society in which the Jew is fully integrated?

This has been hotly debated both in private and in public. More and more parents and responsible community leaders have accepted the thesis that a full Jewish education is vital to group continuity; they have flatly rejected the accusation of voluntary segregation. They point to the universally accepted tradition of separate Jewish institutions and organisations which cover the whole spectrum

of social life; they show how the wide-spread network of denominational schools caters for specific groups and recall what the advocates of private ("independent") education have to say in criticism of State monopoly in this field. Above all, they stress what to them is the overriding consideration of all - the absolute necessity of transmitting to the younger generation that essential knowledge and specific values of Judaism without which Jewish identity remains vague and its continuity imperilled.

Cultural duality is neither objectionable nor harmful. On the contrary, it is an attainment which may be enriching for the individual as well as for his group. As a Jew, he can bring to bear the spiritual wealth and long experience of his ancient heritage, with its unique moral and ethical values, on the general host-culture in the midst of which he forms an acculturised minority.

There is no objective evidence to prove that the "Day School" has, indeed, contributed to creating a strong sense of identity and a feeling of belonging, in both historical and geographical senses. Herman¹ calls it "alignment across time and across space" - a conscious identification with the past and future of the ethnic group as well as a feeling of forming an integral part of its present total group life.

1. Herman, S.N.: "Israelis and Jews" (Jewish Publication Society, Philadelphia, 1971). p. 74.

Sixteen years have elapsed since the first class of eight pupils wrote the matriculation examination at the Jewish "Day School"¹ in Cape Town. It is common knowledge that graduates of the Jewish high school have already begun to take their places in community affairs: they are sending their own children to their old schools; there are very few, almost negligible, signs of complete disassociation from the Jewish community.

Furthermore, the additional burden of the Jewish curriculum in the "Day School" has certainly not had any detrimental effects on the general academic progress of the pupils. On the contrary, there seems to be evidence that these effects have actually been beneficial. Could there even be a process of "cross-fertilisation" of ideas resulting in more than expected academic attainment with its concomitant of cultural enrichment?

Concrete examples of such attainment of aims are afforded by the number of ex-pupils who have graduated as teachers of Hebrew subjects and as ministers of religion; moreover, there is ample evidence of strong identification with the historic events of the re-establishment of the Jewish Commonwealth.

1. See page 129.

The "Day School" has demonstrably influenced parents as well. The close relationship between parents and school serves to intensify the feeling of identification with their group which in the first instance prompted them to take the conscious step of sending their children to the Jewish School. On the practical level this is expressed in the assistance which the parents give to the school and the role played by their representatives in the lay-leadership of the institution. There is a constant inter-reaction between home and school which serves to strengthen the bonds of affinity and identity.

The "Day School", therefore, is almost certainly the most dynamic component of the organised Jewish community around which much of the community's activities revolve. And yet, in spite of this, it does not draw even the majority of the community's children! It is even doubtful if it can count on the support of the majority of the community's members.

Prospects.

For the foreseeable future the Jewish denominational "Day School" will continue to occupy its place within the accepted educational framework unless the State decides to eliminate the private school system. There is no overt or covert discernible intention of this. Nor, for that matter, is there any sign of more specific discrimination which has been, or will be, directed against the Jewish school only. Still, in an increasingly fluid political/racial/social situation one may well ask what the future will bring for the private sector in education,

and more particularly for the Jewish school. Private education is vulnerable to economic stresses and strains. In the event of economic decline resulting from whatever reasons, the private, fee-paying school would be the first to feel its unfavourable effects. Even now, with the general rise in costs, it is an open secret that the private sector in education is feeling the financial strain, competing as it does with the completely free system of education provided by the State with its obviously limitless resources.

There may develop a situation in which the private school may begin to be priced out of existence, even for the moderately well-to-do, so that it will become the preserve of the affluent, as is largely the case with the British Public School. It should be borne in mind that the Jewish private school is more unfavourably placed in this respect than its denominational counterparts. Firstly, being a community school, it dare not limit its pupil population to the children of those parents who possess the necessary means to pay full fees. Secondly, its costs are bound to be much higher than those of other private schools because it includes the whole complex of Hebrew studies to which some 25% of the teaching time is devoted, involving a similar proportion of extra teaching personnel.

Another source of vulnerability for the Jewish school is the fact that it is largely dependent on the voluntary support of the Jewish community. Its lay leadership is constantly concerned with the problem of creating a favourable climate for Jewish education in the community to ensure the material support without which these schools

will find it impossible to exist. Great efforts - of persuasion, planning and execution - are constantly called for to obtain the necessary financial support for the school. This demands unremitting and time-consuming endeavour.

Some Questions and Problems.

To what extent can Jewish Education hope to make its voice heard - the voice of the small cultural/ethnic minority - amidst the strident noises of the majority culture and the mass culture threatening to drown it?

A further problem is that of relationships at differing levels. There is the problem of establishing and maintaining proper relationships with various educational groupings within the country; with the state department of education; with the private sector generally and, finally, with the other schools which compose the Jewish educational network.

Extra-territorial contacts are very tenuous, if not non-existent. Jewish educational institutions of the English-Speaking World, in which more than half of the Jewish People now lives, and in which the "Day School" movement has made such strides, remain disunited and even out of contact with one another.

The final problem concerns the Talmud-torah - the supplemental school. How is the "time" - battle to be won in this sector of Jewish education? How is the Jewish

child of the supplemental school to be retained for Jewish education to the end of his adolescence? And finally, how is the absent Jewish child to be brought into the framework of Jewish education?

These are problems and questions which are of serious concern to Jewish Communities the world over and certainly no less to the 24,000 one at the Cape.

Answers and solutions may be sought in the long history and the cumulative wisdom of the ethnic/religious experience of the Jewish people.

In telling the story of Jewish Education at the Cape, and setting it in its historical and philosophical context, this thesis has endeavoured to bring such problems and questions into proper focus and has attempted to show how the challenges posed by them have been met in the past.

The century of Jewish Education at the Cape is not merely part of the history of the Cape Community; more interestingly, it reflects, in parvo, an era in Jewish history and educational development ranking in significance and drama with some of the most fateful in the long annals of the Jewish People.

Today the Jewish People faces new crises: its re-established National Home is threatened by grave threats to its very existence; its far-flung communities are

beset by dangers of ethnic disintegration or, in places, actual spiritual/cultural persecution. In this period of great historical promise and danger, Jewish education once again has a major role to play, as it has done for over two ~~million~~ millenia. The purpose of this thesis is to tell the story of Jewish Education at the Cape, to show that it is representative of the larger whole, and to understand it the better by placing it in its proper ethnic/cultural setting in its time/space connotation.

APPENDIX NOTES.A: The Writer's Personal Recollections.

The writer recalls some of the ministers who were teachers in the suburban 'heders of the 'twenties. These were: the Rev. Mr. Gordon (Wynberg); the Rev. Mr. Frank (Muizenberg); the Rev. Mr. Kassel (Woodstock); Rabbis Isaacson (Observatory) and Abrahamson (Claremont); the Rev. Mr. Strelitz (Paarl); the Rev. Mr. Stein (Worcester); the Rev. Mr. Glick (Stellenbosch); the Rev. Mr. Dorogov (Goodwood).

Still living are the Rev. Mr. Helman (Stellenbosch and Upington); the Rev. Mr. Josefowitz (Robertson); the Rev. Mr. Efron (Malmesbury and Maitland) and Rabbi Lipschitz (Parow).

Whilst few, if any, were professionally trained teachers, a number were men of outstanding personality who were natural pedagogues ^{and} ~~who~~ greatly influenced their pupils.

B: The writer also remembers several such private practitioners of Jewish education, and recalls visiting homes of friends in the 'twenties when their Hebrew lessons were taking place. The teachers were elderly gentlemen, learned but professionally unqualified. The tuition was almost certain to end at barmitzvah. An exception seems to have been a Mr. Baruch Cohen who came from Palestine and was a private tutor in Cape Town till his return in 1927. He introduced new methods and appears to have achieved success and popularity.¹

1. Information supplied by Mr. Z. Avin (Jan. 1973).

C: The Governing Bodies of Two Local Denominational Schools.

A Boys' School: Diocesan College¹:

The composition of the controlling body of the College is laid down by Act 11 of 1891 of the Cape Parliament: The Archbishop of Cape Town presides over a College Council of twelve (lay) members many of them past students of the College. Vacancies are filled alternately by the Archbishop and the Council itself as they occur. There is an Executive Committee elected by the Council (with its own chairman) to which it is answerable. This Committee has its own sub-committees dealing with specific aspects of control and administration. The Headmaster is an ex-officio member of all such committees. There is no P.T.A.

A Girls' School: St. Cyprians:²

During the 1930's a Management Committee, composed of parents and other interested persons, took over the control of the School after the Sisterhood Order had withdrawn. This Committee then became the St. Cyprian's Association. This body meets once a year under the chairmanship of the Archbishop of Cape Town. It elects a smaller body (about 24 persons) called the School Council which meets once a term. The Council in turn elects a General Purposes Committee of twelve persons which meets monthly and in effect sees to the running of the School. Recommendations are made to the Archbishop to invite persons to join the Association.

1. Information supplied by the Bursar. 1973.

2. Information supplied by the Headmistress.

D: ANALYSIS OF S.C. PASSES FOR 3 GROUPS: 1970-72.

Year	No. in Std VI	Year	No. of S.C. Passes	
Group I 1966	121	1970	94	6 joined the group ① 19 failed along the way
1967	105	1971	77	5 joined the group ② 20 failed along the way
1968	107	1972	77	4 joined the group ③ 18 failed left along the way

- ① 19 failed/left along the way or stayed
14 left along the way
- ② 20 failed and left/stayed
13 left along the way
- ③ 18 failed and left/stayed
16 left along the way.

In the future on the staff of the School a strictly orthodox Instructor in Jewish religion, History & Tradition & Hebrew Language & Literature, who shall be highly qualified in these subjects & shall devote the whole or his time to giving instruction in them exclusively, without charge, to the pupils of the School.

The Committee desire most earnestly to urge the benevolent members of the Jewish Community in Cape Town to lend their cordial support to this pressing work of charity & necessity & they appeal to the unflinching generosity of their Co-religionists for adequate assistance in meeting the new obligations which have been incurred for the protection of the highest & most sacred interests of the community.

President

Joel Rubinstein

Vice President

K. P. Weale

Treasurer

S. Weale

H. Chamberlain

G. Bensusan

H. Roubin

Committee

Chamberlain

R. Rothkopf

Non-Secretary

S. Roubin

E. S. ...

Messrs H. Alexander, I.H. Ginsberg & J. Marks have kindly consented to act as canvassers for the Hebrew Public School, Religious Education Fund. Contributions to this fund will also be received by the Bank of Cape Town

NOTES by D. ZUCKERMAN on the
BNOth ZION HEBREW CLASSES ASSOCIATION

The teaching of Hebrew to our young girls is taken for granted to-day. Herzlia, the Weizman school, and each Talmud Torah in the suburbs as well as in the country towns, has a good proportion of girls among its pupils. That, however, was not the case at the beginning of the century. We had Talmud-Torahs right enough, but they taught boys only; girls were not admitted. Repeated appeals were made to the Cape Town Talmud Torah to open its doors to girls, but the Committee was adamant in its refusal.

Parents who had sons and daughters and who were able and willing to employ a private Hebrew teacher often made their daughters join their brothers at the lessons, but for the rest, there was no place where a girl could learn even the most rudimentary elements of Hebrew. Whether it was because the heads of our community did not consider it necessary for girls to know Hebrew, or because they were afraid of co-education and could not afford to open a separate school, I do not know, but the fact remains that the position was as I have just stated.

In 1905 the Bnoth Zion Association was itself only four years old, but a few of its zealous workers felt that if we expected the next generation to carry on the Jewish tradition, and way of life so recently brought here by their parents from their old homes overseas, it was essential that the future mothers of that generation be taught Hebrew and Judaism from an

early age. And so, on October 30th 1905, five ladies met and decided to form themselves into a sub-committee of the Bnoth Zion for the purpose of establishing a school where girls could be taught Hebrew after ordinary school hours.

.....

Permission to use the Zionist Hall was freely granted by the Dorshei Zion, who were in full sympathy with the movement. The teacher problem was also solved as at a meeting on December 14th (several meetings were held in between) it was reported that Mr. A. Abel had been engaged for the post at a salary of £6 per month. At that meeting it was also resolved that the inauguration of the classes take the form of a "Chanukah" fete to be held on December 26th 1905, with Adv. M. Alexander as the main speaker.

But before dealing with the inauguration of the Classes we want to know where and how were subscribers and pupils found to make it possible for the school to be opened. Let me assure you, that was no easy task. Right from the very start the Committee realized that the first thing they had to do was to find mothers of young girls who might be suitable pupils for the Hebrew classes. So it was agreed that each member of the newly established Committee undertake to canvass a certain area of the City in order to interview mothers of prospective pupils. May I remind you that at that time we had no motor cars and no residential telephones,

neither did we have our people classified in registers or card systems as we have today. It is true, most Jewish families were concentrated in that part of the town situated between Caledon Street and what is known as the "Gardens", but as many non-Jewish families also resided in the area it was not easy to pick out the Jewish homes. Just think how much easier the task of the canvassers would have been if only every Jewish house had a "Mezusah".

When a canvasser found a Jewish mother her next difficulty was the breaking down of mother-resistance to the new idea. There were many reasons why dear Rachel could not attend such classes. She had to practise the piano, do her homework, take part in sports, and, above all, what need was there for a girl to know Hebrew. With these and many other excuses they were met continually, but those few Committee ladies not only had courage but they also had lots of patience and perseverance, and so they kept knocking at the doors, talked to mothers, and occasionally to fathers, until they secured promises for the minimum number of pupils in compliance with the former resolution.

Although I have not been able to find a Minute recording the inauguration of the classes, it must have taken place on the 26th December as planned, for, on the 14th January 1906 a General Meeting of members was held at which Officers, a Women's Committee and a Men's Educational Committee were elected and at a Committee Meeting in February certain members were deputed to take care of the collection of subscriptions, some to visit the homes of children who absented themselves from the classes and it was also resolved

that one member attend the classes every day to assist the teacher in maintaining order, keep the register and collect the small fees from the pupils. (The fee was subsequently reduced from 6d to 3d per week).

.....
 The next trouble was to maintain a regular attendance of a fair number of pupils. Except for one source to which I will refer presently, I have not been able to find a single record of the number of girls who attended the classes. A register was kept all the time but, like so many other records, it has been lost or destroyed. From personal knowledge I can say that at times the Zionist Hall was practically filled with children. In fact, in August 1908, the Committee decided that in consequence of the increase in the number of pupils the teaching time be extended to 3 hours per day (4-7 p.m.) instead of 2 hours (4-6 p.m.) and at the same time they agreed to raise Mr. Abel's salary by £1 bringing it to the magnificent sum of £7 per month. But in March 1909 Mr. Abel informed the Committee that owing to the poor attendances he could not conscientiously continue the classes and it was decided to accept his resignation and close down temporarily.

A search for another teacher was now started. Advertisements were inserted in the "Zionist Record" and letters were sent to organizations in England and Palestine asking whether they could recommend a good teacher, but without success. A Mr. Isenstein was engaged for a period of 3 months and by the time his term expired the late Mr. Gitlin was prevailed upon to fill the position, in this instant at £8 per month. This was in August, 1910.

.....

On January 21st 1913 the Committee of the Bnoth Zion Hebrew Classes addressed a circular to all the parents of girls who attended their classes informing them of the amalgamation with the Talmud Torah and that classes would re~~o~~pen on January 26th under the auspices of the Talmud Torah. And that was the beginning of a new era in the teaching of Hebrew for girls in Cape Town.

.....

..... My sister Sonia Zuckerman (afterwards Mrs. Glaser) was elected Hon. Secretary at the outset and with short breaks filled that post throughout the 7 years. Miss Jarburg was elected Hon. Secretary in November 1907 and in July 1910 Miss Sonnenberg was elected to that office, but my sister appears to have been doing the work most of the time. In addition, she attended the classes every afternoon for years and years and kept in closest touch not only with the children but also with the mothers in the capacity of what we would call now a Public Relations Officer. And this brings me to a remark I made earlier when talking about numbers of children attending the classes. What I have said about the classes is based on information I extracted from this Minute Book which I salvaged from among books in possession of my sister and which I handed over to the Archives (Jewish Museum) long ago. Nowhere did I find any actual figures regarding pupils. But I have here a list of names which gives some idea of the pupils on a certain date. My sister got married in May 1909 and the pupils decided to give her as a wedding present this beautiful Siddur in which there are signatures of no less than 45 girls and of 1 boy. Whether that represented the total number attending the classes it is impossible to say, but it is an indication of a kind.

.....



Bnoth Zion Hebrew Classes Association,

From July 12th, 1908, to July 25th, 1909.

Officers :

<i>Mrs. J. Zuckerman</i>	...	...	<i>Chairlady.</i>
<i>„ B. Clingman</i>	...	...	<i>Vice-Chairlady.</i>
<i>Miss A. Frank</i>	...	...	<i>Hon. Treasurer.</i>
<i>„ L. Juberick...</i>	...	...	<i>Hon. Secretary.</i>

Committee :

<i>Miss S. Zuckerman</i>	<i>Mrs. Walt.</i>
<i>„ Mauerberger.</i>	<i>„ Ch. Cohen.</i>
<i>„ Maister.</i>	

Educational Committee :

<i>Mr. I. Schwartz</i>	<i>Mr. L. Gordon.</i>
<i>„ S. Shapiro.</i>	<i>„ M. Morrison.</i>
<i>„ B. Clingman.</i>	

LADIES AND GENTLEMEN,

Your Committee beg to submit the following Report and Financial Statement of affairs of the Association for the past year. During the first part of the year, it was found necessary to open a new division for beginners, owing to the influx of new pupils. This Class has progressed very favourably, several of the little ones distinguished themselves at the examination, which was held six weeks after the opening of the above mentioned class. This increased the attendance to an average of 75 daily, but lately, we regret to state that the number has diminished considerably, and the average number now attending is 50. This decrease chiefly occurred during the months of January and February when the Committee Ladies were out of Town, and the superintendance of the Class was therefore neglected. In spite of earnest attempts to raise the Class to its former standard we have not as yet succeeded. In the face of this we cannot report as favourably as we anticipated from the promising outlook of the beginning of the year.

The Classes were examined on September 10th, 1908, by the Rev. E. Lyons and Mr. E. H. Kloot—The report of these gentlemen which we append speaks for itself.

Subsequent to this examination a prize distribution was held, at which Mrs. Adv. M. Alexander presided, and prizes for general progress, attendance and conduct were distributed by Mrs. I. Friedlander. A special prize for Hebrew Conversation was also awarded by Mr. E. H. Kloot, and another special prize for the best essay on "Which Yomtow I like best" was presented by Mrs. Adv. M. Alexander. Our prize fund was also augmented by a donation of beautiful books from Miss Barkman, and Miss Mauerberger, and we hereby express our sincere thanks to these ladies and Mr. E. H. Kloot for their keen interest in the welfare of the Classes.

The pupils were instrumental in assisting other institutions and rendered several successful Hebrew items at the Talmud Torah Bazaar, and at a Channukah Festival held under the auspices of the Bnoth Zion Association, and the little ones excelled themselves on both occasions.

An "Outing" was arranged for the pupils on Sunday, May 9th (ל"ג בעומר) and an enjoyable day was spent in games, etc. On this occasion as well as for the prize distribution, the refreshments were provided by the Committee and a very few kind individuals.

The monthly subscriptions have neither increased nor decreased, as will be seen from the Financial Statement, and the school fees have diminished in proportion to the attendance, but it will also be seen that the teacher's salary has been raised by £1 per month owing to the additional work of one hour per day in connection with the new Class.

Although the foregoing report is not as satisfactory as we ourselves could have wished, still we desire to impress that with the aid of more workers brilliant results can be achieved.

The objects of our Association have the entire sympathy of the greater part of the Jewish Community, and new members could easily be enrolled if an effort were made. So far your Committee have been unable to devote themselves in any way to this necessary branch of work as their time has been fully occupied with the superintendance of the Class and collection of the monthly subscriptions. The field of activity in Cape Town is so great, that with the aid of earnest lady workers and larger funds, the Classes could develop into a school that would be a credit to our people. We therefore earnestly appeal to all sympathizers to join our movement and help to accomplish the aim of the Association. In conclusion we herewith take the opportunity of heartily thanking the Dorshei Zion and Bnoth Zion Associations for the use of the Hall and contribution of £1 per month respectively, and their Committees for their untiring sympathy and support on every occasion.

We regret that Mrs. Adv. M. Alexander was obliged to discontinue her Bible Lectures to the children, and hope that she will soon be able to resume her good work of acquainting the little ones with the morals and beauties of the Scripture.

DINA ZUCKERMAN, President.

Miss Juberick, Hon. Secretary,
Hebrew Classes, Bnoth Zion Association.

DEAR MADAM,

We have the honour to submit the accompanying Report on the work accomplished by the Hebrew Classes of the Bnoth Zion Association. We have pleasure in testifying to the zeal, energy and scholarship displayed by the instructor, Mr. Abel, and beg to remind your Committee that any adverse criticism made by us is offered in no carping spirit; but in the belief that Mr. Abel's attention only needs to be drawn to defects to have them promptly and satisfactorily remedied. The accompanying is a mere formal report, and we would wish these remarks to be considered as part of the Report as a whole.

We beg to assure your Committee that the work so far accomplished is eminently satisfactory. The girls show a delightful keenness and pleasure in their work and proper respect for their teacher—features which are clear proofs of good wholesome teaching.

We venture to suggest that the classes need re-arranging. We found in some classes a few children far beyond their fellows in their attainments, thus retarding their own progress and frightening the rest by the superiority. In conclusion we are of opinion that there is no fault we mention that cannot be remedied, by patience on the part of Mr. Abel and confidence in Mr. Abel as a teacher, on the part of your Committee.

We have the honour
to remain,
Your obedient servants,

E. LYONS, }
E. H. KLOOT, } Joint Examiners.

Formal Report on work examined at the Hebrew Classes Association, On Thursday, September 10th, 1908.

READING.—*Fluent*, in all classes according to age. But the accent and pronounciation are poor.

TRANSLATION.—*Good and Accurate*. Care must be taken that the true meaning of each individual word is quite grasped. In the lower standards there is a distinct tendency for the children to learn off phrases parrot fashion without being able to allocate the individual meaning.

NOTE.—It is particularly pleasing to find that the Hebrew is translated entirely into English and not into Yiddish as is so often the case.

CONVERSATION.—This branch of the work is proceeding upon *excellent lines* and the teacher is to be congratulated on the work so far accomplished, and upon the methods *The senior Class particularly gives credit from*.

WRITING and DICTATION.—*Very good* particularly so in the two divisions of the senior class.

E. LYONS, }
E. H. KLOOT. } Joint examiners.

STATEMENT OF REVENUE AND EXPENDITURE.

OF THE BNOTH ZION HEBREW CLASSES ASSOCIATION,

From July 1st, 1908, to July 1st, 1909.

REVENUE.	£	s.	d.	EXPENDITURE.	£	s.	d.
To Cash on hand last Audit ...	3	16	6	By Teacher's Salary ...	71	0	0
.. Members' Contribution ...	49	0	0	.. Postage and Stationery ...	2	12	6
.. Offerings at Minyan, Zionist Hall ...	0	10	3	.. School books ...	2	11	3
.. School fees ...	17	17	6	.. Printing ...	3	2	0
.. Contribution Bnoth Zion Assc. ...	8	0	0	.. Prizes distributed to pupils ...	3	0	6
.. Prize Fund Collection ...	3	14	6	.. Children's picnic ...	0	8	0
.. Children's school books sold ...	1	1	3	.. Flag ...	0	3	6
.. Donations for children's picnic ...	0	10	0	.. Cash on hand ...	1	12	3
	£84	10	0		£84	10	0

Audited and found correct,

BERTHA SCHWARTZ, }
H. GLASER, } Auditors.

Cape Town, July 13th, 1909.

DR. ZUCKERMAN
P.O. BOX 43
CAPE TOWN.



ANNUAL REPORT

OF THE

Bnoth Zion Hebrew Classes Association,

CAPE TOWN.

From JULY 25th, 1909, to JULY 12th, 1910.

Officers :

MRS. ADY. ALEXANDER, ...	Chairlady
MRS. J. ZUCKERMAN, ...	Vice-Chairlady
MISS A. FRANK, ...	Hon. Treasurer.
MISS L. JUBRICK,	Hon. Secretary.

Committee :

MRS. CH. COHEN,	MISS S. ZUCKERMAN,
„ KOPELOVITZ,	„ ZINN
MISS MAISTER.	

Educational Commission :

MR. S. SHAPIRO,	MR. I. SCHWARTZ,
„ SACKSON,	„ MR. I. GORDON,
MR. M. MORRISON.	

Auditors :

MRS. B. SEGALL,	MRS. B. SCHWARTZ.
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REPORT.

LADIES AND GENTLEMEN,

We beg to submit the following Report and Financial Statement of the Society for the past year.

Change in the Classes :—

Before the Passover Holidays the Classes were closed for a period of four weeks on account of a change of teachers. Mr. Abel, the teacher of the Classes, finding that he could not give the Classes the attention they required and seeing the Passover Holidays so near at hand we thought it advisable to suspend

the Classes for a month, in order to give us an opportunity of securing a new teacher. Having secured the services of Mr. Isenstein for a period of 3 months, the classes were re-opened. We may state that since the re-opening of the Classes the attendance has improved and a number of new pupils have joined. With the re-opening of the Classes a "Happy Afternoon" was arranged for the pupils, at which Madam Pevsner was present.

Examination and Report of Classes :—

The Annual Examination of the Classes took place on September 13th, 1909, and was conducted by the Revs. Strod and Mirvish. Their report, which was in Hebrew, was translated by Miss S. Zuckerman and was to the following effect:— That the Hebrew Translations were very good; Conversation and Accent satisfactory; Reading and Writing also very satisfactory. We wish to take this opportunity of expressing our sincere thanks to the examiners, Revs. Strod and Mirvish.

Prize Distribution :—

On the 10th November, parents and friends were invited to be present at the Hall when prizes were distributed to the pupils by Mrs. M. Alexander, who also awarded a special prize for the best essay on "Which Yomtov I like best and why." The Prize Fund was in the hands of Mr. I. Schwartz, and we wish to thank all who so kindly contributed towards it. The refreshments were provided by the members of the Committee.

Supervision of the Classes :—

The Supervision of the Classes has always been difficult of accomplishment, as it entails a daily sacrifice of three hours. This has nevertheless been carried out, thanks to Mrs. M. Alexander and Miss S. Zuckerman, who undertook the duty alternately, and were afterwards joined by Miss Zinn, Mrs. Cohen, Mrs. Kopelovitz and Miss Maister.

History Classes :—

During the first half of the year, the Classes were taken together on Fridays, when Mrs. Alexander instructed the pupils in Bible History. Since Mr. Isenstein has had charge of the Classes, a Hebrew Conversation Class has been substituted.

Collections :—

Notwithstanding the extensive nature of our collecting districts and long distances having to be covered repeatedly, our Committee Ladies have continued energetically in this branch of their work. Of late many new members have been added to our membership roll which now numbers approximately 133. We feel confident that with more workers this number could easily be doubled, as our movement has the sympathy of the majority of our people.

Concerts :

In spite of the indefatigable work of our Committee we were obliged to arrange a series of concerts to augment our funds. The first in celebration of Dr. Naudau's Jubilee, was held in conjunction with the Both Zion and Dorshei Zion Associations. A Chanuka Concert was held jointly with the Dorshei Zion Association, in which the pupils of the Classes, who were trained by Mrs. Alexander and Miss Zuckerman, assisted with Hebrew Songs and recitations. The words of one of the songs rendered by the children, were composed by Mr. S. Shapiro. Rev. Strod officiated at the Chanuka Ceremony. A Concert was also held on "Chalamoude Passach."

Donations :—

We wish to thank Mrs. Beaumont Rawbone, a member of the Cape School Board for her letter expressing great interest in the Classes and sympathy with our work, also for her kind donation towards our funds.

Resignations :—

We regret to report the resignations of Messrs. Morrison and Sackson of the Educational Commission, also of Miss Jubrick whose duties devolved upon our Treasurer.

In conclusion we beg to thank the Dorshei Zion Association for the use of their Hall, which has always been at our disposal, also for their kind collection on our behalf, and assistance on various occasions. To the Bnoth Zion Association we also extend our sincere thanks for financial and material assistance received throughout the year.

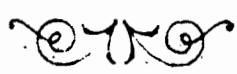
We have much pleasure in acquainting our members with the fact that our Association has been inscribed through the kindness of the Bnoth Zion Association in the "Golden Book," for which we tender our cordial thanks.

Appeal 1—

We must impress upon our people the necessity of co-operation in our work of teaching our children their own language through which medium they will be imbued with a love for their own History, thereby stimulating and developing their mind and character. We have struggled from month to month with insufficient funds and inadequate assistance, and earnestly appeal to all members and sympathizers to help in furthering the object for which this Association was formed.

(Mrs.) RUTH ALEXANDER, President.

(Miss) ANNIE FRANK, Hon. Secretary.



Statement of Revenue and Expenditure
OF THE
Bnoth Zion Hebrew Classes Association,
From JULY 1st, 1909, to JULY 15th, 1910.

REVENUE.		EXPENDITURE.	
To Cash in Hand	£1 12 3	By Teacher's Salary (Abel) ...	£75 0 0
.. Members' Contribution... ..	47 6 0	.. " " (Aisenstein)... ..	14 0 0
.. School Fees	12 7 0	.. Stamps and Stationery	1 18 3
.. Contribution Bnoth Zion	12 0 0	.. Concert Expenses	1 1 11
.. Dr. Nordau's Jubilee	3 11 1	.. Prizes Expenses	2 13 11
.. Prize Fund Collections... ..	3 7 9	.. Printing	2 9 0
.. Concert Proceeds	18 7 3	.. Book Case	0 5 2
.. Donations	2 7 0	.. Cash in Hand	3 13 1
	<u>£101 1 4</u>		<u>£101 1 4</u>

Audited and found Correct,

(Mrs.) B. SEGAL,)
BERTHA SCHWARTZ,) Auditors.

THE CAPE TOWN HIGH SCHOOLEXTRACTS FROMAN HISTORICAL SKETCHby Dr Louis Herrman.

The occupation last year by the School of the new Hope Mill wing was, in a sense, a homecoming, a return to the site of its origin after an odyssey of over forty years.

The Cape Town Secondary School, subsequently re-graded as the Cape Town High School was the name conferred on the Hope Mill (Intermediate) Public School in 1920 after it had shed its primary standards and had been obliged to vacate its original home, the old Hope Mill building which it had first occupied nearly a quarter of a century earlier. At this period of its history it was homeless. It had had temporary residence in a variety of premises since 1918, and now, despite the dignity of its new status, was but a lodger occupying the top floor of the Westcliff Primary School behind Kloof Street. The School was to suffer two further removals before settling down in the pleasantly sited and commodi^ous home it enjoys today.

Before the beginning of the present century, when School Boards had not yet come into existence, the different religious denominations took an active part in founding new schools as more schools became necessary with the growth of population. A school would be commenced with the support and funds of a religious body and could subsequently receive the approval and financial support of the Education Department. Thus the earliest designation of what later became the Cape Town High School was "The Cape Town Hebrew Congregational School."

Its origin goes back to a time somewhere between 1880 and 1882 when there was a small school in one room in Buitenkant Street where a Mr. Peterson, the schoolmaster unassisted taught some thirty or so Jewish children. Peterson's School was supported by the pupil's fees and by voluntary subscriptions zealously collected by Mr Moses Fletcher from benevolent Jews and other patrons of education. It was administered by a Committee, the Chairman of which was Hyman Liberman, long associated with the School in later years and at one period Mayor of Cape Town three years in succession. With the passing of Mr Peterson the support of a school for Jewish children devolved on the Jewish community, and a Jewish Public School was started in 1894. A grant and an offer of support being made by the Education Department, the school opened with 45 pupils and Mr Fletcher as Chairman of the Committee. It survived for barely a year.

It became apparent that the backing of the organised community was necessary for the successful establishment of a school. In 1895 the Rev. Joel Rabinowitz, retired Minister of the Cape Town Hebrew Congregation, who nevertheless continued to father and encourage the Jews of the Cape and to promote good works, took the initiative and called a meeting, the object of which was to found a school under the auspices of the Congregation for the secular and religious education of Jewish children. The project received generous support. Funds were furnished for the importation of a properly qualified teacher and for the equipment of a school. The sympathy and assistance of the

Superintendent-General of Education, Dr Muir (later Sir Thomas Muir) were successfully enlisted and the School was established.

The Cape Town Hebrew Congregational School, as it was first named was opened in 1897. It had for its President the Rev. Joel Rabinowitz and the Rev. A.P. Bender, the newly arrived Minister as Vice-President. In this capacity, and subsequently as Chairman ^{of the School Committee,} Bender continued his services to the School long after it had become the Cape Town High School, and indeed virtually to the end of his life. As for Joel Rabinowitz, he generously spared neither time nor money in furtherance of the School's welfare, and at his death in 1902 bequeathed to it R2,000 and a valuable property. The Committee acquired the premises in Government Avenue known as Hope Mill, ancient residence of the Dutch East India Company's Miller, a beautiful and interesting old Dutch house which has, alas!, gone the way of so many other fine old Cape houses. A building fund was opened for necessary alterations and additions to the property, and generous donations flowed in from all over the Cape Colony. And not only from the Jewish community; for there were amongst the donors the Hon. Cecil Rhodes, Mr. Jan Hendrik Hofmeyr and many other public and private persons.

On the suggestion of Dr Muir the word "Congregational" was dropped from the title of the School which henceforth became "The Hope Mill (Hebrew) Public School". As the enrolment increased, and the level of the work advanced, the School was graded A2, that is intermediate between primary and high school. Mr. Mark Cohen, the Principal who

had been imported from London, soon collected about him a competent staff from local resources including a Vice-Principal, Mr. E.H. Kloot who assisted in the boarding department; for good country schools were few in those days and many boys were sent to Cape Town for their education. Kloot later became Principal of the junior branch school in Constitution Street when it was opened.

In 1907 the Cape School Board was established. The Board took over the School and entire responsibility for its finances. The buildings were rented from the Hebrew Public School Committee and the School thenceforth resigned its denominational character. The Hopemill Public School, as it became, ceased to be a Jewish school, though it was still permitted to devote its daily religious period to Jewish religious instruction. The enrolment was still predominantly Jewish, and remained so for many years, but the proportion of non-Jewish pupils gradually increased during the 25 years before the School became the Cape Town High School.

The post of Vice-Principal being vacant the School Board appointed the present writer who came from England in 1907 to take up the appointment and remained with the School until his retirement as Principal of the Cape Town High School 36 years later.

With the growth of the School the old property became unsuitable, and about 1913 the Board began to consider the erection of a new school building. Meanwhile the South African College Council (later the University Council) approached the Hebrew Public School Committee in whom the property was still vested, with an offer to purchase it. The Committee no longer bore responsibility for the School finances. So, in 1914, Hope Mill was sold to the University....

תלמוד תורה עברית בעברית.

Talmud Torah Ivris B'ivris,

ROELAND STREET, CAPE TOWN.

Management Committee for the Year 1914-15.

President:

I. SCHWARTZ.

Hon. Treasurer:

L. KOTTLER.

Vice-President:

L. ROSTOWSKY.

Secretary:

B. ROSTOWSKY.

Members of Committee:

C. ARONSOHN.

S. BERKS.

R. HORWITZ.

M. JOCUM.

I. KATZENELLENBOGEN.

S. LEWINBOHN.

M. PAM.

M. PAPERT.

M. PREIS.

S. SHAPIRO.

L. SHAGOM.

B. ZACKS.

Hon. Auditors:

J. GITLIN.

D. ZUCKERMAN.

Teaching Staff:

J. GEFFEN, Headmaster.

S. ROGOFF.

A. RUBIN.

Cape Town,

13th October, 1915.

Dear Sir or Madam,

You are cordially invited to attend the Annual General Meeting of Members of the above Institution, which will be held at the Zionist Hall, on Sunday, 17th October, 1915 (9th Cheshvon 5676), at 7.30 p.m. sharp.

B. Rostowsky, Secretary.

AGENDA:

1. Report of Committee and Financial Statement for 1914-15.
2. Election of Officers and Committee for ensuing year.
3. Election of Auditors.
4. General.

ANNUAL REPORT
OF THE
Talmud Torah Ivris B'ivris,
ROELAND STREET, CAPE TOWN.

DEAR MEMBERS AND FRIENDS.

We beg to submit to you the Nineteenth Annual Report and Statement of Revenue and Expenditure of your Institution for the year September 1914, to August 1915.

The abnormal times we are living in owing to the great European War have also made their mark on the finances of your Institution. As you will notice from the statement of Revenue and Expenditure on the other side, we have barely managed to pay our way, notwithstanding the considerable reduction in expenditure we have succeeded in effecting by practising the strictest economy. (To this is also due the reduced size of the present report). The increased receipts of school fees alone have helped us in making ends meet and we appreciate the efforts of the majority of the parents of the pupils in paying the fees regularly and promptly.

Messrs Zacks, Katzenellenbogen and Rostowsky have continued their self imposed task of acting as honorary collectors and the greatest praise is due to them for their thorough manner in keeping up the collections on behalf of the important work.

The educational side of your institution has been well kept up to the usual high standard and the attendance of the pupils both boys and girls has been very satisfactory.

At the beginning of the year one of the teachers Miss M. Brasofsky has resigned her position prior to her getting married, and owing mainly to financial reasons, we did not consider it advisable to refill the vacancy. However, the different classes have been re-arranged between the remaining three teachers, who willingly undertook to cope with the extra work.

We hope that the new committee which you will elect to act for you during the ensuing year will be favoured to work under more fortunate and normal conditions and will succeed in further strengthening and improving the Talmud Torah which has done so much during the long period of nineteen years towards the keeping alive of our ancient Language and Religious traditions.

Your thanks are due to Messrs Gitlin and Zuckerman who have kindly audited the books of the Institution and to the Editor of the "Cape Times" for publishing gratuitously acknowledgements of donations.

For the Committee,

I. SCHWARTZ,
President.

B. ROSTOWSKY,
Secretary.



תלמוד תורה סקולם

62, קונסטיתושאן סטריט

ט"ז

4, וואנדעל סטריט, קייפטאן.

RULES

OF THE

UNITED HEBREW SCHOOLS

62, Constitution Street, and
4, Wandel Street, Cape Town.

CAPE TOWN:
PROGRESS PRINTING WORKS,
1921.

תלמוד תורה דקייפמאון.

A33

UNITED HEBREW SCHOOLS.

Successors to
Cape Town Public Talmud Torah School
62, Constitution Street.

and
The Talmud Torah School Ivris B'Ivris
4. Wandel Street, Cape Town,

List of Officers and Committee, 1920-1921.

President:

Rev. A. P. Bender, M.A.

Chairman:

I. Mauerberger, Esq.,

Vice-Chairmen:

Rabbi M. Ch. Mirvish.

J. Gesundheit, Esq.,

Hon. Treasurer:

A. Silbert, Esq.,

Assist. Hon. Treasurer:

J. Silbert, Esq.,

Hon. Secretary:

S. Sandler, Esq.,

Committee:

BLOCH, M.
BAKER, CH.
CHEIDKEL, B.
HARRIS, H.
HARRIS, W.
KRAMER, R.
KOTTLER, L.

LEVENSON, S.
PAPERT, M.
REZNEKOVITZ, W.
SCHUS, H.
SANDLER, H.
STERN, E.
WITTEN, B.

Hon. Life Member:

E. GURLAND.

Trustees,

ZACKON, SAUL
MAUERBERGER, I.

SCHWARTZ, I.
GESUNDHEIT, J.

At a Conference of delegates, duly appointed by their respective Committees, for the purpose of considering the advisability of amalgamating the Cape Town Public Talmud Torah School, Constitution Street, and the Cape Town Talmud Torah School Ivris B'ivris, Wandel Street, it was unanimously resolved that the two above mentioned schools amalgamate at the earliest possible date on the following terms and conditions :

OBJECT.

1. That the pupils be taught Hebrew in its various branches not only as a language, but also as a medium of enabling them to learn and practise the teachings of traditional Judaism : that an orthodox spirit and atmosphere be fostered in the school, and with this object in view; only teachers, who are known to be observant Jews, in their views and mode of living, be engaged.

TITLE.

2. That the title of the joint school is to be the " Hebrew School, Cape Town." תלמוד תורה רקייפטאון

MEDIUM OF INSTRUCTION

3. That both mediums of instructions at present in vogue in the two schools namely, the Hebrew medium (Ivris B'ivris) and the English medium (Ivris B'Angli) be recognised and shall be put in practise in the following manner :-

- (a). That, as soon as practicable, after the amalgamation all pupils at present attending both schools be graded and classified by the Headmaster, assisted by the Education Committee: that those pupils who are found fit and capable of learning through the Hebrew medium shall (except in cases where parents of pupils object of his being transferred to such classes) be placed in the Ivris B'ivris classes. All other pupils to be taught through the English medium, and placed in the Translation Classes
- (b) That all pupils enrolled in the school subsequent to the date of amalgamation shall be supplied with a printed form enquiring from their parents whether they wish their child to be taught through (No 1) Hebrew Medium, (No 2) English Medium, (No 3) The Medium to be decided by the Committee.
- (c) The wishes of the parents shall be carried out in every instance and where the decision is left in the hands of the Committee, the same principle as in clause (a) shall apply.

MANAGEMENT.

4. The Committee of Management shall, for the first year after amalgamation, consist of a total of 18 members, nine members to be elected by each of the two above mentioned schools. The joint Committee, at its first meeting, to elect from amongst their own body a Chairman, vice-Chairman and Treasurer.

FINANCES.

5. That all movable and immovable assets, the property of the two schools, including the building in Wandel Street belonging to the Talmud Torah Ivris B'ivris, shall be pooled and controlled by the new Committee. Such Committee also assuming all liabilities and obligations of both schools.

TEACHING STAFF.

6. That the Committee of the new School, at its first meeting, take over and ratify the agreement recently concluded between the Cape Town Public Talmud Torah School and Mr B. Turtledove, that gentleman being recognised as Headmaster of the amalgamated schools; the other teaching staff of both schools is to continue its duties, as long as the new Committee think fit.

TRUSTEES.

7. That two trustees be elected by the members of each school, who shall jointly hold in trust all properties at present owned by the two respective schools, also any property which may in future be acquired by the amalgamated School.

8. That a General Meeting of Members of each School be held simultaneously at the earliest possible date, for the purpose of confirming the amalgamation.

9. The above shall form the "Constitution" of the amalgamated Schools and shall be submitted to the General Meeting, provided for in the previous paragraph, and when confirmed, shall not be amended without the consent of a majority of at least three-fourths of members present and voting at a Special General Meeting convened for the purpose

Signed on behalf of:-

The Cape Town Public Talmud Torah School,

J. GESUNDHEIT.

The Cape Town Talmud Torah Ivris B'ivris,

I. SCHWARTZ.

Cape Town,

22nd August, 1919.

RULES.

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1. The Institution shall be styled "UNITED HEBREW SCHOOLS," Cape Town, and shall be an institution wholly and entirely independent of any congregation, or other institution, and no congregation or institution as such shall have authority or control in the Schools. The Business of the Institution shall be conducted at a place approved by the Committee.

2. The object of the Institution shall be the efficient tuition in accordance with Hebrew pedagogic authorities of—

- (a) Religious and ritual instruction.
- (b) Ivris B'Ivris and Ivris B'English.
- (c) Jewish History and tradition,
- (d) The Hebrew language in all its stages.

3. The minimum time to be devoted to the teaching of the subjects enumerated in the last clause to be three and a half hours per day during six days in each week, Jewish Holidays excepted.

MEMBERSHIP.

4. All persons of the Jewish faith shall be eligible as candidates for membership, and shall be deemed, if once members, to be bound by the rules, regulations and by-laws of the institution, a copy of which rules shall be handed to each member of the Institution, without charge on request.

5. There shall be two kinds of membership as follows:—

- (a) FULL MEMBERS, those contributing a regular annual subscription of 24/- in instalments or otherwise, (shall be entitled to all privileges of membership, viz.: voting at Annual Meetings of Members and Special Meetings of Members, and serving on the various Committees.
- (b) LIFE MEMBERS, those contributing once a sum of not less than £10 towards the funds of the Talmud Torah, will be entitled to be perpetual members with full privileges of full members as enumerated under Sub-Clause A.

6. Any member of the institution, who, in the opinion of the Management Committee, has made himself or herself well deserved of the institution, may be recommended by the Committee to become an Honorary Life Member which recommendation shall be brought before a General Meeting of Members for confirmation. Such Honorary Life Member shall be entitled to all the privileges of a Full Member.

M. E. KATZ

Jewish Education A Definition

The importance of education was realised by the Jewish People from its earliest days. Already in early Biblical times there is stress on the necessity to teach the divine precepts to the young (Deut. VI:7) whilst II Chronicles (VII:7) records that the Levites actually undertook educational work. The Book of Proverbs affords evidence that the public could read and was indeed interested in education.

After the Return (from Babylonian Exile) Ezra, the Scribe in the 5th Century B.C.E., instituted the regular reading and interpretation of the Pentateuch which involved instruction for young and old. During the subsequent Talmudic period a comprehensive system of education became an essential feature of organised Jewish life in Palestine and in outside centres. The much maligned Pharasaic teachers established learning as a supreme virtue, recognising it as a means of ensuring Jewish survival in a world which had destroyed their corporate life as a People and dispersed them amidst alien cultures.

The Jewish historian of the first century, Josephus, wrote that "our principal care is to educate our children well" and it is an astonishing fact that his contemporary, the High Priest Joshua ben Gamla, enjoined that every community must maintain a school to instruct boys in the Torah (Religion and Holy texts). Compulsory education – for boys at least – before the destruction of the Second Temple!

This continuing story of the pre-eminence of learning and education in Jewish group life throughout the ages may be traced through medieval and ghetto times. It became a passionate devotion to learning; in the social ladder the man of learning – "talmid-hacham" – (the wise man of learning) occupied highest place; the leaders of the people were frequently the learned elite; Jewish society was an oasis of literacy and learning in a medieval world in which these achievements were comparatively rare.

This characteristic Jewish pursuit of learning and education continues through Jewish history; it was seen as the key to group and national-religious survival and continuity. During the nineteenth century the Jew stepped out of the somewhat narrow bounds of his traditional education based on Bible and Talmud (Oral Law) and entered the new and exciting world of general education. This was part of the social and political emancipation that took place in Europe, and the People of the Book became the People of Books. Jewish intellect, sharpened and conditioned during many centuries of learning, fructified the cultures of dozens of host-countries, in whose midst Jewish Communities lived as minorities. The Jew transferred the same love of and respect for learning, which countless teachers and rabbis had deeply implanted into the ethnic consciousness, to the new natural and human sciences of the western world.

In the process, Jewish education per se underwent a serious change: it became subsidiary in importance to general education for the Jew; it was relegated to the corner of the child's life and day, becoming an appendix, and an unimportant one to many, to his general

education. Hebrew and religious classes once or several times a week were but a pale reflection of the ancient educational system of instruction in Jewish texts, precepts and values which bridged the centuries to the schools of Joshua ben Gamla and earlier.

The School (Talmud Torah) and College (Yeshiva) could no longer be effective educational instruments to ensure cultural survival and group continuity. Acculturation led to disintegration of group feeling and weakening of the will to survive. Faced with the inroads of assimilation and disintegration, the Jews re-examined the means that had contributed to their survival, that had kept fresh within them their unique faith and their cultural creativity, even though they were dispersed minorities amongst major cultures.

In the great Central and Eastern European Jewish communities at the turn of the century Jewish cultural life flowed strong and rich. Alas, these deep well-springs of Jewish civilisation, and the ancient communities in which they existed, were cruelly destroyed in the Nazi holocaust in the twelve terrible years between 1933 and 1945.

In Western countries Jewish education became a vital instrument for Jewish survival in the face of the onslaught by the new forces of the modern world. Mass culture, or even non-culture, or the megacultures of world powers assail the frail minority cultures, and who more vulnerable than the widely dispersed Jewish People of just over 13 million?

Amidst the strident voices and powerful influences of the mass media, the Jewish People endeavours to retain its sense of Peoplehood and of uniqueness and to transmit its life values to its children, in the utter conviction that these values are as valid in today's world as in yesteryear's and as desirable and useful to the new generation and succeeding generations as they were to our forefathers who enunciated them to their own world.

In this context the far-flung Jewish Communities of the Western World have reaffirmed their faith in Jewish Education. The Jew lives in a condition of cultural duality and certainly finds no conflict in what can be compared to overlapping circles. This is reflected in his private schools where the secular majority culture is transmitted side by side with the ancient civilization values of the Jewish People, in the belief that this cultural symbiosis is not only desirable and possible but mutually enriching to its components. Jewish Civilization is warp and woof of western civilization; it is western civilization in depth, as it were, and the dual educational objective of transmitting both admits no conflict.

The Jewish child in every age, Jewish educationists believe, must hear afresh the divinely inspired messages which his forebears in the fields and cities of Judea and elsewhere first spoke to their own People, in their own tongue, and to the World and to all eternity. In a world adrift and given to pagan values of materialism and hedonism his ear is directed to the immortal words of those who heard the word of God and whose message rings true across the ages. They spell out a way of life by which to live. To man created in the image of God there are the absolute truths -- the verities of Justice, Mercy and Loving-Kindness enunciated by Prophets and interpreted by generations of Doctors of the Law.

This is the basic philosophy of Jewish Education and of the Jewish School with its new-old emphasis on Jewish-Hebrew learning. Hebrew sources are the very centre of Jewish education and can only be properly savoured and understood in the tongue in which their message was originally given.

Hebrew is a language arisen to life in the wonderfully revived Jewish Homeland. The Jewish People so long divorced from their land have come back to their ancestral soil to revive it and restore its vitality. Amongst the relics of old which have arisen to new life was their own language, for so long confined to scroll and holy book.

This, then, is the philosophy of the new Jewish education. It is a reaffirmation of the validity -- nay, the necessity -- for this day and age, and for all ages indeed, of the values of Micah and Isaiah, of Moses and Jeremiah, of Amos and the Psalmist whose eternal truths are essential for a sane life for individual, group, nation and humanity to whom their messages were directed.

Telephone : 41-0971

- A. Herzlia School is named after Theodor Herzl, the father and prophet of the modern Jewish renaissance, whose famous motto 'Im Tirzu' ("If you wish it") it has adopted as its own. Founded in the early 'forties it reached matriculation level in 1956 and now numbers close to 1100 boys and girls ranging from Sub. A to Standard 10.
- B. The School is situated in Highlands Estate, which is a residential area at the foot of Table Mountain overlooking the city and Table Bay. There is a primary section located in Kendal Road, Constantia. The School Hostel, with present accommodation for fifty boys and girls, provides a well-run Jewish home for country children admitted to the school.
- C. The School aims at attaining a harmonious synthesis of Jewish and secular education, in the absolute conviction that the informed and spiritually-committed Jew is a better citizen and a better man. Jewish spiritual values and the beauty of our religious traditions rank in importance with preparation for citizenship as educational objectives.
- D. Hebrew is taught as a living language with the twin purpose of forging strong links with the Jewish spiritual treasures and with the vibrant Jewish Homeland of to-day. A three-months Ulpan (intensive study tour) for High School pupils is sent annually to Jerusalem.
- E. The secular curriculum conforms to that of the Cape Education Department leading to the Cape Senior Certificate Examination, with academic, scientific, commercial and handwork trends in the High School.
- F. Organised games are rugby, hockey and netball in winter; cricket, tennis, athletics in summer, with soccer and tennissette as additional sports in the Primary School. Participation in organised sport is strongly encouraged, and the school is fully represented in all schools' sports leagues.
- G. The following are the existing school societies. Students' Council; debating; music; choir; dramatics; folk dancing; chess; speech choir; art; community; photographic; science; Hebrew ('Hug Ivri'); Zionist (H.Z.A.); judo; etc.
There is a cadet detachment. A trilingual Eng., Afr., and Hebrew magazine is published annually. Plays in Afrikaans, English and Hebrew are staged regularly.
- H. The School is fully equipped with science and biology laboratories, audio-visual room, handwork room, art room and music room. It has its Youth Congregations which hold daily and sabbath services regularly in the School Synagogue; the mosaics in the hall, depicting six biblical scenes, are a unique feature.
- I. Each of the departments has its own adequately stocked library containing suitable volumes and magazines in English, Afrikaans and Hebrew.
- J. The badge of the School consists of the blue Magen David superimposed on a white anchor (the emblem of the Cape of Good Hope) with a lamp, symbolising knowledge, in the centre. The school colours are royal-blue and white.
- K. Festivals and days of note are fully observed and their significance highlighted for the pupils by special functions organised outside the classrooms.
- L. The governing body is the Committee of the United Hebrew Schools which is elected annually by a general meeting.
- M. The stockists of the school uniforms are Saidmans of Regent Road, Sea Point; Young Ideas, 151 Longmarket Street, Cape Town; and Wolmans of Main Road, Wynberg.
- N. The fees are as follows:
- | | |
|----------------------------|-------------------------|
| Sub A and Sub B: | R48 per child per term. |
| Primary School (Std. I-V): | R72 per child per term. |
| High School (Std. VI-X): | R80 per child per term. |
- Enquiries: Tel. 41-0971**



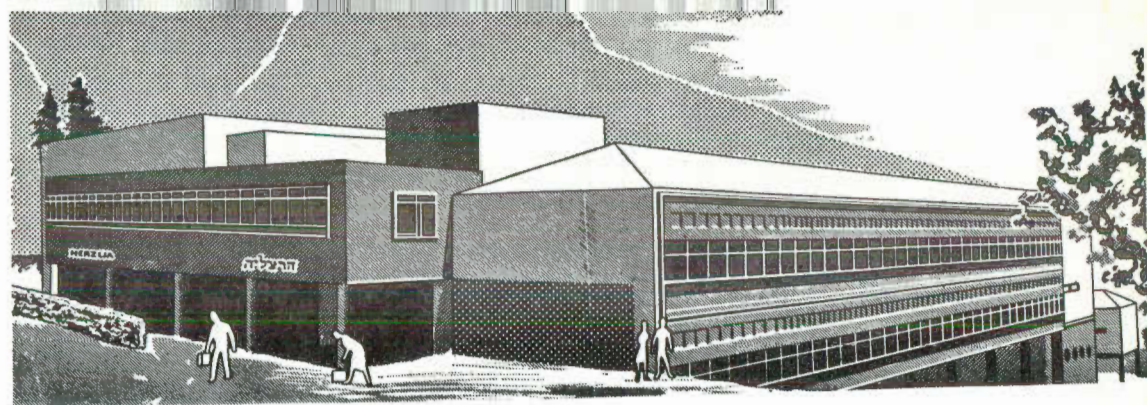
Mosaic in the school hall



olk-dancing group in typical scene.



The Shazar Prize for Jewish education in the Diaspora awarded to Herzlia in 1972.



HERZLIA

בית"ס הרצליה

PROSPECTUS



View of interior of Herzlia Synagogue



Herzlia vs. King David.



Herzlia Cadet Band.



c/o Herzlia School,
Highlands Avenue,
Highlands Estate,
CAPE TOWN.

A40

24th July, 1973.

Dear

A SPECIAL REQUEST

I need a little information from you for a survey on choice of occupations by matriculants, and would esteem it a favour if you would kindly fill in this little questionnaire and return it to me (with a family member or neighbour, otherwise by post).

It is needed quite urgently and so would ask you please not to delay.

I hope things are going reasonably well with you.

Kind regards,

Yours sincerely,

M.E. KATZ.

QUESTIONNAIRE : HERZLIA MATRICULANTS.

1. NAME:
2. SENIOR CERTIFICATE YEAR:
3. Details of occupation/study/army service for each of the years after matriculating.

N.B. 1972 Matrics at present serving in the army are asked to indicate proposed course of study/occupation for 1974.

YEARS AFTER MATRICULATING:

YEAR I:

YEAR II:

YEAR III:

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FEB 1974
12 FEB 1974