The Aims and Methodology of Jewish History Textbooks in the Intermediate Grades of the Jewish School in America

William B. Lakritz
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Abstract
The problem posed in this dissertation is the analysis of Jewish history textbooks used widely in the elementary Jewish schools of the United States since the decade of 1930. The purposes of this study are to formulate criteria for analyzing the aims and methodology of the Jewish history textbooks and especially to ascertain the developments or trends in the teaching of Jewish history in the elementary Jewish school which may be reflected in the textbooks.

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THE AIMS AND METHODOLOGY
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JEWISH HISTORY TEXTBOOKS
in the
INTERMEDIATE GRADES
of the
JEWISH SCHOOL IN AMERICA

by
William B. Lakritz

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[Signatures]

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William B. Lakritz
THE AIMS AND METHODOLOGY

OF

JEWISH HISTORY TEXTBOOKS

IN

THE JEWISH ELEMENTARY SCHOOL
THE AIMS AND METHODOLOGY

OF

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INTRODUCTION

to

THE AIMS AND METHODOLOGY

of

JEWISH HISTORY TEXTBOOKS

in

THE JEWISH ELEMENTARY SCHOOL

The Problem

The problem posed in this dissertation is the analysis of Jewish history textbooks used widely in the elementary Jewish schools of the United States since the decade of 1930. The purposes of the study are to formulate criteria for analyzing the aims and methodology of the Jewish history textbooks and especially to ascertain the developments or trends in the teaching of Jewish history in the elementary Jewish school which may be reflected in the textbooks.

Importance of the Problem

Jewish history is included in the curriculum of every Jewish school system. In the one-day-a-week schools, history occupies one-third or one-half of the program of studies, depending on whether there are two or three periods in the morning.
In the week-day afternoon schools, history is not given the same proportion of time, but occupies the same amount of time.¹

The textbook forms the basis of instruction in history. The procedure in many schools is to decide on a course of study and then select a text that complies with it. Many of the texts used in Jewish schools were expressly written to implement a course of study previously established. The average teacher needs a textbook to provide the precise instructional materials for use in the history class. Where the method demands the use of many books, one is usually selected as the basic text.²

The language of instruction in almost all Jewish history teaching is English. Hence, attention can be focused on content more easily than is done in Hebrew classes, where both a second language and content must be taught. The textbook, therefore, becomes even more focal in the learning and teaching of history than in the area of Hebrew. There is a vocabulary problem in the history class as well as in the Hebrew class. However, to the extent that the vocabulary in the history text is within the word-range that the child has acquired in his general education, to that extent is the child helped in the comprehension of the text material.

Related Studies

No other study of Jewish history textbooks published over

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a period of time was discovered by the writer. There have been brief presentations of selected books. There have been explanations by authors of what motivated them to write their texts and of the salient features of their books. In the general field, there is a considerable literature on the analysis of books in general, but little on texts in specific fields.

Selection of the Textbooks

The textbooks to be analyzed were selected on the basis of the following criteria: they were written in English; they were published in the United States, essentially for the intermediate grades of the Jewish schools of the country; they have been used in the elementary Jewish schools with some degree of prevalence.

The decade of the thirties was chosen as a starting point, because actually there were no books of this type published in the United States prior to that time. The appearance in 1929 of the book, In the Days of the Second Temple, by Jacob S. Golub, launched the children's Jewish history textbook movement in America. Recognizing the fact that the textbook literature for the Jewish school in America did not have a single series of Jewish history textbooks for children, the Commission on Jewish Education of the Union of American Hebrew Congregations prevailed upon Dr. Golub to begin to fill this gap and chose the period of the Second Temple as first priority.
Authors and Texts

In the 1930's there appeared the following textbooks:


Plan of the Dissertation

There will be two major parts in the dissertation. Part I will provide a background for the analysis of Jewish history textbooks. It will include an overview of the Jewish history programs of study in Jewish schools, a survey of the field of history teaching and textbook analysis found in the literature of general education; a discussion of the aims of teaching Jewish history, including the major interpretations of Jewish history, and the methodology inherent in history textbooks.

Part II will consist of the analysis of selected volumes of the Jewish history textbooks on the basis of the two major criteria of aims (including interpretations) and methodology. The time span up to the destruction of the Second Temple will be used for the analysis of aims, and selected volumes will be analyzed for methodology.

By date of publication, the books of these eight authors are distributed into two groups of four each. Four appeared in
in the thirties, and four appeared in the fifties. Comparisons will be made between the two groups to determine any developments in the aims and interpretations of Jewish history adopted by the textbook writers and in the pedagogic theories they espouse.

1 Alexander M. Dushkin and Uriah Z. Engelman, Jewish Education in the United States, p. 179, p. 192.


5 Correspondence of the writer in 1956 with Abraham E. Millgram, at that time National Educational Director of The United Synagogue of America, and the late Emanuel Gamoran, at that time National Educational Director of The Union of American Hebrew Congregations, corroborated this fact.

PART I

THE AIMS AND METHODOLOGY OF JEWISH HISTORY TEXTBOOKS
CHAPTER I

THE TEACHING OF JEWISH HISTORY
IN
JEWISH RELIGIOUS SCHOOLS

— A Program of Jewish History Study
on Various Age Levels

Introduction

The teaching of Jewish history in the Jewish schools of the United States is centered in the elementary departments, ages eight to thirteen. Most of the Jewish history texts written in the United States have been intended for this age group. The bulk of the enrollment is in this department. The National Survey on Jewish Education states: 1

Of the 553,600 pupils estimated to be enrolled in all Jewish schools in 1958, 10.2% were studying on the Primary level — kindergarten and grades 1-2 (intended for ages 4 through 7), 82.1% on the elementary level (for ages 8 through 12 or 13), and 7.7% on the high-school level (for pupils 13 or 14 years and over).

Within the elementary school, it is in the intermediate grades (usually considered to be the fourth, fifth, and sixth grades of general education, corresponding to nine, ten, and eleven years of age) that the first formal course in Jewish history is given. 2
The Cycle Arrangement of Jewish History

Jewish history is taught in the other grades as well, both prior to and after the middle grades, for the cycle approach to history instruction has long been adopted by Jewish Schools. This is based on the pedagogical principle that the kind of history taught in the school has to be adjusted to the various age and maturation levels of the learners. Rousseau and Pestalozzi have been recognized as the original formulators of the arrangement of the history curriculum in concentric circles. In the first cycle there were biographical stories; in the second, a connected narrative; and in the third, real continuity with causal relations considered.

In Jewish education, Leo L. Honor formulated the idea of teaching Jewish history in cycles in the magazine, The Jewish Teacher (of 1917). The age groups of the pupils pursuing these cycles were eight to eleven, eleven to fourteen, and fourteen to seventeen. An all-pervasive aim that would apply to all of the cycles would be the development in the pupils of an historically conscious attitude towards Jewish life and its problems. The means to be used in accomplishing the aim would vary according to the needs, abilities, and accumulated apperception of the students on their progressively higher age levels.
In 1917 this approach to Jewish history pedagogy represented a turning point in the field. Prior to that time Jewish history was taught chronologically in consecutive segments, beginning with earliest times and continuing to the present. If the learner remained in the school for only a few years, he would reach only that point in Jewish history set by the curriculum for that year, leaving a gap in his mind that extends from the point he had reached until his own present day. This may have been acceptable to those for whom the goal of Jewish history was to accumulate information about the past. Advocates of the "new history," for whom the goal was understanding of the present through the knowledge of the past, would consider Jewish history study that left a large gap between the present and the Jewish history study to be practically valueless.

The underlying principle of the cycle arrangement is that the whole of Jewish history is covered several times, each time from a different point of view. Thus the child who stays in the Jewish school for only three years will have had an introduction to the whole of Jewish history at least once. Those who remain will study Jewish history more intensively through subsequent cycles.

Honor's first cycle consisted of stories about Jewish heroes, the first two years, individual heroes. In the third year,
institutions will affect it least.
7. It must provide adequate correlation with everyday life.
8. It must provide for the establishment of rich emotional attachments between the child and his Jewish heritage.
9. It must be simple enough in organization and method to enable teachers with a minimum of training to handle it adequately.

Franzblau also provided for three cycles. The first one was for the first three grades (ages six, seven, eight); the second, for grades four, five, six (ages nine, ten, eleven); the third cycle took twice as many years as either of the other two and covered grades seven to twelve (ages twelve to seventeen). The first cycle provides a preparatory view of Jewish history through the biographical method. The second cycle presents Jewish history as a series of vivid and dramatic episodes from the life of the Jewish people. In place of the individual heroes of the first cycle, the Jewish people is the hero. The third cycle is based on a thought approach, when Jewish history is taught as history, with each topic serving as a problem, to be solved by thought and logic.

Recent research on the structure of knowledge in the various areas of the school curriculum is again paying attention to a "spiral" arrangement of curricular learnings. The "spiral curriculum" applies not only to history but to all the other subjects as well. Basic topics are selected in math, science,
literature, and are developed and re-developed in the progressively higher grades. The students are thus not introduced to their high-school subjects "cold." Throughout their prior years, the students were introduced to the major ideas in the subject fields, on successively higher levels according to their intellectual development.

The Biographical Cycle

The aim in the first cycle is not to present history in a systematic form. Rather, as Honor states, it is "to arouse in the child an emotional consciousness of belonging to his people." The criterion for measuring achievement is not to be the amount of information gained by the children; rather are there to be criteria based on the degree of fondness developed in the children for their people and for things Jewish, and the development of an apperceptive base for subsequent history study.

Actually the biographical approach may be suitable for older students, if the hero or personality is studied not as an individual but as a representative of a group or of a generation, in interaction with other members of his group and the forces of his time. This underscores Johnson's theory that the problem of grading history is essentially a problem in presentation. However, we can assume that the biographical method lends itself more easily to elementary presentation than any other
Children have a rudimentary time sense which makes it difficult for them to comprehend "historical" facts which must have time and place relations to be historical.

The biographical method of presenting Jewish history is thus suitable for the maturation and psychological level of the young child. Curricular offerings must meet the criterion of gradation. For his first introduction to Jewish history, the young child must be provided a curriculum that selects the most concrete and real elements from Jewish history. These are personalities, for people are real and comprehensible to young children.

Another criterion is the sound pedagogic principle of moving from the simple to the complex. The personality that is studied as an individual is a simpler subject than the group to which he belongs. Studying the latter requires consideration of social needs, problems, and achievements, as well as time and space concepts. Only that much of the social and historical background should be presented as is needed to make the stories comprehensible to the young learners. Acquaintance with personalities furnishes an appropriate introduction to the subsequent study of groups, making the study of these personalities a most suitable first step in the study of Jewish history.
Psychologically, the biographical approach appeals to that quality in all children known as hero worship. "Children have a natural and healthy interest in persons; they live and suffer with their heroes and thus enlarge their own experience in a manner scarcely to be thought of in dealing with social groups." That is why a major objective in the biographical cycle is to have the children admire the various heroes and thrill to their deeds and accomplishments. This will help to develop in the child identification with his forbears. The study of personalities may or may not result in emulation of good qualities or abhorrence of bad ones. In this connection, Franzblau cautions against "obvious and pointed moralization," and Wesley raises the problem of what kind of biography furnishes the desired inspiration. Yet the efficacy of biographical study is not dependent upon character values.

The first cycle in Jewish history instruction is then a biographical one. This writer recommends it for the age group of seven to nine. Prior to that history as a separate subject of study is not taught in any school. The early primary department pupil (five and six years of age) should be introduced to his immediate Jewish environment. As in his general education at this stage of his growth, the child should learn to understand himself as a member of his home and family and his community. Units
on the Jewish home and on the synagogue are appropriate areas of experience for the early primary learner. Celebrating the Jewish holidays can provide him a full curriculum. Celebrating the holidays in the home and celebrating them in the synagogue can be two different points of departure for two different years' programs. Some historical information is included in the stories of the holidays. Bible stories are included, but not as in the stream of history.

The cycle of hero stories given the seven to nine-year age group need not cover the entire gamut of Jewish history. They may be selected from the later biblical period and especially the post-biblical period. This would introduce the child to personalities that he may not meet in any other way. The biblical heroes are usually better known to the child. He may hear stories about them from his parents or from his teachers in the general schools. Furthermore, from the point of view of Jewish identification, the post-biblical personalities serve the purpose better. A story about Akiba or Yohanan ben Zakkai can create specifically Jewish associations more effectively than can stories about biblical personalities who have become the common heritage of both Jew and Christian.

On the other hand, Franzblau recommended the selection of personalities from the entire range of Jewish history.
any material was also justified in the national curriculum of the United Synagogue, if it helps to portray the personality more vividly, exemplifies Jewish values, and contributes to the fostering of loyalty to the Jewish people.¹⁶

The colorful quality of a personality is not a sufficiently adequate criterion for including him in the Jewish history curriculum, according to the stance of the United Synagogue Curriculum. More important is the requirement that the personality mean something for modern Jewish life. To fulfill this requirement, the personalities must pass the following four tests:¹⁷

1. They helped to shape or establish the Jewish people.
2. They developed new ideas and ideals of religion, ethics, and morality.
3. Their achievement is appreciably present in Jewish life today.
4. They are associated with the areas of instruction that do not receive scheduled time in every grade — Sabbath and Festivals, America, and Eretz Yisrael.

The United Synagogue curriculum further recommends that those personalities that are selected be grouped into "units" grouped around themes or topics as "Ancestors of Our People," "Holiday Heroes," and "Builders of Our Nation."¹⁸
Intermediate Grade Children

The problem of what to teach the child in the social studies when he has completed the first few grades of the elementary school has concerned educators to a much greater extent than has the problem of the social studies within the primary department. What distinguishes the middle-grade or intermediate-grade pupil in his intellectual development is the ability to read. Whereas most of the teaching on the primary level is in the non-reading sphere --- conversations, dramas, handwork, games, the learning experiences of the intermediate pupil is enriched by his ability to get meaning from the printed page. However, the ability to read does not automatically provide the ability to understand abstract ideas or to comprehend everything on the printed page. Enrichment and enlargement of vocabulary and understanding of concepts progress throughout all of life.

The Jewish history textbooks written for this age-group (nine to eleven years or ten to twelve years) assume that developmental history can be taught in the middle grades. There is a contrary opinion that children of this age have not developed sufficient timesense to appreciate developmental history. Jersild reports a number of investigations which indicated that it was not until near the end of the elementary school that the average child
has much understanding of time in the sense of historical dates and periods, the chronology or sequence of happenings in the near or remote past. One of these investigations showed that two groups of sixth grade children made the same progress in their development of their time sense, even though much emphasis had been placed on the teaching of time in only one of the two groups. This lends support to the proposition that the growth of time sense parallels the general mental growth of the individual.

However, the fact that children do not have a mature time sense should not deter us from teaching them history. Not all adults have a deep understanding of time. An individual's perception of time deepens throughout his lifetime. At some point, the beginnings of developing a time sense must be made. One leader in the field of the pedagogics of history advocates making the beginning in the middle grades. Kelty proposes that we begin in the fourth grade "to develop the ability to comprehend a coherent narrative of successive events in a unit movement. This implies that a child can learn to comprehend a coherent narrative of successive events, even though his comprehension of the passage of time is not completely accurate.

Cordier, Robert, and McGuigan, authors of a series of history texts for the middle grades in general education, are
additional proponents of the teaching of history in those grades. They place emphasis on the **story** of history for the beginning student.  

21 Marion G. Clark, Supervisor of upper elementary schools in Cleveland Heights in 1923, felt that the most valuable single ability or attitude to be developed in the middle grades in preparation for more serious study of history was the historical sense, the sense of growth, time, and change.  

22 Hence, when the children in the Jewish school have reached the age of ten, they can begin the study of the story of the Jewish people. This age corresponds to the fifth grade in general education. This is one grade higher than the actual beginning of the "middle" grades. The children have thus had one more year of intellectual advance. They should be that much better prepared for this kind of study than they would have been at the beginning of the middle grades. These children are ready for stories of action and achievement. Grouping the stories into units of content often helps to create definite impressions and helps to convey specific accomplishments and achievements. Three years of study should be devoted to this cycle which covers the coherent story of the Jewish people from its beginnings to the present day. Most of the Jewish history textbooks written for this cycle have been issued in three volumes.
An adjustment might be made in the age divisions that would allow the children to begin the second cycle at the age of eleven. The children would thus be still another year more advanced in their social and intellectual maturation, and the basic premise of this presentation is still maintained. According to this suggestion, the prior cycle of hero stories would be extended for another year. This does not necessarily mean that more personalities need be included. There should rather be a fuller treatment of the personalities studied. Parallel accounts by different authors should be read. More extended dramatization, arts and crafts activity, and projects should be utilized to deepen the understanding of the heroes and the ideals they exemplified. The second cycle would then be pursued by the eleven to thirteen-year-old age group.

Content of The Second Cycle

The continuous narrative of the story of the Jewish people from its beginnings to the present day is the content of the second cycle. Franzblau recommends that in this cycle the concept to be emphasized be Israel's unity and continuity through all hardships and triumphs from earliest times to our own day. He also stresses the fact that in this cycle the people as a whole is always the center of the stage. This is in contradistinction to
the first cycle where individual personalities were the center of attraction. In that cycle every possible enlightening detail about a personality that would make him vivid and real to children is sought and used. Conversely in the second cycle, personal details are avoided; only what bears a striking relationship to the development of the Jewish people as a whole is included.

Moses and David are cited as examples. In the first cycle such details in the life of Moses as his birth, his adoption by the Egyptian princess, his smiting of the taskmaster, and his escape from Egypt are necessary, for they make Moses alive and meaningful to the child. In the second cycle Moses is important only in terms of his effect on the Jewish people --- his leading them out of Egypt, and his leadership of them during their wanderings in the desert. David in the first cycle is the boy who slew Goliath; in the second cycle he is important for his contributions to strengthening the foundations of the monarchy.

A strong thought approach is not recommended by Franzblau for the second cycle. It was his opinion that the child of the age level in this cycle, ages nine to eleven, was not sufficiently mature in his mental development to trace cause and effect and to interpret history meaningfully. Hence, the goal in this cycle was to tell what happened rather than why it happened. The "what" must be presented vividly, dramatically, and as
interestingly as possible, in order to capitalize on the memory and imagination of the child, for these are the appropriate instruments of learning at this age level. Yet some room was left for teaching effects and interpretations, but through teacher initiative rather than the pupil's own reasoning.

On the other hand Honor intended the second cycle to be the one where cause and effect would be a central theme. The suggested age group, however, was to be eleven to fourteen. Yet today, with the advances in research in cognitive psychology, a thinking emphasis in a cycle, where the age group is nine to eleven or ten to twelve, would be definitely recommended.

Honor developed the content of half of the second cycle in considerable detail in a series of articles in the 1917 Jewish Teacher.  

Honor felt that this was the cycle where a beginning could be made in developing the central idea that the Jewish people survived because they adjusted to new conditions and thereby maintained their continuity through change. The inner content was preserved by changing the form. Thus the changes were not surrenders to the new environments, but rather the manner of resisting them.

The chosen people idea was suggested as the point of motivation for the entire cycle. It is the stance for viewing the long
struggle of the Jewish people to preserve their individuality against the disintegrative forces that impinged upon them. The chosen people idea had its beginnings in the patriarchal traditions of the Bible, where the piety of the patriarchs was rewarded by the promise of God to make of their descendants a chosen people. Thus the duty of the Jewish people to struggle for the preservation of their individuality was imposed upon them by God. The idea of being chosen by God was then reinforced by the exodus from Egypt and the receiving of the Law.

The settlement in Canaan with a culture that was advanced over that of the Israelites subjected the Jewish people to their first great test, for often is the individuality of the "conqueror" absorbed by the conquered. The Book of Judges reflects the struggle between normal assimilation and the attempt to maintain Jewish individuality. The prophet Samuel is credited with resolving the struggle between assimilation to Canaanite culture and the establishment of the national destiny. He welded the various tribes together and restored their hope in themselves as God's chosen people by reviving the memories of their traditions. Samuel consented to the people's demand for a king but only as a temporary necessity, for the freedom of all individuals and their loyalty to their ancestral ideals are more important than the monarchy. David is remembered as a greater king than Saul,
not for his statesmanship but as the king who built his kingdom on religious foundations.

The next major topic in Honor's second cycle was that of prophecy to be taught with the same central purpose of tracing the historic struggle between Israel's historic consciousness, strengthened by the great ideas imbedded in its literature, and the counter forces, which were tendencies toward assimilation. The struggle was exemplified in the tension between king and prophet. The former was interested in building up the nation as a political entity. The latter wanted to develop a people with a religious commitment. In the northern kingdom, some of the specific personalities were the kings Ahab, Jehu, and Jeroboam II on the one hand, and the prophets Elijah, Elisha, and Amos and Hosea on the other hand.

In the southern kingdom, where unifying forces and stability were greater than in the northern kingdom, the prophet Isaiah (while Ahaz was king) was the savior of his people. Like his predecessors, he felt that the purpose of Israel's existence was to fulfill a historic mission. Different from his predecessors, he did not hinder the political government, but complemented it by teaching that the moral life should be incorporated into the national policy. During the reign of Josiah, the prophet Jeremiah prepares the people for its doom, and thereby its con-
tinued survival. In the exile, the prophets Ezekiel and Deutero-Isaiah help their people understand the true meaning of the "chosen people." Undergirded by such teaching, the Israelites return from Babylon to their homeland, and are urged by the prophets Haggai and Zechariah to resume their continuity through the practical means of rebuilding the temple. Then Ezra intensified the continuity by banning intermarriage and demanding renewed allegiance to the Torah as the basis of the national life.

The third major topic in the theme of adjustment to the environment rather than yielding to it of Honor's second cycle was Hebraism versus Hellenism. Here there were three learning goals. One was to compare this struggle with similar struggles of other peoples and show how Israel's success emanated from the deep rootedness of the Torah. That success was impeded by the tension between the Hasidim and the Hellenists, with the former insisting that outer assimilation would be followed by inner assimilation.

The second learning goal was to understand that the Hellenism with which the Jews came into contact was an inferior one. Greek civilization was in a much poorer stage than it had been in the Periclean age; the Jews were introduced to Hellenism through the Syrians who were not good examples of the finest in Greek civilization; the practices of the Hellenized Syrians
shocked the moral sense of the Jews.

The third learning goal was to clarify the basic differences between Hebraism and Hellenism. The former believed Revelation to be the best medium for the discovery of Truth and thus accepted the Torah as the highest authority; the latter considered Man's Reason based upon human experience as the source of Truth. Hebraism considered the obedience of the individual to the will of God as the great aim of life; Hellenism made the freedom of the personality its ideal. The Hebrews emphasized the religious or ethical; the Greeks would not overestimate any aspect of life but believed rather in balance, the perfect harmonizing of conflicting interests.

In teaching the entire topic of Hellenism and Hebraism, the teacher was advised by Honor to divide the topic into three periods. The first was the Third Century, B.C.E., when Judea was under the tolerant rule of the Ptolemies; the second was the period during the Second Century, B.C.E., when Judea was under the rule of the Seleucids with their policy of forced assimilation; the third period began in 142 B.C.E., when Judea achieved political independence and continued on through Roman sovereignty. In this last period, the struggle of the Pharisees and the Sadducees is to receive the major attention.
Secondary Age Pupils

The third cycle of Jewish history is studied by the secondary-age pupils. This age-group can take a thought approach in history. Hence, Franzblau recommended a content for this cycle, where each event will be understood in terms of basic causes as well as in the light of its basic effects upon the future. Facts are no longer the ends toward which the lesson strives, but rather the materials upon which the learner uses his reason and inference to fashion a logical structure. Attention is focused on the meanings inherent in the relationships between the facts.27

The emphasis in this cycle is on the value of history instruction as preparation for intelligent participation in everyday life. Franzblau listed five specific desired outcomes of the learning in the third cycle:28

1. The ability to make logical inferences about history.
2. To trace underlying trends.
3. To connect cause with effect.
4. To form judgements in the light of derived principles.
5. To apply the results of all these processes to present-day situations and problems.

The role of the teacher in this cycle changes from its previous nature. It moves from that of the source of the information acquired by the child to that of guide and helper. In the latter role, the teacher makes the child conscious of the problems or
difficulties inherent in the material; helps him find the facts which he needs to solve his problems; helps him keep a check on the accuracy of his reasoning; helps him coordinate his findings into a logical structure. The pupil, on the other hand, now turns to books and other sources for his information. He must perceive relationships, draw conclusions, and then test his conclusions.

Instead of an overview of all of Jewish history in the third cycle, Honor recommended for the fourteen to seventeen age group a study of the historical forces that have been responsible for the contemporary religious, social, political, and economic conditions of the Jewish present. The goal thus becomes a direct attempt to understand Jewish life of the learner's own day. The content of the cycle becomes a historical study of the existing Jewish institutions, as preparation for the learner to render service as a member of the Jewish community.

In the present-day Jewish school, the vast majority of the secondary-school population is in the thirteen to sixteen-year-old age group. (In 1917 there were much fewer pupils of secondary age in Jewish schools; Honor's fourteen to seventeen age-span probably included institutions of higher Jewish learning.) For those young people of today who remain in the Jewish school beyond the age of thirteen, the terminal point for many of
them is sixteen, the age of Confirmation in many Reform and Conservative synagogue schools. Hence, the adolescents of the thirteen to sixteen age group are about to end their formal schooling and take their places in the Jewish community. They need to be introduced to that community so that they can become intelligent participants in it. The focus of attention must be on present Jewish life. The procedure may be to consider the historic forces that brought about the present conditions, as was suggested by Honor above. An alternative approach is to study the composition of the contemporary Jewish community --- local, national, and world-wide. A chronological study of the history of two of those communities should be included. These would be the history of the Jews in the United States and the story of modern Israel. These are communities that have particular pertinence to the American-Jewish youth.

Summary

Jewish history is taught in the Jewish school according to a cycle approach. Usually there are three cycles according to the age levels of the pupils --- early grades, middle grades, and junior-high and senior-high grades. The first cycle is a biographical one. Its goal is to develop an emotional identification with Jewish personalities and a readiness for subsequent history
study. Its psychological advantages are that it is concrete and real, simple, and appeals to the hero worship of children.

The second cycle covers the continuous story of the Jewish people. If the age group is concentrated in the lower middle grades, the emphasis is on the Jewish people as the "group" hero of the story. If the age of the learners is in the upper middle grades and early junior-high grades, attention is turned to developmental history with its major ingredient of cause and effect. The theme for this cycle may be the ongoing tension in the history of the Jewish people between historical consciousness and tendencies to assimilation. The tension was resolved by achieving continuity through change.

The third cycle is for teen-agers only. It may consist of an over-view of all of Jewish history, through the tracing of ideas, requiring the use of the student's reasoning powers. It may be a study of the major centers of the contemporary Jewish world, with special attention to the historical development of present-day Jewish institutions. Thereby will the youth be prepared to become intelligent participants in the Jewish community.

1 Alexander M. Dushkin and Uriah Z. Engelman, Jewish Education in the United States, 1959, p. 52.

2 An Outline of the Curriculum for the Jewish Religious School.


6 Ibid., pp. 6-7.


8 Leo L. Honor, pp. 23-24.

9 Henry Johnson, p. 103.

10 Ibid., p. 132.

11 Abraham N. Franzblau, p. 16.

12 Edgar Bruce Wesley, *Teaching the Social Studies*, p. 237.


15 Abraham N. Franzblau, p. 7.
15 Ibid., p. 18.

16 Louis L. Ruffman, p. 168.

17 Ibid.

18 Ibid., p. 167.


20 Mary G. Kelty, Learning and Teaching History in the Middle Grades, p. 8.


24 Ibid., p. 11.

25


27 Abraham N. Franzblau, p. 11.

28 Ibid.
29 Ibid., p. 12.

30 Leo L. Honor, p. 25.

31 In New York City, for example, in 1917, there were 395 students in the total Jewish school enrollment of 65,400. Cf. Alexander M. Dushkin, *Jewish Education in New York City*, p. 156.

CHAPTER II

THE GENERAL LITERATURE
ON
HISTORY TEACHING AND TEXT ANALYSIS

Introduction

Teaching in the Jewish school must always be considered against the background of general education. Since the vast majority of students are in supplementary Jewish schools, the relationship of their Jewish education to the education they receive in the general schools is a factor in their total development. In Jewish day schools, the interrelationship of general and Jewish studies is even more cogent. Whereas in the supplementary school, only Jewish studies may be affected by what transpires in the general school, in the day school, there can be modifications in both areas, at the discretion of the Jewish school authorities.

Recent Developments in the Field of History Teaching in General Education

Fifty years ago history was commonly included as a subject in the elementary school curriculum. For example, the Report of the Committee of Eight of the American Historical
Association in 1909 recommended the following sequence in history: the study of Indian life, and stories in connection with American national holidays for the first and second grades; heroes of other times for the third grade; historical scenes and persons in the colonial period of American history for the fourth grade; historical scenes and persons in American history continued, and great industries of the present, for the fifth grade; and selected topics from Greek, Roman, and European history to the end of Raleigh's colonial enterprises in America, for the sixth grade.¹ The report also outlined the history teaching for the seventh and eighth grades, which included a continuation of American history and great events in European history.

In the meantime, the junior-high school was coming to the fore and beginning to displace the eight-year elementary school. This made the report of the Committee of Eight and other previous committees inapplicable. In addition, there was dissatisfaction with the recommendations of the various committees. Another significant committee was organized. It was the Committee on Social Studies of the Commission on the Reorganization of Secondary Education of the National Education Association.
The findings of this committee, published by the United States Bureau of Education in 1916 as Bulletin, 1916, really launched the social studies movement. This document stressed the present life-interests of the pupil. It turned attention to more consideration of contemporary life. It defined social studies as "those whose subject relates directly to the organization and development of human society, and to men as members of social groups."²

In 1929, a committee of the American Historical Association that had been organized in 1926 with the purpose of investigating the teaching of history in American schools became known as the Commission on the Social Studies. This indicates the popularity that the term social studies had attained by that time. The publications of this commission, numbering sixteen between 1932 and 1937 had far-reaching influence. Especially significant were the two entitled A Charter for the Social Sciences and Conclusions and Recommendations. The former was authored by Charles A. Beard, a member of the committee, and the latter was a joint publication of the commission as a whole, although four members refused to sign it. The three fundamental factors to be considered in setting up the social studies program, the commission held, were scholarship, the social environment, and the mental abilities of the pupils to
be instructed. Both documents considered the social environment as the major frame of reference for selecting materials of instruction. The Conclusions and Recommendations proposed in broad outline a full program, proceeding from the local community in the lowest grades to a world community survey in the high school. The publications placed great emphasis on the school as a social institution, and as an instrument for the improvement of the social order, in which greater "collectivism" in the economic life was indicated as a need for the improvement of all persons living in a democracy.³

The social studies movement gained great popularity on all levels of the educational ladder, and especially in the elementary school. The Historical Outlook, a magazine for teachers of history, changed its name to The Social Studies in 1935. A check of the issues of this magazine by this writer revealed no more than one article on the teaching of history in the elementary school in the twenty-five years between 1940-1965. The recommendations of the Department of Public Instruction of the Commonwealth of Pennsylvania for the elementary schools in 1949 set up an area of learning known as "Social Living," including the fields of the social sciences and the natural sciences.⁴ Under this arrangement, units on "How People Live and Work in our County," "How People Live and Work in our State," "How
People Live and Work in Other Lands II are suggested for Grade IV. In Grade V, our country as a whole is to be considered. In Grade VI, the student's horizon is widened to include all of the Americas.

The Philadelphia Public Schools adapted the recommendations of the Pennsylvania Department of Education in its own guide for the teaching of the social studies in the elementary school. Grade IV is given a unit on "Living in Our City"; Grade V, "Life in Our State and Nation"; and Grade VI, "Living in the World." Wherever possible, historical background is to be included in the study of the various units. A revised guide, several years later, repeated the same sequence for the fourth, fifth, and sixth grades.

The substitution of social studies for history has become well-nigh characteristic of American elementary education. One author on elementary school curriculum cites the following topics as a common progression of social studies themes in Grades I to VI: Self and Family; Family and Neighborhood; Family and Community (city or county); Family and State and Region; Family and Nation; Family, Nation and World. Another author on elementary curriculum cites a California county program for inclusion of some historical topics, where life in early California is studied in the fourth grade; the west-
ward movement in early American history is included in the fifth grade; but only contemporary life in nearby countries is studied in the sixth grade. In the seventh grade, present-day life in other countries of the world is the topic, while the theme for the eighth grade is the growth of democracy from ancient times to the present.

These developments in general education have not been reflected in the Jewish school. Developmental Jewish history is taught in the middle, and certainly upper-middle grades. There is a justifiable hesitation to limit the Jewish "social studies" of the Jewish school to an acquaintance with the contemporary Jewish community. A familiarity with over-all story of the Jewish people must be acquired by the Jewish child before he leaves the Jewish school. Even in general education, there is a suggestion that perhaps today's children are sufficiently sophisticated and socially mature to warrant beginning the acquisition of social science skills at an earlier age. The recent research in intellectual development and the structure of knowledge may lead to curriculum changes that will encourage the teaching of developmental history at an earlier age in the general schools.

The Literature on Textbook Analysis

The literature in the field of education on textbook analysis
dates back to 1920, with the publication of the volume, The Text-Book, How to Use and Judge It, by Alfred Lawrence Hall-Wuest. This is one of the earliest presentations on the subject and is a fundamental work. Its criteria regarding mechanical make-up were a distinct milestone in the development of good books, since the publishing industry had not made the progress it has since made in producing durable, attractive, appealing books, with acceptable standards in page typography.

The next noteworthy publication that can be considered a milestone in this field was the pamphlet, An Evaluation of History Texts by Miriam A. Compton, Assistant Professor of History, Western Kentucky State Teachers College. This was published in 1932 by the McKinley Publishing Company, a firm specializing in history materials. The pamphlet is an exhaustive and thorough check list for the evaluation of history texts. It consists of a very detailed outline of questions under the major headings of publication data, purpose and contents, validity and reliability of the contents, organization, diction, aids for using the book, mechanical make-up, and adaptability.

A decade later, in 1942, an even more detailed check-list was prepared by John Clement in his Manual for Analyzing and Selecting Textbooks. This was intended to apply to all kinds of texts and had as its feature a quantitative scale. The analysis
is grouped under four major classifications, with point values assigned to them that total 450. The headings are authorship personnel (the qualifications of the author or authors), 17 per cent of the points; content and methodology, 50 per cent; instructional aids, 22 per cent; and mechanical features, 11 per cent.

In addition to separate publications on textbook evaluation, there have been articles in the professional periodical literature and chapters in the professional books on the teaching of history or social studies. Carlson selected "content and its arrangement" as the most important single criterion. Johnson stressed the author and his point of view. Wesley devoted considerable attention to style, and Horn emphasized language comprehension as a major criterion. The books on social studies teaching by Moffatt and by Tiegs and Adams contain outlines of criteria, reminiscent of those by Compton and Clement. Moffatt has four major categories, consisting of authority (analysis of author's qualification), general appearance, organization and presentation, illustrative material, and instructional aids. Tiegs and Adams have eight general headings as follows: authorship, philosophy, organization, content, readability, illustrations and physical features, teaching aids, and accessory materials. In the Jewish field,
Kramer prepared a check list with three inclusive classifications — structure, organization of material, and content. 18

Aims

In this study, the question of aims is one of the two general criteria selected for analyzing the Jewish history textbooks of the Jewish school. An effort will be made to determine what aims in the teaching of Jewish history the texts are meant to fulfill. In the brief survey of the literature above, only two of the references gave considerable weight to the problem of aims. Carlson pointed out that the contents are determined by the objectives of the book, which in turn must meet four major requirements: a psychology of learning, the needs of society, the objectives of a specific subject area, and the needs of the learners. 19 Johnson is concerned about what is the special point of view of the book. This may be gleaned from the preface or introduction, or inferred from the kind of facts selected, from the interpretation of the facts, and from the distribution of emphasis. 20

Perhaps the limited attention to the general criterion of aims in the literature on the evaluation of history and social studies texts may be explained by the fact that the general school is not dependent completely on books for the attainment
of its goals. Whereas the general school is also interested in developing identification with a people and its tradition, it has the advantage of the general environment, beyond the content of books, which is conducive to the development of such an identification. The Jewish school, on the other hand, has a much greater challenge and responsibility to develop the media for identification with the Jewish people and its traditions.

The lack of sufficient attention to aims in the books of general education is criticized by at least one team of educators who are of the opinion that the textbooks are full of facts that do not lead anywhere. They cite the "failure to establish some clear-cut guidelines with reference to carefully identified concepts, generalizations, attitudes, appreciations, and skills." Similarly, a history professor generalizes after years of observing high school history classes that the "average history class is little more than a presentation of a succession of facts generally unrelated to anything higher than an examination." Another writer asserts the need for a book to be geared to definite aims, when he determines that the amount of freedom from the need to interpret that a book gives the teacher is a criterion for determining the utility of the book.
Methodology

Methodology is the second of the two general criteria for analyzing the texts in this study. The survey of the literature on criteria of evaluation and analysis did not reveal methodology to be a criterion as such. This is understandable, since the use of a basic textbook is a method itself. However, methods of teaching history may be inferred from other criteria on the check lists. Where a teacher's manual is provided, clear indication is given in it regarding the best procedures to be used in teaching the text, in order to realize fully the values inherent in it.

Compton's check list has a category called organization, with the following possible general plans of organization: Biographical, chronological, topical, unitary, and mixed. Whichever plan of organization is used implies a corresponding method of teaching history. Other items on the Compton list that indicate method are the bibliography for pupils, the pupil assignments, and the questions --- all of which are in the category of aids for using the book. The pupils' bibliography is judged by methodological questions that determine whether the supplementary reading will amplify the text, provide pleasurable reading, and meet the individual differences of pupils. The assignments are to be described on the basis of problems and
projects, or questions and answers. The questions themselves are to be evaluated by the criterion of whether they provoke thought.

Clement applies the criterion of provoking thought to the element of general style of the language. In the area of organization of subject matter, he has the tests of meeting the individual differences of the pupils and of being organized according to pedagogical rules into major and minor topics and teaching units. Kelty includes all the possibilities of organization of content when she lists the chronological, the counter-chronological, the biographical, the topical, the problem-project, the contract, the unit of understanding, and the unit of work or activity. The method of presentation of the material in a history book depends directly on the organization of the contents.

The professional books on the teaching of history and social studies are devoted, almost in their entirety, to the field of methodology. We are concerned here, however, with the methodology inherent in the directions for analyzing and evaluating textbooks. Two of the criteria in Wesley's check list are proper names and dates. The implication of both criteria for methodology is that in the teaching of history both proper names and dates should be kept to a minimum. Only those names that can be explained with sufficient fullness to give them significance should
be introduced. Dates may be introduced with somewhat greater frequency, for the incidental use may be better justified than the incidental introduction of a proper name, for a date may have a clarifying function, even though it is not to be mastered. The number to be mastered must be rigidly controlled.

The prevalence of the textbook as the determiner of the course of study has resulted in the method of the recitation, one of the most frequently used methods and one of the oldest. This consists of a discussion, wherein the teacher asks questions and the pupils give the answers, or the pupils ask questions of clarification, with the teacher supplying the explanation. Another alternative is questions by students and answers by other students. The questions asked by the teacher are of two kinds: those that require recall and those that require thinking. The former call for facts; the latter require the use of facts.

The basis of the recitation will depend on the kind of content in the textbook. Johnson classifies textbooks into three categories according to the French terms of précis, manuels, and cours. The précis type is only a bare skeleton or framework of facts and requires additional reading by the students and lecturing by the teacher. The manuels type is a fuller account, but still leaves room for further development, through reading in supplementary books. Most American textbooks are of this
type. The course type is a full treatment of each topic, requiring little if any further development. With this type of textbook, the entire time in class may be spent in reciting and applying the textbook lessons.28

Summary

In the course of the last fifty years there has been a trend in general education favoring social studies instead of history in the middle grades. Whereas the Report of the Committee of Eight outlined a course in history for elementary schools, Bulletin, 1916 of the United States Bureau of Education recommended social studies. The publications of the Commission on the Social Studies of the American Historical Association in the 1930's further intensified the social studies movement.

A survey of literature in The Social Studies magazine, which prior to 1935 was called The Historical Outlook, found little written on the teaching of history in the elementary school in this magazine between 1940-1965. Current programs of study, published by state and city departments of education, further confirm the popularity of the social studies. However, recent research may reverse the trend and give history instruction as such greater prominence in the elementary and junior-high school curriculum.
Hall-Quest was selected as the beginning of the literature on textbook analysis in 1920. He emphasized the mechanical make-up of books. Compton in 1932 contributed a thorough check list to be answered by more than one person, each with a special competence in a specific area. In 1942, Clement proposed a scale for quantitative evaluation of texts. Carlson, in her article of 1951, deemed content the most important factor for evaluation.

In the review of the literature on textbook analysis and evaluation, including the above sources and chapters in the professional books on the teaching of history, the criterion of aims is given limited attention. Johnson emphasizes the author's interpretation of history as one of the aims of the book. The criterion of methodology is given somewhat more treatment in the literature. Compton and Kelty stress the organization of the content of a book as the determiner of the method of presentation. The learning aids in the book also affect methodology. The widespread popularity of the textbook itself has resulted in a corresponding prevalence of the recitation method.


2 Ibid., p. 65, p. 74.


16 Maurice P. Moffatt, Social Studies Instruction, p. 32.

17 Ernest W. Tiegs and Fay Adams, Teaching the Social Studies, pp. 382-386.


19 Evelyn F. Carlson, p. 9.


26 Mary G. Kelty, Learning and Teaching History in the Middle Grades, p. 19.

27 Edgar Bruce Wesley, Teaching the Social Studies, pp. 298-300.

CHAPTER III

THE AIMS OF TEACHING JEWISH HISTORY

Introduction

In formulating the objectives of teaching any subject area of a curriculum, it is possible to develop a long list of goals, as protagonists of specific subjects are apt to do. Various and sundry aims have been formulated for the teaching of Jewish history.¹ The writer proposes to set forth four broad purposes, which will constitute an optimum number rather than a maximum number.

The order of the purposes is not in direct relationship to their importance. The first is on the role Jewish history study has in enabling the Jewish school to fulfill the over-all goals of Jewish education. The second and third purposes are specific objectives that are unique to Jewish history. The fourth purpose is equally as important as the first but comes at the conclusion of the listing because it permeates the prior three.

Identification with the Jewish People and With Judaism

One of the aims of Jewish education in general is to socialize the individual into the Jewish group and the Judaism it bears.
Thereby is Judaism assured continuous growth and creative survival. Simultaneously, the need of the individual, to be securely integrated into his group is fulfilled. Belongingness is a basic psychological need of all human beings, and its fulfillment is one of the general aims of education. The importance of ethnic or group rootedness is a tenet learned from the field of social psychology.

The field of social psychology has taught us that an individual must be securely integrated into a group, if he is to be a normal, wholesome personality. The individual can well belong to more than one group, provided the groups do not conflict with each other in aims and content. Belonging to many groups is not the cause of difficulty but rather an uncertainty of belonging to any group. According to one social psychologist, "the group to which an individual belongs is the ground on which he stands, which gives him or denies him social status, gives him or denies him security and health."

Americans, though sharing a common American tradition, form sub-groups that are both religious and ethnic. An American needs to find himself in a group in addition to the broad American one. The American Jewish child needs to feel part of the Jewish group. A Jewish education is required to generate that feeling. Thus Jewish education has a mental hygiene value in its ability
to create stronger Jewish identification and stronger motivation to face the environment as a Jew.⁵ Jewish education enlarges the personality of the individual in time --- by identifying him with Jews throughout the ages --- and in space, by giving him a feeling of belonging to a large scattered group.⁶

Within the gamut of curricular experiences that contribute to the attainment of the socialization goal and fulfill the need for group belongingness, Jewish history has an important and unique role, for the history of any people is the means of linking an individual to an ongoing tradition. Through the study of Jewish history, the child develops historic consciousness, for he learns about the achievements of his people, as well as about its sacrifices and struggles. When the child learns that Jews have distinguished themselves in acts of unusual bravery, courage, and heroism, he develops identification with his people. The study of Jewish history enables the learner to develop pride in being a member of his group, and to cultivate an appreciation of Judaism and its institutions that have been developed and maintained through the centuries at a great price.

Moreover, history serves the same function that personal memory does, as James Harvey Robinson once pointed out.⁶⁶ A man who loses his memory is unable to orient himself. History, as the extension and broadening of one's memories, pro-
vides one the means of orienting himself in his environment, for that orientation is a function of memory. Without a knowledge of the Jewish past, the American Jew cannot orient himself properly in the American-Jewish milieu of which he is a part. With a knowledge of Jewish history, the individual possesses a sense of historic continuity. An acquaintance with Jewish history helps the child become an integrated personality through "finding satisfaction and an opportunity of self-expression in his relationship with a rich cultural past." Thus does he find joy in Judaism and compensation for the insignificant disadvantages of being part of a minority group.

When the child develops a sense of identification with the Jewish people, he simultaneously develops a sense of identification with Jewish values. As the student is linked to his ancestors, many of whose leaders were spiritual heroes he becomes the possessor of the values they espoused or exemplified. These include social justice and freedom, love of learning, dedication to Jewish religious traditions and practices.

A caution is in order. Identification with the group and loyalty to it should not be interpreted to mean that one's group had a monopoly of the virtues of life. Representing the peoples and the civilizations that the Jewish people encountered as evil, and the Jewish people only, as good, is chauvinism. Similarly,
the entire Jewish people was not always completely exemplars of love and justice. That does not, however, preclude the espousal of a religious way of life and commitment to the values, indicated above. When there was backsliding by the people, their religious leaders chastised them. Hence, it was the spiritual heroes who sustained the Jewish values.

Intelligent Understanding of the Development of Jewish Life

A second purpose of studying Jewish history is to develop an intelligent understanding of how Jewish life came about to be what it is. This is an intellectual goal of historical mindedness. It enables the learner to become an effective participant in the Jewish life of his day, because he understands its background and roots. Without history, the present cannot be understood. Honor at one time summarized all the goals of teaching Jewish history into one aim, that of conscious adjustment to the American environment. This gives history a utilitarian value as well, where knowledge of the past functions in our own lives today. By developing an intelligent understanding of how present-day institutions and customs came to be as well as an understanding of the origin and causes of present-day Jewish problems, the student of Jewish history is enabled to adjust to the world about him.
It is possible for one to be a nominal participant in Jewish life, and as a Jew, ostensibly feel adjusted to the American environment, and yet not have a knowledge of Jewish history. However, the knowledge of Jewish history can become a catalytic agent and convert the participation into meaningful, effective participation, and the adjustment into consciously intelligent adjustment. Only with such participation and adjustment of its members will Judaism have a creative survival. Jews who are not rooted in their past will not make contributions to the general culture that are genuinely Jewish. The past, present, and future of Judaism are intertwined. A meaningful future for the Jewish people is dependent on the availability of a significant number of Jews who know their past and thus live their present with conviction.

To achieve understanding of the present requires comprehension of the idea of development, which is a key characteristic of history in general. The tracing of social development is a fundamental goal of all history study. The student of Jewish history should accordingly progress towards the attainment of this goal in his Jewish studies, as he does in his study of American history or any other history. To appreciate development, one must acquire an understanding of the concept of change. In fact, Johnson declared that "development is a larger name for change."
Yet development is not only change; else there would be no resemblance between the present and the past. Consequently, there is the need to understand the complementary concept of sameness or fixity, which in the historical framework is known as continuity. Honor maintained that a central idea around which all of Jewish history could be taught is that "the Jewish people have been able to survive because, historically, their adjustment to new conditions has been one of continuity through change." One could argue the converse point of view, that the Jewish people survived because it adhered to continuity, in spite of change. In each generation, the Jew remained attached to his past. However, the proponents of either stance will agree that there has been development in Jewish history, consisting of both change and continuity.

**Acquaintance with the Social and Religious Life of the Masses**

A third aim of studying Jewish history, especially for the child, is to become acquainted with the daily life of the average man. The study of history should show the child how people live in the past. This will supplement the goal of developing continuity with the past through describing ways of living and thinking that were characteristic of whole groups rather than chronicling startling episodes concerning single individuals. This will
also supplement the goal of understanding how the present evolved from the past through describing the institutions of past group life, most of which still function in some form today. Describing the ways of living of a whole people places the emphasis on the group rather than on the individual, whose importance is in proportion to his influence on the group.

The aim of learning how the masses-at-large lived was adopted by Jewish history textbook writers\textsuperscript{10a} as a result of the "new history" in general historiography of the second decade of the twentieth century and the years following it. In the general field, James Harvey Robinson entitled a collection of his essays on history with the very words, \textit{The New History}.\textsuperscript{11} He pointed out that the modern historian realizes "the overwhelming importance of the inconspicuous, the common, and often obscure elements in the past; the homely, everyday, and normal as over against the rare, spectacular, and romantic, which had engaged the attention of most earlier writers."\textsuperscript{12} Max Nordau, too, felt that history should devote its attention to studying the forms, conditions, and modifications of the uneventful daily existence of average humanity.\textsuperscript{13}

In addition to the philosophical orientation of the "new history," the maturation levels of children lead us to the aim of learning about the daily lives of our Jewish ancestors. The
selection of material must therefore be made in the light of what is meaningful to the child. What aspects of history are not comprehensible or meaningful to the child may be difficult to determine. However, it is known that children can appreciate vividly concrete descriptions of home, family, and community life of various periods. The aim is thus to present a true picture of the life of the people — their ways of acting and thinking, that is, their customs and social ideals. Through a study of Jewish history, a child will have presented to him a cross-section of Jewish life from earliest times to the present day.

Dedication to the Truth

The fourth pervasive purpose of teaching Jewish history, one which intertwines all other purposes, is the cultivation of a dedication to the truth. This is a goal in the teaching of history in general that should be applicable to the Jewish school as well. It involves an understanding of the historical method of arriving at facts which can be gained primarily from the subject of history and distinguishes the area of history from all the other subjects in the school curriculum. The historical method is the means of acquiring the truth about external things beyond the range of direct observation. Johnson has declared that "a study of history
that leaves the pupil unconscious of the historical method can scarcely be called a study of history at all."\(^{14}\)

To a great extent teachers have felt that the school child is not ready for a study of the historical method and have delayed such study to late high school or even college. This was based on the premise that history for the school pupil should be something definite about the past and not something to be argued about. This in turn was based on psychological views that the individual is essentially pleasure-seeking, wanting maximum rewards, and that the elementary school child should not be exposed to difficult concepts, for he is not mature enough to engage in critical inquiry.

Many years ago Johnson questioned this attitude of the classroom teacher.\(^{15}\) He felt that the school must counteract the tendency of pupils to accept facts as facts without discrimination and to consider the printed page as truth, tendencies that are often retained throughout adult life. Instead he urged both the elementary and secondary school to give the pupils in their history program some consciousness of what historical knowledge is, some training in the method by which historical knowledge is established, and some appreciation of history as a process of determining, selecting, and arranging facts, as well as the organized result of that process. However young the
pupils, they will learn that one must work very hard to find out
the truth about the past.

In recent years there has been even greater emphasis by
leaders in education, psychology, and the subject fields, on the
plausibility of presenting "difficult" concepts to elementary-
school children. Jerome S. Bruner may be considered repre-
sentative of this group that contends that any subject or topic of
whatever difficulty can be taught to any pupil at any grade level
in a manner that will be intellectually responsible. 16 Studies
revealed that elementary-school pupils had the capacity of
critical inquiry. 17 Undergirded by the above suppositions, one
professor of the teaching of history feels that along with other
goals, the study of history should be a "systematic inquiry into
publicly testable propositions "on the assumption that "the
hypotheses or principles stated by historians ... are at best
approximations of truth and are subject to continuous recon-
struction." 18

The Jewish school must also concern itself with the his-
torical method in its Jewish history teaching. It must be aware
of the latest developments in the field of cognitive psychology.
The approach to learning in the Jewish school should be compat-
ible with the one to which the child is exposed in his general
education, where efforts are being made to cultivate a critical
attitude towards facts and skill in the use of evidence. The Jewish child has to learn his Judaism in the context of the modern scientific civilization in which he will live, if he is to retain his loyalty to it. His faith will be strengthened, if he will learn to distinguish between the historic and the non-historic.

The attainment of the truth regarding the past is a difficult task. Understanding by the pupil of the hardships in attaining the truth is learning the truth. The difficulty should not, however deter us from constantly seeking for the truth. Certainly, known truth should not be deliberately distorted. This concern is applicable to the goal of developing identification with the Jewish people, for it combines critical intelligence with emotional attachment to the Jewish people and the Judaism it bears. In the words of Klapper, "only the truth should be permitted to inspire." 19

The problem of truth is particularly cogent in the teaching of the early biblical period and in the determination of whether the early chapters of Genesis are in the domain of history. The confusion of literary sources or literature with history was pointed out by Dushkin in 1917. 20 Starr analyzed the problem of literature and history in the early thirties and cited the fact that our rich national literature abounded in legends which were quasi-historical. 21 The national survey of Jewish education in
the late fifties revealed that one of the debatable issues among Jewish educators was still about the relationships between the teaching of history and of literature, between historic fact and tradition. 22

While legends should not be presented as history, they and Jewish literature generally may be correlated with the history. This is a matter of methodology, where the critical approach must be applied to all literary extracts. The authenticity of the biographies of the earlier biblical heroes available in biblical literature or based on it should be analyzed by the teacher of Jewish history, if he is committed to the ideal of truth. Scholars may be convinced of the existence of Moses but may question the reliability of the details given in the Pentateuch. The tentative solution may be to teach the personality of Moses as the embodiment of the ideals of Judaism as developed in its earliest days, a thought formulated by Ahad Ha-am. 23

Another difficulty with the goal of teaching the truth in Jewish history is the central role that religion has played in the history of the Jewish people. God as an active agent in human history is a theological problem primarily. 24 The ideal of truth may be served by the existentialist solution that "though God may not interfere directly in the shaping of history, it is the relationship which man thinks exists between him and God that does
Complete historical objectivity may be unattainable, for it is linked with the conception of history that the historian adopts. That very association between historical truth and interpretation of history should be pointed out to the child in the Jewish school. This may be the solution to the problem of truth in Jewish history.

There have been various interpretations of history in the general field. These include political, social, economic, geographic, and military approaches. In Jewish historiography, the religious orientation has been the dominant one. This will be demonstrated in the following chapter on the interpretations of Jewish history through a review of Jewish historiography.

Summary

Four broad aims of teaching Jewish history are proposed. The first one is identification with the Jewish people and Judaism. Integrating the individual into his group helps to fulfill his need for belongingness. Learning about the past of his people, its achievements and sacrifices, helps the individual to become a proud member of his group. Simultaneously, the student learns to identify with the spiritual values, espoused by his people.

The second aim is to acquire an intelligent understanding
of how present-day Jewish life became what it is. Such knowledge equips the individual with the means of adjusting intelligently to his environment and of participating meaningfully in present-day Jewish life. Thus will Judaism be assured a creative survival. A complementary pedagogical aim is to learn the historical concept of development, and its components of change and continuity.

The third aim is to learn about the social and religious life of the people at-large, and not just great events about outstanding individuals. This will supplement the goal of learning how the present evolved from the past. This aim is unquestionably in consonance with the learning abilities of elementary school pupils.

The fourth aim is to cultivate a dedication to the truth which involves developing the capacity for critical inquiry. Recent research in education and psychology indicates that it is possible for pupils on all age levels to learn in this manner, the differences in maturation levels being only differences in degree. The Jewish school must adopt this goal for Jewish history teaching in order not to create any dichotomies in its pupils between their general and Jewish education. To achieve this goal will require the adoption of concomitant goals of distinguishing between history and literature, clarifying the role
of religion in the history of the Jewish people, and explaining
the various interpretations of Jewish history.


5 Eugene Revitch, "The Mental Hygiene Value of Jewish Educa-


7a For example, writers who happen to be Jewish and are not rooted in their Jewishness, are apt not to write on Jewish themes; when they do, they will not react positively to their Judaism.


9 Leo L. Honor, p. 24


10a Examples are Jacob S. Golub and Dorothy F. Zeligs.


12 Ibid., p. 75.

13 Max Nordau, The Interpretation of History, p. 394.

14 Henry Johnson, p. 119.

15 Ibid., pp. 297-303.


24. Cf. infra, "The Theological Interpretation of Jewish History."


26. Cf. infra, discussion on truth, pp. 4-6, in chapter, "Interpretations of Jewish History."
CHAPTER IV

INTERPRETATIONS OF JEWISH HISTORY

- A Survey of Historiography

A basic influence that a Jewish history textbook will have upon the child reader will be the interpretation of Jewish history inherent in that book. The immature student thinks that he is studying Jewish history as such, unaware of the fact that there are various interpretations of Jewish history (unless his teacher informs him otherwise). Certainly, the author of the text sets out to convey a specific orientation to Jewish history.

On the whole, the authors of children's Jewish history books have not been scholars of Jewish history. They are Jewish educators who want to present Jewish history to the young learner. Hence, they adopt the point of view of a professional historian as the basis for their texts. In the general field, many of the history textbooks were written by history professors and education professors collaborating with each other.

The historical point of view of a textbook may be stated specifically by the author within the textbook itself in the preface, or introduction, or as a special statement or article somewhere.
outside the textbook. If the interpretation of Jewish history is not formally stated by the author, it will have to be ascertained from the contents of the book. Where it is stated, the contents should still be analyzed as a check for correlation or discrepancies.

The need to clarify an orientation to Jewish history stems from certain problems that every historian faces when he attempts to write a history. "Every written history," the committee on historiography of the Social Science Research Council points out, "particularly that covering any considerable area of time and space, is a selection of facts made by some person or persons, and is ordered or organized under the influence of some scheme of reference, interest, or emphasis -- avowed or unavowed -- in the thought of the author or authors." The committee further points out that among other factors, the attitudes of the author have to be considered in order to understand properly the history written by him. This is so, because in addition to the selection of facts, written history involves emphasis on certain facts at the expense of others.

A definition of history and an interpretation of it are in the area of the philosophy of history. "History, in its broadest sense, is everything that ever happened." However, in its more applicable sense, history is the story and explanation of
the past that is available to us in records and in other sources. Within what is available, the historian selects "what suits his interests, gratifies his feelings, and falls in with his peculiar aspirations; its arrangement depends on his understanding, and its form on his artistic ability." One historian points out that "historiography records the interaction between the fixed elements in history --- the critical systematic method and the sources --- and the time-bound elements in the historian." An element embodied in the historian is his philosophy of history.

The philosophy of history examines the immanent ideas of history, the significance of the historian's conclusions, and the methods by which they are obtained, according to Morris R. Cohen. Cohen further points out that accordingly those who are interested in the philosophy of history are interested in the process of interpretation, the system of ideas or principles which the historian assumes in his process of interpretation, and the final synthesis to which all historic investigation can be said to point. The historian needs to have a philosophy of history because of the very nature of his task, for it is his aim not only to tell what happened, but also why it happened, and thereby he produces a narrative of the past experience of human beings. It is the opinion of Walsh, that there are two kinds of such narratives. He calls one a plain narrative, and the other
one a significant narrative. In the case of the former, the historian is merely telling what happened; in the latter he explains what happened, he aims at a "reconstruction of the past which is both intelligent and intelligible." Similarly, Stern declares that the thoughtful historian must always proceed from the how to the why, for the how and the why are inseparable. 10

Explanation of events requires consideration of larger spans of time, so that events may be analyzed in terms of their relationships to each other. Locating an event in its contest by mentioning other events with which it is bound up is called the process of colligation. 12 The historian does his colligating within a point of view. He looks for certain dominant concepts or leading ideas by which to illuminate his facts and to trace connections between those ideas themselves; then he shows how the detailed facts become intelligible in the light of the concepts, by constructing a significant narrative of the events of the period in question. 13

The epistemological principle of sufficient reason --- "whatever happens must have a reason why it should occur in the way it does rather than not" 14 --- means that to discover the reason requires thought on the part of the historian. One philosopher of history actually considered all history as the history of thought. He stated that the processes of history "are not pro-
cesses of mere events but processes of actions, which have an inner side, consisting of processes of thought; and what the historian is looking for is these processes of thought. The historian needs to be skilled in historical thinking, lest he merely repeat names, dates, and ready-made descriptive phrases, without giving sufficient explanation of historical experiences. Although there may be some disagreement with the extreme generalization that all history is the history of thought, one may readily concur that a knowledge of past thinking is essential to the historian in his reconstruction of the past.

A fundamental problem that the historian encounters in his exposition of the development of the past is that of truth. The critical method in historiography places great emphasis on the truth. On one level it involves only technical problems --- collecting evidence and scrupulously examining it. On a second and higher level, that of interpretation, being absolutely truthful is almost unattainable in its fullest sense, for there are unresolved problems of epistemology involving profound questions about the nature of historical judgements. Nordau concludes that objective truth is inaccessible to the writer of history, for he has to rely upon official records, which even the most cautious and well-informed criticism cannot wholly clear of the colouring given them by the desire to conceal unpleasing facts, or of the
circumstantial evidence and the testimony of eye-witnesses whose unreliability is the only certain thing about them. 17

Two of the most widely held philosophical theories of truth are known as the correspondence and coherence theories. 18 According to the former theory, a statement is true if it corresponds to the facts. This in turn raises the question of what are facts. The only practical answer that can be given for events that have happened in the past is that the facts were determined according to the best available evidence. This makes truth somewhat relative, subject to the possible discovery of evidence not hitherto available. According to the latter theory, truth is defined not as a relation between statement and fact, but between one statement and another. A statement is true if it coheres or fits in with other related statements. Facts have a place in this theory too, but instead of being apprehended, they are established as the conclusion of the process of thinking. Actually, a historian must work on the basis of a synthesis of the two theories. On the one hand, he does not fabricate his evidence; he finds it in the sources. On the other hand, he must find relationships between his facts, if he is to write developmental history and give due consideration to cause and effect.

It is the causal factor that is at the core of historical interpretation. Every authentic historian will formulate a theory of
historical interpretation that is a well-established empirical hypothesis, based on a thorough study of the actual facts of historical change. The competent historian will also base his historical interpretation on his moral and metaphysical beliefs. Moral beliefs are the ultimate judgements of value that the historian brings to his understanding of the past; metaphysical beliefs are his theoretical conception of the nature of man and his place in the universe, with which his value judgements are associated.

The historian aims to build up an intelligible picture of the human past as a concrete whole, so that it comes alive for the reader in the same way as his own life and the lives of his contemporaries. To do this, he must clarify his judgements about human nature, about the characteristic responses human beings make to the challenges they encounter in life, by both the natural conditions in which they live and by their fellow human beings. To the extent possible, the conception of what human nature is or ought to be, should reflect the ideas held by those who were alive at the time being studied. We have indicated above that a historian needs to know past thinking in order to reconstruct the past. Understanding past thinking will depend on the accumulated experience of the historian, but will also to some irreducible extent depend on his moral and metaphysical beliefs.
The problem of truth and objectivity in historical writing presents two extremes: historical skepticism which maintains that true knowledge of the past is unattainable, and complete unanimity among all historians. A resolution of the problem is the theory that a written history is truthful and objective, if it depicts the facts accurately from the writer's own point of view. Walsh calls this the perspective theory. Even though the historian contemplates the past from his own standpoint, he does attain some understanding of what really happened. Even within his own point of view, the historian observes the rules of reputable historical writing, which uses the critical method. That method includes scrutiny of the evidence, acceptance of conclusions, only when there is good evidence for them, maintenance of intellectual integrity.

Gottschalk feels that the historian should purposely and consciously approach his history writing with a point of view. He should be openly committed to some philosophy. He should know whether he is a materialist or an idealist, a liberal or a conservative, a religious skeptic or a devotee, a believer in the progress or in the imperfectability of mankind. He must select a theory of historical interpretation which will provide his emphasis or perspective for the writing of history. The perspective may be providential or divine, or idealistic. It may be
political, economic, geographic, sociological. The only history that could include all the emphases would have to be a composite history, written by a group of authors, with their various special interests.

Ahad Ha-am, best remembered for his formulation of the idea of cultural Zionism in the latter part of the nineteenth century and the first part of the twentieth century, made a significant contribution to the philosophy of Jewish history as well. He made a distinction between historical truth and literal truth. Historical truth reveals the forces that mould the social life of mankind. An individual who leaves a perceptible mark on that social life is a real historical force. Hence, the existence of even an imaginary figure that affects the subsequent history of a people may be considered to be historical truth. Conversely, the existence of an actual person who had no influence on history is a merely literal truth.

To illustrate his point, Ahad Ha-am uses the personality of Moses, whom he designates as the greatest prophet in the history of the Jewish people. Even if the description of Moses that has been handed down through the ages is different from the actual man, and even if the individual did not exist, his image has been enshrined in the hearts of the Jewish people for generations, and his influence on the national life of the Jewish people
has been felt from ancient times to the present day. Similarly is the character of Moses plain to all generations and cannot be changed by any archeological discovery. Moses was the embodiment of the ideal of Hebrew prophecy in its purest and most exalted sense. This ideal in turn includes truth, extremism in its concentration on the ideal of truth, and righteousness, which is truth in action.

The Theological Interpretation Of Jewish History

Jewish history has most often been written within the framework of theology. The Bible, which is primarily a religious document and not a history, was for centuries considered by the Jewish people as its history, and was indeed a major source for the history of the Jewish people from earliest times to the fourth century before the common era. In modern times, historians have other sources in addition to the Bible, made available through archaeological excavations. Documents of other ancient peoples have been deciphered which yield data on the relationships of these peoples and the ancient Hebrews and help reconstruct the story of the Jewish people in ancient times.

Many scholars and historians are in agreement that there are several major strands in the Jewish history recorded in the Bible and that the Bible itself is an amalgamation of different
sources. Recent biblical scholarship has not accepted all of the hypotheses of biblical criticism, initiated by Wellhausen at the end of the nineteenth century. Yet Yehezkel Kaufmann declares that "the analysis of three chief sources in the Torah (JE, P, and D) have stood the test of inquiry and may be considered established." Similarly, Professor Speiser points out that the documentary theory may be given varying emphases of several individual authors or several different literary categories, but "the conclusion which virtually all modern scholars are willing to accept is that the Pentateuch was in reality a composite work, the product of many hands and periods."

It is because of its composite nature that the Bible is more a source for a religious interpretation of history than for the history itself. The theme of the J document was that the fortunes of the tribesmen depended on the favor of the tribal God, Jahweh. The D document advocates a higher conception of God through its theme of the centrality of the law. The historical books of the Hebrew Bible after the Pentateuch continue to be influenced by the Deuteronomist historians who use the narrative to preach their lesson that disaster is due to sin against God. This is especially evident in the book of Judges, where the theme is a series of cycles consisting of defection of the Israelites from the ways of God, punishment of the Israelites by God by turning
them over to their adversaries, and then redemption of the Israelites by the "Judges." This theme of the book of Judges is an example of how the theologian uses history to justify the ways of God, for the author interpreted the tribal wars of the time as part of the providential scheme of God.

The next period for Jewish history begins with Chapter XIII of I Samuel. The stories of Eli and Samuel in the early chapters of I Samuel may be grouped with those of the Judges, and the address of Samuel in Chapter XII of I Samuel, when Saul is made king, may be considered a fitting conclusion to the literature of the book of Judges. This new period continues through the rest of I Samuel, all of II Samuel, and ending with Chapter II:12 of I Kings, where the death of David and the assumption of the kingship by his son Solomon are both recorded. In this portion the original sources are more reliable and fuller. The story of David is one evidence that the original sources were not revised. This is a period of national expansion and successful war, when the Israelites are not likely to be diverted by the Canaanites from the worship of their own God. The building of the Temple at Jerusalem was the climax of the period.

Another period of Jewish history extends from I Kings, II:13, to the end of II Kings. This is the period from the reign of Solomon to the destruction of the Temple and the Babylonian
Captivity (approximately 970 B.C.E. to 586 B.C.E.). Here the Deuteronomist editor is more interested in an interpretation of history than the history itself, for the period of close to four hundred years is given as much space (I and II Kings) as was the lifetime of David (I and II Samuel). Like the theology of the book of Judges, the theme of the Books of Kings is that disaster is due to neglect of the worship of the God of the Israelites, and particularly the worship at local shrines rather than at the central temple in Jerusalem.

The description of the reign of King Omri illustrates the theology of the book. There is a total of four verses, I Kings, XVI:23-26, about Omri, with actually one verse, XVI:24, summarizing his achievements. However, in cuneiform tablets the kingdom of Israel is called Beth Omri, an indication that he must have been considered very important. Also, in the Mesha inscription, Mesha, King of Moab, confesses to the state of complete subjugation to which Moab had been reduced in the days of Omri, the father of Ahab. The fact that Omri permitted the worship of golden calves may well have lowered him in the interpretation of the Deuteronomist editor. The references to books of the Chronicles of the Kings of Israel and of the Kings of Judah (I Kings XVI:27, XI:41, XIV:19, XIV:29, XVI:27) for fuller accounts lead one to surmise that the editor himself con-
sidered his redaction more an exposition of a point of view rather than a history. 22a

Margolis sums up the historicity of the books of the Bible through the Book of Kings by pointing out that the historian brought to his work a definite point of view. "His theme is the struggle between Mosaism and paganism. It was a struggle for the land and at the same time with the land, between the Lord who came from Sinai and the Baal native to the soil, a combat between statecraft and stern conscience, a gigantic wrestling of the spirits in which those troublemakers of Israel, who made and unmade kings, created a content for the soul of the nation, which enabled it to survive the state."22b The prophetic literature, which to a great extent parallels the historical books, supplements them with its theme of justifying the calamities of the Jewish people as proper punishment for infidelity and unrighteousness.23

Chronicles, Ezra, and Nehemiah are the remaining historical books of the Hebrew Bible. Margolis identifies this group of books as the "other" scriptural history, a recapitulation of the earlier narrative, carrying it further down to the time of Ezra, with its theme, Mosaism triumphant.23a This theme is super-imposed on that of the prophetical literature. The author may well have been a priest of the temple at Jerusa-
lem and is concerned primarily with the southern kingdom of Judah and its city of Jerusalem. He cites as sources the "Book of the Kings of Judah and Israel," and the "Book of the Kings of Israel," books that have been lost. He also used the Pentateuch, Joshua, Judges, Samuel, and Kings, indicating that in his day these books were in the form in which we have them now.

In Chronicles, the temple worship is meticulously described by the author. He becomes more historical in the books of Ezra and Nehemiah. The latter two books cover Jewish history from the end of the Babylonian exile to the coming of Alexander the Great (approximately 536 B.C.E. to 335 B.C.E.). A unique feature of these two books is the personal memoirs of the men whose names they bear. Nehemiah was the political leader, and Ezra, the religious leader. Whereas Nehemiah tells how he built a city for his people, to be safe from their neighbors, Ezra tells how he kept the people apart from the same neighbors by banning intermarriage.

The religious interpretation of Jewish history has persisted throughout the centuries. Following the canonization of the Bible, one set of historical writing became part of the Apocrypha; this was the books of the Maccabees, particularly Books I and II. They cover the period of 175 B.C.E. to 135 B.C.E., centering on the Maccabean revolt. Maccabees I was considered to be the
more historical of the two, but Zeitlin points out that this view has been reversed in recent years.\(^{24}\) The historical value of both books is that they provide the history of the Jewish struggle against Antiochus Epiphanes. Maccabees I is a historical narrative of the war for political independence, necessary to achieve religious freedom, which was its major purpose. The religious theme is further accentuated in Maccabees II through the inclusion of the idea of martyrdom in behalf of religion by means of the story of the sacrifice of the lives of a mother and her seven sons.

In the early post-biblical period, Flavius Josephus, who lived during the first century of the common era, is an example of a historian who attempted to write an entire overview of Jewish history. This was the special intent of *The Antiquities of the Jews*. Relying on the Bible, it thus continues the theological interpretation of Jewish history. The historical value of the work is its availability as a source for the period preceding the destruction of the Second Temple. The same is true for *The Wars of the Jews*, which contains the chronicling of events, based on personal knowledge of the beginnings of the war against Rome, even though the author's motive was to defend himself.\(^{25}\)

Until modern times there is no further attempt at a complete history of the Jews. Talmudic literature, in addition to
becoming a source for later historians, is mainly concerned with the law, and is thereby continuing and re-inforcing the legal-religious phase of biblical history. Examples are its concern with the cruse of oil in the Books of the Maccabees, rather than with the narrative of political national development given there, and with the termination of the temple service, rather than with the end of the second Jewish state.  

During this lapse of practically no Jewish historiography, there were short works, mostly "literary-historical," which in turn became sources for modern historians. These writers followed a chronological annalistic style. Several examples of this type of writing are the following. There is the letter of Sherira Gaon of Pumbeditha in Babylonia, about 980 C.E., a responsum to the Jews of Kairawan in North Africa, who asked questions about the work of the Tannaim and AMORAim; the answer is a chronicle of the sages of the Talmud, and also of the Saboraim and the Geonim, up to the second half of the tenth century of the common era. There are the writings of a scholar, Nathan the Babylonian, also of the tenth century who left eyewitness descriptions of the Babylonian academies, and the installation of an exilarch. There is the Sefer Hakabalah of Abraham ibn David of Spain, 1161 C.E., a retort to the Karaites, which enumerates chronologically the biblical, tal judic, and
post-talmudic authors. 27

In the sixteenth century, two chroniclers of note were Solomon ibn Verga and Joseph ha-Kohen, both of whom recorded accounts of persecutions and martyrology. Solomon ibn Verga of Spain was the author of Shebet Yehudah in which he reviewed the persecutions of the Jews in Spain and in other countries and epochs as well. He copied an account of some persecutions at the end of a work of Judah ibn Verga (considered to have been his grandfather), and added a narration of the persecutions of his own time. The compilation was later completed and edited by his son Joseph ibn Verga, and published about the year 1550. The persecutions were explained as resulting from the superiority of the Jews (for the Lord chastens those whom He loves), the separation from the Christians, especially in food, and as punishment for sins. 27a

Joseph ha-Kohen, though born in France, lived most of his life in Italy. One of his two great historical works is Emek ha-Baka, describing Jewish martyrology from the destruction of Jerusalem to 1575. He became acquainted with unused sources for Jewish persecutions, accounts of which he inserted in his annals, and is himself considered a valuable source for the history of his own times. He added continuously to the first redaction of his works. In the case of the Emek ha-Baka, it was the
ninth copy in which he brought the martyrology up to 1575. In this telling of the sorrows and sufferings of the Jews in various countries in the course of centuries, he is considered to have exercised moderation. 27b

Another Jewish historian of the sixteenth century in Italy was Azariah de Rossi, the first critical literary historian. His great work was Meor Enayim, a historicophilosophical treatise, ranked by Tcherikover as the first of its kind. 27c The major portion of it is called Imre Binah, in four parts. It includes such topics as the Septuagint and the writing of Philo (thus making de Rossi the first to acquaint the Jewish world with these writings); analysis of some of the assertions of the Talmudists and non-literal explanations of various haggadic passages; a study of Jewish chronology, based particularly on the writings of Philo and Josephus; Jewish archeology, with special attention to the Second Temple. 27d De Rossi represented an advance in Jewish historiography, for he freed himself from the annalistic shackles that restrained his contemporaries, Solomon ibn Verga and Joseph ha-Kohen. Baron considers de Rossi the leading Jewish historian of his time, for he laid the foundations for a major evolution of Jewish historic criticism. 27e

De Rossi's originality in the field of source criticism was not in form or method but rather in the broad foundation on which
he tried to build his criticism, for he used literary works of
different periods and peoples to an extent that far surpassed
anything known in Hebrew literature. In his method of exam-
ining the different sources, Azariah always sought to base his
information on primary sources, for he placed higher value on
any non-suspect primary source than on later speculations,
however ingenious. He tried to learn as much as possible
about an author and his objectives, since he realized that an
author may not tell the truth because of personal sympathies
or antipathies. 27f

Although de Rossi declared his aim to be the objective
quest for the truth above everything else, there were, according
to Baron, shortcomings in his critical examination of the
sources. This stemmed from his belief that the Bible in its
traditional form was of divine origin and could not be affected
by any human reasoning. Accordingly, he was more critical of
Philo and Josephus than of the Bible and the Talmud. He has
been considered primarily a critic of chronology, for he was a
moderate and was not engulfed by the exaggeration of chrono-
logically linking unrelated events and persons appearing at the
same time. de Rossi's main historical objective was to promote
a deeper understanding of the ancient literary sources of Jewish
history. 27g
It was in the nineteenth century that modern Jewish historiography truly came to the fore. With the Emancipation, Jews became interested in recording their history and that of Judaism in a "scientific" manner, for the whole world to read --- and thereby to understand them, and for their own youth --- to preclude their drifting away from Judaism. This was the era of the *Wissenschaft des Judentums*, the Science of Judaism. Leopold Zunz is considered the father of the *Wissenschaft des Judentums*. He was the first to formulate the essence of Jewish history as merely that of learning and suffering, of literature and martyrology.\(^{28}\)

Isaac Marcus Jost went beyond the point of expounding ideas about Jewish history and authored the first comprehensive Jewish history, thus becoming the father of modern Jewish historiography. The title was the *History of the Israelites*. Nine volumes, dealing with the history of the Jews from the Maccabean period to his own time, appeared from 1820 to 1828. A tenth volume appeared in 1846 covering the author's own time, beginning with 1815. Another of his works was the *History of Judaism*, published 1857-1859. However, according to Baron, the former general history was the more important.\(^{29}\)

Jost "regarded it almost as a civic duty, for the sake of the Jews as well as of the world at large, to try to make the
past of the Jewish people better understood by Jews and Gentiles alike. In his conception of history, Jost was a rationalist, and looked upon the Jews as neither a purely religious group nor any longer a nationality. Yet, his conception of history was characterized by a kind of theism, for he felt that there was a divine rule behind the appearances of the world, even though he excluded miracles. His contribution was in his representing the beginning of modern Jewish historiography, where he was a pioneer, and in the availability of his tenth volume as a source for his own time.

Another thinker of the nineteenth century who influenced Jewish historical writing was Nachman Krochmal (1785-1840). Cohen points out that although he was a pious conforming Jew, he had an influence on Reform Judaism, for he was the first to formulate the view of history centering around the mission of Israel. He advocated the formulation of a coherent view of the temporal development of the Jewish spirit or character. Yet he was in sympathy with the idea of critical or scientific history, for he was influenced by the Enlightenment of his time and its emphasis on the natural course of events.

Krochmal was not a historian, but rather a philosopher. His life-work, More Nebuke ha-Zeman (The Guide for the Perplexed of Our Time), which was published posthumously in 1851,
is a philosophical treatise. However, in the fifth to ninth sections of "portals," Krochmal presents his views on human history and Jewish history, which influenced subsequent Jewish historians.

Krochmal acknowledged as true the law of causality, that every event which takes place in the world must be brought about by a cause which preceded it (see P.69 above). He further discerned the existence of a plan and purpose at least in certain activities of nature, and on that premise assumed the existence of God, and viewed the world as a chain of purposive causes and effects.

Krochmal then proceeded to apply the ideas of plan and purposefulness to the philosophy of history. He held that in the life of man there is revealed a constant progressive purpose and plan. That purpose is the development of the spirit. There is an Absolute Spirit, which is the God of Israel, who created the world, who manifests Himself in human history, and supervises human actions. The manifestations and the progress of the spirit in human life are best ascertained through the history of groups of men or nations, for human societies are organisms of the highest type. Hence, there is a national spirit, which is the sum of all the spiritual qualities and properties which become the share and heritage of the group in the process of time. When the spirit of the nation declines, the national life of the group
likewise declines, and according to Krochmal's law of human history, ultimately dissolves, with the permanent elements of the spirit absorbed by the general civilization of humankind.

However, the Jewish people is an exception to the law of human history, because it is an eternal people. The quality of eternity was attained by the Jewish people because its national spirit expressed itself most in striving to unite with the Absolute Spirit or God, which in turn is eternal. After a period of decline, the Jewish people entered upon a new cycle of history, for its national spirit was rejuvenated. Each cycle of history has three periods or stages of growth, maturity, and decline.

Krochmal divided the history of the Jewish people into three cycles. The first cycle began with Abraham and ended in 586 B.C.E. with the destruction of the First Temple. The first period within that cycle extended to the settlement of the children of Israel in the land of Canaan. During this time the spirit of the people developed through such events as the Exodus and the revelation at Sinai. Although these events were the acts of God, they were bringing into fruition potentialities of the Jewish spirit already inherent in persons of the Jewish nation. It was these events that transmitted to the Jewish people a great ideal --- the striving to unite with the Absolute Spirit. This striving gave the Jewish people that unique quality which enabled it to
become an eternal people.

The second period within the first cycle extended from the settlement in Canaan to the death of Solomon. During this time, Canaan was conquered; the tribes were welded into a nation; the Temple was built. During the reign of Solomon, the state of the nation was at a high temporal and spiritual level. The time from the division of the kingdom to the murder of Gedaliah, which occurred shortly after the destruction of the First Temple, was the third period, that of decline, in the first cycle. This period was marked by the disruption of national unity and the following of the ways of the pagan people. The level was low, according to Krochmal's view, notwithstanding the preaching of the prophets. The prophets, however, made their contribution to maintaining the spirit of the people, and thus made possible the beginning of a new cycle.

Cycle II began with the Babylonian Exile and ended with the Bar Kochba rebellion in 135 C.E. The period of growth in this cycle was from 586 B.C.E. to Macedonian rule, about 331 B.C.E. The period of maturity was from that date until the Roman conquest in 63 B.C.E. The period of decline followed until 135 C.E., with the Second Temple having been destroyed in 70 C.E., and the subsequent rebellion also crushed.

During the above two cycles the Jewish people lived in its
own land and produced its great literary masterpieces, which embodied the main characteristics of the Jewish spirit. Krochmal attempted a synthesis of the idea that God selected Israel for a special purpose and that He guides its destinies with the idea of the development of the people under the influence of its environment and the leadership of its outstanding individuals.

In the third cycle, the period of growth extended from the development of the Mishna to the middle of the eighth century; the period of maturity, from then to the end of the thirteenth century, the climax of the Golden Age in Spain; the period of decline, from then to approximately 1750.

Krochmal's views have been compared with those of Hegel's and shown to be different. Morris R. Cohen states that "Hegel's Absolute expresses Himself in one people at a time, after which the latter cannot play any further role in world history, so that the Jews can have no history after the advent of Christianity. The three stages of growth, maturity, and decay have nothing in common with the trinity of thesis, antithesis, and synthesis." Rawidowicz indicates that Krochmal may have borrowed some words and concepts from Hegel, but transmuted them in terms of his own point of view.

Reform Judaism, which was influenced by Krochmal's
thinking, as indicated above (P. 85), was a product of modern times and represented an effort to adjust Judaism in accordance with the spirit of the age of science and the critical method. It rejected much of Jewish law, which characterized the Talmudic age, and among other things, also rejected the use of miraculous intervention in human history. However, it maintained a religious interpretation of Jewish history in its belief that there is divine direction in human affairs, and that the Jewish people has a special role or mission. This mission is predicated on the message of the prophets, with the responsibility imposed on the Jewish people to teach the world the essence of that message --- universal truth and righteousness and brotherhood, all emanating from the basic tenet of ethical monotheism. In this vein, a contemporary thinker in American Reform Judaism, making a distinction between interpretation of Jewish history, which depends on the interpreter, and purpose in Jewish history, declares that "there is a clear and expanding design and goal in Jewish history, which has been manifest from the beginning of our career." 37

Christian religious thinkers have also advanced theological interpretations of history in general and Jewish history in particular. 38 They discern purpose beyond the actual facts as an explanation of human suffering, utilize a spiritual interpretation of history as the key to human progress, and generally consider
Israel's history as a long pilgrimage in the progressively deeper discovery of God, culminating in the advent of Christianity, to which the prior history of the Jewish people was only a prelude.

In contrast to the Christian approach to Jewish history, a pioneering work in presenting the Jewish point of view was the monumental work of Heinrich Graetz. Graetz was a leading light of the Wissenschaft des Judentums through his writings, especially his Geschichte der Juden, a history of the Jews in eleven volumes, written originally in German, and published between 1853 and 1876. The span of time covered by the volumes extended from the earliest times to the middle of the nineteenth century.

In consonance with the goals of Die Wissenschaft des Judentums, Graetz wanted to bring to the people of his day, and especially to the intellectuals among both Jews and Christians, a knowledge of the Jewish past. Thereby would many Jews be saved from assimilation. Thereby would both Jews and Christians learn the Jewish point of view. Christianity held that Judaism fulfilled its religious mission with the advent of Christianity. In reply to this view, Graetz "held that an objective, unprejudiced account sufficed to demonstrate the vitality of Judaism, asserting itself again and again in the midst of distress
and persecution; continuing to develop its monotheistic doctrines and its ethical system undisturbed by the loss of national background, and borne onward only by virtue of its spirituality and ideality; producing thinkers, poets, and even statesmen despite untold suffering; and contributing zealously to the solution of the problems of human civilization, uprooted and dispersed though its adherents were."

Graetz's history is to a large extent the story of the development of the Jewish spirit. Hence, it was in keeping with "the basic outlook of the nineteenth century Wissenschaft des Judentums," which saw "in Jewish history the gradual progression of the Jewish religious or national spirit in its various vicissitudes and adjustments to the changing environments." Although Graetz's history was a new landmark in Jewish historiography, it still must be included within the category of a religious or theological interpretation of Jewish history.

An idealistic philosophy of history emphasizes the development of an idea as primary in the history of peoples. Baron points out that there is no basic difference between the ancient theistic view of history and some of the modern idealistic philosophies. To the Biblical historians, Baron states, "it was God's will, humanly comprehensible even though supernatural, which guided the destinies of mankind and of Israel; ... in mod-
ern historiography it was the more humanistic type of the 'spirit of Judaism' which took the place of God as the determining factor."

Even though Graetz emphasized Jewish suffering and the development of the Jewish spirit in his actual writing, partly because of what sources were available, he was also national or people-minded, and designed his history of the Jews as that of a living people, in which the spirit was embodied. In his introduction to the fourth volume, the first to be published, Graetz expounded his philosophy of Jewish history, by indicating the "national character" of the history of the post-talmudic period. "As the history of a national entity, Jewish history is far from being merely a history of literature or of individual scholars into which it is turned by the nature of the records and the one-sidedness (of the investigators). On the contrary, literature and the religious evolution, as well as the extremely tragic martyrology of this nationality or community, are but single incidents in its historic evolution. They are by no means its root essentials."  

Yet, Graetz's history of Jews in the Diaspora has been evaluated as predominantly a history of suffering and scholars, with little attention to economic and social history. His treatment of such topics as the Kabbalah, or a movement as Hassid-
ism, was unsympathetic, because he was a staunch believer in human reason and subjective in his treatment of history. He was of the school of thought in historiography that used the description of the actions and attitudes of leading personalities to illumine changes within a community and favored intellectuals over mystics in accordance with his preference for reason. 44

The Economic Interpretation of History

In contrast to interpretations of history that are classified as theological, religious, or spiritual, there are interpretations that may be identified as naturalistic, materialistic, or mechanistic. Chief among the latter are approaches that have economic and geographic emphases. These have been applied to general history and to some extent to Jewish history as well.

The essence of the economic interpretation of history is that man's economic production of goods and the problems inherent in their distribution contain the key to an understanding of history. Mathews considers the basic idea of the economic interpretation to be that economic scarcity is the source from which history emerges. 45 The scarcity stems from the fact that nature has provided more inhabitants than inhabitable areas, more hungry mouths than food, more cold and heat than fuel and shade. The scarcity becomes the incentive to progress, and the
efforts to resolve the problems arising from the scarcity become the story of history.

Friedrich Engels is credited with the explanation of the economic interpretation of history as "that view of the course of history, which seeks the ultimate cause and the great moving power of all important historic events, in the economic development of society, in the changes in the modes of production and exchange, in the consequent divisions of society into classes against one another." Karl Marx, a contemporary of Engels, with whom he collaborated in developing his economic theories, also saw historical development and change in the processes of production and their attendant types of organization and problems. Political and religious ideas are reflections of the fundamental facts of material production and of the conflicts between different economic interests, emanating from developments in the productive technique. To the Marxist, social development takes place by revolution, for the conflict of classes is the driving force of history.

Applying the economic interpretation to Jewish history, advocates of this approach would consider the history of the Jewish people in terms of basic changes in its economic structure and the class struggle resulting from these changes. However, as Baron points out, economic interpreters of Jewish
history have not yet produced a "continuous historical account of the career of the (Jewish) people, as it unfolded itself under the stimulus of preponderantly economic factors, if not (completely).... under economic determinism." 49

There have been economic explanations of only certain limited periods in Jewish history. In this category, Cohen refers to Max Beer, who "tried to show that the struggle between the anavim and the reshaim (so often referred to in the Psalms) represented a class-struggle between the poor and their rich oppressors, and that the Deuteronomic legislation represents the triumph of the former party."

In Diaspora Jewish history, mainly because of the rulings of the respective governments, Jews became primarily city dwellers and tradespeople.

Raphael Mahler, a Jewish historian of our own times, and an exponent of the economic approach to Jewish history, is an example of one who applied his approach to specific segments of Jewish history, especially in modern times. He saw an economic basis in the Haskalah movement of a century ago and in its struggle with Hasidism, with particular reference to the expression of the Haskalah in eastern Galicia.

Trade developed considerably in eastern Galicia during the first half of the nineteenth century, particularly in the cities of Lemberg, Tarnopol, and Brody. Brody especially became
during this time one of the most important centers of European and world trade. There was a concentrated Jewish population in all three cities, with Brody representing the largest Jewish community in Galicia, for the Jews constituted eighty-eight percent of its population. The Haskalah movement in Galicia was practically synonymous with the Haskalah movement in these three commercial cities.

Both the spokesmen and the patrons of the Galician Haskalah came from the newly-risen class of big businessmen. Samson Bloch, who wrote a Geography of the World in Hebrew, thus bringing to the Yeshivah population some secular knowledge, was among those Maskilim who acknowledged the support extended them by wealthy patrons. Joseph Perl, a writer of satire, combined in himself the dual role of a patron of the Haskalah as well as that of a writer. In the Haskalah literature of the Galician Jews, the wealthy merchants were the heroes.

Even the poor Maskilim recognized an important role for the merchants. Mahler compares the poor Maskilim in the Jewish community with the humanists in the general community. "Just as the humanist scholars and poets had represented the interests and strivings of their protectors, the princes and the patricians, so the Maskilim in their writings, expressed the interests and the outlook of the rising class of the wealthy Jewish
merchants, who were their material protectors and their social ideal."

The Jewish merchant, in his quest for social equalization with the non-Jewish bourgeoisie, became interested in education, for he wanted to prove to the world that not all Jews are to be identified with the fanatical, ignorant, and superstitious Hasidim. In Joseph Perl's anti-hasidic satire, "The Revealer of Secrets," the rich merchant is the only positive type. In his "Scrutiny of the Righteous," Perl had as his motivation his desire that Israel should not be a "disgrace and a mockery in the eyes of the nations."

In Mahler's opinion, the Maskilim were the pioneers of the capitalist ideology in Jewish life. They echoed the notion of the rising general capitalist class that wealth is a natural reward for economic initiative, energy, and education, and that poverty is the result of indolence, inertia, and illiteracy. Ostensibly, the Maskilim were advancing the welfare of the entire Jewish people. Examples are their concern for the productivization of the Jewish masses, and the establishment of schools for children. Yet actually they were promoting their own class interests.

More recently Mahler has embarked upon the writing of the history of the Jewish people through the entire modern period, from the end of the eighteenth century to the present day. One volume, covering the period from 1780 to 1850, has appeared in
four books, indicating that upon completion, there may be fifteen to twenty books. Mahler's economic bias is evident in the periodization. He divides the entire span from 1789 into two phases: "Modern Capitalism and the Civil Emancipation of the Jews," 1789 to 1917; and "World Struggle between Capitalism and Socialism and the Auto-Emancipation of the Jewish People," 1917 to 1950. To Mahler, 1917 is an important date in modern Jewish history, for the bolshevik revolution "opened a new chapter in the national liberation of the Jewish people."

The geographic interpretation of history may be classified along with the economic interpretation, for it has been noted above that the economic tensions result from the scarcity set by physical nature. In this approach, the physical environment of the particular area that a people inhabits is given emphasis in its effect upon the development of that people.

No history of the Jews has been written from the geographic or physical point of view. A history of the Jewish people in the diaspora from this perspective would be most difficult to write because of the many habitats of the Jews. However, the geographic factor could be considered for the period of Jewish history prior to the dispersion. For example, in the earliest stages of Jewish history, the natural division of Palestine into many geographic units contributed to the development of tribalism.
Yet Jewish historians are generally of the consensus that geographic determinism is especially inapplicable to Jewish history, for the uniqueness of Jewish history is that the Jewish people developed and grew despite nature.

The Sociological Interpretation of Jewish History

The term sociological is an all-inclusive one. According to Webster's Dictionary, it is concerned with the "forms, institutions, and functions of human groups." A sociological approach to history is a synthesis of the social, economic, cultural and religious development of a people. Among Jewish historians, Simon Dubnow, a native of Russia, and an intellectual giant among East European Jewry, was the pioneer in the sociological interpretation, for he explicitly set out to write a history of the Jews in sociological terms.

Dubnow began his formulation of a philosophy of Jewish history in 1893 in a series of articles, entitled "What is Jewish History?" To Dubnow the subject of Jewish history was the Jewish people, which he considered the most historical of all peoples. "If the history of the world be conceived as a circle, then Jewish history occupies the position of the diameter, the line passing through its centre, and the history of every nation is represented by a chord marking off a smaller segment of the
circle. The history of the Jewish people is like an axis crossing the history of mankind from one of its poles to the other."^{57}

The unique quality of the Jewish people is its spirituality; hence, its history is the history of a spiritual people. The history of the Jewish people is the story of its national development, which in turn is based on an all-pervasive religious tradition, associated with a peculiar spiritual mission. There are two main parts of Jewish history: the history of a nation until its defeat by the Roman Empire in 70 C.E., and the history of a people, preserving its spiritual unity, without land and its own government, after 70 C.E. In the second half of its history, the Jewish people proved that a people can continue to live without the attributes of state, territory, army — the external attributes of national power, but through the strength of spirit welding its widely scattered particles into one firm organism.^{58}

The content of the first half of Jewish history is the account of the Jewish people as teacher of religion; the content of the second half of Jewish history is the account of the Jewish people as thinker, stoic, and sufferer. Both halves possess undeniable uniqueness.^{59}

According to Dubnow the Jewish people were held together as a national unity by different forces at three different stages of its history. In the first stage it was the triple agencies of
state, race and religion; in the period of the dispersion it was mainly religious consciousness; in his own day he felt it was historical consciousness. "Composed alike of physical, intellectual, and moral elements, of habits and views, of emotions and impressions nursed into being and perfection by the hereditary instinct active for thousands of years, this historical consciousness is a remarkably puzzling and complex psychic phenomenon. By our common memory of a great, stirring past and heroic deeds on the battle-fields of the spirit, by the exalted historical mission allotted to us, by our thorn-strewn pilgrim's path, our martyrdom assumed for the sake of our principles, by such moral ties, we Jews, whether consciously or unconsciously, are bound fast to one another." In Jewish history there is an unconscious element, the Jewish national feeling, and a conscious element, the Jewish national idea. Through the knowledge of Jewish history is the national consciousness strengthened.

Dubnow concluded his early analysis of the meaning of Jewish history by declaring that the object to be studied was the national spirit undergoing continuous evolution during thousands of years. He discerned in Jewish history three chief stratifications in the growth of the national spirit, corresponding to the first three periods of Jewish history --- the Biblical period, the period of the Second Temple, and the Talmudic period. The
later periods are new combinations of the same formations, with the occasional addition of new strata. The later periods are four in number, divided according to hegemonies, the countries where the center of gravity of the scattered Jewish people was apparent, or according to the predominance of the intellectual currents.

The following was Dubnow's outline of Jewish history at this stage of his thinking.

I. The chief formations:
   a. The primary or Biblical period.
   b. The secondary or spiritual-political period (the period of the Second Temple, 538 B.C.E. to 70 C.E.)
   c. The tertiary or national-religious period (the Talmudic period, 70-500).

II. The composite formations:
   a. The Gaonic period, or the hegemony of the Oriental Jews (500-980).
   b. The Rabbinic-philosophical period, or the hegemony of the Spanish Jews (980-1492).
   c. The Rabbinic-mystical period, or the hegemony of the German-Polish Jews (1492-1789).
   d. The modern period of enlightenment (the nineteenth century).

In the period of over thirty years that elapsed between the publication of the above essay and the writing of the introduction to his ten-volume world history of the Jews in 1925, Dubnow further clarified his conception of Jewish history and actually revised it, as he himself stated. Basic in Dubnow's new view was his doctrine of Jewish nationalism, which he set forth in his "Letters on
Old and New Judaism," published in Russia, 1897-1907, and revised in a new version in 1936, recently made available in an English translation. 63

Dubnow distinguished three stages in the evolution of national types: the tribal type, the territorial-political or autonomous type, and the cultural-historical or spiritual type. A common language is the strongest force in cementing the members of a group and making for the transition from the earlier to the later levels. When the civic union or state is formed, the territory, which at first is only part of the natural environment, becomes a political factor uniting the various tribes into a nation. When the nation is conquered by another nation but is not absorbed by the latter, there is proof that the decisive factor in the destiny of a nation is not its external power, but rather its spiritual force, the quality of its culture, and the inner cohesion of its members. The synthesis of tribal foundation, historical traditions, and spiritual progress forms the national consciousness.

Thereafter the future of the nation depends on the depth of the consciousness, the strength of the national spirit, the power of the cultural foundations created over the generations, and the ability of the nation to develop further its creative powers. These creative powers seek expression mostly in the social and cultural
sphere, when a nation having attained the cultural phase is deprived of its political independence. When such a nation loses its land as well, is dispersed, acquires additional different languages, and yet persists in carrying on a social life of its own, it has reached the highest stage of cultural-historical individuality and may be said to be indestructible, if only it cling forcefully to its national will.

It was apparently Dubnow's view that the Jewish people was such a nation, where the spiritual elements outweighed the material and political elements. He gives a quick survey of the course of Jewish history, beginning with biblical times, to demonstrate the dominance of the spiritual elements over the material and political elements. It was at this stage in Dubnow's thinking that he developed his theory of hegemonic centers. The first center was in the homeland. After the dispersion, concentrated centers of national-spiritual energies were developed in those countries where there was a large numerical concentration of Jews. Hence, Dubnow cited the Diaspora hegemonic centers of Babylonia, fifth to the eleventh centuries; Spain, eleventh to the fifteenth centuries; Germany and Poland, sixteenth to the eighteenth centuries. This was similar to his outline of Jewish history given above.

Dubnow did not agree with those who defined the Jewish
people as a "religious community," not because he wished to eliminate it altogether from the storehouse of national cultural treasures, but rather because he did not accord it supremacy in the total national culture. Yet he realized that the religion of Judaism was one of the integral foundations of the national culture. "Unique historical conditions which brought the life of the Jewish nation under the dominance of religion converted Judaism into an all-embracing world view which encompasses religious, ethical, social, messianic, political and philosophical elements. In each of these areas history has piled up layer upon layer. The Bible, the Talmud, Rabbinic Judaism, rationalist Jewish theology, Jewish mysticism are not merely chapters in Jewish religious teaching but also stages in the development of Judaism." 64

Dubnow recognized the fact that what kept Jews apart from other groups after the fall of Rome was their religion, but insisted nevertheless that religion was only one of the ways in which the Jewish will to live expressed itself. 65 Although Judaism in the religious sense was fashioned to meet the challenge of changing conditions, the underlying spiritual force was deeper and more pervasive than religion. As a result of its history, the Jewish people has formed a cultural unit, with its members united by the consciousness of a common tradition,
which undergoes development. In such a unit all types of Jews will find a place. One can remain a member of the Jewish group, as long as he does not reject entirely the national idea. Thus a non-believing Jew may be counted as an adherent of Judaism as long as he does not join another faith.

Dubnow did not consider all nationalisms in the same favorable light. He distinguished between national individualism and national egotism. The former involves the striving by every people to retain its originality and fights only in self-defence. The latter is the aggressive and conquering type. The Jewish nationality is an example of the former, manifesting the highest sense of social justice, and recognizing the equality of all nations in the right for their own internal and autonomous life.

With the above understanding of the nature of the Jewish group and of the meaning of Jewish nationalism, it was logical for Dubnow to formulate a sociological approach to Jewish history. Dubnow was further influenced by the historical thought of his time, which was seeking a synthesis of two points of view: the religious-metaphysical and the historical-genetic. Historical thought had developed to the point where it was not dependent on uncontroversial premises, for the historical process spoke for itself, and spiritual contents could get a strictly historical con-
Historical research studies literary and spiritual values only in terms of the nation that produced them. The nation or people is a living community, a growing social organism struggling for survival. The historical approach emphasizes the temporal development in the history of a people. The sociological emphasis is a supplementary perspective to the historical approach, for it is concerned with the social factor in the historical process.

Hence, to Dubnow, Jewish history is the evolution of the Jewish nation, its rise, growth, and struggle for existence. Yet he cautioned his readers against interpreting this approach "in the sense of a subjective nationalistic evaluation of all historical phenomena, which would be wholly tendentious in every respect." Rather should the interpretation be a recognition of the nation as the subject of history. That the Jews constituted a nation during the period of its political independence is axiomatic; Dubnow's contribution is his insistence that in the stateless diaspora period as well, the Jewish people continued to be active not only in religious and intellectual life but in social life as well.

Dubnow had to revise his periodization of Jewish history that he had formulated in 1893 according to his new criteria that were national and social rather than religious and literary. These criteria were based on the historical environment of the Jewish
nation in the various periods, and later by the hegemony of the respective centers of the Jewish people, that were able to achieve substantial national autonomy and high state of cultural development. Thus Dubnow rejected the procedure of dividing the period of statehood according to the First Temple and the Second Temple, followed by the Talmudic period, which he himself had followed in his earlier formulation. Instead he made his subdivisions of the earlier period according to political considerations, corresponding to the changing position of Palestine in relation to the political powers of Egypt, Assyria, Babylonia, Persia, the Hellenistic kingdoms of the Ptolemies and Seleucids, and the Roman empire. 69

In his introduction to the ten-volume World History of the Jews, Dubnow proposed the following division of the entire span of Jewish history. 70

A. The Oriental Period --- when the chief national centers were located in the Near East and in North Africa: in Palestine, Syria, Mesopotamia, Egypt.

Three epochs in the oriental period which were determined by political and cultural conditions:

(1) The epoch of purely oriental milieu, 1200 to 332 B.C.E., which includes the periods of -

Conquest of Canaan
The kingdoms of Judah and Israel
Supremacy of the three successive world monarchies:
(2) The epoch of mixed oriental and western environment, 332 B.C.E. to 70 C.E., which includes the periods of -

An independent Judea under the Hasmonaeans Graeco-Roman rule

(3) The epoch of dual hegemony of Roman-Byzantine Palestine and Persian-Arab Babylonia, between the two newly emerged world historical forces: Christianity and Islam — 70 C.E. to 1000 C.E.

After Judea's defeat by Rome, the following changes in the hegemony of Jewish centers occurred:

The hegemony of Palestine during the time of pagan Rome was replaced at first by the dual Palestinian-Babylonian hegemony (second and third centuries, C.E.)

Byzantium and the new Persia dominated the Orient (fourth to sixth centuries, C.E.)

This millennium (70 C.E. to 1000 C.E.) was also a period of colonization for the European Diaspora - a period that thus paved the way for the shift of national hegemony from East to West.

The eleventh century of the Christian Era is the dividing line between the two great periods of Jewish history - the oriental and the occidental

B. The Occidental Period of Jewish History

National hegemony now starts its migration through the centers of great Jewish settlements in Europe

(1) The Middle Ages
Hegemony of the Jews of Arab, and later, Christian Spain: Eleventh to Fourteenth Centuries

Hegemony of the Jews of southern, and later of northern France: Thirteenth to Fifteenth Centuries

Hegemony of the Jews of Germany: Thirteenth to Fifteenth Centuries

(2) "Modern Times" --- Sixteenth to Eighteenth Centuries

Germany and the autonomous Jewish center in Poland shared the hegemony

At the end of the Eighteenth Century:

German Jewry, under the impact of the enlightenment, took the leadership of the progressive movement in the West

Polish-Russian Jewry remained the citadel of the old, traditional culture

In the United States of our own day, Salo W. Baron is the historian who has concerned himself with a sociological interpretation of Jewish history, and is the author of A Social and Religious History of the Jews. This book appeared in three volumes in 1937. It was thereafter revised and to all intents rewritten, in twelve volumes to the fifteenth century.

According to the author, this work arose out of a specific interest in the interrelations between society and religion in the entire historic experience of the Jewish people. Religion, which is one of the social forces in any history, was the dominant force
in Jewish history. In the author's words: "In no other people's history has the impact of religion been so strong, continuous, and comprehensive as in the history of the Jews." Hence, adaptation of the sociological interpretation of history, with its emphasis on social factors, to Jewish history results in giving major attention to the element of religious experience in that history.

Baron divides the history of the Jewish people, with an emphasis on the interaction of social and economic developments and the Jewish religion, into three major periods: (1) that of Ancient Israel, from its beginnings to the Hellenistic period; (2) that of Pharisaic-rabbinic Judaism, from Alexander the Great or the Maccabees to the seventeenth century; (3) that of modern Judaism during the last three centuries. The space distribution, in which the last period is so much shorter than the preceding ones, is defended by the author with the contention that the "modern era of emancipation and nationalism, transcending in significance any period of social and religious transformations since the great crisis of the First Exile, undoubtedly deserves a more searching investigation." The sub-divisions of the first period follow a chronological sequence, for the phases of socio-religious development paralleled Israel's origins, the era of the monarchy, and the crisis
of exile and restoration. Thereafter, there is a partially topical arrangement. The history of the Jews under Islam is treated separately from that of the Jews under Christendom. Similarly, Hasidism is described against the background of the medieval and modern ghetto. Thereafter the influences of the earlier-occurring Protestant Reformation on Jewish history are described in the period of modern Judaism.

The role of peoplehood is fundamental in Baron's sociological interpretation as it was in Dubnow's analysis. Acknowledging the connection between any religion and the persons who observe it, Baron nevertheless declares that "to Judaism the existence of the Jewish people is essential and indispensable, not only for its realization in life, but for its very idea; not only for its actuality, but for its potentiality." This intertwining of religion and peoplehood in the history of the Jews is buttressed by Baron's thesis that the Jewish religion is a historical religion, with its essence summed up in the term, "historical monotheism.

"Jewish history is the progression of conspicuous and hidden human and Jewish achievements, of conspicuous and hidden frustrations guided by the inscrutable will of God."

Whereas Dubnow conceived of the Jewish people in non-theological terms, Baron considers the Jewish religion without the "chosen people" as unthinkable. As a historical religion,
Judaism was in contrast to natural religions. One example of this is the substitution of historical interpretations for the originally natural explanations of the Jewish festivals. Jewish history is in this respect the story of the conquest of nature by history, and in that conquest a selected group of men is indispensable. Religion must be a group phenomenon, if it is ultimately to become the religion of mankind, the largest of groups, in order for history to conquer nature through mankind. The group religion is thus dependent on the selected group of men. Even in the concept of immortality, the people supersedes the individual in the Jewish religion. 76

The historical quality of the Jewish religion and its inseparability from the Jewish people enabled that people to live without a territory. Similarly, the inseparability of religion and nationality in Jewish history made possible the continued development of the Jewish people without a state. Simultaneously there was the yearning for a return to the territory and a resumption of the state.

Baron's basic interest in the sociological interpretation of Jewish history, discussed among other places in his article in the inaugural issue of the magazine, Jewish Social Studies, in 1939, is not reviewed in his sequel of twenty-five years later. 77

Whereas in the earlier article, the various interpretations of
Jewish history are analyzed, the latter article reviews the approaches of the new generation of historians. First, these newer approaches are extending the traditional concentration on Europe and the adjoining Mediterranean lands to the Middle Eastern and North African Jewish settlements. Secondly, in the attitude to heroism, the fighter is being extolled above the traditional martyr. Thirdly, greater emphasis is being given to the effect of the developments in the countries of their sojourn upon the Jews in those countries. Baron cautions against "totally displacing the martyr" and indicates that a proper understanding of Jewish history requires a balance of both external and internal developments.

Also in the United States of our day, Abraham A. Neuman adapted the sociological approach to a specific period, the Middle Ages, in a specific country, Spain. Using the rabbinic responsa and the calendars of the Acts of the Spanish kings for researching the intentions of the religious leaders and the relationship of the Spanish government to the Jewish people, the author could describe the daily life of the masses of the people. In this daily life, the heritage of old traditions and precepts, partly adapted to the conditions of medieval Spain, was the key to Jewish life and development.

An authority in rabbinic literature in America of our day,
Solomon Zeitlin, recognizes the importance of religion in Jewish history, for it was the key to the riddle of the persistence of Jewish ethnic unity after being conquered by the Romans. He stresses for Jewish historiography the basic importance of thorough analysis of the sources for any given period of Jewish history. In the case of the Second Jewish Commonwealth, an area of specialization for him, the development of halakha is indispensable for the full understanding of the religious, social and economic history of the Jewish people of that period.

Coupled with the use of sources is the determination of their authenticity. Hence, in the case of the Dead Sea Scrolls, held by some to be of the period of the Second Commonwealth, Zeitlin's view is that they are of the Middle Ages. He reaches this conclusion through analysis that is based on the premise of determining the period when a document was written by "ascertaining when some of the ideas, expressions, and terminology used in it, originated and became current." He, therefore, naturally did not make use of the Dead Sea Scrolls in writing about the history of the Second Jewish Commonwealth.

The need for a thorough analysis of the sources in order to evaluate and interpret a historical phenomenon properly is corroborated by Netanyahu for another segment of Jewish history, that of the Marannos of Spain. On the basis of his critical and
thorough examination of the responsa, philosophic and polemic literature, and homiletic and exegetic literature, he comes to a conclusion on the motivation of the Spanish inquisition different from that usually given in Jewish history textbooks. It is that the aims of the Inquisition "was not to eradicate a Jewish heresy from the midst of the Marrano group, but to eradicate the Marrano group from the midst of the Spanish people." 84

On the other hand, the problem of historical interpretation is evident in another historian's disagreement with the above conclusion. Gerson D. Cohen questions reliance on one set of sources, and in addition declares that an entirely different set of conclusions may be drawn from a "dispassionate consideration of the responsa in and of themselves." 85

The interpretations of Jewish history reviewed in this chapter will serve as the bases for analyzing the interpretations in the children's history textbooks. The authors of the latter, it will be found, used all of the major interpretations, even including the economic one of the class struggle.

Summary

All written history is set down in accordance with a specific interpretation held by the historian, who uses the critical method of establishing the truth, which in turn is always dependent to a certain extent on the discovery of hitherto unknown evidence. The various interpretations of Jewish history may be
grouped under three main classifications: the theological or religious, the economic, and the sociological.

Included in the theological category is first and foremost the Bible, which has as its basic motif progress as a reward for obedience to God and punishment for sinning against God. Secondly, there is post-biblical history which emphasizes the legal-religious tradition. Thirdly, there are the writers of the Enlightenment in the early nineteenth century, who largely had an idealistic interpretation of Jewish history, not as theistic as
that of the Bible, but still within the framework of the religious.

The economic interpretation of history centers around the production and distribution of material goods as the basic cause of all historic events. To date there has not been a complete Jewish history from the economic point of view. In a more limited area, Mahler interpreted the struggle between the Haskalah movement and Hasidism as an economic one.

The sociological approach to history is concerned with the development of a people and is thus a fusion of the political, social, economic, cultural, and religious themes. Simon Dubnow was an outstanding exponent of the sociological approach, for he so publicly declared. Dubnow considered Jewish history the history of a spiritual people, for the Jewish people was the subject, and spirituality, its unique quality. In the earlier stages of the formulation of his philosophy, Dubnow divided Jewish history into two parts, according to the development of the Jewish national spirit. The first part extended from earliest times to the completion of the Talmud in 500 C.E., and the second part was the period since 500 C.E., when the Jewish national spirit developed successively in different locales.

Later, with the greater clarification of his thinking on nationalism, he identified the Jewish people as exemplifying the highest type of nationalism --- the cultural-historical or spiritual
type, with religion only part of a deeper spiritual force binding
the Jewish people together. Both before and after the destruction
of the state in 70 C.E., the Jewish people continued to develop not only in religious and intellectual life, but in social life as well. Concern with the social factor in history is basic in the sociological approach.

Thereupon, Dubnow revised his periodization of Jewish history according to national and social criteria rather than religious and literary ones. There were still two parts, but 1000 C.E. was the dividing point rather than 500 C.E. The first part was the oriental period, and the second part was the occidental period. The first part was subdivided according to the relationship of the Jewish people, during and after the state, with the successive political powers. The second part was subdivided according to the successive "hegemonies" of the Jewries in the different countries of Europe. Jewish national consciousness was developed and maintained throughout Jewish history, and most certainly in his own time, in Eastern Europe.

Salo W. Baron is the historian in America who has devoted a lifetime to the sociological interpretation of the entire gamut of Jewish history. Basic in his philosophy is the synthesis of religion and peoplehood in the history of the Jews. He divides the social and religious history of the Jews into three periods con-
sisting of ancient times to the Hellenistic period, Pharisaic-
rabbinic Judaism down to the seventeenth century, and modern
Judaism since the seventeenth century. Another contemporary
Jewish historian, Abraham A. Neuman, applied the sociological
approach to the history of the Jews in Spain during the Middle
Ages.

Solomon Zeitlin stressed the importance of thorough
analysis of the literature and sources of a particular period,
citing the halakha for the time of the Second Jewish Common-
wealth. He also underscored the crucial requirement of authen-
ticity of documents, with particular attention to the recent dis-
covery of the Dead Sea Scrolls. Ben-Zion Netanyahu also en-
dorsed the need for critical analysis of sources and through
that process presented a new explanation of the motivation of
the Spanish Inquisition, which Gerson D. Cohen questioned on the
basis of his interpretation of the same sources.

1 Cf. Jacob S. Golub, In the Days of the Second Temple, p. xiii;

2 Edgar Bruce Wesley, Teaching the Social Studies, p. 288.

3 Social Science Research Council, Theory and Practice in His-
135.


8. Ibid., p. 7.


13. Ibid., p. 62.


19. Ibid., pp. 112-116.
19a
Ahad Ha-am, "Moses," in Leon Simon, Selected Essays by Ahad Ha-am, pp. 306-329.

20

21

22
E. A. Speiser, Introduction to The Anchor Bible: Genesis, p. xxii.
William Chomsky, Hebrew, the Eternal Language, pp. 60-61.

22a

22b

23

23a
Max L. Margolis, op. cit.

24

25
Norman Bentwich, Josephus.

26
Morris R. Cohen, op. cit., p. 45.

27

27a


27f Ibid., p. 226, pp. 230-231.


30 Ibid., p. 258.

31 Ibid., p. 245

32 Ibid., p. 246

33 Morris R. Cohen, op. cit., p. 52.


35 Morris R. Cohen, op. cit., p. 53.


38. Karl Lowith, Meaning in History; Sherwood Eddy, God in History; Shailer Mathews, The Spiritual Interpretation of History.


42. Ibid., pp. 25-26.


46. Ibid., p. 18.


52 *Ibid.*, p. 68


59. Ibid., p. 25.

60. Ibid., pp. 27-28.

61. Ibid., p. 45.

62. Koppel S. Pinson (Editor), Nationalism and History, Essays on Old and New Judaism by Simon Dubnow, p. 344.

63. Ibid., pp. 76-130.

64. Ibid., p. 91.


67. Ibid., pp. 50-51.

68. Koppel S. Pinson (Editor), Nationalism and History, Essays on Old and New Judaism by Simon Dubnow, pp. 351-352.

69. Ibid., pp. 345-346.

70. Ibid., pp. 346-347.


80. Ibid., pp. xvi-xvii.


82. Ibid., p. 2.

83. Solomon Zeitlin, op. cit., p. xix.

84. B. Netanyahu, The Marranos of Spain, p. 4.

CHAPTER V

THE METHODOLOGY OF HISTORY TEXTBOOKS

Introduction

Methods connote procedures or processes in education. Methods indicate a series of teacher-directed activities that result in learning by the pupils. Hence, they are the means through which learning takes place, or through which teaching becomes effective, for teaching and learning are complementary to each other. Methods of teaching and methods of learning can be separated only for analytical purposes; in actuality they are intertwined.

Methods are conditioned by all the aspects of the educative process. Primarily they are dependent on the purposes of the curriculum (which is in turn dependent on the social heritage and the needs of the learner and the community) and the psychology of learning. The methods to be discussed in this section are only those that are based on the textbooks being used.

Whether textbooks lead or follow in the development of methods is a moot question. However, there is a definite interrelationship between methodology and textbooks.

Major attention will be given to the organization of history
textbooks and the method of presentation of the content in them, for method is closely associated with organization. Secondarily, consideration will be given to the role of questions in a text as evidence of methodology. Thirdly, references for additional reading will be analyzed as a reflection of methodology.

Chronological Organization

The most frequently used basis for the organization of a history textbook is the chronological one. It has been the dominant element in the organization of history books. Where other methods of organization (to be discussed subsequently) have been used, they still retained the element of chronology to some degree.

In history the chronological method of arranging materials is the logical way. That a logical organization of subject matter was indispensable for the formulation of an adequate educational program was pointed out by Boyd H. Bode several decades ago. The statement was especially significant, because it was an answer to those progressivists who put all their emphasis on a "psychological" organization, and it was an answer by an educational thinker who contributed much to the philosophy underlying progressive education. Bode did indicate further that for teaching purposes there had to be some modification in the logical
organization. However, the historian had to follow a chronological order to develop the causal connections to explain how the present grew out of the past.

In an elementary school history book, action is important for it is that quality of stories that appeals most to intermediate-grade children. To fulfill this interest, events are more significant than ideas. Yet the events have to be arranged in a continuity so that they follow each other in consequence and time. The result is a coherent narrative of successive events.

The chronological presentation of history has been criticized by educators. The major criticism is that its focus is the subject of instruction rather than the learner. The trained historian uses chronology as a structure about which to relate new information; the pupil has to learn how to construct an orderly notion of temporal or logical relations. Another criticism is that writers of history textbooks interfered with their own description of cause and effect relationships by inserting events which they felt should be recorded but were irrelevant to the analysis of those relationships.

To counteract the criticisms of the chronological approach to history there developed the counter-chronological method. This is psychological, rather than logical, for the arrangement of the subject is made to fit the capacities, interests, and exper-
iences of the pupils. In addition, it adheres to the psychological principle of moving from the known to the unknown. The materials are so arranged as to reveal immediately their value and relevance to the learner.

In actuality, the counter-chronological approach has been difficult to implement. As of 1935, few concrete examples of the application of the counter-chronological approach were available. Similarly, since that date, there is no evidence of widespread use of the approach. In the Jewish school, there was a report in 1934 of an experiment to teach Jewish history retrogressively. The author took complete issue with the aims of teaching Jewish history that were in any way related to the chronological organization of Jewish history. Instead, one aim was proposed: "an appreciative understanding in the child of the various problems and situations in modern Jewish life, a definite awareness that these situations and problems are a development and an outgrowth of the Jewish past, and the ability to use available source materials to aid in the solution of those problems."

The counter-chronological method is not related to one text or even to a basic text. It is completely dependent on the availability of a library of materials. It is also dependent on highly-qualified teachers. The above experiment covered only the first of the three years that were planned; no report was given regard-
ing its continuation. Yet there is a basic advantage in the approach that can be adapted to the more traditional methods as well. Even in the chronological approach, a point of departure can be found in the present that has analogies to a situation in history, and then the historical situation is studied in the usual forward-moving organization. The present is thus connected with the past. Hence, the psychological approach to history does not in itself debar the chronological arrangement of materials. Tryon called this the "semi-counter-chronological approach, whereby one begins with the here and now...

...After giving the student a point of departure upon familiar grounds, a "toe-hold," so to speak, the story of the topic is told in a logical way. 9

Topical Organization

The topical arrangement of materials is a form of organization in which discrete facts, or individual events, are grouped together according to some theme, idea, or accomplishment. An isolated fact or an individual event cannot be understood. A series of events constitutes diary entries rather than a connected narrative. As Klapper pointed out in the early days of the development of a methodology of history teaching, tabulating events chronologically omitted continuity of thought, persistence of
human endeavors, and the planning on the attainment of an ultimate goal. To compensate for such shortcomings, Tryon urged that historical data should be classified under a few leading heads and that the consecutive history of each classification during a particular period be taught independently.

As far back as 1915, the topical method was widely used as a method of teaching in the United States. A study made in that year revealed that 116 out of 135 history teachers were using the topical method. The popularity of the topical organization was due to a great extent to the influence of Herbart upon American education of the time. The period of 1892 to 1914 is considered one of Herbartianism in America and coincided with marked development of social studies instruction and the new psychology as well.

Herbartianism emphasized education as a thinking process and correlation as a method. In addition, history was stressed as an area of learning, and its moral value was highlighted. The synthesis of these factors gave significance to the appreciation of generalizations which could be cultivated through the development of topics. These generalizations were often "moral truths." An example is the topic, "In Unity there is Strength," suggested by McMurry, a leading Herbartian, who indicated how the confederation of the thirteen colonies can be taught to an American his-
tory class with this topic as the theme. According to McMurry, instruction should consist of the progressive step-by-step working out or development of some large topic. This, in turn, depended on the development of smaller topics related to the larger one. The smaller topics were based on a truth or generalization to which they were to lead. Hence, the development of the large topic was the process of arriving at the general truth.

The guiding principle of development in the topical organization is the relationship and connection of the events and the facts rather than their time sequence of the chronological organization. Hence, the facts concerning one subject should be grouped into one story, even though they cover many years. The scope of the topic should be delimited, with both extremes of severe brevity and all-inclusiveness to be avoided. The chief elements constituting the life and true development of a people are selected, and the history of each element is narrated, without reference to the other elements, except when there is a direct connection. These elements become the topics and consist of such items as social life, religion, foreign relationships.

There are two categories of advantages for the topical organization. In the area of subject matter, greater continuity is achieved when a field of history is organized in terms of topics.
The content of history thus achieves significance, for information is provided about the most pertinent aspects in the most functional manner. In the area of the learning process, it places emphasis on thinking and knowing rather than memorizing and rote learning. When the important facts and events have been sifted from the unimportant ones and are grouped in their logical relationships within a chronologically reasonable period of time, they are more effectively learned and more easily remembered. Better comprehension and readier recall of historical material can be attained. With proper teaching of the topics, students are given the opportunity to know things by comparison and to subordinate memory to reason.

There have been criticisms of the topical organization, centering primarily around the problem of the composition of a topic. There was lack of agreement on what constitutes a topic. The topic was often too large for grasping. A topic may be too difficult, because it is so far removed from the learner's experiences, that it deprives him of background for interpretation. Some topical arrangements in history failed to show the interrelationship between the topics, and thus "presented history as an artificial bundle of separate threads with no connecting tissues to hold them together."

Yet, the topical organization of text materials represented
a distinct advancement in the presentation of subject matter in general, and history in particular. The integration of information made the topical organization the forerunner of the unit organization, at least from the point of view of subject matter. Units of study to this day are a mainstay of sound pedagogic procedure. Chomsky considers the topical approach as the study of a unit, which can be a movement, an institution, or a concept. He recommends analysis of these, as they are now, to inaugurate a study of their developments backward in time, as discussed above under the counter-chronological approach.

**Unit Organization**

The term "unit" is widely used in education. It has become a method as well as a form of organization. One team of educators authored a book in the last decade which they declared affirms their "belief that the purposes of education in the elementary school can be best achieved through the integrating experiences provided in a unit of work." The publication in 1926 of *The Practice of Teaching in the Secondary School* by Professor Henry C. Morrison of the University of Chicago, gave a great impetus to the popularization of the unit in general education. In the Jewish field, it had a direct influence on at least two writers of children's Jewish history textbooks.
Morrison's meaning for the word "secondary" should be clarified before proceeding to an exposition of his contribution to the development of the learning unit. In educational circles, secondary school is usually the designation for the high school or the junior high school. In Morrison's frame of reference, however, the secondary school begins at that point in children's education when they have attained the tested primary adaptations of reading, effective use of numbers, and work in class groups. Hence, this could be at the end of the third, or fourth, or fifth grades of the elementary school, depending on the individual attainments. Thus, his unit of learning may be applicable to pupils in the middle grades, and certainly to those above these grades.

Morrison considers the external things-to-be-learned as the learning units. That learning unit which is "serviceable" to the school is defined by Morrison as "a comprehensive and significant aspect of the environment, of an organized science, of an art, or of conduct, which being learned, results in an adaptation in personality." Key words in the definition require further clarification.

Environment is not limited to the physical external universe. It includes our own bodies, the institutions which constitute the working fabric of society, and the great body of cul-
tural inheritance found in literature and religion and in the products of the fine arts. Comprehensive means that the unit must have wide connotations, in order that it may be an economical feature in the program. Significant means that the aspect of the environment in the unit must be important in the field of general education.

Adaptation is a term borrowed from the field of biology, where it means "modification of an animal or plant fitting it more perfectly for existence under the conditions of its environment."

Transposed to Morrison's use, adaptation represents a change in the personality of the learner. Learning that does not represent a change in personality is not true learning; in Morrison's language, it may be "an assimilative experience," but not a true "learning product." For example, the objective in a history unit on the French Revolution is an adaptation, as a new attitude toward the past in the form of a conviction about the nature and inevitable consequences of a long period of personal government. As an outcome, retention by the student of facts about French Revolution without modification in his attitude is not learning. The test for a real product of learning is its permanency and its habitual use in the ordinary activities of life.

Each subject area has its specific adaptations. In addition, there are generalized adaptations for all areas of the curriculum.
These are not only final products in the education of the individual, but also the means in the development of the specific adaptations. Morrison cited "reflective thinking" as the most obvious generalized adaptation. He placed a great premium on thinking as the earmark of the educated person. He contended that any normal individual will think within the limitations which his inherent organic mental structure determines if he is given three ingredients: material to think about, a method of thinking, and a motive for thinking.

The highly educated person should have a superiority in thinking capacity, because he has had a great range of experience, both direct and vicarious, a great range of interests and motives, and a variety of methods of thinking. The "methods" of thinking are the subjects of the curriculum. Mathematics, the physical and biological sciences, history, and the other subjects are primarily methods of thinking, and only secondarily, bodies of informational content. Hence, the student who has acquired the true products in the learning of physics has learned to think as the physicist thinks, and the student who has really learned his history has acquired historical-mindedness.

To achieve the above aims the content of the course material has to be appropriately arranged. The content has to be analyzed into significant units of learning which generate adaptations
in the pupil and in that way contribute to his adjustment. The mind should be fixed on mastery of clearly defined units of learning, rather than on individual lesson performances.

Morrison noted specific points regarding the area of the curriculum known as history. The critical problem in developing history courses is the discovery of intelligible movements in history which help to make the evolution of society understandable, because history is valuable in the process of general education through its contribution to an understanding of present-day society. Accordingly, history has to be made intelligible through the construction of learning units.

History in the school is thus considered as a series of understandable units. The trend of the succession of the units is on the whole in chronological sequence. However, the key characteristic of each unit has to be its evolutionary development. Evolutionary sequence is the succession of events among which there is historical relationship. Mere chronological sequence without historical relationship has little value as history study.

In contradistinction to history as a narrative of events, history as a series of units will be selective. The number of great movements and abiding achievements that are capable of enlightening the pupil are comparatively few. On the basis of
historical judgement only those aspects of history will be selected as are in consonance with the basic principles of a unit of understanding.

Morrison cautioned against confusing a unit of learning or of understanding with a topic. In the former the components are related as a sequence that provides for cause and effect; the latter may simply be the description of an event. As illustrations, the French Revolution is a unit, while the American Revolutionary War is not. The French Revolution is the title of a possible understanding or insight covering the collapse of a regime founded on absolutism, injustice, and oppression; a period of bankruptcy, anarchy, and terrorism; another period of personal rule and aggrandizement; and the final emergence of a new and relatively stable society. The American Revolution was not the Revolutionary War; the war, along with other factors, could be part of a unit on Independence.

The development of a unit in history implies argumentation. Several points have to be made, each of which consists of a minor understanding. These minor understandings, when comprehended in succession, develop into the major understanding, which is the unit. Hence, the unit is not in the form of a narrative of events, but rather in the form of an understanding to be arrived at. Each element is a point in the argument that develops the intellectual
attitude which the unit stands for.

**Presentation of the Unit**

Morrison formulated five steps in the teaching of the unit. These were: exploration, presentation, assimilation, organization, and recitation. 24

1. **Exploration** has three principal ingredients. First is economy, or the most efficient use of both teacher's and pupils' time and effort. The teacher finds out what the pupils know and do not know, and who are the bright ones for independent study. The second is apperceptive sequence, the process of piecing new learning on to existing experience. The teacher can excite interest and motivate the work by showing that the new unit is an extension and interpretation of pupils' prior experience. The third aspect is the orientation by the teacher who can formulate the point of view from which the new unit should be attacked with a particular class. The exploration is conducted by a written pre-test and oral quiz as well as class discussion --- all to test both understanding and informational content.

2. The purpose of the presentation is to give the pupils a pre-view of the entire unit so that they may approach it intelligently and without loss of time and at the same time to stimulate the interest already aroused. The presentation is done by the
teacher and is just a sketch of the unit. It is checked by a written test to ascertain whether the presentation has registered.

(3) The assimilation step is the stage of study and work by the pupils. At this point the teacher must have ready definite phases of work to be done by the pupils. The classroom becomes a study room, equipped with such items as wall charts, reference books, and a substantial amount of content material. The student must now assimilate the new unit into that complex of attitudes toward the world which constitutes his intellectual self. The method through which the student makes the new understanding his own is prolonged contact with the assimilative material.

The teacher must direct the study, making it "supervised study," in contrast to the studying by the student outside of the classroom. Whenever necessary the teacher must interrupt the assimilation period for explanation of specific points, which constitutes additional presentation, or "sub-presentation of separate elements." The teacher must provide training in the art of study, for that is guidance in assimilation. Effective assimilation is dependent on learning to study. Needed for meaningful study are motivation, clearly-formulated objectives, tools of study, and learning materials.

The primary tool of study is the reading ability. Learning
from books is only one form of study, but an extremely important one. Reading is either intensive or extensive. The former is the more important in the assimilative period, where the effort is made to "get the thought" thoroughly. This is basic in all the "science-type" subjects. Extensive reading is for the purpose of getting the general "drift" of a section or chapter.

Another tool of study is the "guide sheet," prepared by the teacher or his surrogate. It consists of "a series of problems focused upon the several elements in succession and upon the unit as a whole, so chosen that the solution of each is a bit of practice in thinking out the unit learning. Necessarily, each problem is an application of the principle or principles being learned." In history, the problems may not always require solutions. Some may be activities in which a pupil places himself in a situation where he argues out an application of a principle. For example, in a unit on Independence in early American history, a pupil may imagine himself to be a member of the Committee of Correspondence in one of the colonies writing to a member of a corresponding committee in another colony.

There are three criteria for the problems on the guide sheets. They should be within reach of the existing experience of the pupils or within reach of experience that can be made available through reading matter. They should require reasoning
and thinking, for their purpose is to have the students use reflective thinking in the attainment of a new attitude of intelligence. Finally, the questions should be on different levels to meet the individual differences of the pupils, for the entire guide sheet is not an assignment for all. As soon as pupils give evidence that assimilation has taken place, they are released from finishing the guide sheet.

The assimilation period is concluded with the testing program. This includes both subjective and objective tests. The former is day-to-day testing that checks rapport and determines for the teacher when the pupil is ready for the objective test. The latter may be two types of test. One is a performance test, intended to spread the class, focused on understanding and not upon assimilative material. The other is an assimilation test focused upon the unit. In this test all the questions are of about the same degree of difficulty. In addition, they are so stated that pupils who understand the unit will be likely to react correctly, and those who do not understand, are likely to answer incorrectly.

(4) **Organization** is the fourth step. It occurs when the teacher is convinced that assimilation has taken place, through sufficient evidence that the degree of mastery has been reached. It consists essentially of the construction of an outline that is
comprehensive and well-organized, without the help of notes, books, or other materials. The problem of the students is to gather up the argument of the unit as a whole, with the essential supporting facts. The outline is not merely a listing of facts. It must be coherent and logical exposition of the central understanding of the unit, and not a description of the assimilative material.

(5) The fifth and final step is recitation. After the organization has been completed in writing, the students give expression to what they have learned. This is usually in the form of "floor talks" by the students, followed by discussion and questions. Where preferred, the presentations may be in writing. This recitation is of the mastery type, different from the daily recitations on the prepared lessons.

Units of understanding swept the country during the period of 1928 to 1932. In the field of history, units of understanding took the form of a body of closely related facts, belonging to the same chronological period, culminating in a generalization that summed up the most significant line of development of that period. An event that did not fit in with the common content of the period, even if it occurred within the usual chronological limits of that period, was not included in the unit.

Morrison's learning units were used mostly for organizing
and presenting subject matter to be learned as such. His emphasis on reflective thinking and problem-solving was not sufficiently expressed in the units of understanding that became prevalent. Only that part of Morrison's formulation which emphasized properly organized subject matter as a prime factor in producing changes in the learner was readily accepted and implemented in the classrooms of America.

The unit in present-day education is a much more complex factor and more highly developed concept than that crystallized by Morrison. Yet his contribution was basic and related itself primarily to subject matter. A second contribution came from the school of thought which had placed emphasis on consideration of the learner in curriculum construction and the teaching-learning process. This school of thought can be exemplified by the activity concept, which even anteceded Morrison, and achieved great prominence in the twenties and the thirties.

The Activity Concept

The elements that contributed to the formulation of the activity concept, all centered around the learner, were summarized by Mossman in ten educational ideas. These were: activity of the learners, contact and interaction with one's environment, extending one's world, interest and challenge, deal-
ing with one's reality, learning by doing, self-expression, adjustment in one's environment, respect for personality, and individual differences.28

Some of these ideas can be identified with educational thinkers of the last two centuries. Rousseau advocated following the natural developmental tendencies of the child and giving due attention to the child's needs and interests, which are different at various ages of his life. Pestalozzi emphasized the practical activities of children.28a Froebel concentrated on play activities that develop the whole nature of the child — moral, emotional, and intellectual, in view of his recognition of the naturalness and appropriateness of play for children.28b

In more recent times, John Dewey urged that the educative process begin where the child is, recognizing the need for activity in meeting situations that confront him, and for interest in the same: "The genuine principle of interest is the principle of the recognized identity of the fact to be learned, or the action proposed, with the growing self."29 Kilpatrick led those educators who stressed "the learner's continuous process of meeting situations arising in the course of his daily living and have emphasized the furtherance and development of the process of goal-setting and goal-seeking by the learner in his developing the ability and tendency to act on thinking."30
Put into practice, the activity concept became the philosophical framework for the activity movement.\textsuperscript{31} One classification of activities listed them as follows: the excursion activity, the communication activity, the construction activity, the play activity, and the skill activity.\textsuperscript{32} The distinguishing feature of all of them was their purpose, an idea emphasized by Kilpatrick. In excursion activities it is to find out something, through exploration, investigation, and discovering; in communication activities it is to communicate something, through conversing, dramatizing, and telling; in construction activities, it is to produce something by making, creating, or fashioning; in play activities, it is to compete to win; in skill activities, it is to perfect something by excelling and becoming proficient.

The activity program was not limited to physical activities. For the young child, who is predominantly motor, as the child psychologists point out, perceptible bodily activities of doing, making, playing, are appropriate. As the child grows up, implicit activity becomes more important. In fact, every activity should be viewed as an activity of the whole personality. One progressive educator warned against separating physical activities from mental activities and pointed out that only those acts which challenge the mental aspects of personality as well as the physical are desirably educative experiences from the point of
view of the school. 33 However, the activity was to be the point of departure, and not the subject. Simply encouraging activities, that emanate from subject matter, thus making the activities subservient to the subject matter, was considered a subterfuge to enforce the subject matter and a device to make it more interesting. Yet, regardless of the stance, intellectual and physical activities must be considered as inseparable aspects of human living.

The whole personality of the learner involves his emotions. By doing and creative expression, the child has greater opportunity for pleasurable experiences. Through a variety of activities, the individual differences of the pupils are provided for. Each child can express himself according to his own abilities and interests. Thus greater opportunity is provided for a greater number of learners to succeed in some aspect of the class program and to feel a real part of the group.

The term "project method" is sometimes used interchangeably with activity. According to Tryon, the original meaning of project was in the field of manual training which was introduced into the schools during the decade of 1900-1910. After 1920, projects were called activity units. 34 Projects were in the beginning units of educational work, characterized by a positive concrete accomplishment, such as the baking of a loaf of bread,
or the growing of a bushel of beans. In the next stage, projects were infused with greater meaning and significance, when the idea of purposefulness was accentuated by Kilpatrick. His definition of a project was "any unit of purposeful experience, any instance of purposeful activity, where the dominating purpose, as an inner urge, (1) fixes the aims of the action, (2) guides its process, and (3) furnishes its drive, its inner motivation." 35

The scope of the project was further extended by Wesley (1937) to mean an activity, as constructing, observing, debating, or collecting, directed toward the learning of a significant skill or process. Although physical activity is emphasized, study and reading are included as well. 36 Wesley lists a full hundred examples of projects, including such diverse titles as building an aquarium, giving an assembly program, conducting a class newspaper, and making flags of various nations.

The net contribution of the activity movement and the project idea to the evolution of the unit was the antithesis of the teaching-learning situation that had consisted of imparting knowledge by the authoritarian teacher or book and receiving it by the passive pupil. Instead, the activity concept shifted the emphasis to active learning by the pupil, in a democratic setting, with the teacher making possible learning experiences for the pupil, involving his total personality.
Kelty proposed a version of the unit, that was based on an "integrated technique", amalgamating what she considered were the positive features of Morrison and the activity movement. She felt that Morrison's unit had made a splendid contribution to the understanding of history, for the unit of understanding enables one to trace the development of great movements or forces within clearly defined limits. Each such movement or unit constitutes a "significant phase" of the development of our civilization, which can be understood rather than memorized because of the interrelationships within the unit. However, Morrison did not incorporate the contributions of progressive education in its stress on the diversifying of activities and the social value of the content of the units.

Variety in experiencing was the contribution of the activity movement, in Kelty's opinion, along with needed emphasis on the emotional urge and physical movement and manipulation. The activity plan also introduced flexibility, and adaptation to interest, which helped in freeing the American child from domination. However, there were also shortcomings in the activity program in its lack of concern for continuity and development in experience. Hence, there was not sufficient attention to cumulative development in the child's thought or to interrelations among the activities.
Accordingly, Kelty's "integrated approach" included Morrison's unit of understanding idea but without the terminology of the five formal steps. Those values of the activity program that related to variety of activities, interrelationships of materials from many fields within a unit, child purposing, and application to everyday life were incorporated as well. Yet, according to this approach, the main outlines of the unit are planned in advance.

Kelty drew up her own steps for the history lesson. Their order was to be rearranged as circumstances required. First, there is the conversational approach, with the goals of creating a favorable emotional attitude, providing a direct tie-up with what has gone before, suggesting what the new problem is and possibly forecasting the probable lines of solution, and furnishing the desired mind-set. Then follow reading and study (both individually and in groups), discussion, the use of audio-visual aids, creative activities, application to present-day conditions, exercises in reasoning and problem-solving, drill, time apprehension, and testing.

In addition to Morrison's unit of understanding and the activity program, a third component of the present-day unit emanated from that stream in education that underscored the role of thinking in education. Morrison's formulations in the twenties
and the thirties included the basic importance of reflective thinking. Not until the 1950's did this aspect of unit construction achieve a new prominence in American Education. The organization of material into problems was the form intended to promote reasoning and thought.

**Organization by Problems**

The problem organization of content consists of concentrating the facts, ideas, and events in a narrative on answering a basic question or resolving a problem. It resembles the topical organization, but is articulated in a specific framework, that accentuates the most pertinent content. Often the problem is stated in the form of a question. This is intended to pose a challenge to the student requiring him to study and investigate in order to find the answers. The teacher must be on the alert to have the children feel that they are working on problems, rather than finding answers to minute questions.

Organizing social sciences as problems was in practice before 1920. A great stimulus to the popularization of the problem organization and the problem technique was the publication of Dewey's *How We Think*, the first edition appearing in 1909. In this book, Dewey set forth his five phases of reflective thought. They are as follows:
The application of the steps of reflective thought to the classroom and its textbooks was not easily achieved. Some titles were not problems. They were simply topics stated in a challenging or provocative form. Tryon cites a fourth grade syllabus listing the problem, "How was liberty planted in America?". Actually this could have been a topic entitled "The Planting of Liberty in America." Placing "how" and "why" in front of a topic does not automatically change it into a problem.

Another difficulty in implementing the thinking aspect of the problem organization is that the problematic quality is not deep enough. It may, in fact, go no further than the leading question. An explanation of the difficulty is that the problematic nature of the problems encountered in history, for example, is
almost non-existent, because these problems have actually been faced in the past and have been solved. Such problems, when made a subject of study, become a center about which to assemble information. They are thus really topics rather than problems. Yet, the problem organization does offer the opportunity to make the problems of history a challenge to the learner, who must discover how peoples did resolve their situations. The pupil then can identify with a problem through deliberate study and comprehension.

Tryon enumerated four phases in the process of teaching a problem in the field of history in a junior-high school. They bear a similarity to Dewey's five steps of the thinking process. Tryon's four phases are as follows:

1. Stating and defining the problem.
2. Suggestions as to its solution and their evaluation.
3. Collecting, tabulating, and organizing material.
4. Drawing conclusions based on the material, that is, arriving at a solution of the problem.

Wesley recommended five steps in the problem-solving process, which bear a stronger resemblance to Dewey's five phases than do the above. They are:
1. The realization of doubt, confusion, uncertainty, or ignorance, together with some desire to escape from the situation.

2. The decision to secure the needed information and a plan for focusing it upon the problem.

3. The gathering of all pertinent data.

4. The framing of a formal theory, hypothesis, or answer.

5. The testing of the theory, hypothesis, or answer.

Advocates of the problem method have set forth the following advantages for the approach:

(1) leads pupils to form judgements and to look behind facts for the human motive for the act;
(2) arouses self-activity in a student;
(3) teaches the student to get thought from the printed page;
(4) challenges the intellect of the student rather than the memory;
(5) motivates the student to approach his study with vigor and interest;
(6) helps one meet his own life, which consists of solving problems.

Wesley lists other advantages that do not duplicate any of the above. They are:
(1) furnishes a natural objective;
(2) provides for a logical and psychological procedure;
(3) enables the pupil to utilize what he knows and to focus this knowledge upon the unknown;
(4) can be adjusted to all grade levels and to pupils of varying ability;
(5) can be adjusted to groups and to individuals;
(6) is susceptible to the long-term assignment;
(7) can be utilized in ordinary classrooms;
(8) tends to develop initiative and responsibility;
(9) promotes harmonious relations between teacher and pupils.

The strongest value of the problem organization is its emphasis on thinking, on the assumption that thinking is an important value in education as a whole. If children will be habituated only to reproduce from memory, they will not learn how to think and reason. On the other hand, it has to be recognized that one has to learn the basic facts in order to think about them.

**Types of Units**

It is apparent from the foregoing that three major components comprise the unit that is so widespread in education today. First is the organization of subject matter, formulated by Morrison, which is of fundamental importance in the entire unit structure. Second is the role of the learner, a basic postulate of the activity movement. Third is the significance of reflective thinking in education, long advocated by educators, including Dewey's statement in 1909 and Morrison's contribution in 1926, and prev-
alent in units since 1950.

There have been many types of unit suggested by educators. To a great extent they can be categorized according to the above three components, with many diversifications within each of the components. Accordingly, Burton classifies units according to three main groups. These are subject-matter units, experience units, and process units. His definitions are the following:

A **subject-matter unit** is a selection of subject-matter materials, and of educative experiences centering upon subject-matter materials, which are arranged around a central core found within the subject matter itself. The core may be a generalization, a topic, or a theme.

An **experience unit** is a series of educative experiences organized around a pupil purpose, problem, or need, utilizing socially useful subject matter and materials, and resulting in the achievement of the purpose (solution of the problem or satisfaction of the need) and in the achievement of learning outcomes inherent in the process.

A **process unit** is a series of educative experiences organized around basically important patterns or habits of thought.

Actually, units cannot be compartmentalized according to categories, for the bases of the categories are bound to overlap. Hence, units will vary according to their respective emphases, with most of them, if not all of them, partaking of some of each
of the categories. The respective emphases, in turn, are dependent on the successive age levels and concomitant maturation levels of the pupils. Hence, the following is an appropriate all-inclusive definition of a unit.

A unit is any combination of subject-matter content and outcomes and thought processes into learning experiences suited to the maturity and needs (personal and social) of the learners, all combined into a whole with internal integration determined by immediate and ultimate goals. 47

There is a difference between a unit with no modifiers attached and a unit of work. The former may apply to the organization of the content of a textbook; the latter more usually applies to the methodology in the classroom, developed and guided by the teacher. A recent book, devoted in its entirety to unit teaching, defines a unit of work, in the same spirit as the one above, as "a purposeful learning experience focused upon some socially significant understanding which will modify the behavior of the learner and enable him to adjust to a life situation more effectively." 48

A textbook in history, organized according to units, may well be the springboard for a unit of work to be conducted by the teacher. If the content of the textbook is not sufficient to achieve the goals of the unit, then it must be supplemented by the contents of other books and through other experiences. These may indeed
be suggested by the "basic" text itself, or the book may not even have been intended to be a basic one, but rather one of several that are used as tools in achieving the desired understandings. Reading from several books enables the student to get several points of view, perhaps conflicting ones. Making comparisons helps to develop an attitude of judgement. In addition, because of various methods of expression by different authors, the student is not likely to memorize words, but will rather follow the thread of the narrative and do this thinking in his own natural vocabulary.

The unit is not a panacea for all the problems in education. Nor can one claim that a particular form of organization guarantees success because of the complex nature of the learning-teaching process. Yet, the unit is the best formulation to date of both the organization of content and the teaching-learning process, especially in the area of history. The unit organization provides for the proper balance of both the details and the generalization, or understanding, or interpretation. The details are needed to illumine the conclusion and to provide as much as possible for vicarious experience. The details need not be remembered by the pupil, but they do provide him the vivid descriptions necessary to enable him to live through the experiences described. A short account is likely to be memorized by the pupil, whereas a fuller
account is more likely to be comprehended by him. Other things
being equal, a longer story is easier for the child to read and
comprehend than a short story giving only a skeleton summary
of action.

The unit plan does not presuppose that every student will
achieve complete understanding of the final generalization. For
one thing, "complete understanding" is an unobtainable absolute.
As one goes through life, all his understandings are constantly
deepened, as he matures and as new discoveries and materials
become available. That is partly the basis for the cycle approach
to curriculum construction, whereby during his formal school
career, the child is presented with the same generalizations
several times, but with greater and greater depth. Furthermore,
the unit approach takes full cognizance of individual
differences, as has been indicated. Hence, the minimum es-
sentials needed for understanding will vary from student to stu-
dent.

Questions

The learning aids in a textbook indicate the methodology
underlying the book. Among these aids, questions at the end of
chapters or sections are the most prevalent. Questions are ex-
cellent indicators of the methodology underlying a textbook. They
are the cues to what the author considers important in his presentation. They also hint at the manner in which the author wants the student to use the content of the textbook.

Wesley recommends classifying questions according to the mental processes required for answering them. He lists twenty-one such categories that are not mutually exclusive. They are:

1. Recall
2. Qualified recall
3. Comparison
4. Contrast
5. Evaluation
6. Cause
7. Effect
8. Illustration
9. Classification
10. Generalization
11. Definition
12. Proof
13. Description
14. Characterization
15. Relationship
16. Summary
17. Criticism
18. Application
19. Organization
20. Analysis
21. Synthesis

More common is the division of questions into two kinds: information-seeking questions and thought-provoking questions. The former call for facts, and the latter call for the use of facts. The answers for the recall or memoriter questions are found within the textbook. The thought questions involve any one or several processes in which the learner has to engage independently. These may be any of the mental processes listed above.

There is need for both kinds of question. Some of the content has to be recalled. However, it should not consist of details.
If the questions are too numerous, then they are undoubtedly testing details. Rather should they be on major phases, generalizations, and outcomes. Even though the major emphasis of re-call questions is on the facts, some thinking on the part of the one who answers is inevitable. Conversely, questions that originally required thought, if picked up by the teacher and repeated in the classroom, can later become memory questions.

Questions requiring reflective thinking are a sine qua non where the methodology is based on the premise that the learner participates actively in the learning process and is not a passive recipient of information. Thought questions may require reasoning and thinking about the facts in the textbook, or they may require collecting additional data and the digesting of the same. Such questions can thus be goads to additional research. In any case, facts are needed for thought questions just as they were needed for the memory questions.

Whether questions are information-seeking or thought-provoking, they should have the characteristics of good questions. These are few in number. Questions should be clear and definite. They should be manageable in scope. They should not be constructed and worded in a way that hints at the answer. They should reveal purpose or objectives. There should be some continuity in a group of questions.
Books that are based on a point of view of involving the student actively in the learning process will go beyond the inclusion of thought questions along with its recall questions. Such books will direct the students to "do" things, individually or as part of the social group. This is done either as a project of the entire class, or through committees within it.

Examples of the "doing" questions are the following:

Looking at Pictures

Writing and Composition
   Letter
   News Report
   Epitaphs

Art Work and Graphic Activity
   Portraying what was described in the text
   Original Art
   Making Charts and Graphs

Dramatizations
   Enacting what was discussed in the text
   Original imagined situations

Combinations of Writing, Art, and Dramatization
   Writing a book in a special artistic form
   Developing a scrap-book with extended explanations
   Giving a Talk with original slides

Construction
   Specific Items
   Composite forms

Map Work
   Filling in outline maps
   Drawing both the maps and their contents
Additional Reading

Another essential learning aid in a textbook, and especially one in history or the social studies, is references to reading material beyond the basic textbook. Such reading is usually called collateral reading or supplementary reading. Where no textbook is basic and the course is constructed around a library of books, even those books should refer to the other books that have related content. In most cases, there is a basic textbook for history. It should, however, not be the only book for the vast majority of the students in the class.

A textbook is by its nature not entirely self-explanatory and not complete. It needs extension, elaboration, and enrichment. It is therefore a starting point, leading to additional reading. The textbook may sometimes be only the skeleton, with the supplementary books providing the flesh and bones. In order not to be too bulky, a textbook may be limited by its author to a reasonable size for the young student. Some of the content is deliberately not included, but provided for in outside references. Thus additional reading makes the textbook more intelligible.

Collateral readings may be classified according to the purposes they are to serve. One purpose is to make the past real and vivid. This can be accomplished by reading first-hand
accounts of participants in historical events who were eye-witnesses. Direct experience is the best means of learning. For events of the past, that is impossible. Hence, there is the need for vicarious experience through reading the accounts of others. These accounts are known as original sources, and consist of such records as journals, diaries, letters, reports, treaties, and newspapers.

The use of sources as collateral reading in history classes had its beginnings in what was known as the source method in history instruction. It was introduced into American Education in the 1880's, as a result of the recommendations of the Committee of Ten of the National Education Association and the appearance of source books. Among its aims were the visualization of history and thereby a greater interest in history, the stimulation of thinking and the formation of judgements, and the appreciation of truth. To achieve these aims, teachers were to instruct their students in evaluating historical evidence, through analysis of the contents of the records, and especially of the writers and their qualifications.

After an initial enthusiasm for teaching history by the source method, there was a hiatus from 1900 to 1909, when a number of source books appeared, especially in American history. The literature on the source method of teaching history after 1909
continued to emphasize thinking and the formation of judgements, the development of consciousness of what historical knowledge is, and the training in the method by which such knowledge is established, with a view of appreciating how difficult it is to establish the absolute truth. However, there was a new factor. The expression of "teaching history by the source method" was replaced by the words, "the use of sources in teaching history." This was the beginning of collateral reading. A survey in 1917 established the fact that sources were being used for collateral reading and enrichment of the basic work.

A second purpose of collateral reading is to become acquainted with historical literature and the historical method. The same material that is used to make the past real can be utilized for this purpose as well, as was apparent above. The material may be primary or secondary. When reading has this purpose, the author and the type of history he has written are more important than the specific facts.

A third purpose is to make history interesting or inspiring. Biographies and historical novels help to fulfill this purpose, for they provide rich details that need not be remembered individually, and may not all be true historically, but contribute to the creation of feelings. This purpose can cut across the other two.

A fourth purpose is to add information as information.
This calls for intensive reading, for it must be careful and deliberative in order to glean new facts. It is intended only for the brightest students, who have the inclination for acquiring additional knowledge and information, and do not have the need for additional intensification of the facts in the basic textbook.

The purposes are interchangeable. Some readings can fulfill all of them. Other readings are suitable primarily for one purpose, or at best, two purposes. Some of the purposes are dependent on the varying capacities and interests of the students as much as they are on the content of the readings themselves. The over-all objectives of collateral reading are best served by extensive reading that elaborates the text and inspires the student. Since this reading is not limited to any one book, as the basic textbook is by its composition, individual differences of the pupils can be recognized through a variety of titles.

Summary

The major forms of organization of the content of history textbooks are the chronological (including counter-chronological and semi-counter chronological), the topical, the unit, the problem. The chronological organization is the logical method of presenting historical information, for events arranged in continuity result in a coherent narrative of successive events.
The topical form of organization consists of the grouping of facts or events in a manner that they lead to a generalization because of their interrelationships. Through the topical organization, the materials of history achieve greater continuity, and the thinking and knowing of the learning process are facilitated. Great caution must be exerted to limit the scope of a topic and not to make it too difficult for the comprehension of the particular maturation levels of the readers.

The unit organization is an outgrowth of the topical plan. The unit of understanding became highly popular in the United States as a result of the contributions of Professor Henry C. Morrison of the University of Chicago. He defined a learning unit as "a comprehensive and significant aspect of the environment, of an organized science, of an art, or of conduct, which being learned, results in an adaptation in personality." Whereas each subject area has its specific adaptations, reflective thinking is a generalized adaptation for all areas of the curriculum.

In the area of history, Morrison recommended a series of understandable units. These had to be based on great movements and abiding achievements. The key characteristic of each was its internal evolutionary development, with the components arranged to reveal cause and effect. Through a series of sub-understandings, the major understanding was achieved.
For the actual teaching of a unit Morrison proposed the five steps of exploration, presentation, assimilation, organization, and recitation. In exploration, the teacher checks the prior knowledge of the pupils, determines the apperceptive sequence, and provides the appropriate orientation. Presentation is pre-view of the unit.

The assimilation step is the heart of the unity of study. It includes supervised study, which in turn is dependent on considerable reading and the use of guide sheets. These consist of questions requiring thinking and varied according to the individual differences of the pupils. Testing rounds out the assimilation period.

Organization centers around the formation of a comprehensive and well-organized outline. Recitation is oral reports by the students, followed by discussion and questions.

The unit concept was expanded beyond subject-matter to take cognizance of an active learner as a result of the activity movement. This movement was based on the writings of Dewey and Kilpatrick who emphasized the interest of the learner and the purposefulness of projects. The learner was to be considered in his total personality, participating in both physical and mental activities. An integrated approach provided a synthesis of the unit of understanding and the activity concept.
A further expansion of the unit concept involved the role of thinking in education which is the basis of the problem organization. The problem form was influenced by Dewey's phases of reflective thought. Content is arranged so that it answers a basic question or problem. The problematic quality of the unit must be deep enough, lest it be only a topical organization, with the heading only worded in the form of a question.

In addition to form of organization, the questions and suggestions for additional reading in a textbook are indications of methodology. Questions may be classified as fact-seeking, thought-provoking, or requiring activity. They have two major purposes of indicating what content is important and how to use the content. They should be clear, definite, and limited in scope. Additional reading has as its purposes vivifying the past, understanding the historical method through reading additional historical literature, making history interesting, and gaining additional information.

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3 Cf. Tyler Kepner, "The Influence of Textbooks upon Method," in The Historical Approach to Methods of Teaching the Social Studies, pp. 143-172.

4 Boyd H. Bode, "Logical and Psychological Organization of Subject Matter," in Modern Educational Theories, p. 46.

5 Mary G. Kelty, "The Processes of Learning History in Middle Childhood," The Historical Outlook, XXIV:8 (December, 1933), pp. 451-453.

6 Rolla M. Tryon, The Social Sciences as School Subjects, p. 442.


8 Ibid., p. 23.

9 Rolla M. Tryon, pp. 444-445.

10 Paul D. Klapper, The Teaching of History, p. 64.

11 Rolla M. Tryon, The Social Sciences as School Subjects, p. 482.

12 __________, The Teaching of History in Junior and Senior High Schools, p. 72.


15 Ibid., p. 25.

16 Edgar B. Wesley, Teaching the Social Studies, p. 251.
17  

18  
Mary G. Kelty, *Learning and Teaching History in the Middle Grades*, p. 25.

19  

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21  

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23  
Webster's Dictionary.

24  
The terms are reminiscent of the five formal Herbartian steps: Preparation, presentation, association, generalization, and application. (R. Freeman Butts, *A Cultural History of Education*, p. 439.)

25  
Henry C. Morrison, pp. 305-306.

26  

27  

28  

29  


30 Lois C. Mossman, p. 136.

31 In Jewish Education, A Child's History of the Hebrew People (1935), by Dorothy F. Zeligs was planned by the author to be the basis of an activity program. See p. v.

32 Ellsworth Collings and Milbourne O. Wilson, Psychology for Teachers, p.

33 A. Gordon Melvin, The Activity Program, pp. 151-152.

34 Rolla M. Tryon, The Social Sciences as School Subjects, pp. 510-512.


36 Edgar B. Wesley, Teaching the Social Studies, p. 529.

36a Mary G. Kelty, Learning and Teaching History in the Middle Grades, pp. 33-36.


38 Cf. supra, p. 4.


41 Rolla M. Tryon, p. 508.
42 ________, *The Teaching of History in Junior and Senior High Schools*, p. 86.

43 Edgar B. Wesley, p. 530.

44 Rolla M. Tryon, p. 86.

45 Edgar B. Wesley, pp. 532-533.

46 William H. Burton, pp. 327-328.

47 Ibid., p. 329.


49 Edgar B. Wesley, pp. 485-486.
PART II

THE ANALYSIS
OF
THE AIMS AND METHODOLOGY
OF THE
JEWISH HISTORY TEXTBOOKS
OF
EIGHT AUTHORS
INTRODUCTION

PART II

Plan

In the following chapters the Jewish history textbooks of eight authors will be analyzed in the orders of the dates of publication. A chapter will be devoted to each author. The chapters, in turn, will be divided into two sections. One section will be on aims, and the second section will be on the methodology.

The criteria for the analysis will be directly related to the theories and principles of the aims and methodology of Jewish history textbooks developed in Part I. All of the textbooks are intended for the middle or second cycle of the three cycles of Jewish history instruction discussed in Chapter I. These are the intermediate grades. Although developmental history has not been predominant in the curricula of the intermediate grades in general education, there are portents that the pendulum is swinging back in its favor, as pointed out in Chapter II.

Chapter II also provided us with directions for analyzing
textbooks in general and history books in particular. Although aims and methodology were not found to have high priority in the general literature on the analysis of texts, though they were included among the criteria, with greater attention given to methodology, they have particular pertinence to the Jewish school. Here literature on aims and methodology in monographs, and especially in educational books, (not children's texts) is more limited. In addition, goals must be given greater attention, for the methods are only the means for achieving the goals.

In Part I, Chapters III and IV on the one hand, and Chapter V, on the other hand, provide us with the criteria for analyzing the texts. Four basic aims of teaching Jewish history were presented in Chapter III. Since the interpretation of history is an inextricable element in the effort to present history truthfully, the major interpretations of Jewish history were explained in Chapter IV, which became an extension of one of the aims of teaching Jewish developed in Chapter III. That aims was dedication to the truth, which must permeate all the other aims.

Lastly, in Chapter V on the methodology of history textbooks, we have the frame of reference for the specifics of methodological criteria in three broad categories of the organization of the texts, the questions to pupils, included in the texts, and the suggestions for additional reading, also included within
the texts.

The following analyses of the respective texts will be restricted to the contents contained within the books themselves. Outside material, whether by the textbook authors themselves or by others, will be utilized only when they have a direct bearing on the ideas inherent in the children's texts.

CRITERIA

Aims

Identification.

Passages that in the judgement of the writer make a direct attempt to relate the child to the Jewish people will be cited. The bases for the judgements will include the quality of pride in being part of the Jewish people. Hence, one category of passages to be described or quoted will be such that directly state pride or clearly evoke pride. These will include qualities like heroism and bravery and the achievements of the Jewish people. A second category of passages will be concerned with personalities or heroes who are described with words that link them to the reader, or cite their accomplishments or the Jewish values they espoused. (The fact that sometimes these Jewish values are also universal values does not make them less Jewish.)

Values are not always tied up with individuals; they may reflect the achievements of the group, for in addition to individ-
uals, the group is an avenue of identification. Hence, passages will be presented that show internal group solidarity or group survival or contributions of the Jewish people to the world at large. Where passages are deemed to undermine the objective of identification, they too will be cited.

Passages that show evidence of chauvinism or avoidance of it will also be cited. Chauvinism implies exaggeration. (Webster's dictionary defines the word as "vainglorious or exaggerated patriotism.") Pride in identification with the Jewish people and with Judaism is a defensible quality and indeed was presented in Part I as a desirable goal in the study of Jewish history. However, in presenting this goal, the writer cautioned against exaggeration or boasting, when he stated that "representing the peoples and the civilizations that the Jewish people encountered as evil, and the Jewish people only, as good, is chauvinism." (see above p. 49 in Chapter III of Part I) Appropriate pride must combine intelligence with emotion.

It is the contention of the writer that pride with excessive exaggeration will in the later life of the student become a boomerang to his identification with the Jewish people, when he will discover that other peoples had positive qualities too and that the "entire Jewish people was not always exemplars of love and justice." (see above p. 50 in Chapter III of Part I) Hence, legiti-
mate pride requires that there be no distortion of the total pic­
ture. In American Jewish education, a necessary concomitant
of identification with the Jewish people and Judaism is identifi­cation with the American people, in which the American Jew is
citizen-participant, and the American democratic way of life.
(Transposed to Israel, the child there needs not only an identifi­cation with his state, and with the heritage of the Jewish peo­ple, but with the world-at-large as well. Similarly, every child of every country needs identification with the world of nations.)

Development of Jewish Life.

There are two criteria in checking for passages that exem­plify the development of Jewish life. One is how the present de­veloped out of the past. The other is the development in the past. For the former, passages that specifically refer to holidays, in­stitutions, and practices of present-day Judaism, and conditions of present-day Jewish life, will be cited. Where the association of the present with the past is made in a manner that is deeper than mere reference, that will be noted.

Recognition of development in the past requires exposition of the processes of change and continuity. Hence, five major events that were turning points in the history of the Jewish peo­ple (during the period extending from its beginning to the destruc-
tion of the Second Temple) were selected by the writer as criteria for determining attention by the authors to the concepts of change and continuity. The passages cited will reflect the concern of the texts with the development of the Jewish people. This differentiation from the development of Jewish life is made for classification purposes only; actually, Jewish life and the Jewish people are inseparable.

The five major events are: The Exodus; The Settlement in Canaan; The Founding of the Monarchy; The Babylonian Exile; The Destruction of the Second Temple.

Description of the Life of the Group.

An effort will be made by the writer to cite the passages that are devoted to the life of the average man. Such passages will tell about the homes of the people, their dress, their occupations, their education, their buildings, and their customs (other than religious observances). The proportion of space that is allocated to this type of information will be reported to help measure its importance in the respective texts.

Dedication to the Truth.

The virtual impossibility of attaining absolute and positive objective truth in historical writing has already been discussed by the writer in the chapter on interpretations of Jewish history.
(pp. 68-73 in Chapter 4 of Part I). This does not absolve the historical writer from dedication to the truth. It is the contention of the writer that the author of Jewish history textbooks for the elementary school, though not historians or scholars, are also not absolved of this responsibility. (It should be noted that in the general field, textbooks are written by several authors, each of which is a specialist in a certain field, at least one in the subject matter, and at least one other in education or psychology.)

(The only similar situation in the texts of this study was in the cases of The Jewish People by Pessin, where Leo. L. Honor served as a consultant, and the Klapermans' text.)

Dedication to the truth by the author of a Jewish history textbook can be checked by the extent to which the text introduces the pupil to the difficulties in obtaining the truth about the past, to the changed status of historical truth in the respective generations, as new insights and information become available, and to the major premises of the historical method. The analysis of the textbooks will therefore check for passages that reflect the tentativeness of truth and the historical method through indicating that historical statements are not absolute facts but rather warranted assumptions inferred from other statements or evidence. This will include references to the sources of Jewish history, including the Bible and archeology. Notice will be taken of pass-
Methodology

Organization of Content.

The form in which the content of a text is presented influences the method of studying it and also of teaching it. The various possible forms of organization include the chronological, the biographical, the topical, organization in units, organization in problems, the story form, and combinations of the above. The theories of education underlying these various forms of organization were discussed in Chapter V of Part I. The analysis of the texts will describe the organization of their contents according to these various possible forms of organization.

Pedagogical Aids.

The texts will also be checked to determine what aids to learning are included in the organization of content. One of these aids is the use of sub-divisions with sub-titles which facilitate assimilation of their contents by the learner. Another aid in the organization of the content is the availability of introductions to sections of chapters, to the chapters themselves, and to groups of chapters. These serve as motivation for the pupil and direct his reading to the essence of the material that is being introduced.
A third aid inherent in the organization of content is the availability of summaries for portions of content. They help the learner review the high points of the content and recall its essential contents.

Other pedagogical aids are explanations of difficult words in special glossaries or within the content of the text, availability of an index, itemization of information to help the learner classify it, and elements of style that facilitate reading comprehension, like questions that involve the reader in the narrative, and comparisons, whether as figures of speech or as comparisons with what the student has already learned elsewhere.

Dates are also a pedagogical aid in a history textbook, depending on the stance of the author in regard to the entire matter of teaching time in an elementary-school history class. Some have the view that the problem of time should not be included in the history program of an intermediate-grade class. Others feel that these are precisely the grades where a beginning must be made to cultivate an appreciation of the passage of time in history. The analysis of the methodology of the textbooks will include a description of how the problem of time is handled, whether through the use of dates, through some other means, or through exclusion of the problem from the history curriculum of the intermediate grades.
In addition to pedagogic aids, there is the criterion of methods of teaching and studying. Some books are known to have been predicated on a specific method of teaching or studying. Where such is the case, the method will be described. Otherwise, if a method of teaching is inherent in the presentation of content, it will be pointed out. In addition, some methodology will be apparent in the analysis of the texts according to the two remaining criteria of questions and additional reading.

Questions.

Questions to the student constitute one major category of assignments to the pupils included in most textbooks. The questions will be described according to two criteria: Are they of the intellectual type, that is, requiring verbalization; or are they of the "doing" activity type, requiring map work, art work, dramatization, and such related activities. If the questions are of the intellectual type, they will be further described according to their purposes: recall of content or thought about the content and related problems. The types of questions and the purposes of the questions mean corresponding methods of teaching and studying.

Additional Reading.

The major criterion in this category is the question: Are
titles suggested for additional or supplementary reading. Their mere availability suggests a method of teaching of history that requires more reading. The purpose of such reading is to enrich the content of the text and thus help to make the past real and more interesting. This is achieved through reading another author's treatment of the same content, or a more detailed treatment of selected incidents or developments, or an area not included in the text at all, or the sources on which some of the content is based. Another value of additional reading is that it is one means of providing for individual differences.
CHAPTER I

THE GOLUB TEXTBOOK
Introduction

The Golub series of Jewish history textbooks was published by the Union of American Hebrew Congregations. These books cover the period from the beginning of Jewish history until the destruction of the Second Temple, although the order of their publication was not in accordance with the chronological sequence of their contents.

The author had been working for several years on the volumes, *Israel in Canaan* and *In the Days of the First Temple*, which appeared in 1930 and 1931 respectively, when he was requested by the editor of the Union of American Hebrew Congregations to set his work aside temporarily, and to undertake the writing of a volume on the period of the Second Temple. (*Israel in Canaan*, p. xiii) The editor felt that there was a pressing need for a series of Jewish history books, appropriate to children in the elementary school, and that the period of the Second Commonwealth had been particularly neglected. (*In the Days of the Second
The volume, *In the Days of the Second Temple*, appeared in 1929. The series was intended for the sixth and seventh grades. The first volume cover the period from the Babylonian Captivity to the destruction of the Second Temple. The second and third volumes cover the periods from earliest times through the time of David, and from Solomon to the destruction of the First Temple, respectively. The following analysis of Aims is according to the sequence of publication of the three volumes.

**Identification**

*In the Days of the Second Temple*

In describing the return to Palestine after the Babylonian exile, the author writes: "We can hardly appreciate the heroism of the men who were prepared to risk life and fortune for no greater gain than the love of God and of a fatherland which many of them had never seen . . . these were the men who braved all and saved the nation" (pp. 18-19). In the discussion of the *Keneset ha-Gedolah*, it is stated that the Jewish people was perhaps the first to select its leaders by merit rather than by birth; hence, it is one of the oldest democratic peoples of the world (p. 48).

In the story of the Maccabean revolt, we are told that the Jews "chose to die for their faith rather than to surrender, and
that was something new in the history of the world" (p. 92). The section on the Maccabean victory concludes with the comment that "as long as we appreciate religious freedom for all men, we shall remember the first war for religious freedom waged by our ancestors against Syria" (p. 103).

The efforts of the Pharisees to improve the lot of the masses and to advance the Jewish religion during the period before the destruction of the Second Temple are not just another part of the record: "The story of the struggle of the people for power in the last Jewish independent state, the first real democratic movement of an entire people, is one which should be dear to every Jew" (p. 161). Nor is the Jewish religion of the time merely another ancient cult for "the Jewish nation became distinguished because it developed a religion greater and finer than that of any other nation of its time" (p. 149).

This text shows some ambivalence on the problem of chauvinism. The statement just cited regarding the Jewish religion sounds like a boast. Similarly, a statement that the "importance of the Keneset ha-Gedolah to us today is in the fact that ever since that time, the Jewish people in Palestine and elsewhere has always entrusted its leadership to the hands of rabbis and scholars" (p. 48), is an exaggeration.

On the other hand, in the story of Hanukkah, the author
states that the Greeks were a highly civilized people who knew much of science, and had produced great philosophers, painters, sculptors, poets, and dramatists. If the land had been prosperous and at peace, the two peoples might have lived quietly side by side and learned much from each other, (p. 74). This is an effort by the author to avoid chauvinism. Yet, he "excuses" the Jewish state for being a monarchy rather than a democracy because of the constant dangers of war to which the country was exposed, (p. 158). But the author avoids chauvinism again when he states that "we should have liked to think of our forefathers as being better than the rest of the world ... however, it is too difficult for any one nation to be reasonable in an upset world." (p. 189)

**Israel in Canaan**

Near the conclusion of the section on our earliest ancestors of 4,000 B.C.E., who were nomads or desert-dwelling wanderers and who at that stage had childlike beliefs, a sense of pride is invoked: "We, on our part, may look back with pride upon forefathers, who, beginning so humbly, rose so far above the other peoples of their day in their idea of God that they could become the teachers of religion to the world" (p. 49). Again, the motive of pride appears at the end of the next section on the first step toward nationhood, the Exodus, in the declaration that
much better record." (p. 53) The same motive is implied in the point that Israel (the northern kingdom of Israel) did not surrender meekly to defeat by Assyria. "It fought as bravely as a nation of its size could, and it left to us a glowing memory of its valor." (p. 117)

The spirit of achievement is again shown even in defeat, this time that of the southern kingdom of Judah, in the sentence that "during their first national life, our ancestors must have forged bonds which were able to hold them together even in exile." (p. 139)

The pride of identification with achievements in the area of the welfare of man is elicited in the declaration that "our great teachers, the writers of the Bible, were among the earliest reformers to raise their voice in behalf of human equality. They were among the first to declare all Jews brothers regardless of birth, and the whole of mankind as belonging to one great family." (pp. 193-194) The praise is stronger in the description of the prophets, who are termed heroes, for they preached the religion of one God of righteousness and were prepared to risk all for a truth that was dearer to them than life itself. "The prophets are among the world's outstanding heroes of peace. Like all other nations we Jews cherish the memory of our heroes... our people has always chosen to honor those who helped to bring goodwill to
the world. We count our heroes mainly from among those who
helped to further human brotherhood. Such heroism is greater
by far than the exploits of the battlefield."

(pp. 219-220)

Development of Jewish Life —
Present-Day Jewish Life and Judaism

In the Days of the Second Temple

The text mentions the present-day practice of reading a
portion of the Torah on Sabbaths and festivals, and Mondays and
Thursdays. This was a practice instituted in the time of Ezra,
who wished to teach the people the Law whenever they assembled,
including the week-days when all the farmers came to town. (p. 49)

A more comprehensive approach to the use of Jewish history
in understanding present-day Jewish life is revealed in the follow­
ing excerpt: (p. 61)

We look back upon that period, 2500 years ago,
and we ask ourselves: What has remained of those
early pioneer days? What have our forefathers passed
down to us, their descendants, by which we can re­
member them? Have their deeds, the accidents of
their life, their wars, their beliefs, their great men,
made any difference to us? Or is their history merely
an interesting story to read, like the stories of ancient
Rome, Greece, or Babylon?

If we examine our own lives we find ourselves
the leaves of a large tree whose roots go deeply into
the past. Many facts of our life began to happen two
thousand years ago during second Temple days. Why
do we live in America, though our ancestors lived in
Palestine? Why are we Jews and why are people about
us Christian? Which of our ancestors' customs do we
still observe? Which of their holidays do we still celebrate? Which of their books do we still read?

The text goes on to state that many of these questions will be answered in the course of the book and that the immediately following section will select one question: Why do we celebrate the holiday of Chanukah? (pp. 61-62) In the summary of that section, the question is posed whether the struggle between the Hellenists and the Hasidim doesn't still persist in a fashion today, when some Jews wish to be like the non-Jew and escape from their people. The reason, the author contends, is that in those days, as in our own, Jews were few, and the others, many. Some persons can only be what everyone else is. But the brave man dares to be different. (pp. 90-91)

The synagogue of today has its counterpart in the period of the Hasmonean rulers, where the true social life of the people centered about it. "There they gathered for worship. There was their house of study, and the centre for all thought and discussion. The people honored the Temple. They visited it on festivals, and sent gifts upon occasions of exceptional good fortune. But their true, everyday religion and everyday patriotism was nourished by the Synagogue." (p. 169) Similarly, in the beginnings of the Diaspora --- Egypt, Babylon, Rome, Greek Cities, Northern Coast of Africa, the Synagogue Centre was the place for all Jew-
ish social life. (p. 240)

The section on how the Jewish Diaspora or scattering came about is introduced with pertinent questions about present-day Jewish life: "How did it come about that you were born in the United States -- that your father or some earlier ancestor was born in Germany, or Russia, or Poland, or Austria, or some other European country? If we could trace our ancestors back far enough we should find them in Palestine. Why are we not living in Palestine? When did our ancestors first leave Palestine?" (p. 227)

Israel in Canaan

In the evaluation of Moses, there is reference to the present-day through the metaphor of the seed, for Moses "taught a law of life which has remained as a seed in the heart of Israel." (p. 98)

The seed of a tree planted in the soil will later grow into a trunk with branches, leaves, fragrant blossoms and delicious fruit. The blossoms and the fruit look more lovely than the seed; but their nature is decided by the seed; whatever the seed, so will grow the tree. In like manner Moses planted the seed of our religion. Later generations learned more, understood its meaning better and knew God more fully. This, however, we must always remember, that our people grew as Moses had planted it...

He gave Israel its first constitution, Torah, setting forth how it might conduct itself toward God
and man... He taught Israel its festivals and Sabbaths. He gave it its sanctuary, a place of worship without images. He pointed to Israel the path that would lead to life in a wider world. (p. 99)

A tie-up with our own times is also underscored in the discussion of the importance of the Exodus to Israel. "The commemoration of the great event was made part of the observance of all our festivals, particularly of the Passover. The Bible tells us that anyone who fails to participate in this great festival shall be cut off from his people. The Exodus is important to us as the birthday of our religion..." (p. 101) The memory of the Exodus is to be a warning and a lesson to the people of Israel that they "never become oppressors, since they themselves had been oppressed in the land of Egypt." (p. 102)

In the Days of the First Temple

Direct mention of present-day Jewish life is not included in this volume.

Development of the Jewish People - Continuity and Change

In the Days of the Second Temple

Continuity is presented in the information that when the Jews returned to Palestine from the Babylonian Exile in 537 B. C. E., they resumed civil rule with someone from the house of David through the appointment of Zerubbabel, son of Shealtiel,
and priestly direction of the Temple through the appointment of Jeshua, son of Jozadak, as high priest. (p. 20) Another indication of continuity at the same period is the calling by Ezra of a great assembly on the first day of the seventh month to make a solemn covenant with the heads of the people that they would live according to the law of Moses. (p. 40)

Change is indicated by the teachings of the prophet Ezekiel who taught the Jews of the Babylonian Exile that God would return them to their homeland and that each man would be rewarded or punished in accordance with his own merit. (pp. 12-13) Change is also indicated in the statement that Jews in the first century B.C.E. adapted themselves to their new lands by modifying some very important habits of their own. In Alexandria, they began to use their new language in their worship and in the education of their children, and translated the sacred writings into Greek. (p. 236)

Both change and continuity are apparent in the declaration that while the Jewish state was passing away (latter part of the first century B.C.E.), the Jewish nation did not. Unlike other peoples who accepted the religion and customs of their conquerors (along with their rule), the Jewish people insisted on its own mode of life in spite of its conquerors. (p. 236)

The same combination of change and continuity is cited at
The next great change in the status of the Jewish people is appropriately given by the text as the acquisition of a homeland, which marked the change of the Israelites from a nomadic or partly nomadic people to a settled nation. As nomads, the Israelites would have remained in a very low state of civilization. "As a settled people, they could move forward to higher stages of progress." (p. 159) These include the availability of more food and more peace, which in turn are reflected in changes in occupations and morals. (p. 160)

The title of the next section, "Israel Becomes a United Kingdom," reveals the fact that it deals with another change in the history of the Jewish people. Here Samuel played an important role. He himself represented a change in the development of types of leadership for the Jewish people. He was a transition from seer to prophet, for he was more concerned with his people's problems than with lots (the identification of seers) and was a religious and moral teacher of righteousness, reminding his people that their God was mainly concerned with human conduct. (pp. 199-200) Samuel proclaimed Saul the first king over all of Israel, with the encouragement of the elders of the tribes who began to recognize tribal strife as Israel's great weakness, preventing them from becoming a strong nation. (pp. 201-206)

The change in the format of the Jewish people resulted in a
concomitant change in the internal life of the people, from that of a nomadic life to that of an agricultural life. In turn, Israel's introduction to agriculture with handicrafts marked the beginning of life in cities and villages. (pp. 260-262)

Not all the changes were improvements. According to the text, the democratic equality of nomadic life was disappearing, members no longer shared wealth, and the nation was no longer a family group of persons related to one another, but rather consists of many persons sharing a common land. The equality which had existed within the clan began to disappear. The clan was no longer an independent self-governing unit, but formed a small village or even part of a village. This was indeed a great transformation which possibly the average Israelite householder hardly noticed. (pp. 260-278)

**In the Days of the First Temple**

The thread of continuity in the history of a people is cited to the reader at the conclusion of the book by contrasting the results of the fates of the kingdoms of Israel and of Judah. (pp. 318-319) The continuity of the former was broken, and that of the latter maintained, even though both states had suffered destruction and exile. Israel had not as yet developed sufficiently strong interests among its members and therefore forgot its past through
surrendering its language and common way of life, when transplanted from its home. Judah, on the other hand, did have sufficient people who held important common interests.

Even in exile, "every Judean felt closely bound to his brother in order that this common interest, their religion, might persist and thrive among them. In this group of Judeans are to be found our true ancestors, after whom we call ourselves Jews... They have left us their plan of endlessly building upward, that we and the generations of Jews who will come after us may unto all future days share in the great task." (p. 319)

**Description of the Life of the Group**

**In the Days of the Second Temple**

There are only eight pages in this book specifically devoted to the life of the average man. These are in a sub-section of Section III which is the story of the Jewish people in their last days of independence. Five pages are devoted to a description of the types of crop raised, since the vast majority of the Jews were farmers. There is the listing of wines and oils, dates and balsam, and the common varieties of wheat, barley, and garden vegetables, and fruit, to show that the Jewish state during its last period of independence had a flourishing agriculture highly developed. (pp. 135-140)
The other three pages cover occupations other than farming. These included the common trades and handicrafts: the butchers, bakers, tailors, and shoemakers; the builders in stone and wood; the workers in metal, gold, silver, iron, and brass; weapon makers, carvers in ivory, weavers in wool, flax, and silk; potters and glass-ware makers, perfumers, druggists. (p. 140) Apparently, the skilled trades were practiced widely by the Jews of the time. In addition there were the merchants who exported agricultural products and the manufacturers of them, as wine, oil, honey, and dates, and imported textiles, wearing apparel, and hardware. (p. 141) Thirdly, there was seafaring and a fish industry. (p. 142)

Israel in Canaan

The major emphasis of this text was to be on the development of the social life of the early Hebrews. (p. x) There are six sections in this book, covering an aggregate of 295 pages, exclusive of pages given to supplementary work for the pupils. Section I is fifty-four pages, or eighteen per cent of the 295 pages of narrative in the book. It describes the life of our Jewish ancestors in earliest nomadic times. Section VI, consisting of eighty-six pages, or twenty-eight per cent of the total number of pages, describes the life of our ancestors after they settled in
Canaan. Hence, forty-six per cent of the book, or nearly half of it, is a description of how the Jewish people lived during two stages of its history. To this might be added Section III, a short section of twenty-nine pages, or approximately ten per cent of the total, which is a description of the land in which the people lived.

Section I informs the reader that our earliest ancestors were nomadic clans, wanderers in the desert, moving to better grazing land when needed, who were mainly occupied in tending flocks. They lived in tents, where the women did the cooking, baking, and weaving. The tents had meager furnishings, and the people wore few garments, made of coarse wool. Their religion was very simple, centered around the worship of spirits and local gods.

Section VI, "How Did Settled Life Change Our Ancestors?", contrasts the life of the Hebrew people after achieving a united kingdom with its nomadic status at the beginning of the book. The greatest change is in the manner of earning a livelihood. In the days of the united kingdom, farming has become the dominant occupation, for in David's time Israel was an agricultural nation. (p. 257)
In the Days of the First Temple

One of the five sections in the book, Number III, is devoted to a description of the life of the people as a whole. Entitled, "Did our Ancestors Advance in Civilization during the Period of the Divided Kingdom?", it consists of forty-three pages of narrative, exclusive of supplementary work for the pupil, or sixteen per cent of the aggregate of 280 pages of narrative in the entire text.

This section compares the life of our Hebrew ancestors during the period of 750 B.C.E. to 586 B.C.E. with that of the time of 1000 B.C.E., discussed in the previous volume. Their cities were larger; commerce was advanced, with Jerusalem a busier center of commerce than it had been in the days of King David, and with hardly an article of commerce manufactured anywhere in the world not in Israel's markets; farming has improved, and manufacturing and dyeing of woolen cloth has become extensive. Above all, the Hebrews of this period were literate people.

Dedication to the Truth — Historical Method

In the Days of the Second Temple

Nehemiah must have been a trusted noble of King Artaxerxes, since he was his cup-bearer. This assumption is based on the
stories of the old Persian kings, where constant attempts were made on their lives through poison. Hence, one had to be trusted to be a cup-bearer, in charge of the king's wine. (p. 36)

The reader is told that we are certain of a few facts about the Kneset ha-Gedolah, for some of its sayings are preserved in the Ethics of the Fathers. (p. 48) He is also informed that an age (459 to 332 B.C.E.) in which so many great books were written must have had many readers. (p. 51) Two other examples of warranted assumptions are the following:

The fact that Palestine had a large population (143-65 B.C.E.), and that many of its inhabitants lived in cities, must suggest to us that the land was prosperous, and particularly that the farmers enjoyed plenty. (p. 135)

The Jews on the Greek islands (first century B.C.E.) left us little record of their life. We can gather, however, that they must have been quite prosperous, because of the large gifts which they sent to the Temple, and which so frequently aroused the greed of the Roman officials. (p. 234)

The Hanukkah narrative provides examples for both the problems of literature and of miracles. The story of Hannah and her seven sons is cited by the author as a legend. (p. 92) The approach to miracles is illustrated in the following excerpt from the description of the Maccabean victory. (pp. 116-117)

We today do not believe in miracles in the same manner. We believe in the help of God, but
we feel that it comes through the work of grave* and earnest men. God's miracles are not the strange and unusual occurrences, but the regular, wise, well-planned, and bravely executed work of great leaders. In ages past, God was honored for the happenings which occurred contrary to nature. Today we honor Him for the daily wonders of life, for plants that grow, for the sun that shines, and for the wisdom in the mind of men to understand His world.

While our ancestors, therefore, celebrated Chanukah for the miracles that could be related about it, we rather choose to remember it for the part which real men played in it; for real battles fought, for real defeats, and real victories.

Israel in Canaan

At the very beginning of the first section of the text on our earliest ancestors, the problem of truth and the historical method is forthrightly declared. The author states "that we really have no certain knowledge of what happened at that early time. Our ancestors left no writings from that period. We have only stories, repeated by word-of-mouth from father to son over a period of hundreds of years, till they were finally written down in the Bible. Judging from those stories, we may believe that our earliest ancestors were part of the wandering desert tribes who lived beyond the fertile sections." (p. 10)

The text goes on to raise the question of how we should

*the "g" in this word may be a typographical error; the word may have been meant to be "brave."
know more about these desert tribesmen from whom we are sprung. The answer is that "we must attempt a guess. The hints which the Bible gives lead us to believe that desert dwellers in ancient times were very much like similar peoples of today. We may, therefore, secure a picture of the life of our earliest ancestors by studying desert peoples of our own time and seeing if what we learn resembles the kind of life about which the Bible tells." (p. 12) Some examples of the use of the historical method are the following:

It is likely that not all the tribes were merely tenders of cattle. Several of the tribes were probably semi-nomadic, that is, engaged for part of the year in tilling the soil... We are told in the Bible that Isaac raised crops. (pp. 24-25)

The nomads' hostility to other peoples is well expressed in the Biblical expression -- 'His hand against every man, and every man's hand against him.' -- Genesis, XVI:12. (p. 29)

Nomads never move in large armies, there being probably no more than several hundred in any one company. (We have in the Bible the example of Abraham who defeated four kings with a troop of 318 men.) (p. 31)

A whole clan might be ordered exterminated as shown in the Bible story of the war with Amalek. (p. 32)

The Bible contains several beautiful stories of our ancestors' hospitality... The punishment that Sodom and Gomorrah received, the legend tells us, was partly due to their abuse of the law of hospitality. (pp. 35-36)
Our forefathers... began as a number of separate clans, related to each other by language and common ancestry... Yet separate they were... the story of Joseph shows the quarrels among the sons of Jacob. (p. 67)

The story (of the Exodus from Egypt) may be neither complete nor altogether correct, for as we have already pointed out, no one truly knows what happened in those days. Here again our only information is obtained from the stories that were later gathered in the Bible. (pp. 67-68)

The stories about the conquest are uncertain. We do not know exactly from which side the attack began; and most likely the Israelites moved against the land from several points. Some writers even assert that the Hebrew tribes in Galilee and in the Negeb had never left for Egypt, but had continued in Canaan... the facts are not altogether definite... (pp. 149-150)

The Bible tells very little about the reasons for Samuel's disagreement with Saul. Samuel, the great leader of his people, who knew of the struggle which Israel had undergone to become united, would probably be careful not to endanger the union, but it is natural that disagreement should have arisen between the authority of the man of God and that of the king. It may be that Saul, who was mainly a soldier, did not understand and did not show as much interest in the national religion as Samuel hoped he would. (p. 212)

The author informs his reader that there is a difference between literature and legends on the one hand and history on the other hand. A brief narration of four pages on the three patriarchs and the migration to Egypt is prefaced with the words that "the Bible stories were written down a thousand or more years after they had supposedly happened, so that much legend has
gathered about the original history." (p. 53) Similarly, "the early life of Moses is surrounded by legend" (p. 83), and the "Samson stories are only partly valuable as history. Their main appeal is as literature" (p. 191).

The Exodus and the crossing of the Red Sea by the Israelites, the giving of the Ten Commandments, and the capture of Jericho under the leadership of Joshua, which occurred during the period covered by this text, are events that involve the problem of the historicity of miracles. The author presents the departure from Egypt, the receiving of the Law, and the conquest of Canaan, including cities like Jericho, as events in the history of the Jewish people. The problem of historicity is in the description of how these events took place.

The departure from Egypt is described as having occurred "during a period of severe epidemics, common in Egypt, and while the land was occupied with other inner disturbances." It was then that the Hebrew clans, under the leadership of Moses, made a dash for freedom into the desert (about 1220 B.C.E.)" (p. 74).

The following is how the author presents the crossing of the Red Sea:

... Then something happened -- we do not know exactly what -- which in the eyes of our ancestors was nothing short of a miracle. There
may have been a terrific storm which swept the waters to one side, disclosing the bottom of the sea; or Moses may have discovered a ford, a shallow place in the middle of the water, where an army could cross. Moses gave the order to march on, and Israel walked into the sea. With dry land beneath its feet, Israel strained itself in the race for life and freedom, and succeeded in getting safely across.

The Egyptians on the farther bank of the sea attempted to cross as the Israelites had done. The reckless drivers rushed their mounts and chariots into the bed of the sea; but to their dismay the Egyptians discovered that their heavy chariot wheels were sinking in the soft mud, and before the chariots could be extricated, the tide began to rise. Those behind, not knowing what was happening, kept pressing on.

Hundreds of chariots were then caught in the middle of the waters, horses and riders drowning, while Israel, from the opposite bank, saw the hand of God upon Egypt.

Never in its later life as a people did Israel forget this deliverance. It always gratefully recalled that it had been freed from Egyptian bondage only through the help of God. (pp. 78-99).

A description of the giving or the receiving of the Ten Commandments is not provided. The conquest of Jericho is treated very briefly. (p. 154) "The main body of the Israelites headed by the tribe of Ephraim and under the leadership of Joshua, crossed the Jordan at Jericho. In a strange way, by some stratagem, the great walls of Jericho fell before the invaders, who destroyed the city as an offering to their God."

In the Days of the First Temple

Following are several examples of how the author shows the method historians use in making assumptions and deductions, the limited use of the Bible as a source for history, and the contribution of archeology to the reconstruction of history.

It may be concluded from the facts of trade relations that the Hebrew people enjoyed prosperity during the reign of Solomon, because a poor country is seldom sought as a friend by stronger nations, especially as a business partner. In addition, apparently it was a time of peace and economic stability, free from the enormous costs of war. Thirdly, since the most important trade routes between Phoenicia, Egypt, Babylon, and Eastern Arabia passed through Hebrew territory, there is likely to have been large revenue from trade and traders (pp. 12-13).

We know little about the great kings of Judah, because the men who wrote the Bible were little interested in recording military heroism, or building activity. They were interested mainly in matters of religion and only hinted at other royal exploits as spread of trade, building of fortifications, and winning of victories. (p. 53)

The Bible tells us nothing of a battle between the northern kingdom of Israel, when Ahab was king, allied with Aram and other nations, against Assyria in 854 B.C.E. The Biblical
writer must have left the recording of such events to the royal chroniclers, whose works are unfortunately lost. However, the Assyrian kings had scribes who recorded history of wars on clay cylinders or tall rocks, called obelisks, where they always boasted of victories. Hence, the outcome of this battle remains uncertain, but historians believe that either the battle ended in a draw, or Assyria won with such great losses, that it feared to push further westward. (pp. 94-95)

The use of expressions of farm life in the Bible is evidence that the Israelites are now truly farmers. Examples are: "Let my words drip as dew"; "For the vineyard of the Lord of Hosts is the House of Israel"; "And they shall beat their swords into plowshares and their spears into pruning hooks." (pp. 185-186)

It is also safe to assume that the people was musical because of the frequent mention in the Bible of musical instruments. The many expressions in the Bible that are musical terms show that the misicians had developed their art considerably. (p. 190)

For the contribution of archeology, the report of Nelson Glueck on the expedition he led during the summer of 1930 is adapted for the reader's information. The excavation at Tel Beit Mirsim uncovered the ancient Judean city of Kiriath Sefer. Hundreds of looms were found in the small section of the city that had been uncovered, leading one to conclude that a hand loom
must have been used by every housewife. (p. 180) "The main
fact that Tel Beit Mirsim, located in the south of Judah, was
devoted to the manufacture of woolen goods, shows how each
city specialized in one occupation." (p. 181) The finding of
several seal-impressions on a number of jar handles, some
being stamped in ancient square Hebrew characters, is evidence
that there were literate people in Tel Beit Mirsim. (pp. 181-182)

An example of how the author forthrightly presents the
problem of legends is the description of the prophet Elijah
which includes the point that "there is hardly a personage about
whose life we know less than about Elijah's. All the stories told
of him are so interwoven with legend that it is difficult to tell
which are historical and which purely imaginative." (p. 263)
Then there is the statement that "the story of Elijah at Carmel
contains much legendary material; but we can learn some his-
tory from it." The latter is that "Elijah gathered a large assem-
blage on Mt. Carmel and demanded of the people that they decide
whether they wished to worship their own national God or Baal." (p. 266)

Interpretation of Jewish History

In the Days of the Second Temple

The author declared in his preface that he was not a pro-
fessional historian, but rather a worker in the field of Jewish
education. The text was "offered, therefore, mainly as a con-
tribution to selection and pedagogic organization of a period of
Jewish history rather than to original historical research" (p.
xiii). Nevertheless, the book intended to emphasize a sociologi-
cal interpretation of Jewish history. In the introduction, the
editor states that this book was to be a departure from prior
textbooks in Jewish history that emphasized wars, political
events, succession of kings, and dates. In this book all of these
were to be relegated to the background, with the "center of
gravity . . . clearly placed on the social religious life of the per-
iod and on the development of Jewish ideals." (p. xi)

Actually, the book did not measure up to the editor's
statement. There is considerable attention to political history
and military matters. There are seven sections in the book.
Section I is a narrative of Jewish history from 597 B.C.E. to
332 B.C.E. with both dates given in the text. It is fifty-two
pages or sixteen and a half per cent of the total of 313 pages of
running narrative in the book. It has eleven sub-sections, with
seven of them devoted to political developments. Section II on
the background of Hanukkah covers the period of Jewish history
from 332 B.C.E. to 165 B.C.E., with both dates given in the
book, and then on to 142 B.C.E. The latter date is not given in
the book, but the narrative ends with the achievement of inde-
pendence of Judea from Syria, under the leadership of Simon, the last Maccabee. The political history is delineated in great detail.

Section III has fifty-five pages, seventeen and a half per cent of the 313 pages in the book. The first four pages are a brief accounting of the political history of Judea from Simon to the arrival of Pompey, with the dates given in the book as 143 B.C.E. to 65 B.C.E. Then there are sixteen pages devoted to a description of the life of the people of this period. (see above, p. 193) The next five pages are political-military history, including the conquests of the Hasmoneans. There follow five pages on the religion of the time, and then three pages on education. The remaining twenty pages of the section are on the government of the time, including a description of the three parties, the Sadducees, the Pharisees, and the Essenes.

Section IV is essentially political history of the Jewish state, giving details of the reign of each of the Hasmoneans and Herod, from Hyrcanus II to Herod, 63 B.C.E. to 4 B.C.E. (The dates are not given in the text.) Thirty of the thirty-seven pages in the section constitute this political history, with the last seven pages on Hillel.

Section V, a short section of twenty-two pages, or seven per cent of the 313 in the book deals with the development of the
Diaspora and is essentially sociological in nature. Section VI, consisting of forty-seven pages, or fifteen per cent of the 313 in the book is on the rise of Christianity. The last section, Number VII, numbering forty-three pages, or about thirteen and a half per cent of the total in the book, is in its entirety a detailed description of the war against Rome during the years 66-70 C.E.

In summary, the percentage of pages in the book given to political-military history is 58 per cent (Section I - 16\(\frac{1}{2}\) per cent; Section II - 10 per cent; Section III - 9 per cent; Section IV - 9 per cent; Section V - 13\(\frac{1}{2}\) per cent). If we add to this total 47 pages, or 15 percent of the total pages in the book, we have a grand total of 73 per cent of the book that is not on social-religious life.

The basically political tone of the book is offset by only an occasional indication of an economic or social explanation. Some examples are the following: The laws taught by Ezra and Nehemiah are described as too democratic for the wealthy families; hence, the Jewish aristocrats offered strong opposition to the restrictions of Nehemiah who had forced the wealthy landowners to abandon their debts (pp. 44-46). In the Hanukkah story, it is pointed out that the wealthy Jews were the ones who were attracted to the pleasures and "refined" life of the Greeks and became
the Hellenists. (pp. 73-76) An economic basis is given for the
difference between the Sadducees and the Pharisees. The for-
mer are described as being the wealthy men of large business
enterprises, the nobility, who were the strict constructionists
in the interpretation of the Torah. The latter were the broad
constructionists and had the sympathy of the common people.
(pp. 162-165)

The author's approach to the theological factor in Jewish
history in this volume is hinted at in his exposition of the Has-
idim (in the Hanukkah story), where he states: "When a nation
suffers, and it sees no hope for better times, new religious
sects usually spring up. People believe that their suffering is
the result of their wickedness. They decide to give up all pleas­
ures and to lead a hard and suffering life in order to obtain for­
giveness from God." (p. 72) On the other hand, the Zealots, in
the rebellion against Rome, are described as believing that God
would help them only if they helped themselves. (p. 274)

Israel in Canaan

The sociological interpretation of Jewish history is evident
in this volume, thus the author's goal was better fulfilled than in
the volume above. In his selection of material for this volume,
the main criterion that the author had set for himself was "to
show the beginning of our people as a natural unfolding, influenced by all the factors which shape social groups everywhere, "(p. xiv). The reason for this was the concern for a Jewish future, which requires recognition of the fact that Israel's genius is "evidenced in continuous and recurring growth rather than in a once-for-all bloom after which our people merely followed a fixed pattern" (p. xiv).

The space distribution in this volume substantiates the sociological emphasis. Of the 295 pages in the book, 169 or more than half the book can be said to be on the social life of the early Hebrews (see above, p. 193). Included in these pages is a description of the land of Canaan, for the geographical factor in history is legitimately a part of the sociological framework. The nature of the land was to have great importance for the future history of Israel. (p. 110) The unconquered Canaanite regions had important effects upon the Hebrew tribes, cutting one section off from the other. "Thus Ephraim was cut off so effectively from Judah by the Jebusites that each section developed as a separate people for several centuries. The Plain of Esdraelon separated Ephraim from the tribes in the North, while the hot Jordan valley and the Jordan River divided the Westland from the East. Each of these four settlements was, therefore, forced to live by itself and, taken up with its own
troubles, had little time or thought for the other tribes." (pp. 157-159)

Religion is another factor in a sociological approach to history and, in the case of Jewish history, a most significant one. Hence, the development of religion is, to be sure, included by the author in this book, even though by implication he did not consider theology the all-important determinant in Jewish history, when he stressed the "natural unfolding" of our people. (see above reference to p. xiv)

The earliest religion of our nomadic ancestors is described as follows: (p. 40)

... among our earliest ancestors there were some clans that worshipped spirits or demons; others, worshiping their particular gods, considered them the equals of the gods of other peoples; and a small group may have believed that, while there were other gods in the world, its god was the greatest or mightiest of all. Those who worshipped the higher gods did not abandon the belief in good and bad spirits or the worship of the dead. All spirits had to be given their due; but, above all, they were concerned with the worship of their one God.

The gods were thought of as great chiefs to whom prayers were brought with gifts. Victory of one clan over another in war was taken as proof of the superiority of one god over another. The tops of high mountains were considered to be favored places for the dwellings of the gods. Places of worship were thus high places in the open air. (pp. 40-45)
A great advance was made in the development of the Jewish religion with the receiving of the Ten Commandments after the Exodus from Egypt. According to the author, Moses determined to bring the Israelites to the area of Midian, after their departure from Egypt, for it was at Midian that he had heard the call of God to return to Egypt to lead his people to freedom. Here among friendly tribes, the Israelites could gather courage in preparation for the advance on the land of Canaan.

When Moses had brought the Israelites to the area of Midian, he united the clans and taught them a new idea of God and of their religion. He taught his people to accept a new God, who was the god not merely of one tribe, but of the whole nation. However, if the Israelites were to have this God, they would have to agree to become His people, by making a covenant to do His will, in return for which He would adopt them as the people of His choice. The Ten Commandments were the conditions of the covenant, through which the Hebrew tribes accepted a different kind of God, who would be satisfied not by gifts but by obedience to His laws. (pp. 86-95)

The next significant step in the development of the Jewish religion was after the settlement in Canaan. In the period of the Judges, the worship of their own God drew the tribes of Israel a little closer together. "This God was believed to dwell in the
Ark of the Covenant in which were kept the two sacred stone tablets brought from the desert." (p. 178) After defeat by the Philistines, the Israelites thought that perhaps "they had disobeyed their God or had angered him by the worship of the Baalim." (p. 198)

At the conclusion of this text, there is an analysis of the status of religion at the stage in the history of the Jewish people during the reign of King David (1013 to 1006 to 973 B.C.E.). Forty-one pages of the eighty-six pages in Section VI (see page 196, this chapter), grouped as Part II of that section, are devoted to this analysis. By way of introduction the author cautions that in discussing the religion of a people, one should avoid the generalization that all the people completely observe that religion. There are usually several levels of believers. "The lowest clings to a religion of superstitions; a middle group is ready to follow those in authority; and the highest layer strives for a purer religion." (p. 291) The author's view is that while the upper layer taught the Mosaic ideas, the status of religion slipped backwards, with some worshipping the Canaanite Baal alone, and with the greater number worshipping both Baal and their own God, the former as the god of agriculture, and the latter probably as the God of War. (p. 298)

Festivals changed from nomadic celebrations of shepherd
life to agricultural holidays. In addition to the Sabbaths, when work was stopped and family sacrifices were offered, there were the three main agricultural festivals of Pesah, Shabuoth, and Sukkoth. The author presents the following summary of the religion of the average Israelite:

The religion of the average Israelite was a mixture of local Baal-worship with the fear of his own God. He had great reverence and fear for the God who had brought him out of the land of Egypt. Three times yearly he came before the Lord and brought his gifts to the Levite and priest. He feared the prophets of his God and hearkened to them, (p. 323).

In the Days of the First Temple

In the preface of this volume, the author states that whether some statements in his book are in dispute is not nearly as important an issue as "whether or not we shall present the earliest story of our people as a natural if unique development or as one different in that it was completely guided by supernatural forces." (p. ix) In defense of his statements, he informs the adult reader or teacher that several specialists in biblical history considered his hypotheses essentially tenable. By implication, he rejects the "complete guidance" of Jewish history by supernatural forces. In his sociological approach, the author includes political, economic, and religious factors in Jewish history.
The first two of the five sections in the entire book cover the history of the Jewish people from the reign of Solomon in a united kingdom to the destruction of the northern kingdom of Israel and then the destruction of the Temple in the southern kingdom of Judah, and the beginning of the Babylonian Captivity. Together, the two sections consist of 128 pages, or about forty-six per cent of the book's aggregate of 280 pages of narrative.

The second of the two sections is on the maintenance of the two divided kingdoms and is predominantly political history of the northern kingdom of Israel until its defeat by Assyria in 722 B.C.E., and of the southern kingdom of Judah until the Babylonian captivity in 586 B.C.E. It consists of ninety-five pages and emphasizes the relationships of Israel and Judah with their surrounding neighbors, both the lesser ones and the larger ones. Its theme is that the demise of Israel and Judah was caused primarily by the superior strength of their enemies, for their internal management was efficient.

The first section on the reign of Solomon in a united kingdom, consisting of thirty-three pages, has an economic emphasis. Although the section credits Solomon with a large building program, including the Temple, it points out the economic strain in apparent prosperity. There is mention of the economic factor in the section too, where the author points out in his discussion of
the northern kingdom of Israel that those who hastened to join
King Ahab in Baal worship were the wealthy families of Israel.
(p. 100)

Section III deals with the civilization of the people (see
above, pp. 195-197). Then the role of religion in Jewish history
figures predominantly in the last two sections of the book. Their
total number of pages is 109, or approximately thirty-nine per
cent of the 280 pages. Hence, 55 per cent (39 per cent plus the
43 pages on the civilization of the people which constitute 16 per
cent of the pages in the book) of the book consists of civilization-
al and religious content. Section IV, forty-five pages, features
the development of religious beliefs, and Section V, sixty-four
pages, intensifies the prior content by selecting certain prophets
for special treatment; namely, Elijah, Amos, Isaiah, and Jer-
emiah, whose "life stories" are given by its author.

Even in the first two sections that feature political history,
the place of religion in the development of the Jewish people is
interspersed in the narrative. For example, the author presents
the problem of Baal worship in both kingdoms. In the northern
kingdom of Israel the worship of Baal was as widespread and
fashionable as that of its own God. In the southern kingdom of
Judah, however, the worship of the God of the Wilderness was
the official religion of the Temple at Jerusalem, and "Baal wor-
ship, if practiced, was less important than the national religion." (p. 65)

The role of religion in political history is further indicated by the statement that after the fall of Israel at the hands of Assyria in 722 B.C.E., the prophet Isaiah was able to use that event as a basis for teaching the people of Judah that a nation invites disaster when its wealthy and powerful citizens use their position to oppress the weak. (p. 119)

In Section III on the civilization of the Hebrew people during the divided kingdoms, there is reference to religion, when it is stated that our early forefathers became famous for their literature. This was embodied in the Bible, which, the author states, people regarded so highly that "it seemed to them no one except God himself could have written such a work." (p. 193)

On the book of Deuteronomy, found in the reign of Josiah in Judah, the author suggests that the book is "written in the spirit of the teachings of Moses, (and) is presented as though it were the last words Israel's Law-giver addressed to his people in the wilderness a short time before his death." (p. 237)

Section IV, it was noted above (p. 216), is devoted entirely to religion. There are three topics in this section. One is the efforts of the prophetic party and teachers to teach the people that there is but one law and one God for the entire world. Micah is
cited as an example. The prophets "set before Israel the ideal of a religion of deeds instead of a religion of worship alone" (p. 208). Worship has to be the reminder of the good life in one's dealings with his fellowmen (p. 211). The people of Israel was chosen by God not for special privilege but for special responsibility.

The second topic is the religion of the northern kingdom. Whereas in the reign of Jeroboam, there was worship of the figure of the Bull, the symbol of fertile crops and cattle, at cities he declared holy, and in the reign of Ahab there was worship of Baal, there was also the prophetic party that taught the religion of one God. Amos is cited as an example.

The third topic is on the religious practices of Judah. Here King Solomon's Temple in Jerusalem retained its position as the chief sanctuary, in spite of "high places" in parts of the country. Here too the official religion still considered the national God of the Hebrew the greatest among many gods. Hence, here too, a king, Ahaz, introduced the religion of Assyria, and placed a chariot with horses, symbol of the sun-god, at the entrance of the Temple. On the other hand, Hezekiah, the son of Ahaz supported the prophetic party and removed all elements of Assyrian worship. The greatest reform came under Josiah, when what is believed to be the book of Deuteronomy was discovered
with its higher religious teachings in the spirit of what the prophets had been teaching.

In the author's summary of religion in Judah, at the end of Section IV, he states that "the idea of a single God was not as yet understood in Judah; but a strong party of prophets was preaching it." (p. 245) Although the worship of foreign gods had crept into Judah, the following of the prophets grew constantly. "When the Temple fell and Judah was forced to seek a home among strangers, the prophetic party alone was able to resist exile and foreign life. The Jews who restored the Jewish state and the Temple after the exile, those to whom we owe our being as Jews, were the followers of the prophets." (p. 246)

Summary

There are passages in all three volumes that may be deemed to contribute to an aim of developing identification of the reader with the Jewish people and its values. Pride is evoked in association with our earliest ancestors and their achievement of freedom from slavery, the prophets of a later day and their teachings, and the heroes of both peacetime and wartime. The examples of heroism in peacetime are the exiled returning from Babylonia to their homeland; the examples in wartime are both the victorious Maccabees and the defeated fighters in the rebellion
against Rome.

Chauvinism is generally avoided in the author's apparent stance of not telling his readers that only the Jewish people was good and that all the rest of the world was evil. It took the Jewish people a long time to learn the belief in one God. Greek civilization, though different from that of the Hebrews, had positive features too that contributed to the advancement of the civilization of the world.

The aim of promoting an understanding of the development of Jewish life has two aspects. One is present-day Jewish life and the other is the concept of continuity and change in past Jewish history.

The passages that refer to present-day Jewish life are few in number. Mention is made of the practice of public reading of the Torah on set days. The holidays of Hanukkah and Passover are linked to their origins of the Maccabean victory and the Exodus from Egypt. The synagogue of today has its counterpart in Hasmonean times. The present dispersion of Jews throughout the world is tied up with the first dispersion.

There are two instances where the reader is urged to see himself as the end point of a long ancestry. In one case he is associated with his ancestor Moses, and the Torah as a seed that has flourished to this day. In another case, he is urged in more
general fashion, to consider the time of 2500 years ago, as his origins.

The role of change and continuity in Jewish history is cited in this series at each of the five stages in Jewish history that were chosen by the writer as checking points -- the Exodus, Settlement in Canaan, Founding of the Monarchy, Babylonian Exile, Destruction of the Second Temple. The departure from Egypt meant a change from a slave people to a free people. The settlement in Canaan produced a change from a nomadic people to a settled nation. The founding of the monarchy provided a framework for ending the tribalism of the Hebrew people.

The Babylonian exile on the one hand provided opportunities for changes in the Jewish religion, as exemplified by the teachings of Ezekiel. On the other hand, it provided continuity, for a sufficient number of the Judeans had developed adequately strong interests among themselves to retain their language and common way of life, even when transplanted from their homeland. Then, when the Judeans returned to their homeland, Ezra reinforced the thread of continuity by teaching the law of Moses. Both change and continuity are also noted at the destruction of the Second Temple, when the Book replaced the Temple.

The third aim being checked was acquaintance with the daily life of the average man. In the Days of the Second Temple pays
very little attention to this aim. Only eight of the 313 pages of running narrative in this book are devoted to this aim and discuss the occupations of the Jews -- farming for the majority, and the common trades and handicrafts for the others. *Israel in Canaan* and *In the Days of the First Temple* fulfill the aim to a much greater extent. Half of the former is devoted to this aim, covering the nomadic stage and the later settled stage when Israel was an agricultural nation. In the latter book, sixteen percent of the pages is earmarked for this aim, presenting the development of commerce along with the improvement of farming.

This series may be rated superior in all three of its volumes in fulfilling the aim of dedication to the truth. The tentativeness of truth, particularly for the earliest stages of the history of the Jewish people is clearly stated for the reader. The Bible is cited as a source for history and not as history itself. Assumptions are made and are warranted on the basis of information in the Bible. The biblical writer omitted what did not interest him, as is evident from descriptions of encounters of Israel with other peoples in the records of the other peoples. Archaeology is presented as a source for Jewish history.

The differentiation between literature and history is also clearly stated for the reader when he is told that much legend has gathered about the original history narrated in the bible.
stories. This is indicated both for the patriarchs in Genesis and Elijah in Kings, and the story of Hannah and her seven sons in the Hanukkah story.

Miraculous events, in the author's view, are such because of the views of the writers of the events. Hence, the details of occasions cannot be certain to be wholly accurate as recorded, though the historicity of the events themselves is not questioned. This applies to the crossing of the Red Sea and the capture of Jericho. In the Maccabean victory, the bravery of our Jewish ancestors is more important than any strange and unusual occurrences that may have taken place.

The interpretation of Jewish history that the Golub series intended to present to its readers was a sociological one. However, the first volume to appear in the series, In the Days of the Second Temple, was predominantly political history. On the other hand, the subsequent two volumes on the earliest history of the Hebrew people, Israel in Canaan, and In the Days of the First Temple, do feature a sociological interpretation of Jewish history. In the former volume, more than half the content is on the social life of the early Hebrews. In the latter volume too, the civilization of the time and the religion of the time occupy more than half of its content.

In his sociological interpretation of Jewish history, Golub
gave considerable attention to the development of religion, not as a supernatural force directing history, but as a factor shaping the social group. He traced the Jewish religion from its earliest beginnings in nomadic times with belief in many gods to the predominance of the belief in one God. On the path from the beginning to the end point, the emphasis is always on the development within the people, with the growth of religion not always straightforward, but with occasional regression, which is the method of all progress.

Emphasis is on the progress of man himself in his understanding of religion and God. Hence, Moses is the key figure in the covenant of the Ten Commandments. The people vary among themselves in the different levels of understanding. Human beings ascribe the authorship of the Bible to God. The prophetic "party" intensifies the belief in one God of the universe, demanding proper behavior of those who believe in Him.
SECTION II

METHODOLOGY
OF
THE GOLUB TEXTBOOK

Introduction

The publication of the Golub series of Jewish history textbooks represented a milestone in the development of Jewish school textbook literature in America in general and Jewish history texts in particular. The innovative feature of the series was the organization of its contents according to problems. Whereas the problem approach was being utilized in general education, it had hardly been attempted in the Jewish school in 1929, the publication date of the book. (p. x)

It was noted above (Aims, pp. 205-206) that the author of this series aimed at a particular selection and certain kind of pedagogic organization of a period of Jewish history. The selection was made according to a sociological interpretation of Jewish history. The basic idea underlying the pedagogic organization was the application of the problem method in the study of Jewish history in the Jewish school. "The problem is the beginning of thought and therefore a stimulus which leads to learning,"
the editor informs the teacher (In the Days of the Second Temple, p. x).

The editor further directs the teacher to note the following accomplishment of the author:

Instead of teaching history as a series of unrelated facts the author has organized the entire story of the Second Commonwealth around seven questions or problems. In the attempt to answer the questions the pupil is stimulated not only to acquire knowledge, but what is even more important, to think, to form judgments. The raw material of history assumes new life as it becomes related to life (p. x).

In the problem approach, the content of a narrative is directed toward answering a basic question or resolving a problem. One of the two basic requirements of the organization of content according to problems is that the content truly constitutes a solution of a problem and is not simply a narrative that is introduced by a question rather than a declarative statement. The other basic requirement is that the sub-divisions lead to a total generalization, or that there be a series of minor understandings that lead to a major understanding.

**Organization of Content**

The organization of the content in this volume is given in Table I. It includes the title of all the sub-divisions.
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A summary of the various categories in the organization of the contents is given in Chart I. It will be noted that there are seven sections in the book. Each has a question as its title. However, many of the titles could have been declarative statements, for the presentation in this volume is to a large extent a chronological one. For example, Section I, entitled "How Did Our Ancestors Reestablish Their State After Their Exile?", is actually a narrative of Jewish history from 597 B.C.E. to 332 B.C.E., with both dates given in the text. Hence, the word "how" in the title does not produce a problem; the title could just as well have been "The Reestablishment of the Jewish State after the Exile." Section I thus falls short of meeting the criteria of the problem approach. Its sub-sections are not sub-solutions but rather chronological steps in the total narrative.

Section II, entitled "Why We Celebrate Chanukah," is also a chronological narrative of Jewish history, in this case from 332 B.C.E. to 165 B.C.E., with both dates given in the book, and then on to 142 B.C.E. It thus goes beyond the re-dedication of the Temple, the basic reason for the establishment of the
CHART I

Summary of the Organization of the Contents

In The Days Of The Second Temple

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<th>Titles of Major Sub-sections</th>
<th>Sub-Sections With Questions Subsidiary To Their Titles</th>
<th>Summaries</th>
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Hanukkah festival. The latter date is not given in the book, but the narrative ends with the achievement of the independence of Judea from Syria, under the leadership of Simon, the last Mac­­cabee. Section II also does not meet the criteria of the problem approach.

The title of Section III is "How Successful Was the Last Independent Jewish State?" The content of the section does not pointedly answer the question and does not use the word success. The fifty-five pages of the section are distributed as follows:

Four pages: - a brief review of the political history of Judea from Simon to the arrival of Pompey, with the dates given in the book as 143 B.C.E. to 65 B.C.E.

Sixteen pages: - a description of the life of the people of the period

Five pages: - political-military history, including the conquests of the Hasmoneans

Five pages: - the religion of the time

Three pages: - the education of the time

Twenty pages: - the government including a description of the three parties

The life of the people, their religion, and their education might be interpreted as criteria of "success."
Section IV, "Why the Jewish State Did Not Last," is again like Section I, a chronological narrative of Jewish history, this time for the period from 63 B.C.E. to 4 B.C.E., with the dates not given in the book. It contains much detail of the reign of each of the Hasmoneans and Herod, from Hyrcanus II to Herod. The last seven pages of the thirty-seven pages in the section on the growing importance of the rabbis, with special attention to Hillel, certainly does not contribute to answering the question of why the Jewish state did not last, the intended basic theme of the section.

The one section that meets the requirements of the problem approach is Section V, a short section, twenty-two pages, or seven percent of the 313 in the book. Its content directly answers the question of the over-all title, "How Did the Jewish Diaspora or Scattering Come About?"

Though the title of Section VI is "How Did the Jews Give Religion to the World?", it is actually devoted in almost its entirety - forty-seven pages, or fifteen percent of the 313 in the text - to the rise of Christianity and an explanation of its teachings, which is not really Jewish history at all. The last section of the book, Number VII, consists of forty-three pages, about thirteen and a half percent of the total in the book, and has its title, "How Did the Jewish State Come to an End?" Actually, it
is in its entirety a detailed description of the war against Rome during the years 67-70 C.E.

**Sub-Divisions**

A positive pedagogic feature of the organization of this book is that each of the seven sections is sub-divided into sub-sections. These too are further sub-divided into additional sub-sections. In keeping with outline construction, the latter sub-sections in some cases are further divided into one or even two additional steps. This enables the reader to organize the material into a series of generalizations or summaries, one at a time. (See Table I, pp. 227-236) This device is not limited to a book based on the problem organization, but is a sound pedagogic principle for all textbooks.

The first sub-sections are termed by the writer "major sub-sections" on Chart I. The numbers of such major sub-sections in the seven over-all sections of the book vary from six to eleven. They may be in the form of additional specific questions or declarative statements or phrases. In one section, Number IV, all of the titles of the major sub-sections are in the form of declarative statements or phrases. In three of the over-all sections, Numbers IV, V, and VI, there is at the beginning of each of them, a statement of the problem, which contains ad-
ditional specific questions, the answers to which the student is to seek in his reading. (See Table II, p. 244-245) In addition, Sections III and VII introduce some of their sub-sections with specific questions.

Five of the over-all sections have summaries for some of their sub-sections. Sections II and III have three each. In Section IV there is a summary at the conclusion of the second last sub-section of all the sub-sections preceding. (See Table II) The last major-sub-section is on a topic that is not integrally related to all that preceded. At the end of two over-all sections, II and V, there are new questions serving as a bridge to the over-all sections following them.
TABLE II

Statements of the Problems in Sections IV, V, and VI

In The Days Of The Second Temple

Section IV, p. 185

Barely seventy years passed before the preciously-gained freedom of our ancestors’ last state was lost. Seventy years is a long time in the life of a person, but it is a very brief existence for a state. The last independent Jewish state was very short-lived.

We wonder why our ancestors could not keep their independence. Were they incapable of governing themselves? Were they so unpatriotic, had they so little love of country, that within less than a hundred years they surrendered their freedom?

Section V, p. 228 (excerpt)

We may wonder how the Jews found life with other nations. Were conditions then in any way what an immigrant finds today? Were the Jews accepted as citizens in their new homes? Did they fit into the business and agricultural life of the community? Did they experience anti-Semitism as the Jews do today in many countries? Was their freedom of worship interfered with? In general, were they regarded as what we would call "desirable immigrants" or undesirable ones? Let us answer these and like questions.

Section VI, p. 255 (excerpt)

We, as Jews, are naturally curious to know how our small nation gave religion to such a large world. Why are we still such a small people? Why has the world been so unkind to us in return for what we gave it? The answer to these questions is a long and very interesting story which we shall proceed to tell.
Questions, p. 256

1. Did the Jews in the Diaspora, who were scattered throughout the nations of the world, have any effect in spreading their religion?
2. Why did Christianity, an offshoot of Judaism, spread, and not the original Jewish religion?
3. Who was Jesus, the Jewish founder of the new religion, and how did he break with his own Jewish religion?
4. How did the new religion spread?

**Summary of the First Six Sub-Sections in Section IV (p. 215)**

We have our answer now to the question why the last Jewish state did not last. Our ancestors had the misfortune to live through a period in the history of the world when small independent nations were at the mercy of organized marauders. It was a world of force, of paid armies, of generals who ruled, of republics which crumbled. Our ancestors did what they could to defend themselves. They were overpowered. We shall see how they refused to give up, how they rose again and again till the nation was drenched in blood. But that is a later story.
Israel in Canaan

Introduction

This volume, the second to be published in the Golub series, is organized according to the problem approach, the pedagogic organization of the entire series. It fulfills the requirements of the problem approach more successfully than the prior volume, In the Days of the Second Temple. In the editor's introduction to the latter volume, he had stated that the author had "succeeded in including the most important historical events of the period in spite of the fact that the particular organization which he followed necessitated the exclusion of some events." (p. x) Actually, the book contained too many details and specific steps in the events, as has been substantiated in the discussion above.

A teacher's guide was prepared by Edward A. Nudelman as a companion volume for Israel in Canaan. In this guide, the teacher is informed that the pupil's textbook was organized in a series of large units or topics each of which is aimed at some fundamental understanding. The pupil is not presented with a vast array of isolated and unrelated facts that serve no particular purpose and contribute nothing to intelligent apprehension of important ideas. Instead all facts given are intended to aim at
some comprehensive and broad understanding... Details and facts are presented only in connection with developing certain important concepts or generalizations." (p. 3)

The volume, *Israel in Canaan*, covers the history of the Jewish people from its earliest beginnings to the end of the rule of King David, 973 B.C.E. It consists of six sections. Three of them, Section II, "How Did Our Ancestors Take Their First Step Toward Nationhood?", Section IV, "How Did Conquest of Canaan Help Our Ancestors Become a United Nation?", and Section V, "How Did Israel Become a United Kingdom?", provide the historical framework. Consisting of 126 pages, or approximately forty-four per cent of the 295 pages of running narrative in the book, they cover the historical events of the Exodus, the Settlement in Canaan, and the establishment of the United Kingdom under Saul and through the reign of David. The other three sections, I, "Who Were Our Earliest Ancestors?", III, "What Kind of Land Was Canaan?", and VI, "How Did Settled Life Change Our Ancestors?", describe the life of the people at the two major stages covered in the historical framework, namely, earliest times and after settlement in Canaan.

The content of the sections meets the criteria of the organization according to problems in varying degrees. The sections on the life of the Hebrew people at two different times,
I, III, and VI, relate their details into a unified whole, answering basic questions, to a better extent than do the sections of historical narrative, II, IV, and V. Even the latter, however, are far superior to their corresponding sections in the volume, *In the Days of the Second Temple*, primarily because the number of details was kept to a minimum. For example, Section IV, on the settlement in Canaan, contains only two major historical items. These are the capture of Jericho under the leadership of Joshua, and the period of the Judges, with Deborah and Gideon as examples. Major emphasis is on the interaction of the Canaanites and the Israelites.

The titles of all the sections are in the form of questions. The title questions of Sections I, III, and VI, given above, lend themselves more readily to a total answer than do the title questions of Sections II, IV, and V, also given above. Although all of the questions could be reworded into declarative phrases or statements, the former lead to unified themes, and the latter, to a sequence of events.

**Organization of Content**

The organization of the content in this volume is given in Table III. It includes the titles of all the sub-divisions. These include the titles of all the additional sub-divisions, as found throughout the book.
TABLE III

Organization of the Contents

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A new feature in the organization of the volume, *Israel In Canaan*, is a preview, in one or two pages, of each over-all section. These previews are succinct summaries of the essence of each of the over-all sections to follow and direct the attention of the reader to integrating the specifics of his reading around the major ideas or generalizations given in the preview. (See Table V) All the previews pose specific questions for which the reader will find the answers in the subsequent pages. These previews make a definite contribution towards fulfilling the re-
### CHART II

**Summary of the Organization of the Contents**

<table>
<thead>
<tr>
<th>Section Number</th>
<th>Number of Major Sub-sections</th>
<th>Titles</th>
<th>Sub-Sections With Questions Subsidiary To Their Titles</th>
<th>Summaries</th>
<th>Introduction To Section Following</th>
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<tbody>
<tr>
<td>I</td>
<td>5</td>
<td>2 3</td>
<td>1 (pp. 9-10)</td>
<td>1 Summary of 3 sub-sects. preceding (nos. 2, 3, 4) pp. 49-50</td>
<td>Last sentence (p. 57) transition to next section</td>
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<tr>
<td>II</td>
<td>5</td>
<td>0 5</td>
<td>1 (p. 67) opening of this section summarizes previous one. closing pages, 97-101, not headed Summary but summarizes Moses (97-101) &amp; importance of the Exodus (101-103)</td>
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<td>Section Number</td>
<td>Number of Major Sub-sections</td>
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### CHART II - (continued)

Summary of the Organization of the Contents *Israel In Canaan*

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<td>Part I - 6</td>
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<td>Part II - 11</td>
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TABLE IV

Specific Additional Questions
Beyond The Titles of The Sub-Sections

Israel In Canaan

Section I,

Sub-Section: Where Were the Hebrews During the Earlier Centuries?, pp. 9-10

What were our ancestors before they were known as Jews or Hebrews?
Did they always live in Palestine?
What prevented their becoming civilized sooner?
Where were they during the earlier centuries?
Why did they not become known at that time like other peoples?
What is a people before it becomes a full-grown nation?
How did our people grow up, and what finally helped it to set out on the road toward becoming one of the leading civilized nations of the world?

Section II, p. 67

How did these clans finally unite into one nation?

Section III,

Sub-Section: Two Questions, p. 112

What kind of land was Canaan, and how easily might a people gain its livelihood there?

Section IV, p. 149

At the close of the last section we saw how difficult a task the conquest of Canaan would prove for desert people. We know that Canaan later became the land of Israel; but how
rapidly and under what conditions did the Israelites succeed in conquering the country? Did they conquer all of it, or only a part? Were they obliged to make compromises with the inhabitants of the land?

... Did it (the conquest) help them (our ancestors) to become a nation more rapidly or did it, on the contrary, delay their growth?

Section V,

Sub-Section: How Successful Was The First Hebrew King?, p. 207

After almost two centuries of occupation of Canaan, the Hebrew tribes were at last united under the rule of a single king. How successful was this first kingdom to prove? Would it be able to retain the loyalty of the separate tribes which had at all times considered themselves independent? Above all, would it be able to regain the land from the Philistines? Let us see how far the kingdom of Saul was successful and wherein it proved weak.
Section I: Who Were Our Earliest Ancestors?, pp. 3-4

Where were they while Babylonia, Egypt, Assyria or Phoenicia were already famous world powers?

Why did they not take their place sooner among the important nations of history?

This section will tell us the reason.

It will show that in the earliest times our ancestors were nomads or desert dwelling wanderers. Their land being too poor to provide even sufficient pasture for their flocks, they were obliged to change their camping grounds several times during the year.

Wandering prevented our ancestors from reaching a high state of civilization.

The constant hardships of desert life did develop some excellent qualities in our forefathers.

It made them courageous; it trained them to endure hunger and thirst.

Always exposed to danger, they learned to depend upon one another, to feel brotherly and to regard everyone as an equal.

Being so often in want of food and water, they felt for the stranger and treated him hospitably.

But, altogether, nomads suffer many handicaps: in lack of comforts; in the constant need of warfare; in being removed from contact with the rest of the world and thus developing a narrow range of ideas and beliefs about the world, about religion or even about their own past.

Therefore, as long as our ancestors were nomads, they could not hope to figure among the important
peoples of the world.

As you read this section, remember that you are to answer the question which we have set at the head of this group of questions for Section I.

Section II: How Did Our Ancestors Take Their First Step Toward Nationhood?, p. 66

What led them to take the first steps toward becoming a nation?

This section will answer these questions.

It will tell of two great causes which led to the birth of the nation of Israel.

One of these causes was a great event - the going out from Egypt.

We call this event the Exodus.

The second cause was the work of a great man, the greatest Jew of all ages, one of the few truly great men in all history.

The man was Moses.

But how did our ancestors happen to be in Egypt? After they came there, why were they so anxious to escape?

And who was Moses? What manner of man was he to leave such a mighty impress upon the future?

Keep these questions in mind. When you have finished reading this section, you should be able to discuss them intelligently.

Remember the dates for this section.

Israel entered Egypt at about 1350 B.C.E. The Exodus probably took place at about 1220 B.C.E.
Section III: Israel is Headed For Canaan, p. 110

We told of that in the previous section.

But what sort of land is Canaan?

Is it a fertile country where men can gain a livelihood through agriculture?

Is it level or hilly? Has it springs and rivers?

Is it a country easy to conquer but as easy to lose or is it hard to win but easy to defend later?

Does the land receive sufficient rainfall? Is the weather pleasant?

These and many more questions would be in the minds of the invading Israelites.

These facts will have great importance for the future history of Israel.

Study the geography of Canaan carefully. Study particularly the maps given in this section as well as the picture map inside of the book covers.

Then close your eyes and see if you have a picture of the land in your mind.

Section IV: How Did Israel Become Master of Canaan?, pp. 147-148

From which direction would the conquest begin? The spies were not at all agreed. How do you imagine they would advance against the land? Make your guess and then read what really did happen.

The text will also tell of grave dangers or crises through which Israel passed during the early days in Canaan.

At first Canaan was only partly conquered. Many strong cities defied the Israelitish advance for many years.
Groups of tribes were left to win and to hold their possessions as best they could. Each group was obliged to act for itself. There were thus four small Israelitish nations instead of one.

You may well imagine what happened. Enemies quickly took advantage of the division and almost succeeded in wresting the land from Israel, as Israel had conquered it from the Canaanites.

But the dangers themselves united our ancestors. Fortunately, too, champions arose, called judges, who led their brothers successfully through these wars.

The dangers or crises which almost destroyed Israel turned out to be a force for good. They led to the formation of a unified nation of Israel.

Who were these leaders and what was the nature of the crises?

This section will tell about them.

Remember the dates for this period.

The Conquest began at about 1180 B.C.E.
This period lasted till about 1100 B.C.E.

Section V: The Greatest Danger Was Still To Be Met, pp. 185, 186

The united efforts of several tribes had been sufficient to repulse earlier invasions.

But a new foe appeared, the Philistines, as powerful as Israel itself, and far better equipped for warfare. In the first encounter Israel suffered a rout. It lost its land to the Philistines.

Then our ancestors were finally roused to their true need. They needed a permanent union under a central government.
But how was it to be achieved? Who would bring together the proud chieftains, jealous of their independence?

Fortunately, a great leader was living at the time, the greatest since Moses. His name was Samuel, and you will read about his labors in this section.

As a result of Samuel's efforts, the Hebrew Kingdom came into being. Saul was the first king.

Saul's Kingdom began very favorably. It achieved much for Israel, but it did not last long, only about 15 years, from 1028 B.C.E. to 1013 B.C.E. It seemed to end in defeat and failure.

What did Saul accomplish for his country? Did he benefit his people in any way? And what opinion should we have of Saul himself, and of his brave son Jonathan? Let us read our text first and then think the matter through for ourselves.

And finally we come to David, the greatest of Israel's kings.

The kingdom became established with David.

The kingdom became an empire and a world power.

What did David do? Why is he considered so much greater than Saul? What does Israel owe to David? That, too, we shall find in the story of this section.

David reigned for forty years after Saul. Place David on your time line.

Section VI: Was The Conquest Worthwhile?, pp. 248-249

Did Israel benefit through becoming a settled nation?

Thus far we were told mainly how Israel struggled to make its possession of Canaan secure. In doing it, Israel won a place for itself among the nations of the world.
But did winning Canaan also spell progress in civilization? Two hundred years had elapsed between Joshua and the death of David. What did Israel learn of civilization during these two hundred years?

Civilization consists of many branches or departments. One country may be more advanced in mechanics and invention, another in education, a third in its system of law, a fourth in music or painting.

In inquiring how our ancestors progressed, we must study each department of life separately.

We must ask: Did they improve their economic condition, that is, did they learn more skillful occupations which repaid them better in more wholesome food, finer clothes and more comfortable dwellings?

Did they progress socially, that is, did their relation improve toward each other and toward strangers?

Did they grow more just to all men and particularly did they become more kindly toward the weak and the oppressed? Did the greater justice and kindliness show itself in their system of law?

How did settled life affect their religion? Did the teachings of Moses flourish in the new surroundings?

Was there any progress in general culture such as music, art, literature or education?

Did settled life make our ancestors more peaceful or more warlike?

Bear these questions in mind as you read the following section. Then try to answer to yourself:

Altogether, how far did the first two hundred years of life in Canaan carry our ancestors toward a higher civilization?
requirements of the problem approach.

Early in Section I on our earliest ancestors, the reader is told about the method of presentation in that section, which is to be a description of the "desert people of our own time." The basis for this method is that "the hints which the Bible gives lead us to believe that desert dwellers in ancient times were very much like similar peoples of today." (p. 12) Hence, the description of present-day desert people would resemble the kind of life about which the Bible tells. The reader is thereupon invited to "join one of the companies of our ancestors and live with it during a period of wandering. (p. 15) In similar fashion, in Section III on the land of Canaan, the author uses the device of asking the reader to take an imaginary tour along with the spies that Moses sent to inspect the land, and hence employs the editorial "we." (p. 112)

Each of the over-all six sections has at least one summary. (See Table VI) In Section I, on our earliest ancestors, there is a summary of three sub-sections, that really covers the entire section, for the remaining one sub-section is the author's reconstruction of the history of the patriarchs, Abraham, Isaac, and Jacob, and the migration to Egypt, based on the stories in the Bible.
Section I

Summary of the Second, Third, and Fourth Sub-Sections
pp. 49-50

We are now ready to answer the questions which we set forth at the beginning of this section. What sort of people were our ancestors before they became a nation, and why were they not sooner known in history? They were small nomadic clans, seeking to gain a livelihood by tending flocks in the desert. Their wandering, their hard toil, the constant fear of raid and preparation for attack kept them a small unnoticed people of simple beliefs and customs.

Section III

Summary of Sub-Section II on the description of the land of Canaan
p. 132

The entire country, we estimate, is about 150 miles long and from 40 to 80 miles wide at various points. The most important part of the country seems to be the Central Range running north and south, but broken into by the Plain of Jezreel. On the west between the mountain range and the sea lies the Coastal Plain. East of the Central Range is the sunken Jordan valley with Lake Chinnereth at its northern end and the Dead Sea at the south. Beyond the Jordan rises the table-land of East Jordan, a mountain range that may have been part of the Central Range before the earth cracked to form the Jordan Valley.

Section IV

Summary of entire section at the end of Sub-Section VI
pp. 178-179

How shall we now answer the questions which we
asked at the beginning of this section? Did the conquest help Israel to become a united nation? It seemed at first as though the natural barriers between regions, the mountains, rivers and plains, would destroy the union which Moses succeeded in cementing. The imitation of Canaanite examples, particularly in worship, further drew the various sections apart from one another. However, the feeling of kinship still remained and asserted itself in time of danger. Above all, the worship of their common God, the God of the Wilderness, whose shrine was at Shiloh, served as a reminder. Thus when an outside enemy threatened the land, a strong leader, a chieftan or judge, was able to rally some of the neighboring tribes to act together under the banner of the God of Israel. Every united undertaking thus brought the various parts closer together. With Gideon, there was already the desire to set up a kingship, that is, a united people under single rule.

**Section V**

Summary at end of entire section covering all the prior sections pp. 238, 240-241

Excerpt:

This is the story of how Israel became a nation. Taught the benefits of union by Moses in their desert wanderings, the Hebrew tribes soon forgot their lesson in the yearly struggles to retain their conquests. National interests yielded to local needs, and the worship of their common God became only second in importance to the worship of the many gods of Canaan.

The divided country thus became an easy prey for invasion. As the Israelites had once fallen upon the land, so other tribes now, in turn, attacked them. Moreover, the Israelites had not yet completely destroyed the power of the former master of the land, the Canaanites.

There followed a number of misfortunes, any of which might have destroyed Israel - the last great stand of the Canaanite kings, the invasion of the nomadic Midianites, wars with Ammon and with the Philistines. For-
tunately for Israel, a spirit of union could still, in times of danger, be awakened among the quarreling tribes. A brave leader, whom the Bible calls the Judge, could rally the people in the name of their national God. Although it seemed that after each danger the people returned to their tribal loyalties as before, nevertheless, the feeling that Israel was one people worshipping one God was slowly making headway. The sanctuary at Shiloh, the main seat of worship of Israel's desert God, became the meeting ground for all Israel. Out of it came Samuel, the greatest religious teacher after Moses, who finally laid the foundations for a united Israel. Saul's first efforts and David's complete success at last cemented the divided tribes into what was to become the nation of Israel.

Section VI

Summary at the end of Sub-Section III of Part I on the status of the city and the dwellings pp. 268-269

Such was the city, and such were the dwellings of our ancestors at the time of their settlement in Canaan; and so they remained with little change till the destruction of the kingdom. Later the nobles built larger houses with more rooms or of more than one story. The average citizen continued in the same simple dwelling. If a son married and there was no room for him within the house, another house was built in another corner of the court. The house was rudely put together with uneven stones and mud, little care being taken to fit the stones one to another or to build the wall solidly. It was not at all unusual, therefore, for holes to remain in the wall, and often dangerous serpents made their home there. Nor was it unusual for homes to tumble down during storms.

Summary at the end of Sub-Section V of Part I on the social changes in the Hebrew People pp. 279-280

Before discussing further changes in the life of Israel, let us pause for a moment to form a picture of our ancestors as they lived in their own homeland. Some were to be found in cities, but most of them had their homes in villages. They continued living in clans or large families very much
as in nomadic days. The old equality, however, was disappearing. There were now rich and poor, and even Israelitish slaves. With the growth of the kingship, a new class was arising, which because of distinguished service or merely because it enjoyed royal favor, was selected for nobility and other special privileges. The captives of war and those who willingly surrendered themselves, such as the Gibeonites, formed a large slave population. The Canaanites, the former inhabitants of the land, were either made slaves or, frequently, were admitted as equals into the nation of Israel, since they could hardly be distinguished from the Israelites in language, dress, or appearance. All the groups whom we have mentioned, together with merchants from strange lands and passing travelers, non-Hebrews who were adopted into Israelite families, formed the population of the land of Israel.

Sub-Section IX in Part II:

Summary of the Religion of the Average Israelite
pp. 323-324

The religion of the average Israelite was a mixture of local Baal-worship with the fear of his own God. He had great reverence and fear for the God who had brought him out of the land of Egypt. Three times yearly he came before the Lord and brought his gifts to the Levite and priest. He feared the prophets of his God and hearkened to them.

However, the Israelite did not yet comprehend a God who was everywhere. God dwelt in Zion, some miles away from his home. Much nearer, in his very hearth, were the household spirits, perhaps the spirits of his departed ancestors, who might do him harm if he did not satisfy them. On the mountains or at the well lived the Baal of the Canaanites, the god who was conquered and was, therefore, less important than his chief God, but still a god to be feared and respected.

The average Israelite was still afraid to be without the protection of the Teraphim.* Israel was learning the

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*Teraphim were idols, probably household gods.
new religion, but it learned very slowly, and all the while it clung to its old gods. Many hundreds of years were yet to pass before Israel would discover that there was but one God who lived, not on a mountain top or even in the heavens, but in the mind and in the heart of man.

Sub-Section XII in Part II:

Summary of the Entire Volume pp. 332-333

There have now passed before us in review the changes which Israel underwent when it became a settled people in Canaan. Did Israel benefit from these changes? We must answer without hesitation that it did. It is true that some of the advantages brought evils in their train. New economic conditions created division among social classes and encouraged magical rites in religion. Cities have greater protection, but also made war more deadly. However, summing up all the changes, we can readily see how greatly our ancestors were the gainers.

We need only return to the earlier pages to see what great progress had been made over the former days. Now Israel did have cities, fields, and houses. Life was much safer, and food and water more certain. Men learned many new occupations, skills and art. They learned new and valuable ideas in law and religion. If superstitions still persisted, magic and magicians were beginning to lose their hold upon the people. Ideas of right and wrong grew finer. Israel met more strangers and learned to look upon them in a more humane way. Such changes take hundreds of years to accomplish. Our nation was still young, but not as young as it was when we first met it. Israel still had far to ascend on the ladder of progress; but it had climbed considerably since its earliest beginnings.

pp. 333-34

The story thus far has told of the youth of our people. We have observed our people's beginnings, its organization into a unified nation, its settlement of a land and its learning the essential skills of settled life. Israel is now already a grown nation, ready to take its place in the family of nations. What position was Israel able to maintain in
its world? Did it hold a place of dignity and honor? How long was it able to retain its safety and independence? Did it prove to be outstanding or distinguished in any way? Did it achieve anything of worth which is deserving of remembrance by later generations? The answers to these questions will form the theme of a succeeding volume.
The first sub-section in Section II on the first step toward nationhood begins by summarizing the high point of the previous over-all section, that "our forefathers...began as a number of separate clans, related to each other by language and common ancestry." (p. 67) The second and third sub-sections discuss the event, the Exodus, and the leader, Moses. Then the last two sub-sections are summaries of the prior content on the leader and the event respectively, with the greater credit given to the leader. (pp. 97-101, and 101-103)

In Section III, the description of the land, the biggest sub-section has a summary in the form of a report from both the spies and the reader who had together inspected the land. (p. 132) Section IV on the conquest of Canaan has a summary for the entire section. At the conclusion of Section V, there is a summary of the entire book to this point, particularly Sections, II, III, and V, which provided the historical framework for the book. (pp. 238-242)

In Section VI, the last one in the book, on the life of the Israelites after settlement in Canaan, there are several summaries. In Part I there is a summary of the status of the city, (pp. 268-270), and of the social changes in the Hebrew people. In Part II there is a summary of the discussion on the state of religion, (pp. 323-324), and a closing summary for the entire
volume. (pp. 332-333).

At the end of four of the six over-all sections there are transitions to the sections following. (See Table VII, p. 279) These are found in Section I, Section III, where questions point to the next section, Section IV, and Section VI, where there are questions leading to the next volume.
Concluding paragraph of Section at the end of Sub-Section V pp. 56-57

This is the background of our people from which we today are sprung. Thousands of years separate us from our nomadic ancestors. Since their day we have climbed into the highest places of civilization. We no longer roam the wastes in search of food; nor do we suspect all strangers as enemies. In the course of the centuries we have so completely changed that now our ideal is world peace. Let us, then, follow step by step the growth of the nomad or half-nomad into the Jew whom we know today. Our second topic will take us one step forward in our journey and will tell of the birth of the Hebrew nation.

Section III

Paragraph of questions at conclusion of Section at the end of Sub-Section V pp. 138-139

Would the Hebrews be able to conquer the land of Canaan? Should they break in through the mountains or through the plains? Should they attempt passing through the Coastal Plain? How Successful would the conquest be?

Section IV

Concluding paragraph of Section at the end of Sub-Section VI p. 179

Dangers seemed to be quickly forgotten, and the influence of the central sanctuary was only slightly felt while there was peace in the land; but a new enemy was soon to
appear, stronger and more dangerous than any which Israel had yet encountered. In the face of this foe, the tribes were forced to unite more firmly than ever before, and the struggle lasted so long that the Union which Israel formed for its defense remained permanent. Let us turn to the last chapter in the story of Israel's struggle for union, brought about by the fierce wars with its neighbors of the Coastal Plain, the Philistines.

Section VI

Concluding excerpt from last paragraph of Section at the end of Sub-Section 12 of (Transition to subsequent volume) Part II pp. 333-334

... Israel is now already a grown nation, ready to take its place in the family of nations. What position was Israel able to maintain in its world? Did it hold a place of dignity and honor? How long was it able to retain its safety and independence? Did it prove to be outstanding or distinguished in any way? Did it achieve anything of worth which is deserving of remembrance by later generations? The answers to these questions will form the theme of a succeeding volume.
In the Days of the First Temple

Introduction

Whereas the volume Israel in Canaan, differed in organization from the volume In the Days of the Second Temple, in that the problem approach was executed much more satisfactorily, the book, In the Days of the First Temple, does not differ in organization from Israel in Canaan and is simply a sequel to it. The author himself stated that "In the Days of the First Temple is the second half of the story of Israel in Canaan. The division into two parts was made merely for the student's convenience..." (p. ix)

The time span of In the Days of the First Temple is that period in Jewish history which extends from the reign of Solomon, 973 B.C.E. to the destruction of Judah in 586 B.C.E. The historical framework is given in the first two sections of the book, with the remaining three sections filling in the framework further by discussing the civilization of the time, the development of religion, and the contributions of selected prophets. Space-wise, this means that 128 pages, or approximately forty-four percent of the 280 pages of the running narrative in the book, are devoted to a consideration of the period historically, and the remaining fifty-six percent, 152 pages, are devoted to an
analysis of the time civilizationally.

The organization of the content in this volume is given in Table VIII. It includes the titles of all the sub-divisions. As in the previous volumes, these titles and sub-titles were culled from the entire content of the book and are given down to the third sub-divisions. A summary of the various categories in the organization of the contents is given in Chart III.

The titles of Sections I and II are: "Was the Union Worth Its Cost?" and "How Long Did the Hebrew Kingdoms Maintain Themselves?" Sections III, IV, and V have as their titles, "Did Our Ancestors Advance in Civilization during the Period of the Divided Kingdom?", "How Did our Ancestors Learn to Become Teachers of Religion?", and "Who Were the Prophets?"

At the conclusion of Section II, the reader is told that there will be a pause in giving history, and that the period just covered will now be retraced, for the rest of the book, in order to answer the following questions: "What sort of nation was ours? Does the first Hebrew Commonwealth rank among the forgotten or among the remembered peoples? How did our ancestors live in Canaan during the years that were granted them there? In what ways did they develop? Did they add anything to the well-being of the world? Did they deserve to become distinctive?" (p. 140)
TABLE VIII

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A new feature of this volume, not found in either of the other two volumes, is an introduction to the pupil. (See Table IX, p. 293). This introduction is for the entire volume and is placed ahead of the regular pagination for the beginning of Section I. As in the prior two volumes there is an editor's introduction and the author's preface, both intended for the teacher or the adult reader.

The introduction to the student reader covers two pages. Over one and a half pages of it, the first five paragraphs, are a summary of the previous volume, *Israel in Canaan*, thus setting the stage for the reader to pursue the story further. The remaining half of the second page, the last three paragraphs, is devoted to turning the attention of the reader to the forthcoming volume. In the style of the problem organization, it presents specific questions for which the reader is to seek answers in the subsequent pages. These questions are similar to those at the close of the prior volume, though worded somewhat differently.

Each section has a preview, including questions, in the same manner as does the prior volume, *Israel in Canaan*. (See Table X) In addition, Sections I, II, III, and IV have sub-sections that introduce additional questions. There are two such sub-sections in Section, two in II, one in Section III, and one in IV.
TABLE IX

Introduction
(to the student reader)

In The Days Of The First Temple

Pages xix - xx

Israel in Canaan told of the youth of our people. We saw them as a group of clans coming out of the desert to win a home. They had to migrate from place to place in search of food, and often they were obliged to battle over a well of water. Life was always uncertain, every day holding out the danger of a war. Every strange tribe or nation was a possible enemy to be feared and attacked. Under such conditions, education, the arts, or any other field of civilization, could make little progress. The nomadic clan was, to its own members, the only group of importance in the world, and all else, even their god, was thought of merely as related to the clan.

Our ancestors broke through their bonds of nomadism and won a land for themselves. Hereafter they would have a home that would maintain them. They would plant crops, grow vines, or learn to work with their hands. Food and water, a safe shelter and peace - these every man might now expect of life.

To retain its land Israel would have to defend it, and would be obliged to organize into one strong government for its defense. Laying aside tribal jealousies was not an easy task. Moreover, the numerous tribes could not readily learn to act together for the common good. Many attempts at union were made, most of them short-lived. At last union was gained. Indeed, under David the union was so strong that Israel was able to extend its power in all directions and became a mighty kingdom.

In its religion and thought, too, in ways of kindly living with neighbor and stranger, in understanding God, our ancestors had made great progress.

Israel was now a grown nation. It was as strong, as well governed, as civilized in almost every way as the other nations on its borders. Israel became a full member in its
immediate family of nations. The story that follows will be of a nation already formed.

We are curious to hear of our ancestors' first experience in nationhood.

How did our ancestors maintain their place among the nations? Did they hold it safely or was their position threatened? Did they hold a place of honor in their world or were they to remain one of the small, unknown peoples? Did they grow in civilization as a fully developed people, or did their progress stop with the days of David? Moreover, how much nearer did the period of our first kingdom bring us to the Jewish religion and the Jewish people of today?

The answer to these questions constitutes the story of In The Days Of The First Temple.
Section I: Was the union worth its cost?

For over two hundred years from their entrance into Canaan until the time of Saul about 1040 B.C.E., the Hebrew clans in Canaan suffered for want of a united government.

Because of their disunion they were exposed to attack from many sides. Again and again they were obliged to repel invasion of their land till they were finally overcome by the Philistines.

At last Israel became united. Through the efforts of Saul and especially through the might of David, the Philistine yoke was shaken off, Israel became master of its land and even extended its rule over many surrounding peoples.

Now another brilliant king was on the throne, the famous King Solomon. In his day Israel held a position of honor and distinction. The great king of Egypt gave one of his daughters in marriage to King Solomon. The king of wealthy Tyre made a business alliance with the Hebrew monarch.

The first Temple was built.

King Solomon himself left a reputation for wisdom and splendor.

Was the union worth its cost? "Of course? , you would say. Yet the people were very unhappy under Solomon. The northern tribes, in particular were so dissatisfied that they attempted secession in Solomon's lifetime and did actually secede after his death.

Why?
Section II: How long did the Hebrew kingdoms maintain themselves?

Page 45

Even as a united kingdom Israel often had to battle for its life. The Philistines alone had overpowered all the Hebrew tribes under Saul.

Now the Hebrews were divided into two hostile kingdoms. Naturally, many of the territorial gains of David and Solomon were lost. The two states together were smaller than the United empire of David and Solomon.

How long did the Hebrew kingdoms continue in existence? How successfully did they maintain themselves?

What finally brought their existence to an end?

We shall see that the Hebrew states enjoyed fairly long periods of independence. Israel continued for over two hundred years, and Judah outlived Israel by almost one hundred and fifty years.

And how did they meet their end? There might be two possible explanations.

(1) The Hebrew States might fall apart because of their inability to govern themselves, or
(2) they might be overcome by a stronger outside power.

Inability to govern themselves was not the cause of the downfall of the two states.

Considering the second reason, therefore, we are faced with -

Page 46

Three Possibilities

(1) Israel and Judah endangered each other's existence.
Table X - (continued)

(2) One or several of the bordering nations overcame the Hebrew kingdoms.
(3) The Hebrew states proved a match for their neighbors and fell only before mighty world-conquering peoples.

The story of this section is written in answer to all these questions.

Section III: Did our ancestors advance in civilization during the days of the First Temple?

Pages 151-152

While our ancestors were still nomads, Egypt and Babylonia were already highly civilized countries. Even Canaan possessed a high civilization before the period of Hebrew settlement.

Our ancestors were, at the beginning, far behind the other important nations of their day. They had to catch up.

But what do we mean when we speak of one nation being more highly civilized than another?

We measure the civilization of a nation by some of the following tests:

- The number of articles of use and comfort that a nation is able to enjoy;
- The variety of occupations and the skill of its workmen;
- Its provision for the health and comfort of its citizenry;
- The standard of its law and justice and its regard for its weaker members;
- Its literature, music, art, and scientific knowledge;
- Its religious life.

We may readily see that nations are not equally civilized in all departments. One nation may be far advanced in the skill of its workmen but far behind in literature and the other arts. Another may be advanced in thought or in
law and justice but poor in the comforts of life.

In what ways were our ancestors civilized at the close of the first period of their nationa life?

We shall see in this section that in material comforts and in skilled trades, our ancestors made average progress.

But we shall also see that our forefathers had their own excellencies in which they became outstanding.

Their distinction was largely earned during the days of the First Temple. Section Three is the first installment of the story of our ancestors' progress in civilization since the days of Saul and David.

Section IV: How did our ancestors learn to become teachers of religion?

Page 201

We have already read of the progress which they made in learning to become users of many products. They themselves, too, became skillful in many occupations. Yet in those fields their advance was only moderate. Nor were they further advanced in such arts as sculpture, painting, or architecture.

But our ancestors did progress considerably in music.

They made exceptional progress in literature.

Above all, they became outstanding in religion. Our religious teachers advanced the idea of monotheism, the belief that there is one God over the entire world. But, you may ask, is religion so important? Does it really matter in what kind of God we believe? Are not all religions equally good?

They are, if their ideas of God are equally high; otherwise they are not equally good. There is a very important difference between a belief in one God and belief in many gods.
This section will describe how serious differences in beliefs about God may become.

Page 202

We may be helped to understand the seriousness of these differences when we read that over two hundred years of religious teaching were required before our ancestors themselves could be persuaded of the God idea of the prophets.

During those two hundred years there was a constant and violent oppression to the religious, teachers who were abused, expelled from cities, threatened, and in some instances, even put to death.

Poor man and rich man, king, noble, and priest rose against the teachers of monotheism.

The religious life in both Israel and Judah was a succession of periods of rise and fall. The fate of religious parties even depended on national politics and foreign wars.

At last prophetic religion was victorious. Israel accepted monotheism and thus became ready to transmit its teachings to other peoples.

An idea that was fought over so bitterly and so long is undoubtedly worth knowing. This section will tell of the history of religion in Israel and Judah during the days of the First Temple.

Section V: Who were the prophets?

Page 255

We are very proud of our prophets. They were the men who made Israel famous.

But what is a prophet? Many persons believe that a prophet is a fortune-teller.

That is exactly what prophets were in ancient times.
The prophets or seers were men who tried to foretell the future through reading signs in nature or through casting of lots.

Our earliest prophets, too, were of the same class, but our teachers or religion rose above such practices.

Israel's prophets became distinctive by abandoning signs and lots and by relying instead on intelligent reasoning and on a careful understanding of the facts.

In most of the surrounding lands prophets were attached to the king's household or the household of some rich noble. Our prophets broke away from royal courts and became prophets of the people, often opposing king, noble, and priest. They were fearless and tireless, servants of a worldwide God before whom human distinctions were of no worth at all.

Page 256

How our seer became the prophet, and the life story of four outstanding prophets, Elijah, Amos, Isaiah and Jeremiah, form the theme of our closing section.
The titles of the over-all sections are in the form of questions, whereas the titles of the major sub-sections are either questions or declarative statements or phrases. Of the thirty-six major sub-sections in the book, only six have their titles in the form of questions, and thirty have their titles as declarative statements or phrases.

Three of the five over-all sections, Sections I, II, and IV, have summaries attached to some of their major sub-sections. (See Table XI) In Section I, the fourth sub-section is an "estimate of Solomon." (pp. 32-33) In Section II, there are two summaries. At the end of the first sub-section, there is a summary on the government of Judah. (p. 55) At the end of the eleventh sub-section, the last one in the over-all section, there is a summary of the over-all section on both the kingdoms of Israel and of Judah. (pp. 138-140) In Section IV on religion in both Israel and Judah, there is a summary of religion in Judah only, (pp. 245-246), which was the theme of the fifth and last sub-section only, though a large one, eighteen of the forty-two pages in the over-all section.

Three of the five over-all sections, Numbers I, II, and III, have at the conclusion of their content transitions to the sections following. (See Table XII) At the end of Section I, the closing sentence points to the rest of the book.
Section I: Our estimate of Solomon, pp. 32-33

We who live almost three thousand years after Solomon are in a position to judge the good as well as the evil of his reign. We can admire Solomon's wisdom. We approve of his organization of a strong government, of his policy of peace, of his reputation for justice, even of his building activity which helped to bring art and beauty to poor Judah. Moreover, the wide travel experience gained by Israelites as well as that brought by visiting merchants was bound to widen the Hebrews' ideas of the world. Solomon's Temple, particularly, was to be the rallying center of the true worshippers of God in the centuries which followed. So important was the Temple to become that we often speak of the whole period of history with which this entire book treats as the period of the First Temple.

Section II: Summary, pp. 55

We had set out to learn whether the divided kingdoms were kept safe by their governments against foreign enemies. We can now answer that, so far as Judah was concerned, the kings maintained a satisfactory government and if at times the land suffered defeat, it was due not to any disunion within the country, but to the superior strength of the enemy.

In Conclusion, pp. 138-140

The question which we asked at the beginning of this section has now been answered. We now know how long the two independent Hebrew states maintained themselves. From the division of the kingdom to the dates of their national destruction, Israel continued for over two hundred years and Judah for about three hundred and fifty years. If we should begin their history from the establishment of the kingdom under Saul, Israel's history stretches over three hundred twenty years and Judah's four hundred fifty. Excepting England, France, and Spain, very few modern
nations can compare even with the shortest reckoning of the national life of the Hebrew states.

We have learned also how well the Hebrew states maintained themselves. We saw that they were, on the whole, well governed and held their own among powers of their class. The Hebrew states were never among the great empires, but they were decidedly efficient governments within the next class of powers.

However, there were in the life of our ancestors elements far more important than government. We know that even after the Babylonian destruction, the Jewish people persisted. The very title of our book, In the Days of the First Temple, shows that there must have been later Temples. During their first national life our ancestors must have forged bonds which were able to hold them together even in exile.

The story of a nation is in many respects like that of a person. Having lived their life span, be it brief or continued to a ripe age, most people are soon forgotten. A few chosen spirits, however, somehow make their impress upon the world so that, regardless of the length of their years, the memories of their personalities and of their work remain forever fresh and vivid. We seldom inquire to what age an Isaiah lived, or a Hillel or a Shakespeare or a Newton. In death they guide us, as they did in life. The same is true of nations. Some nations live many centuries, but are quickly forgotten at their passing. Others, within the limit of years allowed them, achieve deeds which the world always prizes. The Greeks were such a people. So were the Egyptians and Babylonians.

It is at this point, at the first serious break in our people's history, that we wish to inquire about our own ancestors. What sort of nation was ours? Does the first Hebrew commonwealth rank among the forgotten or among the remembered peoples? How did our ancestors live in Canaan during the years that were granted them there? In what ways did they develop? Did they add anything to the wellbeing of the world? Did they deserve to become distinctive? The following sections will answer these problems.
Section IV: Religion of Judah - Summary, pp. 245-246

In general, Judah was somewhat more faithful to the original teachings of Moses than was Israel. The idea of a single God was not as yet understood in Judah; but a strong party of prophets was preaching it. Because Judah began its dealings with foreign nations later than did Israel, foreign worship became a troublesome problem in Judah at a later time. The Judean kings of the final hundred and fifty years, with the exception of Nezekiah and Josiah, favored heathen gods. Accordingly, after the death of Josiah, worship of the sun and the moon again found its place in the Temple. The worship of Astarte was resumed together with that of her son, Tammuz, the god of flowers and vegetation. Tammuz was thought of as dying at the end of each summer, to be brought to life again by his mother in the early spring. In the early fall, therefore, a festival was dedicated to him, at which the women gathered to weep over his death. However, the following of the prophets grew constantly. When the Temple fell and Judah was forced to seek a home among strangers, the prophetic party alone was able to resist exile and foreign life. The Jews who restored the Jewish state and the Temple after the exile, those to whom we owe our being as Jews, were the followers of the prophets.
TABLE XII

Conclusions of Sections
as Transitions to Subsequent Sections

In The Days Of The First Temple

Section I:

Concluding paragraph of Section at the end of Sub-Section V pp. 35-36

There were now two Hebrew kingdoms, the Judean kingdom of the South, centering about Judah, and the Israelite kingdom of the North. Rehoboam, unwilling to recognize the Northern kingdom, tried to restore the seceded tribes to the empire. But Rehoboam's efforts were unsuccessful. The wounds caused by Solomon's methods of taxation could no longer be healed. Israel and Judah never again joined into a single state. The glories of David's reign were never again repeated. The long struggle for union finally resulted in two kingdoms which now remain unchanged till the end of our story. Hereafter we shall tell the story of the divided Kingdom. (Italics, the writer's)

Section II:

Questions at the end of the concluding paragraph of the Section, p. 140

What sort of nation was ours? Does the first Hebrew commonwealth rank among the forgotten or among the remembered peoples? How did our ancestors live in Canaan during the years that were granted them there? In what ways did they develop? Did they add anything to the well being of the world? Did they deserve to become distinctive? The following sections will answer these problems.
Section III:

Closing paragraph at the end of the section, p. 194

Let us turn to find out about our early leaders, about the conditions they found the teachings which they presented as a means to a better life.
Conclusion

In The Days Of The First Temple

We have now answered the questions which we set for ourselves at the beginning of these long sections. Were our ancestors outstanding in any way? Did their first experiences as a nation earn for them the right to be remembered by later ages? Were they among the distinctive peoples of their world?

If we list the peoples renowned for military conquest, our ancestors are not to be counted among them. The Hebrews never ranked as a military nation as the equal of Assyria, Babylonia or Egypt. In wealth, industry, the arts and sciences, too, our forefathers were among the less significant peoples. Their achievement in these fields would barely entitle them to even passing notice.

Our ancestors developed a distinction of their own. Their addition to the world's good consists in an unusual literature of religion which was written to instruct men how to live better with their fellows. This literature presents a program of how life may be lived beautifully, affording to every person the opportunity to enjoy God's world to the full. It offers the first platform for a democracy, declaring that all men are equally important in the sight of God and that we must therefore treat them as equals. It told men of old and it repeats to us in our day the function of religion as a way of life, as a manner with our fellow-men, and the value of worship only as it serves to remind us of such a life.

Let us not claim too much for the achievements of our ancestors in the days of the first Temple. At that time these truths had not yet become an accomplished fact accepted in the daily life of the average Israelite. On the contrary, a very large section of the population, possibly even the majority, would have set themselves against the prophets and their teachings.
A significant part of the nation, however, did espouse the cause of the prophets, and among them were our great writers and thinkers. Even more important is the fact that Israel was given a plan of life. We might use the example of the construction of a building. Bricklayers, carpenters and plasterers are needed to make a house; but these truly merely follow directions. Before any labor at all can begin, even before the ground is excavated or the materials are purchased, the architect has been busy over his plans. Everyone will build only as the architect has planned. His is the directing brain, the others merely carry out orders.

So it was with the religious growth of our ancestors. In the year 586 B.C.E. the religion of the Bible had not yet been worked into their daily life. Many of their practices were far from the plan of the religious teachers. However, there was already a plan in accordance with which the following centuries would raise the grand structure which is our present-day Judaism.

A goodly part of the structure, however, had already been established even in Judah, as our ancestors' experience in exile was to prove. Persons often live together because they have been brought close to one another by accident. Members of the same class at school or neighbors on the same street continue their interest in one another as long as they remain in the class or in the particular dwelling. When students leave school or neighbors move away, they generally lose interest in one another. They make new friends of new classmates or new neighbors.

Some few classmates will always remain intimate and friendly with one another. They develop common interests which bring them together for special purposes. Common interests are more powerful ties than a classroom or a neighborhood, for they unite persons even though separated by wide distance.

Two Hebrew states suffered destruction and exile. The first, Israel, had not as yet developed sufficiently strong interests among its members. Accordingly, when it was transplanted from its home, when it surrendered its language and common way of life, Israel soon forgot its past. Its memory disappeared as did that of so many other nations.
However, when Judah went into exile, a large portion of the people did have important common interests. They shared a form of religion of which even their mighty conqueror could not boast. If they did not observe and cherish it, in their exile, it would be lost and the loss would be greater than that of freedom or of country. Even away from their land, therefore, every Judean felt closely bound to his brother in order that this common interest, their religion, might persist and thrive among them.

In this group of Judeans are to be found our true ancestors, after whom we call ourselves Jews. They had their noble purpose well defined even twenty-five hundred years ago, and to it we of today are heirs. They have left us their plan of endlessly building upward, that we and the generations of Jews who will come after us may unto all future days share in the great task.
The closing paragraph of Section II contains questions leading to the content of Section III, and the last paragraph of Section III, in declarative statements, alerts the reader to what Section IV will discuss.

At the end of the book there is a "Conclusion," (See Table XIII, pp. 307-309) that summarizes the entire book by referring back to the questions that were posed in the beginning of the book in the introduction to the pupil reader.

Method of Presentation

The Golub series were to be taught according to a plan modeled after the five steps formulated by Morrison for the teaching of a unit. (See Methodology of History Textbooks, Part I, pp. 142-147) Nudelman's suggestions of what should be done in each of the steps are given in his Teacher's Guide for Israel in Canaan. (pp. 4-10)

Exploration. Pupils are given a pre-test through oral quizzing "on material that may constitute a part of the apperceptive background of the pupils and that may, at the same time, be relevant to an understanding of the unit about to be studied." (p. 4) The tying up of the familiar with the unfamiliar may be a factor in motivating the study of the new unit. The teacher secures a basis for directing the study of the unit.
Presentation. This is the story of the topic, briefly told by the teacher. It provides the pupil with a bird's-eye-view of the total topic and orients him for his further study of the content of the topic. This step further intensifies the motivating quality of the exploration period, through arousing the interest of the pupil in seeking enrichment of the major aspects of the problem that the teacher had presented in his advance resume.

Assimilation. At this stage the pupils read their assignment in the textbook, guided by specific questions based directly on the text, in preparation for the class discussions. These discussions are not supposed to be merely a repetition of the facts that the children have learned from their reading but rather opportunities for using these facts in new connections. Use of the facts should consist of manipulating the facts used, drawing parallels and contrasts between ancient and modern times, and engaging in independent thinking.

After the class discussions there are tests on the assignments that have been studied and discussed. After analysis of the results of a test, the students are asked to do additional study wherever needed.

Organization. "This step consists of the cooperative development of an outline of the topic by the entire class. The purpose here is to give the pupils an opportunity to think through
the topic in its entirety and to organize it in their own terms. The pupils must be helped gradually to develop their skill of outlining, beginning with a simple procedure, with the process made gradually more complex, as the pupils move from topic to topic. At first, the teacher may list the major points in no particular order, and the pupils re-arrange them in the proper order. A second stage provides for the pupils to suggest the points and provide the order. In the third stage, the teacher again suggests the main points, and the pupils suggest the sub-points, as well as arranging the order. For the fourth stage, the students suggest main points, arrange their order, and then suggest the sub-points. At the fifth stage, the student may construct an outline, entirely on his own.

Recitation. This is essentially a re-telling of the presentation, originally given by the teacher, and this time by the pupil in his own terms, and as he conceives it. Here, too, the pupil must be given help in developing the skill. At first, the pupil will recite with the help of the entire outline in front of him; then he will use only parts of the outline; finally, he should be able to recite with a minimum of notes. The story may be repeated several times by as many students, with the remainder of the class making corrections or additions.

An important ingredient in making the above method of
teaching and learning effective is wide and abundant reading. Suggestions for reading are made at the end of each section in the textbooks. "The purpose here is to supply the pupils with as deep and rich an understanding of the particular topic discussed as the rather limited reading material in the field suitable for children renders possible. It is important that the pupil become aware of the differences in emphasis and point of view assumed by different writers in interpreting certain phases of biblical history. They should be made cognizant, also, of the difficulties involved in attempting to reconstruct a picture of a period of Jewish history, that remains, of necessity, vague and shrouded in mystery because of the paucity of records that we have in our possession." (pp. 10-11)

References to the Bible constitute an important phase of the pupil's supplementary reading activity. This does not eliminate special study of the Bible as part of the curriculum of the Jewish school. However, the use of the portions of the Bible as collateral history reading material, does provide an opportunity for the pupil to become better acquainted with the Bible.

Questions

At the end of every section in all three volumes of the Golub series, there is "supplementary work" for the pupil. The use of
the words, "supplementary work," as the title of these sections, indicates to the learner that the study of the content of the books requires more than just reading, however carefully, in search of the answers to the questions of the sectional headings and the more specific sub-questions as well. Thorough learning requires thinking, the use of information, and activities.

The categories of assignments in the Golub series are given in Charts IV, V, and VI. These tables describe the supplementary work at the end of each section. That the books are based on the premise that the student should be involved actively in the learning process is evident from a perusal of these tables. *In the Days of the Second Temple* has map exercises, questions, and suggestions for activities. The suggestions for activities include writing, dramatizing, drawing, constructing, and a combination --- a slide talk, for example, which includes artwork and preparation of appropriate narrative.

All of the questions are thought questions. Not one question in the entire text requires only reproduction of information in the text; rather do they require in all cases use of the information, or opinions about the information. The only questions that ask information are included in the group on page 251 at the end of Section V on the establishment of the Jewish Diaspora. The information sought here is on the present-day Jewish world, in order
# CHART IV

<table>
<thead>
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<th>Supplementary Work</th>
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<td>Section VI</td>
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<td>Section VII (p. 351)</td>
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<td>Section</td>
<td>Write or Compose</td>
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<tr>
<td>I</td>
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<td>VI</td>
<td>none</td>
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<td>VII</td>
<td>2</td>
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**CHART IV - (continued)**

Supplementary Work - Additional Projects - In The Days Of The Second Temple

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<tr>
<th>Section</th>
<th>Write or Compose</th>
<th>Dramatize</th>
<th>Debate or Speak</th>
<th>Sketch or Draw</th>
<th>Make Map or Graph</th>
<th>Make a Model</th>
<th>Lect Laws Products</th>
<th>Note Book</th>
<th>Slide Talk</th>
<th>Plan a Party Program</th>
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<tbody>
<tr>
<td>I</td>
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<td>VII</td>
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<tr>
<td>Our Earliest Ancestors</td>
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<tr>
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<td>First Step Toward Nationhood</td>
<td>p.104 ff.</td>
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<tr>
<td><strong>Section III</strong></td>
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<tr>
<td>The Land of Canaan</td>
<td>p. 140 ff.</td>
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</tbody>
</table>

### Bible Study

1. Our Early Ancestors - Wanderers
2. Interesting Facts of Nomadic Life
3. Occasions for War
4. Early Religion

### Thought Questions

1. Story of the Spies
2. Later generations of Israelites. Thought of the Land.

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Section as a whole in Exodus "Reader" all with associations to present-day similar problems

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11

5

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4 with associations to present-day similar problems.
<table>
<thead>
<tr>
<th>Section IV</th>
<th>Map Exercises</th>
<th>Bible Study</th>
<th>Thought Questions</th>
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<td><strong>Conquest of Canaan</strong></td>
<td>2</td>
<td>Selections from Joshua and Judges in Reader</td>
<td>8</td>
</tr>
<tr>
<td>p. 180 ff.</td>
<td>1 on</td>
<td></td>
<td>4 comparisons with present day</td>
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<td></td>
<td>present-day</td>
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<td>1 American Revolution</td>
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<td>2 conduct from certain beliefs</td>
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<table>
<thead>
<tr>
<th>Section V</th>
<th>Map Exercises</th>
<th>Bible Study</th>
<th>Thought Questions</th>
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<tr>
<td><strong>Israel Becomes a United Kingdom</strong></td>
<td>2</td>
<td>Selections from Samuel I and II in Reader</td>
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<tr>
<td>p. 243 ff.</td>
<td>1 actually a thought question</td>
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<table>
<thead>
<tr>
<th>Section VI</th>
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<th>Bible Study</th>
<th>Thought Questions</th>
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<td>none</td>
<td>1. advantages of settled life</td>
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<tr>
<td>p. 335 ff.</td>
<td></td>
<td>2. new occupations</td>
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<td></td>
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<td>3. The City</td>
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<td></td>
<td>4. Home and Furnishings</td>
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<td></td>
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<td>5. Blood Relationship gives place to national patriotism</td>
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</tbody>
</table>

(continued on following page)
CHART V - (continued)

Section VI (continued)

Bible Study

a. Rise of social classes
b. Land Justice
c. Religion
d. Religion of upper layer
e. Early priests and prophets
f. Oracles and casting of lots
g. Nazarites
h. Where our Ancestors worshipped
i. Furnishing of the Central Shrine

6. The Festivals
a. Sabbath
b. New moons
c. Private Festivals

7. Method of Worship
8. Early Literature
9. Music
10. Painting and Sculpture Forbidden
11. War
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### Supplementary Work

<table>
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<tr>
<th>Section I</th>
<th>Was The Union Worth Its Cost?</th>
<th>p. 37 ff.</th>
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<td>Section II</td>
<td>Maintenance of Two Kingdoms</td>
<td>p. 141 ff.</td>
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<tr>
<td>Section III</td>
<td>Advance in Civilization</td>
<td>p. 195 ff.</td>
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</tr>
</tbody>
</table>

### In The Days Of The First Temple

**Bible Study**

<table>
<thead>
<tr>
<th>I Kings, II Chronicles (1-9)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Solomon's Splendor</td>
</tr>
<tr>
<td>2. Solomon's Wisdom</td>
</tr>
<tr>
<td>3. Solomon's costly expenditures and resulting dissatisfaction</td>
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**Thought Questions**

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<td>(4 associations with today)</td>
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### Bible Study

<table>
<thead>
<tr>
<th>I Kings and II Kings</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Israel and Judah</td>
</tr>
<tr>
<td>2. Israel and Aram</td>
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<tr>
<td>3. Israel and Assyria</td>
</tr>
<tr>
<td>4. Judah and Assyria</td>
</tr>
<tr>
<td>5. Judah under Egypt and Babylonia</td>
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**Thought Questions**

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### Thought Questions

<table>
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<th>1. material civilization</th>
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<tbody>
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<td>2. wealth of the Hebrew cities</td>
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<tr>
<td>3. agriculture</td>
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<tr>
<td>4. musical instruments</td>
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</tbody>
</table>
| Section VI | Teachers of Religion  
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<tbody>
<tr>
<td>Map Exercises</td>
<td>none</td>
</tr>
<tr>
<td>Bible Study</td>
<td>2. Opposition to prophetic teaching</td>
</tr>
<tr>
<td>None</td>
<td>3. Religion in Israel</td>
</tr>
<tr>
<td>Thought Questions</td>
<td>4. Religion in Judah</td>
</tr>
<tr>
<td>320 ff.</td>
<td>5. Contents of Deuteronomy</td>
</tr>
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| Section V | The Prophets  
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<tbody>
<tr>
<td>Map Exercises</td>
<td>none</td>
</tr>
<tr>
<td>Bible Study</td>
<td>2. Elijah and Elisha</td>
</tr>
<tr>
<td>No</td>
<td>3. The Heteray Prophets</td>
</tr>
<tr>
<td>Thought Questions</td>
<td>Refers to Section IV</td>
</tr>
<tr>
<td>p. 320 ff.</td>
<td>a. Amos</td>
</tr>
<tr>
<td></td>
<td>b. Isaiah</td>
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<td>c. Jeremiah</td>
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to make comparisons with the past. The inclusion in the book of only thought questions had as its purpose the provision for individual differences, with the individual needs of the more capable pupils being the concern here (p. x)

The supplementary work in *Israel in Canaan* and *In the Days of the First Temple* differs from that in the book, *In the Days of the Second Temple*, in the omission of any activities or project work and in the inclusion of Bible study. The Tables depicting the supplementary work in these two volumes show that there are map exercises, wherever these are appropriate, and that all the questions are thought questions. Bible study is arranged by topics with their corresponding indications of books, chapters, and verses. In addition to references to the actual verses in the Bible, to be read by the better students, there are references to simplified condensed versions of Biblical content, available in special readers that were published by the Union of American Hebrew Congregations, for the readers of only average ability.

**Additional Reading**

All three volumes provide titles for both the pupils and the teachers. (These are given in Tables XIV and XV) The suggestions for the pupils are limited to just giving the titles and their
### TABLE XIV

**Titles Of Additional Reading For Pupils In The Golub Texts**

**IN THE DAYS OF THE SECOND TEMPLE**


Harris M., *People of the Book*, III.

Harris M., *Thousand Years of Jewish History*.

Magnus, Lady Kate, *Outlines of Jewish History*.

Mayers, J., *Story of the Jewish People*, I.

**ISRAEL IN CANAAN**


Coffin, Helen L., "David Plays for the King," *Young Israel*, XXII (October, 1928), pp. 6-7.


Table XIV - (continued)


Fram, Leon, "Lincoln and Moses," Young Israel, XVI, (February, 1924), pp. 6 ff.


Gamoran, Mamie G., "The Quest for King David," a Legend, Young Israel, XVI (March 1924), pp. 8 ff.


Kamma, Morris, "The Boy Moses," Young Israel, XX, (May, 1928), pp. 8-9; (June, 1928), pp. 12-14; (July, 1928), pp. 8-11

Kussy, Sarah, "In and Around Old Jerusalem," The Young Judaean, XIII, (May, 1924), pp. 77 ff.


Table XIV - (continued) 325.


**IN THE DAYS OF THE FIRST TEMPLE**


Table XIV - (continued)


Furth, Jesse C., "Up to Zion's Hill," *Young Judaeans*, XVI (May, 1926), pp. 2 ff.


Ish-Kishor, Judith, "Elijah Stronger than the King," Part I, *Young Israel*, XVI (February, 1924), p. 2; Part II (April, 1924), p. 6.

Ish-Kishor, Judith, *Young Israel*, XVII (October, 1924), p. 10; XVII, (February, 1925), Pp. 11-13, "The Price of Naboth's Vineyards."

Ish-Kishor, Sulamith, *Stories about Solomon*, *Young Israel*, Vol. XV, (January, 1923); Vol. XV, (February, 1923); Vol. XIX, (June, 1927)

Table XIV - (continued) 327.


# TABLE XV

## Titles Of Additional Reading For Teachers
In The Golub Texts

### IN THE DAYS OF THE SECOND TEMPLE

- Bevan, E., *Jerusalem Under the High Priests*.
- Josephus, *The Wars of the Jews*.
- Klausner, J., *Jesus of Nazareth*.
- Margolis & Marx, *History of the Jewish People*.
- Radin, M., *Jews Among the Greeks and Romans*.
- Smith, H. P., *Old Testament History*.

### ISRAEL IN CANAAN

Table XV - (continued)


Smith, George Adams, *Historical Geography of the Holy Land*. George H. Doran Co.

**IN THE DAYS OF THE FIRST TEMPLE**


<table>
<thead>
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<th>Table XV - (continued)</th>
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authors in the volume *In the Days of the Second Temple*. In the other two volumes, there are comments about the content of the suggestions. In addition, these other two volumes, *Israel in Canaan*, and *In the Days of the First Temple*, include abundant references to selections in the Bible, with the topics of all the selections clearly stated for the pupil.

The suggestions for the pupils include other authors' Jewish histories, which were limited to the few available at the time. These could be read only by the brighter pupils, for their reading level is difficult. There are also references to poems and to stories or articles in children's magazines, extant at the time of the publication of these books, on heroes or incidents in biblical history, for these references appear only in the volumes covering biblical history.

The titles for the teachers are for the purpose of providing a more detailed and mature reading of Jewish history than can be provided for in a children's text.

**Summary of the Methodology of the Golub Textbooks**

The distinctive feature of the methodology of the Golub series is inherent in the organization of its content, which is according to the problem approach. According to this approach, information is unified in reply to basic questions. The first vol-
The second and third volumes, *Israel in Canaan* and *In the Days of the First Temple*, are more distinctive books and reflect the problem organization more effectively. There is much less detail. The events are kept down to a minimum. There are frequent summarizations, enabling the reader to organize his knowledge periodically around core ideas. Each of these two books provides a historical framework and then discusses aspects of the civilization of the time. *Israel in Canaan* alternates historical development and sociological achievements, whereas *In the Days of the First Temple* covers its historical period completely first, and then retraces the period with the description of the inner life of the people contained in the second part of the book.

The content of the sections on the life of the Hebrew people at two different times --- in earliest nomadic days and after the settlement in Canaan --- in the volume *Israel in Canaan* is
focused more effectively on answering basic questions or sub-
questions than does the content of the sections of historical
narrative. The same observation applies to the topics in the
subsequent volume, *In the Days of the First Temple*, in com-
parison with the historical framework of that volume, 973 to
586 B.C.E. On the basis of these facts and the statement above
that only one section in the volume, *In the Days of the Second
Temple*, on the origin of the Jewish Diaspora, was directed to
answering a basic question, it may be concluded that the prob-
lem organization lends itself much better to sociological topics
than to historical narrative.

All three volumes are divided into a limited number of
sections, seven, five and five, respectively instead of a great
number of chapters. The titles of all the sections are in the
form of questions, but the titles of the sub-sections are either
questions or declarative statements or phrases, the latter num-
bering ninety-six, and the former, forty-one, in the total of the
three volumes.

The frequent use of specific questions in the body of the
content are useful in "re-charging" the interest of the reader at
frequent intervals. All three volumes have this characteristic,
though the latter two have it to a greater degree than the first
one.
A preview of each section in the two volumes, *Israel in Canaan*, and *In the Days of the First Temple*, not provided for in the volume *In the Days of the Second Temple*, gives the reader an over-view of the ensuing unit. This is a sound pedagogic procedure of learning, whereby the pupil is not acquiring discrete facts, but basic generalizations or whole impressions. These are then filled in with details, only in number that is sufficient to give substance and meaning to the generalizations.

Another sound pedagogic principle of involvement of the learner in the material he is reading is exemplified in the device of inviting the reader to join with the author in "living" with his ancestors through the description of the life of desert peoples of our own time, to join with the spies of the land, and to participate in an archeological expedition.

The thread of continuity is emphasized for the reader through the use of transitions from topic to topic within a volume. A special introduction to the pupil reader in the book, *In the Days of the First Temple*, serves as a bridge between the prior volume, *Israel in Canaan*, and this one.

The division of the sections in all three volumes into many sub-divisions to the first, second, and third places, as charted in Appendices I, VII, and XIII, facilitates the learning of the pupil. Limiting the scope of content to be comprehended
is a principle of the psychology of learning. Hence, breaking down the material into sub-divisions with headings for each of them to guide the reader in concentrating on the major ideas of the sub-divisions, is a distinctive feature of this series of textbooks, and is an outgrowth of the attempt to utilize the problem approach.

The classroom procedure to be used by the teacher in classes that have these volumes as their textbooks is an adaptation of the Morrison five steps of teaching a unit. These are exploration, finding out what the pupils know before they begin formal learning of the unit; presentation, a preview by the teacher; assimilation, study by the pupils of the content of the text, with the use of questions, in preparation for class discussions, and checked by periodic tests; organization, outlining the contents of a topic; recitation, summarizing by the pupils of the major ideas of the units.

There is a strong emphasis in all three volumes on thinking by the students as evidenced by the fact that all the questions in all three volumes are thought questions. This is in keeping with the author's thesis that children's history is an applied science, "a method of arriving at conclusions about social values, a means of judging contemporary situations through more dispassionate criteria formed over the perusal of the past."
Days of the Second Temple, p. xiv) The questions require value judgements and comparisons with present-day Jewish life.

Additional reading beyond the basic text is another feature of the methodology of this series. The pupils are directed to references in the Bible, other Jewish histories that are deemed not too difficult for young people, fiction, and poetry.
CHAPTER II

THE ZELIGS TEXTBOOK
SECTION I

AIMS OF THE ZELIGS TEXTBOOK

Introduction

The publication by the Bloch Publishing Company of A Child's History of the Hebrew People in 1935 launched the Zeligs series of Jewish history textbooks. The subsequent two volumes, A Child's History of Jewish Life, 1937, and A History of Jewish Life in Modern Times, 1938, concluded the series. The three books covered the entire gamut of Jewish history: from earliest times to the destruction of the Second Temple, the first sixteen centuries of the Common Era, and the modern period from 1500 to 1938, respectively. The volumes were intended for three years, from the fourth or fifth grades to the sixth or seventh grades.

On the premise that "history for nine and ten year olds is most effectively taught through studies of group life of various peoples," stated by William A. McCall, Professor of Education at Teachers College, Columbia University, the author presented "a picture of group life, rich with colorful detail, showing the
social and economic background which determined the daily lives of the people" (p. v). The same thought is reiterated by Jacob S. Golub, in his introduction to the book, who believed that a description of the concrete life of peoples is the type of history most suitable for children (p. xi).

The author of this series was strongly influenced by the "new history" (see Chapter III, Part I, p. 53). Hence, she regarded the ways of living and thinking of the common man as basic factors that determined our present civilization, for the usual or customary is to be selected as important, rather than the extraordinary. (Jewish Education, IV:1 (January-March, 1932), p. 39) She was interested in the story of the everyday life of everyday people, on the supposition that the gradually developing group life of a people, a life in which every man shared, influenced our present social institutions more than did rulers and parliaments. (Ibid.)

It is evident from the above that the major aim of the Zeligs series is to present a description of the life of the group, the life of the average man. An analysis will be made of the first volume to determine the extent to which the text fulfills the aims of identification, development, and dedication to the truth, as well as that of description of the life of the group.
Identification

The following passages may be considered ones that induce in the reader a feeling of identification with his people.

He (Moses) was indeed one of the greatest leaders that the world has ever known. (p. 35, Rev. 44)

The Bible tells many stories about David's bravery. (p. 57, Rev. 78) And David himself, who rose from a simple shepherd boy to great leadership, is one of the outstanding heroes of the Jewish people. (Rev. only, p. 85)

Solomon became known as a man of great wisdom. (Rev. only, p. 86) It is said that Solomon made up many proverbs. . . (Rev. only, p. 87)

For several years the Hebrews in the northern kingdom fought bravely for their land. (against Assyria, p. 80) It (the capital city of Samaria) held out for three whole years against the powerful enemy at its gates. This must have taken a great deal of courage and caused the people much suffering. (Rev. p. 124)

Their inspiring words (of the prophets), which have come down to us in the Bible, are a priceless inheritance which this small nation gave to the whole world. (Rev. only, p. 125)

Its defenders (of Jerusalem) resisted heroically but they had no chance against the powerful forces of Babylonia. (Rev. only, p. 126)

Some of the Jews obeyed the laws of the cruel king. (Antiochus) But most of them would not give up their religion. They preferred to die, rather than be untrue to their God. (p. 138, Rev. 198)

A thrill of courage passes through the crowd as they behold the brave defender (Mattathias) of their faith. (p. 119, Rev. 200)

And now Judas Maccabee the leader. He was tall and strong and manly. The Hebrews loved him for his bravery and the fine spirit in which he fought for his people and his religion. (p. 141, Rev. 201)

Judas was a very good general. His fame spread throughout the land. (p. 141, Rev. 201) But the brave Judas was not afraid. What if his army was small! Were they not fighting for their religion! Surely God would help them (p. 142, Rev. 202)

(In the revised edition, Judas is spelled Judah.)
One of the greatest of these rabbis was a man by the name of Hillel. (p. 160, Rev. p. 224)
The Jews fought bravely, almost madly. (p. 164, Rev. 228 --- the war against Rome in 70 C.E.) Even to the last moment, the Jews fought with wonderful courage. (p. 165, Rev. pp. 229-230)

An example of "counter-identification" is the general reference to the Hebrews in the third person rather than as the ancestors of the Jewish child today. The statement in the preface that the book was "a desirable volume for the secular as well as the religious school," (p. v), might be the reason for the impersonability of the discussion on the early Hebrews. A Jewish history textbook that is suitable for the non-Jewish school may not wish to be geared to an ethnic goal of identification with the Jewish people.

In the section entitled, "The Hebrews Return to Judea under Persian Rule," the author uses the terms "Jews" and "Jewish." There is the description of the life of a Jewish boy in the city of Susa, Persia; the Samaritans are half-Jewish; a number of loyal Jews return to Judea; many of the Jews in Judea had intermarried with their non-Jewish neighbors (this item is omitted in the revised edition); the Samaritans saw that the Jews were in earnest; the Jews copied many of the ways of their heathen neighbors; Ezra found that the Jews did not even observe the sabbath; the Jews learned to know and love Ezra (pp. 103-119,
However, at the end of the above section, the author introduces the reader to the Greek period of Hebrew history (italics the writer's). Then in the next section, "In the Time of the Maccabees," the term "Hebrews" is again used along with some use of the term "Jews" as well. A Greek states that the Jews are going to celebrate the Harvest gathering, Succoth, but the mother of a Jewish family declares that "the Hebrews worship the great unseen God who is the Lord of all the peoples." (p. 131, and p. 135; Rev., p. 188 and p. 193; in the revised edition, Succoth is mentioned without the word, "Jews.") The Hebrews pay taxes. "Judging by their faces (persons at a Greek amphitheater), some of them were Hebrews." (Rev. only, p. 188 and p. 189) "The Hebrews have learned to work at a number of trades." (p. 136, Rev., p. 189)

In the original edition, King Antiochus "foolishly decided that he would make the Hebrews drop their religion and worship Greek idols." (p. 137) In the revised edition, Antiochus "decided that he would make all the Jews give up their religion." (p. 197) In both editions, it is the Hebrews who loved Judah Maccabee. (p. 141, Rev., p. 201) In both editions, there are Hebrew soldiers and a Hebrew victory (pp. 142-143, Rev. p. 202), but after the war, no Syrian king forbids the Jews from keeping
their religion (p. 143, first edition), and the Temple is once more a place in which Jews could worship. (p. 204)

In the last section, "Under the Rule of the Romans," again both the terms "Hebrews" and "Jews" are used, but the latter has the greater frequency, especially in the revised edition. At the beginning of the section, there is the following paragraph:

After the victory of Judas Maccabee, the Jews were given permission to worship in their own way, for the king of Syria understood now that the Jews would fight harder for their religion than they would for anything else. But the war with Syria went on for several years longer, under the leadership of Judas and his brothers. What were the Jews fighting for now? (italics the writer's; pp. 146-147, Rev., p. 207, with the words, Jewish people, instead of Jews in the third sentence.)

The description of the life of the group in the original edition only includes the statements that "most of the Hebrews still earned their living by farming; the Hebrews had become good craftsmen; the Hebrews had learned about manufacturing and trading from the Greeks. (p. 148, italics, the writer's). The description of a Jewish home in both editions is introduced with the sentence: "Let us see what a Jewish home was like at this time, just before the Hebrews were conquered by a greater power, and became wanderers all over the earth. (p. 148, Rev. p. 208, italics the writer's) For the rest of the section, only
the term Jews is used.

Identification with Jewish values espoused by both individuals and the Jewish people are indicated in the following examples:

Moses helped to develop a people who learned lessons of law and religion which became important to the whole world. (p. 35, Rev. 44)

Judah Maccabee and his people were the first to fight a war for religious freedom. (Rev. p. 204)

The rabbis in Palestine have made a law that all boys must go to school. Surely the people who have written the Bible should know how to read and understand it. (p. 149, Rev. 209)

But no matter what happened (during Herod's rule), the Jews lived according to the laws of their religion and had faith and courage. (p. 160) In the revised edition, the words, "and had faith and courage," are omitted. (p. 224)

Problem of Chauvinism

Chauvinism is reflected in the assertion that the people of Assyria, who destroyed the northern kingdom of Israel, were not much interested in anything but war. (p. 79) This is the kind of statement that depicts a people other than the Jewish people, as entirely evil. Perhaps this was realized by the author after publication, for the statement does not appear in the revised edition. (p. 124)

Chauvinism is avoided in the evaluation of Solomon who is not overestimated by the author when she states that "Solomon's wisdom did not prevent him from making serious mistakes in his
government of Israel... It may be that his desire for glory was greater, after all, than his wisdom." (Rev. p. 87)

On the other hand, there is again evidence of chauvinism in the reference to the Babylonians as knowing "nothing of the Spirit that rules the world, the true God which Israel worships," even though their skills in the trades of carpet-weaving, making cloth, and the fashioning of precious stones are acknowledged. (p. 88, Rev. pp. 137-138) Similarly, in referring to the Jews who returned to Palestine after the Babylonian captivity and encountered the Samaritans, the author states that "the purer-blooded Jews who returned from the exile refused to have anything to do with these half-heathen Samaritans..." (p. 109) In the revised edition, the words "purser-blooded" are omitted. (p. 162)

In referring to the Romans, the author tries to give a fair description of them, weaving into the narrative several points. Jews can learn many things from the Romans. "Before they got too rich and spoiled, they made very good laws for their people. A citizen of Rome has many rights and privileges... They know how to make fine buildings and good roads." (p. 152, Rev. 213)

Development of Jewish Life – Present-Day Jewish Life and Judaism

After the description of the escape of the Hebrews from
Egypt, there is the statement: "The Jews of today celebrate the holiday of Passover in memory of the time when the Hebrew slaves won their freedom."* (p. 33, Rev. p. 42) Through the medium of a conversation between a teacher and her class, the teacher is quoted as saying: "Some of the holidays the Jewish people celebrate today started in the time when the early Hebrews were farmers in Canaan. Passover comes in the early Spring. It was celebrated long, long ago as the beginning of the barley harvest. Later the Jewish people had other reasons for this holiday. It marked the time when the Hebrews escaped from Egypt under the leadership of Moses." (p. 50) In the revised edition, the teacher-class situation is omitted. Instead, there is mention of "the happy harvest festival of Spring at the time of Passover... This springtime festival came at the time of the year that the Israelites also celebrated a very important event in their history, their escape from Egypt. In time, the two holidays were celebrated together as the Festival of Passover." (Rev. pp. 66-68)

After the discussion of the prophet Elijah, there are the sentences: "The Jews of today remember Elijah in a special way at the holiday of Passover during the Seder service. They

*Further elaboration of the effect of citing a holiday only in memory of an event by merely referring to it will be found subsequently on page 347.
place an extra goblet of wine on the table, known as the cup of Elijah. (p. 78, Rev. p. 116)

The festival of Shavuoth is cited in the following two instances. After describing the celebration of giving thanks for the harvest of grain in the time of the Judges, the author states: "Ever since these days, the Jews have celebrated this festival as Shavuoth, a thanksgiving for the spring harvest." (p. 49) In the revised edition, the description of the ancient celebration is omitted; instead, there is the following:

With the cutting of the wheat, the season of the grain harvest came to an end. Now it was time for the second harvest festival of early summer. It was called the Feast of Weeks, or Shavuos, because it came just seven weeks after the first day of Passover. On Shavuos, two loaves of bread baked from the new crop of wheat were offered upon the altar on the hill. Thus Passover marked the beginning of the grain harvest with the cutting of the barley, and Shavuos, the end, with the gathering in of the wheat.

The festival of Shavuos also came to have two meanings. For Shavuos marked the time when the children of Israel had received the Torah on Mount Sinai in the wilderness. So Passover and Shavuos were each celebrated in memory of an important event in the history of the Jewish people and also as a harvest festival. (pp. 69-70)

In the section on the days of Solomon, the revised edition states that Hulda's father (Hulda being the name of an imaginary character in the story presentation) "was going to Jerusalem for the Shavuos festival to bring the first fruits of the year as a
thanksgiving offering and lay them upon the altar of the Temple." (p. 88) The first edition did not have the words, "for the Shavuos festival." (p. 60)

Succoth is mentioned in two places. In the section entitled, "In the Days of the Judges," mention is made of the use of booths in connection with gathering in the grapes during the fall harvest. Tamar (an imaginary character in the story presentation) sleeps in a booth, and "did not know, of course, that hundreds of years later, Jewish people all over the world would celebrate the harvest festival of Succoth by dwelling in booths, in memory of the time when the Hebrews had done so in the land of Canaan." (p. 46, Rev. p. 62)

At a later time in Jewish history, the time of the Maccabees, the visitors on an imaginary trip to Palestine of that time are told by a Greek: "Tomorrow the Jews celebrate the harvest gathering, Succoth." (p. 131, Rev. p. 188; in both of the above instances, the revised edition spells the holiday Sukkos.)

The present-day observance of Tisha Be'Av is linked with the destruction of the Second Temple by the Romans by telling the reader; "Even today, hundreds and hundreds of years later, the Jews remember the ninth of Ab, as the day is called according to the Jewish calendar, and observe it as a day of sorrow." (p. 165, Rev. p. 230; in the revised edition, the word now is
used instead of today.)

In addition to the holidays, the institution of the synagogue is referred to in various places. The first reference is during the period of the Babylonian Captivity. Through the device of

*There is a difference of opinion among scholars on the beginning of the synagogue. Finkelstein feels that out of the prayer gatherings under prophetic guidance even before the fall of Jerusalem in 586 B.C.E. and during the exile there grew the institutionalized synagogue. Hence, to him the synagogue as an institution is much older than the edifices in which it ultimately found its home. Zeitlin distinguishes between the origin of the synagogue as an institution and the origin of public worship. He points out that the origin of the synagogue belongs to the period after the return from Babylonia, and that it was started as a place where Jews met for social and economic reasons. As an institution and a house of reading the Torah and prayer, the synagogue came into existence when the Pharisees introduced the daily sacrifices as a communal offering.

Hoenig, too, dates the beginning of the synagogue much later and sets the full emergence of synagogues after the destruction of the Second Temple.

Baron also holds that the new type of religious gathering in the Babylonian Exile, which came to be known as the edah was never reduced to the final and most specific meaning of the synagogue as the house of worship.

Cf.


a child's diary, the reader finds the following entry:

This evening I went to the synagogue with father. He goes there often to study the Torah and to pray. The prophet was there. He spoke to all the people and told many stories. Some of them I could not understand. He said that Israel was in exile for its sins, but God would bring us back again to our own land. He told us not to give up hope and to be faithful to our religion. (p. 91, Rev. p. 139)

Another entry in the diary is as follows:

He's (the father) going to another one of those meetings at the synagogue. Many Jews who are unhappy in Babylonia attend these meetings and talk about the time when they will go back to their own land of Judea. (p. 96, Rev. pp. 144-145)

In the section on the "Return to Judea Under Persian Rule," there is a part on the Jews of Susa, Persia. Here the reader is told that Mordecai (name of imaginary character) studies the Persian history and language, but "never forgot that he was Jewish and that Judea was his homeland. Every sabbath he would go to the synagogue with his father. Facing the west, the direction toward Jerusalem, he prayed for the good of Judea, as the little Jewish state was called." (p. 105, Rev. p. 158)

In the description of the life of a family in Jerusalem during the time of the Maccabees, the original edition has the son of a family declare to his father that after the Temple services, his friend, Joseph, the priest, read the Jewish law with him. (p.134) In the revised edition, the same person tells his father that the
scribe read portions of the Bible with him. (p.191, italics writer's) The visitors to the family (in the imaginary narration) introduce the following conversation:

"Are there many synagogues throughout the land?" we asked. We had been thinking about the Temple so much, we almost forgot that the synagogue had a very important place in the lives of the people."

"Oh yes," answered our host, "the synagogues are true houses of study as well as of worship. We go to the Temple on the festivals and love it very much. But for the daily services and on the sabbath many go to the synagogue. There they hear the reading of the Torah. Portions of it are read, not only on the sabbath and festivals, but on Mondays and Thursdays, for these are market days when the farmers come to town. Then they can attend the synagogue and hear the reading of the Torah."

"You see," he went on, "when our people were living in the land of Babylonia during the exile, they learned to value the house of study and prayer because they did not have the Temple then. That, probably, was the beginning of our synagogue.*** Then, when Ezra came to Judea and taught the people, he made them understand the importance of studying the Torah regularly. Since that time, the synagogue came to be a kind of center for Jewish life. We go there for meetings and discussions as well as for study and prayer." (Rev. ed. pp 191-192)

The final section, "Under the Rule of the Romans," also has reference to the synagogue, where the reader learns that Jerusalem has a number of them. "Those who, for some reason, could not get to the Temple, came to the synagogue to pray.

*** See Footnote, p. 349, this chapter.
All over Palestine, the people would gather in the synagogues for prayer and study. Several times a year, at the great festivals, many would make a trip to the Temple to bring their sacrifices and attend the special services." The school is part of the synagogue. (p. 160, Rev. pp. 222-223)

There are two instances of parallels to conditions of present-day Jewish life --- the return to the Jewish homeland, and the dispersion of the Jews throughout the world.

After the discussion on the proclamation of King Cyrus of Persia, allowing the Jews of Babylonia to return to Judea, there is the following conversation between two pupils of a present-day class:

"It's hard to believe that all this took place so long ago," said Robert, "because it seems so much like what is happening today."

"How?" asked Mary, much surprised.

"Well, since the World War the Jews have been encouraged to go back to Palestine and rebuild it. And many of them have, too. My uncle is a pioneer there now; I get many interesting letters from him and he tells me how they are building colonies and new roads and making the land a truly modern country." (p. 101)

In the revised edition the conversation of the present-day children is omitted. Yet, the tone of the conversation of the family in Cyrus' time regarding the return to Judea has its echo in the modern resettlement of the land of Israel, something the
Another discussion in a present-day class introduces the last section on the rule of the Romans in the original edition.

One group tells the class:

We are going to explain why the Jews are not living in Palestine today, as they used to long ago. How does it happen that many of them are living in the United States, when the early Hebrews lived in Palestine? Jews may be found in Russia, Poland, England, Germany, and in many other countries. But there is not one land in which most of the people are Jews. When we have finished our report, I think you will know why they are scattered all over the world today. (p. 146)

Here too, the revised edition omits this discussion. (p. 207)

**Development of the Jewish People - Continuity and Change**

The Exodus is presented in a manner that would not in any way indicate that this was a turning point in the history of the Jewish people. (pp. 33-35, Rev. pp. 42-44) For the settlement in Canaan, there are a few brief sentences that "at last their nomadic life was over and they had a country of their own. They could now settle down and till the soil." (p. 36, Rev. 45, with the omission of the second sentence.) The founding of the monarchy is explained as follows:

The people needed a leader who would be a man of war because they were being greatly troubled by a new enemy, the Philistines. They thought that if they had a king, he would be able to unite all the tribes, and then they would be strong enough to conquer their enemies. (p. 53, Rev. p. 75)
The thread of continuity is pointed out in connection with the Babylonian Exile in the following sentences:

Most of the wealthy and important people were carried away to Babylonia. These people, however, did not forget that they were Jews, as the people of Israel had done. If they had, there would have been no Jews today. Their history goes on to the present day. It is the history of the Jewish people. (p. 81, Rev. p. 126)

In Babylonia, the Judeans are taught a revised concept of God, that He is the God not only of Israel but of all the world. They are also taught that God will bring them back to their land. (p. 91, Rev. pp. 139-140)

The role of Jewish law in maintaining the continuity of the Jewish people in spite of the destruction of the Second Temple (that would come later in the text) is alluded to in the narration of how Ezra the scribe taught his people the Jewish laws.

These laws helped to unite the Jewish people. Many years later, when the Jews had lost their Temple and their land, they still obeyed these Jews laws, and in this way they were able to go on living as Jews. (pp. 119-120, Rev. p. 174)

When the destruction of the Second Temple is reached in the text, the role of the Torah in maintaining the continuity of the Jewish people is set forth in close to a page of copy.

While the Romans were battering at the walls of the city, a great rabbi in Jerusalem was asking himself this very question. "What will happen to our people when the city falls? How will they be able to live on as Jews? This rabbi, Jochanan ben Zaccai, understood what would take the place of the
Temple in the lives of the Jewish people. In secret he left Jerusalem. One story tells us that he got out of the city by pretending to be dead, and having his friends carry him out in a coffin.

Jochanan ben Zaccaï went to the Roman general, Titus, and asked permission to start a little college at the village of Jabneh, which was not very far from Jerusalem. The general could see no harm in this, and permission was given.

This little school became a great center of Jewish learning. The Jews no longer had their Temple, but they still had the Torah, which taught them how to live good lives, according to the Jewish religion. Other schools like the one in Jabneh were started in different places. Great rabbis traveled from city to city, teaching the People the Jewish law. The Jews came to be called the People of the Book, because it was the study of the Bible and the other books of Jewish law that helped to keep the Jewish people together. (pp. 166-167, Rev. p. 232, with the additional words at the end: "together for many centuries, to the present time.")

Changes in the life of the people as a whole at the various stages of their historical development will be cited in the following section on the description of the life of the group.

**Description of the Life of the Group**

As indicated in the introduction above, a portrayal of the life of the people as a whole was the major objective of this text. Events are given only as pegs around which to build the framework for the various stages of Jewish history. Description of the life of the group means description of the home, the temple, the land, the dress, the occupations, the education.
On the basis of the above definition of what constitutes description of the life of the group, an analysis of the space allocation to such description, in the first edition, reveals that 45 per cent of the 153 pages of running commentary is devoted to a description of the life of the group at various stages in its history. Thirty-one per cent of the pages is given to historical narrative, and fourteen per cent consists of stories. These stories are about personalities, including prophets and teachers, and hence should be associated with the historical narrative. (The remaining ten per cent is devoted to introductory and concluding comments, usually in the form of discussions in a present-day class.)

In the revised edition the corresponding percentages of the 218 pages of running commentary in that volume (pages are larger with bigger print and greater leading) are 51 per cent, 34 per cent, and 13 per cent (leaving only two per cent for introductory and concluding sentences). Hence, it may be stated that in the first edition 45 per cent of the volume consists of description of the life of the group, and 45 per cent is historical narrative and related story material. In the revised edition, description of the life of the group occupies 51 per cent of the volume, and historical narrative plus related story material, constitutes 47 per cent of the book. It is apparent that there are equal amounts
of the two sets of material.

The book is divided into six major sections, labeled Part I, Part II and so on through Part VI. Part I is on the "Nomadic Life of the Early Hebrews" and depicts their primitive way of living. Travel is on the camel; home is a tent, where kindness to the stranger is a feature; stoves are only holes in the ground, lined with stones; food consists of milk and cheese, with meat only on special occasions; travel is in search of water.

The content of this part is summed up by the teacher of a present-day class:

We have seen the nomads dwelling in their tents in the few pasturelands of the great desert. We have learned what a hard time they have because water is so scarce. The most precious things they own are their sheep, goats, donkeys, camels, and horses... There are a number of reasons. Milk and cheese are the chief foods of the nomads and these they get from the sheep, goats, and camels. They use the skins of the animals for many purposes, such as making water-bottles, sandals, and mats. From the camels' long hair, the nomads weave their tent-cloth. They make their clothing from the wool of sheep. And on special feast days they enjoy the meat of the lamb. (p. 18, Rev. p. 26)

Part II is entitled, "How the Hebrews Lived in the Land of Canaan." The life of the group is described at three different stages: In the Days of the Judges, In the Days of Solomon, and the Divided Kingdom.

In the days of the Judges, the Israelites lived in villages,
surrounded by farms and pasture-lands, and did not roam about the desert looking for a home, as their nomadic predecessors had done. The twelve tribes had learned to till the soil and raise good crops --- grains, fruits, and vegetables, having learned many things about farming from their Canaanite neighbors. Oil was pressed from olives, and wine was pressed from grapes. The presses consisted of just a hole cut out of the rock, for the olives, and a large hollow place cut out of the rock, for the grapes.

Another advance is in the physical nature of the home. It is no longer a tent, but rather a small hut, made of sun-dried clay. The stove is a hollow, lined with clay, rather than just a hole in the ground. A loom is used for weaving cloth. (pp. 39-45, Rev. pp. 51-63)

In the days of Solomon, the life of the majority of the people was very much as it had been a hundred and fifty years before. In Jerusalem, the city home of some of the people is far superior to the farmer's hut; there are a number of rooms built around an open space or courtyard. Some homes are of more than one story. Furniture consists of beds of carved wood, couches, and low tables. The outstanding structure in Jerusalem is the temple built by Solomon. (pp. 59-67, Rev. pp. 91-101)

The life of the people further changed during the time of
More of the people had moved from farms into cities. A number of them made their living by trading with merchants from other countries. In the market-places, before the gates of the city, traders from different lands could be seen. In exchange for fine carpets, ivory ornaments, gold and silver, the Hebrews gave oil from their olive trees, and grain from their fields. (p. 71; Rev. p. 103, with the last sentence changed to read as follows: The Hebrews sell oil from their olive trees and grain from their fields in exchange for fine carpets, ivory ornaments, gold and silver.)

During the divided kingdom, the difference between rich and poor develops. In nomadic times there had been no masters and slaves, and all men of the tribe lived as brothers. However, by the time of the divided kingdom, the individual man had become more concerned about himself than the tribe, and the rich had learned from their Canaanite neighbors how to make slaves of the poor. (p. 74, Rev. 107) Wealthy homes in the cities are made of stone blocks cemented with mortar, have several rooms around a courtyard, and have floors made from fine cedar wood. The poor people in the villages still live in huts. (pp. 71-72, Rev. pp. 104-105)

"The Hebrews in the Land of Babylonia" is the title of Part III. Here the homes are made of sun-dried clay bricks, covered with a kind of plaster.

The roof was flat, as all roofs in that part of the world were. It was made of wood and was sup-
ported by tall stems of palm trees, which made excellent columns. The rooms were arranged about a central court. There was an upper floor which one reached by an open staircase leading to the court. (p. 85, Rev. p. 132 - "most roofs" instead of "all roofs")

Most of the people are still farmers, whose work is made possible by the irrigation canals, carrying water from the Euphrates, during the part of the year when the land is dry, and carrying off the extra water when the river overflows and the earth becomes marshy, unfit for crops. Other important occupations are shepherding and brickmaking. Then there are the carpenters and woodcarvers, the smiths, and the stonemasons, the latter having special significance because of the prevalent custom that most people have their own seals. (pp. 92-95, Rev. pp. 140-144)

Although Part IV is called, "The Hebrews Return to Judea Under Persian Rule," description of the mundane is restricted to Persia. Here, the well-to-do Hebrew family lived in a stone house, built on a terrace. The boys of such families went to school where they sat cross-legged on the floor in a half circle, while the master sat on a low stool. The girls stayed at home where they learned to spin and weave, and cook and sew. (pp. 103-104, Rev. pp. 156-158)

The Greek period of Jewish history is the content of Part V, entitled, "In the Time of the Maccabees." Most of the people
of Palestine still earn their living by farming, although there are many cities as well. (p. 129, Rev. p. 186) Many others earn their living as shepherds, for the hills of southern Judea are very good for the grazing of cattle. The farmers bring their products to the cities to sell or trade for other goods. The products include wine and olive oil, and also dates and figs, and oranges and pomegranates. (Rev. p. 189; these statements are not in the original where instead a Temple Service is described, for it is a festival, and no buying or selling is permitted; pp. 131-132)

There are homes in the city, Jerusalem, built of stone. (p. 133) The revised edition does not state what the home is made of, but points out that it is built around a central court. (p. 191) Meat and vegetables are available for food, as well as round cakes of wheat bread. (p. 135, Rev. p. 193) The revised edition adds black olives and tells in addition that the pieces of flat bread are used to dip up the food. A small clay bowl is used to catch the drippings. (p. 193)

"Under the Rule of the Romans" is the title of Part VI, the last section of the book. The original edition informs the reader that most of the Hebrews still earned their living by farming. As in the past, they raised grapes and olives, dates and figs, and also wheat and barley. In the cities, there were
other occupations. The Hebrews had become good craftsmen by this time and knew how to make beautiful things of metal and gold and silver. They also made fine pottery and glassware; they carved wood and ivory; they wove linen and silk. They learned much about manufacturing and trading from the Greeks and traded their wines, oils, and dates for fine cloths and clothing, and furniture --- enjoyed, however, only by the rich.

(pp. 147-148) The revised edition does not contain this information, except for a brief paragraph on activities in the marketplace. (p. 222; included in the original edition as well, pp. 159-160)

In the original edition, the reader is also told that the houses in Palestine of that day were very small and simple, made of sun-dried mud mixed with straw, with flat roofs. (pp. 147-148) On the other hand, the revised edition describes a typical home as a comfortable one, built around a courtyard. (p. 208) Both editions describe what is going on in a home, selecting the one of a scribe as an example. He is sitting at a table on which there is a scroll of parchment. (Rev. ed. --- a low stool and small table.) Ink and pen are nearby. (Rev. ed. --- reed pens) The mother cards wool, and the daughter embroiders cloth. The son goes to school, for the rabbis in Palestine have made a law that all boys must do so. (pp. 148-150, Rev. pp. 208-210)
Dedication to the Truth - Historical Method

Aspects of the historical method are indicated in the citations that follow. After reading about the Bedouin nomads of his own day, the reader is told that the reason for describing their life is that the Hebrews of many hundreds of years ago lived "in much the same way." (p. 18, Rev. p. 27)

Archeological digging in Babylonia, "the land of mounds," is employed to show the reader how life in ancient Babylon may be reconstructed from the ruins that are found in the digging. The author uses a house as an example. Through the excavation of the ruins of a Babylonian home, the reader is told that an idea can be formulated of what the house must have looked like in the days when it was a real home. (p. 84, Rev. p. 132) Another example is the finding of a large earthen jar, containing clay tablets covered with writing, which the author has deciphered as the diary of a Hebrew boy in Babylon. (p. 86, Rev. p. 134)

There are five instances where the author indicates to the reader the uncertainty of statements made about the past.

In the narrative about Eli, the priest, and Samuel as a child, there are the sentences: "No doubt Eli often spoke to the child Samuel of the great Hebrew leaders of long ago, Abraham, Isaac, Jacob, Joseph, and Moses. Perhaps Samuel hoped that
when he grew up he would be able to serve his people too. (pp. 52-53, Rev. p. 75, italics are the writer's)

After stating that David made Jerusalem the religious center of his kingdom by bringing the sacred Ark there, the author states that the ark was believed to contain the two stone tablets with the Ten Commandments which the children of Israel brought with them from the wilderness. (Rev. only, pp. 82-83, italics, the writer's)

It is said that David himself wrote the psalms. (Rev. only, p. 83, italics, the writer's)

"It is said that Solomon made up many proverbs, some of which are found in the Book of Proverbs in the Bible." (Rev. only, p. 87, italics of first three words, the writer's)

In the description of Solomon's Temple, in the original edition, the author states that "besides the main part of the Temple there was a building three stories high which ran along three sides of it. This was probably used as a dwelling place for the priests and as store-rooms for some of the offerings brought by the people." (p. 66) The revised edition has a different version, without the word, "probably." It states that "a row of rooms are built against the walls of the Temple along the sides and back. These provide storage space for supplies and also chambers for the priests." (p. 97)
A particular problem about the veracity and accuracy of statements is encountered in this book, that is peculiar to its method of presentation. That method is the story form in which much of the content is imagined. The child reader may forget the imaginary aspect of the text and accept words as facts, a common practice in connection with the printed word. Following are some examples of imagined statements.

When the Hebrews escaped from Egypt into the desert, according to the author, "some of them wanted to go back to the land where they had been slaves, but where food and water was plentiful. Most of them, however, were glad to be free and returned with joy to the nomadic life which their fathers had led before them." (p. 33, Rev. pp. 42-43) Moses, their leader, the author states, "knew all the comforts that a settled life could offer, and wanted them for his people," since he had been brought up in an Egyptian palace. (p. 35, Rev. p. 43)

In response to the preachings of Amos in the northern kingdom of Israel, the author has a rich landowner provide a poor man with work and allow him to keep his farm, rather than enslave him for a debt. (p. 76, Rev. p. 109)

When Cyrus, king of Persia, defeats the Babylonians, the author declares that the peoples that Babylonia had conquered believe Cyrus would be a kinder master than their old ruler.
"Even some of the Babylonians are glad." (p. 98, Rev. p. 148) When Ezra and his followers arrive in Jerusalem with the gifts that they had brought for the Temple, the author writes: "The spirit of giving was in the air, and the people of Jerusalem showed their welcome by also giving to the Temple. They gained courage and wisdom from their fellow-Jews of the East. (p. 118, Rev. p. 172)

**Literature and History**

Without explicitly pointing out the difference between literature and history, the author does identify stories and legends, and the Bible as a source for history, as they are mentioned in the text.

The material on the patriarch Abraham is introduced with the sentence, "The Bible tells us that Abraham was the first of the Hebrews." (p. 18, Rev. p. 28) Then in the narrative on Abraham, we are told that "there is a beautiful story that shows Abraham's fine spirit of hospitality," and that another story shows the nomadic life of the early Hebrews. (p. 19 and p. 20; Rev. p. 28, second introductory sentence not included in the revised edition.) Jacob is introduced with the prefatory comment, "There are many stories about him in the Bible." (p. 23, Rev. p. 32) For Pharaoh, too, the Bible is given as the source for
the information that he tried to make the Hebrews weaker. (p. 31, Rev. p. 40)

For David, the Bible tells many stories about his bravery. (p. 57, Rev. p. 78) For Solomon, in the revised edition only, the Bible says that Solomon had a dream, and "many stories are told about his wise judgments." (p. 86) For Elijah, we do not know very much about his life, but "many beautiful stories and legends have gathered about him... There is a beautiful story which tells us that ravens brought Elijah food, while he was hiding." (pp. 76-77, Rev. pp. 110, 112) In connection with the death of Elijah, the revised edition only states that many legends cluster around the figure of Elijah. (p. 116) For Elisha, too, only the revised edition states that legends have grown up about his wonderful deeds. (p. 118) Legend is cited in the revised edition only for Alexander the Great. (p. 176) Stories are mentioned twice in reference to Hillel, (pp. 160-161, Rev. pp. 224-225), and the escape of Jochanan ben Zaccai from beleaguered Jerusalem to found his school is described as a story. (p. 166, Rev. p. 232)

The problem of the historicity of miracles is simply omitted from this text. The exodus from Egypt is treated as a natural event, and no mention is made of the crossing of the Red Sea. "It was a good time for the Hebrews to make an effort to
escape. . . It was a thrilling escape because the Egyptians pursued them and tried to bring them back. But the Hebrews reached the desert safely." (p. 33, Rev. p. 42)

The giving of the Ten Commandments is not described in any detail. In fact, one sentence is used: "There, at the foot of Mt. Sinai, the Hebrews received the Ten Commandments." (pp. 35-36, Rev. p. 44, with first half of sentence reading simply "At Mount Sinai.") The capture of Jericho and the time of Joshua are not included in the book at all.

The miracle of the oil in the Hanukkah story is included in the text, although the word miracle is not used. In the original edition, the incident is described in a story that the grandmother of one of the pupils of the present-day class has told her.

When Judas and his men were cleaning out the Temple, they could find no pure oil with which to light the holy menorah, the seven-branched candlestick which always burned in the Temple, and had been put out by the Syrians. At last a small jug of oil was found. But it was only enough for a day, and it would take eight days to get more oil. What was to be done? Then, the story tells us, a strange thing happened. The oil lasted for eight days until more could be obtained. And grandmother says that is why we celebrate Hanukkah for eight days. (p. 145)

In the revised edition, the description is not a quotation. The straight narrative is introduced with the phrase, "there is
a legend that . . ." The phrase, "and had been put out by the
Syrians," is omitted. The words, "and grandmother says," in
the last sentence, is replaced with, "it is said." (p. 204)

Dedication to the Truth - Interpretation of Jewish History

The author is presenting a sociological interpretation of
Jewish history in a manner that is comprehensible to the inter­
mediate grade child. This interpretation was selected by the
author because of her basic suppositions that this age group can
benefit from the study of history only when it is the study of the
group life of people, and especially the concrete aspects of that
group life (see pp. 338-339, this Section). In space distribution
it has been noted above (p. 356) that about half the content of the
book is the description of the group life of the people, and the
other half is devoted to the narration of the events in Jewish
history, plus resumés from literature deepening the content on
events and personalities.

The social and economic development of the people is
treated by the author primarily through the description of the
home life and occupations of the people. (see pp. 355-362, this
Section) In only rare instances are geographic or social and
economic forces recognized. One is the point that when the He­
brews came to Canaan, they settled in different parts of the land.
Mountains and rivers separated the various tribes; hence, it was hard for them to unite and fight their enemies. (p. 38, Rev. p. 50)

An economic reason for the division of the kingdom into two parts is indicated in the following sentences: "The people in the northern part were tired of paying heavy taxes as they had done under Solomon's rule. So they chose their own ruler and called themselves the Kingdom of Israel." (p. 70, Rev. p. 103, with the first sentence reading, "The tribes of the north of Canaan were tired of paying heavy taxes and giving free labor to the king.") In the revised edition only the author describes in three sentences the development of economic classes after the division of the kingdom. "In earlier days, most of the Hebrews were neither rich nor poor. They all lived in much the same way. Now there is a wealthy group and a poor group, but not a large middle class." (p. 103)

A sociological interpretation of history includes not only the social and economic development of the people, but also its religious development, especially important in the history of the Jewish people. A humanistic approach to religion is evident in the treatment of this topic in the text. This is demonstrated in the author's presentation of the God concept.

The role of God in Abraham's life is contained in a total of
Abraham was a great leader. He taught his people many things. Abraham believed in one God instead of worshipping idols as other people did in those far-off days. He taught this new idea of the one God to his people. The ancient Hebrews passed it on from father to son. The rest of the world has learned it from them (p. 18, Rev. p. 28, with the omission of the words, "of the one God," in the third sentence.)

While Moses was guarding Jethro's sheep, he had time to think about his people in Egypt and to plan. "He felt that God wanted him to go back to Egypt and help his people win their freedom." (p. 32, Rev. p. 41) In the description of the Exodus from Egypt, there is the sentence: "The Hebrew slaves felt that God was helping them make their escape." This is followed by the point that "under the inspiring leadership of Moses, they hastily packed their household goods and fled into the desert." (p. 33, Rev. p. 42)

For the event of the Ten Commandments, the text states:

"Moses brought his people to a certain mountain called Mount Sinai. There he made them promise to be loyal to God who would watch over the Children of Israel and lead them into the Promised Land of Canaan." (p. 35, Rev. p. 44) As stated (p. 368), the Hebrews then received the Ten Commandments (italics, the writer's).
Judges, the father in a family asks his daughter to pray for rain:

"Come, daughter. Let us see if the prayers of innocent children will bring the rain." So Tamar ran out into the streets of the little village and gathered all the children together. They formed a parade and marched through the streets, beating on drums and shouting, "Oh Lord, send rain! Water thy thirsty fields!" (p. 46, Rev. p. 63)

The text goes on to say that the rain came after a number of days.

In the same period mention is made that the Israelites are tempted to sacrifice to the Canaanite god, Baal, who makes wheat and barley grow, but that others urge remaining loyal to the God of Israel. (p. 49, Rev. pp. 70-71)

The decision of Gideon to lead his fellow Hebrew tribes in battle against the Midianites is introduced with the statement:

"Anyhow, it seemed to him that he received a message from God who told him to take command of the Hebrews and lead them in battle against the enemy." (p. 51, Rev. p. 72, with the first half of the sentence changed to read: "Suddenly it seemed to Gideon that God had chosen him. . .")

In the revised edition only, the material on the prophet Elijah contains content on the God concept. (The content in the original edition is restricted almost entirely to the story of Naboth's vineyard.) The idea that God requires justice and
mercy is contained in the following excerpt:

Elijah spoke out boldly against the wickedness of the people, bidding them turn away from the evils of idol worship to the God of their fathers. Only then would they remember His commandments to practice justice and mercy. Elijah declared that God would punish Israel by not sending rain so that the crops would wither in the fields. And when it happened that no rain fell for many months and the people suffered famine, the anger of the king burned fiercely against Elijah. He tried to capture the troublesome prophet, but Elijah escaped and fled to the desert for his life. (p. 112)

Further on, again only in the revised edition, there is the story about the effort of Elijah to learn how God reveals himself to man most clearly. He discovers that God was not fully revealed in the great wind, in the earthquake, and in the fire, but rather in the "still, small voice within his own heart." "In that still, small voice within him, Elijah recognized the spirit of God." (pp. 113-114)

In the section on the Babylonian Exile, the author has a grandmother explain to her grandson the difference between Babylonian and Hebrew belief. She states that in spite of the advanced status of the knowledge and skills of the Babylonians, they have not progressed far in their thoughts about God, for they worship many gods, including the sun god, the moon god, and many others. "They know nothing of the Spirit that rules the world, the true God which Israel worships." (p. 88, Rev. pp. 137-138) (See p. 345, this Section)
In the same section, the son in the above paragraph attends the synagogue with his father where the prophet says some things that he does not understand, as "that Israel was in exile for its sins, but God would bring us back again to our own land. Further, the father tells his son: "We used to think that God was only the God of Israel. Now we know that he is the Lord of the world. Now we understand that He hears our prayer in Babylon, as well as in Jerusalem." (p. 91, Rev. pp. 139-140) (See p. 354, this Section)

After the return to Judea, Zechariah is cited as a prophet who preached to the people that God was with them in their undertaking of rebuilding the Temple. "He would again make Israel a great nation, and all the peoples of the earth would go to Jerusalem to learn about God." (pp. 106-107, Rev. p. 160)

When additional Jews (this is the first section where the term Jews is used) depart from Babylonia with Ezra, the author tells how travelers fast and pray to God before starting on the long journey. (p. 118, Rev. p. 172) In the Maccabean war against the Syrians, the author tells the reader that surely God would help the Hebrew soldiers, who prayed and fasted. (p. 142, Rev. p. 202)

It has been noted above (p. 356) that about a third of the

* See footnote, p. 349
text is given to historical narrative. This does not mean that there is any real political history in the text. Indeed the author did not intend to give any political history to the age group for which the book was written. Events are related to the reader with great simplicity, with the possible impression on the reader that a single factor can produce major turning points in history. A case in point is the item above (p. 369, this Section) that the Northern Kingdom seceded because they were tired of paying heavy taxes under King Solomon.

The defeat of the small kingdom of Judah by Babylonia is explained in a few sentences, informing the reader that "Babylonia got control of the small kingdom of Judah," and conquered it because the king of Judah refused to pay money to Babylonia. (p. 80, Rev. p. 125, with the expanded reason given as: "Then the king of Judah joined in a war of rebellion with other countries and refused to pay the money.) The overwhelming change from a free and independent country to a vassal of Rome is discussed in one paragraph (same amount of copy is broken up into three paragraphs in the revised edition) which states that "the Romans appeared under their general Pompey," and after a siege of three months were in control of the country. (p. 154, Rev. pp. 215-216)
Summary of the Analysis of the Aims in the Zeligs Text

Fifteen passages were cited in the text that contribute to the aim of developing identification of the reader with the Jewish people and its values, eleven with emphasis on the people, and four related to its values. Most of the passages in the former category are about individual leaders or heroes — Moses, David, Solomon, the prophets, Mattathias, Judas Mac-cabbee, and Hillel. The remaining passages of the first category are about the bravery of the people in war-time. Some of these are in the cases of defeat — the Northern Kingdom against Assyria, the Southern Kingdom against Babylonia, and the state of Judea against Rome. Others are in victory, as in the Mac-cabean War against Antiochus. The passages in the second category present the values of religious freedom, education, and loyalty to Judaism.

Yet, whatever degree of identification is achieved is counteracted by the use of the term "Hebrews." This is the exclusive term in the first three sections of the Book. Section IV on the return of the Babylonian exiles to Judea uses the term "Jews." However, the last two sections, V and VI, on Greek and Roman times respectively, uses both terms, "Hebrews" and "Jews." The net effect on the reader is that the people whose
life is being described is not integrally related to him.

On the matter of chauvinism, there are three passages that may be considered to reflect chauvinism, and two passages that avoid it. The former are in relation to the Assyrians, the Babylonians, and the Greeks during the Roman period. The latter are included in the evaluations of Solomon and of the contributions of the Romans. The general impression on the reader of the text as a whole is not that of chauvinism.

Present-day Jewish life is included through consideration of the holidays of Pesach, Shavuoth, and Succoth, the institution of the synagogue, and two present-day conditions of Jewish life — the return to the Jewish homeland, and the world-wide dispersion of the Jewish people.

Pesach is introduced in the discussion of the Exodus from Egypt. Succoth is introduced in the time of the Judges, and its observance is cited in the time of the Maccabees. The synagogue is referred to at various stages in its growth, beginning with the Babylonian Captivity, extending to the Jewish settlement in Persia, and its functions of prayer and study alongside the sacrificial services of the Temple at the great festivals during the Greek and Roman periods. The return to the Jewish homeland and the dispersion of Jewry in our own day are related by specific mention to the return of the Jews to Judea after the Baby-
lonian Captivity and the dispersion of the Jews through the Ro-
man Empire after the destruction of the Second Temple in the
original edition of the text. The revised edition does not make
specific mention, leaving this for the teacher to point out.

The concept of change in historical development is not
emphasized in this text. The role of continuity in history is
given greater attention through citing the role of memory dur-
ing the Babylonian Exile and the role of the Torah in cementing
the Jewish people after the end of statehood and the beginning
of dispersion.

The aim that was the particular concern of this text was
the description of the life of the group at the various stages in
its growth. This emphasized the homes of the people and their
occupations, beginning with the stage of nomadic life, extending
to settled life in Canaan in the times of the Judges, Solomon,
and the Divided Kingdom. Then the description continued thru
the Babylonian Captivity, life in Judea under Persian rule, and
then the Greek and Roman periods. The home is traced from
the level of a tent, to a sun-dried clay hut and homes of sun-
dried clay bricks to the homes in the city built of stone. The
occupations begin with the shepherding in nomadic times to the
primitive farming during the early days of the settlement in
Canaan. Farming remains the major occupation of most of the
people throughout this text, although its methods improve with the advances in civilization, and its byproducts are developed, as oil from the olives and wine from the grapes. With the growth of cities, crafts and trading become additional occupations. Space-wise, approximately half the book is devoted to the description of the life of the group.

The impression on this writer is that the reader of this text, upon the completion of it, will have acquired at least one idea, namely, that history deals with real-life people, who had problems of livelihood and needs similar to his own.

The problem of truth in historical narrative was a major concern of the author, for the aim was to write a book "with an objective viewpoint and a scientific regard for accuracy." (p. 5 Rev. p. xiii) Description of Bedouin life today, and archeological digging are used as examples of the methods of the historian. The use "hedging" words like no doubt, was believed, it is said, and probably, conveys to the reader the idea that all statements in history books are not fully substantiated facts. The effect of the above historical methods is counteracted by the story form of presentation, which allows the author to introduce imagined matter that might be found in historical fiction and that the young reader might consider actual history.

The reader is given an indication of the difference between
literature and history through citing the Bible as a source for many of the statements in the text, and through specific identification of some of the material as stories or legends. Examples of the former are the information on the patriarchs; examples of the latter are David, Elijah, Elisha, Alexander the Great, Hillel, and Jochanan ben Zaccoi. The problem of the historicity of miracles was not raised by this text.

The interpretation of Jewish history emphasized in this text is a sociological one. For the intermediate grade child, that meant in the author's view, description of the home life and the occupations of the people. The role of underlying social and economic forces in history were not held to be within the pur-view of the young child.

The stance of the author to religion within the sociological interpretation is man-centered. Abraham believed in one God, Moses felt that God was directing him; the Hebrew slaves felt that God was helping them; and it seemed to Gideon that God had chosen him to lead the Hebrews in battle. Progress in the understanding of God is indicated to the reader by moving from the level of sending of rain as a direct response to the request for the same and the withholding of rain as punishment to the level of "the still small voice within his heart," that Elijah heard and the level of the universal God.
After studying this text, the pupil may make the generalization, in the considered judgement of this writer, that religion had a part in the social development of the Jewish people, but not so great an influence as to make the history of the Jewish people a unique one.
SECTION II

METHODOLOGY OF THE ZELIGS TEXTBOOK

Introduction

A new stage in the development of Jewish history textbooks for the elementary Jewish school in America was attained by the publication of the Zeligs text in 1935. On the ideational level, the philosophy of the author that the type of history most suitable for the intermediate-grade child is a description of the concrete life of people, has already been noted. We have seen how the author tells her readers about people's homes, their occupations, their dress, and their food.

Yet, the uniqueness of the text did not lie in its content. The Golub books had also attempted to acquaint the reader with the daily life of the average man. They were intended for sixth and seventh graders and hence pitched their content on a higher level than the Zeligs books, meant specifically for the intermediate grades, which are the fourth through sixth grades. The contribution of the Zeligs texts was in the method of presentation. That method was the story form, to enable the author to relate
experiences of real people. This appeals to the interests of young boys and girls, who enjoy reading stories, if they are well told. The style of the author's writing does make for interesting reading.

In addition to being written in story form, the book was also intended to be used as the basis of an activity program. Hence, this book represented one concrete example of the influence of the progressive education movement, which emphasized activities in the educational process. "The modern writer of history does not present a series of chronological facts, but arranges his material in large thought or interest units. Miss Zeligs has followed this procedure by organizing her book in six well-rounded units each depicting a significant epoch in early Hebrew life." (pp. xi-xii, Rev. p. vii) The principles of progressive education were followed not only in the selection and presentation of the material, but also in the suitability of this type of organization for an activity program. (p. v, Rev. p. xiii)

Organization of Content

The organization of the content in this text is given in Table XVI for the original edition of 1935 and Table XVII for the revised edition of 1952. These are replicas of the Table of
**TABLE XVI**

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A Child's History of The Hebrew People
by Dorothy F. Zeligs

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A Visit to the Land of the Nomads

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We Reach the Nomad Encampment, p. 3
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The Third Day with the Nomads, p. 13
The Fourth Day with the Nomads, p. 17
Miss Lee Speaks, p. 17
Why We Have Studied Nomad Life, p. 18
Stories About Abraham, p. 18
Isaac and Rebecca, p. 20
Stories of Jacob and Joseph, p. 23
The Hebrew Nomads Travel to Egypt, p. 27
Years of Slavery in Egypt, p. 31
Moses, A Great Leader, p. 31
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The Ten Commandments, p. 35
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Revised Edition 1962
by Dorothy F. Zeligs

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Contents at the beginning of each of the two volumes, for the divisions in the body of each of the two books are identical with the listings in the Table of Contents.

The original edition used a particular device of organization and presentation. That was the utilization of a present-day class as a framework for all the content of the book. It is assumed that the class was one of the intermediate grades, the age level for which the text was intended. The tone for the book is set in the following opening paragraphs.

Three o'clock! The big schoolbell rang out loudly. Laughing and talking gaily, the children poured from a new, shining school building into the crowded streets of a great city.

"You see, Emily," Jane was saying to her friend as they walked home together, "it's quite different in our class. We have lots of fun. We make things and give plays and tell interesting stories. I love Miss Lee's class."

"What are you doing now?" asked Emily.

"We are learning about the life of the early Hebrews. The class is divided into groups and each group is studying one period of early Hebrew history. The first group will report tomorrow about what they have done, and, then, we shall all do lots of interesting things."

"I wish I were in Miss Lee's class," said Emily. (p. 1)

The references to pleasure in the learning process, making things, telling interesting stories, and the division of the class
into groups studying different topics that they report to the entire class, are all earmarks of a class being conducted according to the principles of progressive education. After this introduction, the class is called to order by the teacher, Miss Lee, and the chairman of the group that studied the nomadic life of the early Hebrews is called upon to give the group's report.

It may be assumed that the report was prepared by having the various members of the committee accept the responsibility for doing the research on parts of the total topic. Once the topics have been apportioned among the class through their acceptance by different groups of students who become the committees, the topic is outlined, and the parts of the outline are assigned to specific individuals. Both the full-class discussion and the small-group discussions are guided by the teacher. After the research has been done, and the results written up by the individual students, the chairman collates the results and gives the composite report.

The chairman tells the class that her group took an imaginary trip to the deserts of Arabia where the Bedouin inhabitants live as nomads in a manner that is similar to the lives of the early Hebrews who used to wander in this same territory. Then follows a vivid description of the trip, including much conversation among the participants on the trip and with the inhabi-
tants of the land. Such direct discourse is a requisite of good stories.

Following the committee's report, the teacher tells stories from the Bible about the patriarchs and Joseph which illumine the information on how the nomadic Hebrews lived. Then there is historical narrative, covering the travel of the Hebrews from Canaan to Egypt, the leadership of Moses, the Exodus, the receiving of the Ten Commandments, and the entry into the land of Canaan.

As the unit opened, so does it close with a few brief sentences on the discussion in the present-day class:

Miss Lee looked at the listening children and smiled.

"Let's pretend we're nomads and live the way they did," cried Robert eagerly.

"Let's make up a play about it," shouted Dick excitedly.

"Let's! Let's!" everybody begged.

And so they did. (p. 36)

As did the opening paragraphs, so do these sentences reflect the ideas of progressive education, in this case, the use of dramatization.

The format of the first unit, described above, is followed in each of the remaining five units. The distribution of pages for
the various kinds of content --- discussion of the present-day class, description of the life of the group, stories, and historical narrative --- is given in Chart VII. They all open and close with the discussion in the present-day class. In Unit II, the report is read from a scroll, because in the time being reported, "all books were written on scrolls." (p. 37) Units III and V, like Unit I, include imaginary trips to the locales of the stories. Unit III on the Babylonian period uses the interesting device of a boy's diary that is found in an archeological excavation. The diary provides the means for a boy of that time to describe his everyday life and that of his elders.

The discussions in the present-day class serve various pedagogical purposes. In Unit I, after the student committee's report, the teacher summarizes the highlights of the report and thereby reviews the main points of nomadic life. (See p. 357, this Section I) The teacher then proceeds further to explain historical method by stating that the life present-day Bedouins was studied to shed light on how the Hebrews used to live many hundreds of years ago. (p. 18; see p. 363, Section I)

In Unit II, upon the completion of the first part of a student's report which covered a harvest festival, the teacher supplements the report with the following comments:
CHART VII

Distribution of Pages of Running Narrative in *A Child's History of the Hebrew People* by Zeligs According to the Various Kinds of Content

<table>
<thead>
<tr>
<th>Present-Day Class</th>
<th>Description of the Life of the Group</th>
<th>Stories</th>
<th>Historical Narrative</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>FIRST EDITION</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pages</td>
<td>16</td>
<td>68</td>
<td>22</td>
<td>47</td>
</tr>
<tr>
<td>Percentage</td>
<td>10.5</td>
<td>44.5</td>
<td>14</td>
<td>31</td>
</tr>
<tr>
<td><strong>REVISED EDITION</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pages</td>
<td>5</td>
<td>110</td>
<td>28</td>
<td>75</td>
</tr>
<tr>
<td>(Introduction by Text in lieu of present-day class.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Percentage</td>
<td>2</td>
<td>51</td>
<td>13</td>
<td>34</td>
</tr>
</tbody>
</table>
"Some of the holidays the Jewish people celebrate today started in the time when the early Hebrews were farmers in Canaan," explained Miss Lee. "Passover comes in the early spring. It was celebrated long, long ago as the beginning of the barley harvest. Later the Jewish people had other reasons for this holiday. It marked the time when the Hebrews escaped from Egypt under the leadership of Moses. The festival which Tamar enjoys in the story is the period of the wheat harvest. The Jewish people of today call it Shavuoth. The third harvest festival comes in the fall, when many of the crops are ready to be gathered in. It is called Succoth." (p. 50)

(See also, pp. 345-346, Section I)

Thereupon the teacher introduces stories about the judges (the student's report had just discussed life in the time of the Judges) with the statement: "There are many stories in the Bible about the people who became leaders in Canaan during the days of the Judges." (p. 50)

At the end of Unit II, after the student has completed a report on the prophets, another student asks whether there are any prophets at all now.

"Yes," Miss Lee told her, "we have some great men who are trying to teach us to live together in a better way. Such men might be called the prophets of today." (p. 81)

Thereupon another committee volunteers to do a report on the prophets of today. Still another committee suggests that it will do a model of Jerusalem.

At the end of Unit III, it is in the class discussion that the parallel between the return of the Jews from Babylonia to Judea
and the present-day resettlement of Palestine is pointed out. (p. 101; see p. 352, Section I) In the same discussion, the suggestion is made to act out the scene of the discussion in a family that is talking about whether they should go back to Judea or not. (p. 101)

The class discussion at the end of Unit IV is used to bring out the relationship between the history of the Jewish people and the nations among whom it lived:

"It seems as if the story of the Jews is tied up with the story of every other nation of those times."

Robert's tone was thoughtful. "First the Assyrians carried away many people of the northern Kingdom. Then the Babylonians led away as captives the Israelites of the southern Kingdom. Many of them fled into Egypt. After that the Hebrews passed into the power of the Persians. And now comes the Greek general, Alexander the Great, and makes himself the ruler of Palestine." (p. 122)

Again, the suggestion is made to do a dramatization — this time, the story of Mordecai. (p. 122)

The discussion at the end of Unit V on the time of the Maccabees is the means of bringing in the story about the light in the Temple. "I know something else about Hanukah," volunteered Ruth. "It is a story that my grandmother told me. May I tell it?" (p. 145) Then follows the story, as quoted on p. 368, Section I). Its application to the present day is brought out by another student:

"Now I know why the Jews light candles in
the menorah on Hanukah, "Helen said, much pleased.
"It is to remember the time when the Temple was
purified and the everlasting light was lighted." (p.145)

Then another student suggests making a menorah while still another recommends acting out the whole story. (p. 145)

The discussion at the beginning of Unit VI on the rule of the Romans provides motivation for the reader through the indication that this report is going to explain why Jews are scattered throughout the world (see p. 353, Section I). The final discussion at the end of the unit, which is the end of the book, conveys to the reader the idea that Jewish history will go on and that the Jewish people will continue to grow, for its story is never completed. The following are the closing paragraphs:

The class was silent for a while as Leah finished her story. Before their eyes was still the picture of Jerusalem in flames; the little school in Jabneh which helped to carry on Jewish life and learning. Truly the story of Israel was an interesting one.

At last Esther broke the silence. "It is about two thousand years, isn't it, since the Second Temple was destroyed?"

Miss Lee nodded. "And still," went on Esther, "the Jewish people have not forgotten Palestine. Many of them still hope to rebuild it and make it a real Jewish homeland. Young Jewish men and women are working there now, tilling the soil, building houses and roads. It looks as if Jewish history will go on for a long, long time, doesn't it?"

"Yes," agreed Miss Lee. (p. 167)
The revised edition omitted the framework of a present-day class. In several instances, this lost for it an effective device for making the material relevant to the pupil. The summary of nomadic life and the comparison of present-day Bedouin life with ancient nomadic life in Unit I is retained in the revised edition as direct information. (pp. 26-27) Similarly, the material on the harvest festivals is presented in direct form, (pp. 62-63, pp. 66-71), as is the menorah miracle (p. 204). However, the references to prophets of our own day to the similarity of the return of the Judeans in 536 B.C.E. and the return to the homeland in our own day, to the relationship of ancient Israel and its surrounding nations, to the explanation of the present-day dispersion of the Jewish people, and to the hopeful future of the Jewish people, are all missing from the revised edition. Only the last item is mentioned, but instead of a few paragraphs, there is one phrase. This is part of the last sentence that states that the Bible and other books of Jewish law would keep the Jewish people together "for many centuries, to the present time."
(p. 232)

In the first unit, the author still uses the device of an imaginary trip, but presents it directly to the reader and not through the means of a report of a committee to a class. The opening paragraphs of the book are as follows:
Long, long ago, before America was discovered, when even the countries of Europe were still a wilderness, the Hebrews were wanderers in the desert of Arabia. They lived as nomads, moving about from one pasture ground to another, with their tents and their herds of cattle.

Although that was so long ago, there are people today living in that very same desert in much the same way as the early Hebrews did. Nomads live very differently from the way people do in a modern city. To show you what nomadic life is like, we will take you on an imaginary visit to Arabia with a group of American children. They you can really see how the early Hebrews used to live more than three thousand years ago.

Ruth, one of the children, will tell you the story of how she and her two friends, Helen and Robert, had an exciting visit with the nomads. "Did the children go alone?" you say in surprise. "All the way to Arabia!"

Yes, they did. That is one of the advantages of an imaginary trip. Children can go alone. And now Ruth will tell you all about it. (pp. 1-2)

In the revised edition, too, Units III and V are introduced by imaginary trips to the locales of the stories. Unit III also repeats the device of the boy's diary.

Units

The form of organization of the content of this text that the author intended was the unit organization (see p. 383, this Section). There is a chronological sequence in the book as a whole, for the units are chronologically arranged beginning with life in nomadic times, and then moving on to Life in Canaan, life in the
Babylonian Exile, the return to Judea after the exile, the Maccabean period, and the Roman period. Each period is supposed to constitute a unit. The major requirement of a unit is its internal integration. The units in this text fall short of this requirement.

Actually, the description of the life of the people at the various stages of Jewish history may themselves be deemed to be units. However, the stories, which do shed light on the period, and the historical narrative which provides a setting for the description of the life of the people, are not integrally parts of the unit. The author has not overloaded her book with minutiae and has been selective in her stories, but has nevertheless incorporated the historical material and the stories into the structure of the unit. What has emerged is the organization of blocks of material including units plus additional content.

Pedagogical Aids

The pedagogical aids are few in number. There are subdivisions which enable the reader to narrow the scope of material into limited-size doses that he can assimilate. The sub-divisions are given in Tables XVI and XVII, referred to previously, pp. 384-389. It will be noted that the sub-divisions have been improved in the revised edition. In Part I, the list of sub-topics
401.

have been grouped into two classifications. In Part II, there are four sub-sections as in the original edition. However, the first sub-section has been given a more appropriate title, and the fourth sub-section has been given a less appropriate title, for the sub-section contains more than just "Life in the Two Hebrew Kingdoms." Part III, which was only one division in the original edition, is sub-divided in the revised edition. The same improvement was made to the organization of the sub-titles in Parts IV, V, and VI.

Introductions, as a means of directing the reader to look for certain major ideas, are few in number. The original edition only, it was noted above (see p. 353, Section I), directed the attention of the reader at the beginning of Unit VI to an explanation of why Jews are scattered throughout the world. At the beginning of Unit I there is an indication that the content of the unit will be on the nomadic life of the early Hebrews, which really gives the reader no more information than the title gave him. In the original edition, this is stated in the following words:

The life of a nomad is very different from our life. We are going to show you what it is like by telling you about an imaginary visit which our group took to the land of the nomads. (p. 2)

The wording in the revised edition is slightly altered:

Nomads live very differently from the way people do in a modern city. To show you what
nomadic life is like, we will take you on an imaginary visit to Arabia with a group of American children. (pp. 1-2)

In Unit II, there is a short introduction, which again is practically a repetition of the title of the unit. The following sentence is used in the original edition: "This is the story of a little girl named Tamar who lived in the land of Canaan in the days of the Judges." (p. 39) The revised wording states: "We are going to show you what life was like in this period by telling you the story of a little girl named Tamar, who lived in Canaan at that time." (p. 51) Later on, in the same unit, in the revised edition only, the section entitled, "Jerusalem in the Days of Solomon," is introduced with the sentence at the close of the previous section, "Let us see what life was like in Jerusalem during the time of Solomon." (p. 87)

The discussion in a present-day class, a device --- it has been noted --- that was used in the first edition only, informs the reader in Unit III that the committee had "wanted to find out about the Hebrews who had been carried away to Babylonia when the Kingdom of Judah was conquered." (p. 83) A page of discussion is condensed to two short paragraphs in the revised edition:

The next great adventure of the Jewish people took place in the land of Babylonia. This was the country where many of the finest Jewish families were brought when the land of Judah was conquered.
How did the Jewish people live in that foreign land? Were they happy there? What happened to them? (p. 130)

At the close of Part IV on the return of the Hebrews to Judea, in the revised edition only, a transition to what will follow in Part V on the time of the Maccabees is contained in two sentences: "Let us see what happened a number of years later to the people living in the land of Judah. That was in the days when the Greek ways of living influenced them very much." (p. 177)

Near the beginning of the last part, Part VI on the rule of the Romans, there is the statement in the first edition: "This is the story of how the Hebrews lived in Palestine just before they lost their homeland and became wanderers all over the world." (p. 147) In the revised edition, this is changed to the following: "Let us see how the Hebrews lived in Palestine long ago, during that short period of freedom won by the Maccabean War. All too soon, this small nation that had fought so hard for its liberty was to lose it again because of the mighty power of Rome." (p. 208)

Summaries, as a means of recapitulation of points previously made are also few in number. There is a summary of the description of nomadic life in Part I. (See p. 357, Section I, Aims) In Part V, on the time of the Maccabees, there is a review of prior Jewish history, to provide a setting for the description of
Jewish life under Greek influence:

... You remember how they (the Hebrews) pushed their way into this fertile country, after having lived as nomads in the desert. You learned how Saul and David and Solomon united all the tribes and formed them into the Hebrew nation. You heard how the strong, warlike countries of Assyria and Babylonia conquered the little land of Judea and carried many of the Hebrews away to strange lands. You know something about how they lived in Babylonia and how homesick they were for Judea.

Then, you remember, Cyrus, the great Persian king came and permitted the Jews to return to Judea and rebuild their Temple. You know what a hard time the Hebrews had in building up the land, and how Ezra and Nehemiah helped them. Then, later on, the Greek armies conquered Persia and took Palestine. We will see the country now, as it looked about one hundred and fifty years after the death of Alexander the Great. (pp. 125-126, original edition)

In the revised edition, the first paragraph is sub-divided into two, with the first of the two edited to read as follows:

You remember how the early Hebrews made their way into this fertile country after having lived as nomads in the desert. You learned how great leaders in the days of the Judges helped to unite the tribes in times of danger. Later on, the Hebrew kingdom was formed and was ruled in turn by Saul, David, and Solomon. (p. 184)

In the second of the first two paragraphs, "the little land of Judea is changed to "the two kingdoms of Israel and Judah." (p. 184) The second paragraph in the original edition is also sub-divided into two paragraphs, with the last two sentences
The index in any text and the dates in a history text are other learning aids. The original edition of this text had no index, and although there is a chronological sequence in the text (see pp. 348-351, Section I, Aims), there is only one date in the entire original edition. While passing through Europe on their imaginary trip to Palestine during the time of the Maccabees, one student declares that she was in Europe the previous summer with her parents. To this there is the following retort by a classmate: "The Europe you see today will be quite different," Leo reminded her. "Have you forgotten that it is now about 200 B.C.E.? That's more than two thousand years ago."

(p. 124, Rev. p. 182, with the date changed to 165 B.C.E.)

The practically total absence of dates in the original edition was probably on the premise that dates would not have much meaning to the intermediate-grade child, whose time sense is limited. However, in the revised edition there must have been the realization that the use of dates would help the pupil to place events in their time sequence, that he had some comprehension of the passage of time, and that the comprehension had to be cultivated. Nevertheless, dates were used very sparingly so as to enable the reader to use them intelligently.

There are the following dates in the revised edition; in
addition to the one above:

In the year 722 B.C.E. the Kingdom of Israel came to an end. (p. 124)

It was in the year 332 B.C.E. when Alexander the Great entered Palestine as a conqueror. (p. 176)

In fact, our story takes place a little over a hundred and fifty years after the death of this great conqueror. (Alexander the Great) So the date of this trip is close to the year 165 B.C.E. (p. 180)

That was in the year 165 B.C.E. Judah Maccabee and his people were the first to fight a war for religious freedom. (p. 204)

For about seventy years Palestine remained a free country. (after Simon became king) This short period of independence was the last one that the Jewish people enjoyed until our own times when the modern State of Israel was established on May 15, 1948. (p. 208)

The index in the revised edition consists of nouns only, proper and common. (pp. 235-239)

The story form of presentation, although a method of organization of the content, is in itself a pedagogical aid. Action appeals to the reading interest of intermediate-grade children. Hence, the imaginary trips of the reader and the activities of the imaginary characters in each of the stories make the information real and alive for the young student. An excerpt of a story is given in Table XVIII.
Tamar was ten years old. She lived in a little village in the Valley of Jezreel, which is in southern Galilee. There were farms and pasture lands all around the village. Tamar's father owned a portion of land on one of these farms. Every morning he and his sons would go out to the fields and work there all day. They did not have to roam about the desert looking for a home, as their great grandparents had done. The Hebrews were now leading a settled life in the land of Canaan.

Tamar often heard her father telling stories of those earlier days when the Hebrews all lived in tents and had to move about from place to place. She felt very lucky that she had a real home to live in instead of a tent.

I don't suppose you would have thought very much of Tamar's home. It was not at all like the modern houses you live in. But it had four walls and a roof so that the rain and wind could not get in. Don't you think that was much better protection than Nidra and Abdulla had in their open tent?

Tamar's home was just a small hut made of sun-dried clay bricks. Inside, there was only one large room for the whole family. And who else do you think lived there? Many of the pet animals slept and ate and played right in the house. About three-fourths of the floor space was raised almost two feet above the lower part. Three stone steps led up to it. The family ate and slept in the higher part of the room, and the animals lived in the lower portion.

When the weather was bad, even a donkey or an ox was sheltered there. Food for the animals was placed in a clay manger which stood at one end of the room, right against the raised portion. As the floor itself, it was just plain earth, now hard and firm from much use.

It's a good thing there wasn't much furniture or there wouldn't have been enough room left to move around and do the household
tasks. A large clay bin for storing grain was built against the wall on the platform. There was a broad shelf near the low ceiling, holding a few earthenware bowls, a copper cooking pot, and a mortar and pestle.

Earthenware jars about three feet high stood on the floor against the wall. These held the household supplies of meal, oil, water, goat's milk, and other foods. But the prize possession of the family was a large wooden chest which contained the family clothing. It was painted a gay red and had brass decorations and hinges.

From the rafters of the ceiling hung strings of dried figs, bundles of dried herbs, and pomegranates. A goatskin filled with milk swung from a wooden peg fastened into the wall. Butter was made by swinging this skin-bottle back and forth as it hung on the wall.

There are no beds to be seen. The family slept on mats which were rolled up during the day and put in a cupboard which was built into the wall.

The small house opened into a courtyard around which a group of huts were arranged in the form of a square. In pleasant weather most of the household tasks were done in this courtyard while the women chatted with their neighbors.

From the outside the little house looked almost like an oblong box, for the roof was flat and there was no chimney. The only openings were a small window near the ceiling and a low rounded doorway with its heavy wooden door. When the owner went out, he locked the door with a huge wooden key, which he carried over his shoulder.

Tamar often liked to carry her mat up to the roof to sleep. There was an outside staircase leading to it. You needn't worry about her rolling off, for the roof had low walls around it. Tamar enjoyed the cool breezes and liked to look up at the stars, which seemed so close.

It was quite a job to keep the roof in good condition. During the hot days of summer, the mud of which it was made became cracked by the sun. Then, when the rainy season began, down came the rain through these cracks. Drip, drip, drip, it went, into the room beneath.
Then the man of the house had to get busy. He filled in the cracks with fresh mud. Then he took the heavy stone roller, which was kept in a corner of the roof, and rolled it back and forth until the cracks were stopped up and the roof was nice and even again.

Tamar's home was always kept in good condition. But she sometimes saw the house of a lazy neighbor whose roof was not mended in time. Then the rain would soak through and get into the walls until they began to bulge out more and more. The timbers of the roof on which the layer of mud rested would rot, and finally the weight of the soaked roof would cause it to crash and reduce the whole house to a mass of ruins.

But when it was cared for properly, the roof was the pleasantest spot in the house. The family often ate and slept there. It was there that the flax was spread out to dry. Sometimes thin blades of grass would spring up on the earth rooftop and one could see a young goat nibbling at it.

In the morning when Tamar awoke, she enjoyed looking out at the green fields where grain and vineyards and fruit trees were growing. She didn't have to worry about not having enough to eat, as the nomad children often did. The rich soil of the Jezreel Valley brought forth good crops. So you see, Tamar was better off in many ways than Nadira, the little nomad girl.

"Hasten, Tamar," called her mother one afternoon. "It is almost the cool of the day and your father and brothers will soon be returning from the fields. I have already put the grains of barley through the millstone. Make the dough and bake it, that we may have bread."

Tamar quickly mixed the dough in a large bowl and rolled it into round, flat cakes. And where do you think she baked it? In the center of the raised portion of the floor there was a hollow which was lined with hardened clay. Over it stood a dome of baked clay with an opening at one side. Tamar built a small fire of charcoal inside this little oven. Then she pasted the thin cakes of dough against the dome of the oven and in a short time the bread was baked.

When loaves of bread were made, they were placed inside the oven, on top of the glowing ashes. Then the opening in the dome was covered to keep in the heat. There was no chimney, so the
smoke had to find its way out through the window and the open door. That was why the sides and roof of the little hut were black with smoke.

When Tamar finished making the bread, she removed the clay dome and placed another kind of stove over the hollow, where the charcoals were still glowing. This one had a flat top where a pot for cooking could be placed. Several small holes in the top provided a draft. Tamar cooked lentils in the pot, seasoning them with onions and peppers and a bit of oil.

Another of the girl's duties was to milk the goat. She didn't have far to go, for the goat was right in the house as usual. Then Tamar looked in the water jar and found that there was not enough water left for the rest of that day. She was glad she did not have to go all the way to the village well, for there was a cistern right outside the house, below the wall. It caught the rain from the roof, which was slanted a tiny bit so the water would run off into the cistern below.

The busy girl now went to refill the oil in the clay lamps so they would be ready for the evening. One of them looked like a saucer with part of it pinched together to form a spout for the wick. It stood on a wooden lamp-stand about two feet high. Another one, slightly different in shape, stood on a small clay shelf within a niche in the wall. A third lamp was placed on an over-turned bushel, or ephah, which was used to measure the grain. The old proverb, "Don't hide your light under a bushel," comes from this ancient custom of keeping the light on top of the bushel. Near the ephah stood a much smaller measure called an omer.

At last Tamar was through with her duties. She sat down to rest for a while and watched her older sister, Shua, who was weaving on a heavy loom. It stood on four legs, like a table. The girl's fingers moved nimbly back and forth with the shuttle, forming the cross threads. "My little sister shall have a new dress for the festival of the New Moon," said Shua. "When I have finished weaving the cloth, I shall dye it a pretty blue color."

"It will be beautiful," cried Tamar joyously.

"Look, our father and brothers are coming," cried Shua, and the two ran to greet them. The men from the field looked hot and weary. Their clothing consisted of a loin-cloth and a shirt or tunic, reaching to the knees and tied around the waist with a strip
of leather. A head-cloth for protection against the sun and sandals on their feet completed the costume. The outer cloak was not worn in the field. It usually reached to the ankles and was tied around the waist with a colorful girdle. Women dressed much like the men except that their tunics were longer.

Tamar’s father and brothers were soon ready for their evening meal, which was the main one of the day. They sat down on straw mats which were spread on the floor. The hot food in a large earthen bowl was placed in the center of the little group on a low stand. Pieces of flat bread were used as spoons to dip up the stew.

"Tomorrow we will press the oil from our olives," said Reuben, Tamar’s father. "Everyone will be needed to help. We have beaten the trees and gathered the fruit, which now lies ripening in the field."

"That is well," spoke Simon, his son, "for we have only a little oil left and there are many needs for it."

"Yes," agreed the mother. "There is but one jar and that must be used for cooking and filling the lamps."
Questions

For each of the six parts in both the original and revised editions of this text, there is a section entitled, "Things to Do and Talk About." In the original edition, they are placed at the end of the volume, whereas in the revised edition they are placed at the close of each of the respective parts. They consist of questions, suggestions for dramatization and for reading aloud certain passages, and suggestions for activities. The items are not sub-divided into categories but are arranged heterogeneously. For example, there will be some questions, then suggestions for dramatizations, then recommended activities, followed by dramatizations again, and then questions. The sequence is rather according to the content of the text, with the items arranged according to the sequence of material in the text with which the suggested item is associated.

The categories of items included in "Things to Do and Talk About" are given in Chart VIII. It will be noted that 101 of the total of 153 items, or sixty-six per cent, are questions, and as such, are "intellectual" items. This is a rather high percentage for a book that was intended to be the basis of an activity program. Seventy-three of the questions, or roughly seventy-three per cent of them, are information-seeking questions. Hence, only the remaining questions, less than one-third of the questions
CHART VIII

Distribution of Items in "Things to Do and Talk About" in *A Child's History of the Hebrew People* — by Zeligs

<table>
<thead>
<tr>
<th>Information-seeking Questions, Recall of Facts</th>
<th>Number of Items</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Original Edition</td>
<td>73</td>
<td>47.7</td>
</tr>
<tr>
<td>Thought Questions: Information other than what is in the book; Evaluation of contents or Reactions to it; Comparisons with Present-Day</td>
<td>28</td>
<td>18.3</td>
</tr>
<tr>
<td>Suggestions for Dramatization</td>
<td>22</td>
<td>14.4</td>
</tr>
<tr>
<td>Reading Aloud</td>
<td>8</td>
<td>5.2</td>
</tr>
<tr>
<td>Making Things; Projects, Friezes, Pictures, Maps, Models; Trips</td>
<td>22</td>
<td>14.4</td>
</tr>
<tr>
<td>TOTAL</td>
<td>153</td>
<td>100.0</td>
</tr>
</tbody>
</table>

| Revised Edition                               |                |            |
| Same as for the original                      | same           | same       |
are thought-provoking, or involve research for additional information. These constitute eighteen per cent of the total number of items.

The items other than questions are listed under the headings of Dramatization, Read Aloud, The Making of Things, including such activities as class projects, construction of friezes, picture-drawing and collecting; map-making, construction of models, a trip to a museum. These three groupings constitute fifty-two of the total of 153 items, or thirty-four per cent. Of the fifty-two, the dramatization and the reading aloud may be combined into a total of thirty, which is three-fifths of the "non-question" category, and close to one-fifth of the grand total number of items in "Things to Do and Talk About".

Activities of the motor type are thus only twenty-two items, two-fifths of the non-question category, and about fourteen and a half per cent of the grand total of items. Yet, the significance of these activities is not in the number suggested, but rather that they are suggested at all. The mere recommendation to Jewish schools in the 1930's that it engage in projects was a milestone in the development of the methodology of the Jewish school. Suggestions of the following types of activity represented revolutionary innovations in the learning activities of the classroom in the supplementary Jewish school.
Let the entire group work on a complete nomad encampment, each child making what he is most interested in —— camel, sheep, water-skin, millstone, churning-skin and tripod, tent, paper dolls in Arab costume. (p. 170, Rev. p. 47)

The class might make a frieze showing nomadic life. Each child could contribute a panel. The figures may be cut out of black paper and pasted on a white background. This frieze may be used to decorate the room, or else it may be made into a movie by using a frame with two rollers, and rolling the paper from one to another by means of a handle. (p. 170, Rev. p. 47)

Activities of the above type help the pupil attain the objectives of the author to develop in him an understanding and appreciation of how the Jewish people lived at various stages in its history. In addition to reading about the home, he fashions one. In addition to reading about how a family lived, he acts out that life. To help the pupil in dramatization, much of the content of the book is imagined conversation, which can be easily adapted to dramatization. Map exercises were not new, but properly belong in an activity program. Making a clay tablet with cuneiform writing helps the student appreciate better what he read about the role of the tablets as a source for history.

In the original edition there were even more suggestions for activities than in the revised edition. These were found in the class discussions of a modern group. They included a re-
port on "present-day prophets," dramatization of a discussion in a family of ancient Babylonia, debating whether they should return to Judea, dramatization of the story of Mordecai, construction of a menorah. (see pp. 396-398, Section II)

Chart VIII consists of the items in "Things to Do and Talk About" that are at the end of the respective sections only. There are in addition at the very end of both editions, three suggested activities for reviewing the book as a whole. They follow here-with.

Plan a pageant reviewing the whole book.
Make up scenes showing the life of the Jewish people in each period.
Show all the different nations with whom the Jew came in contact.

A great help to the teacher in carrying out the activity program is a feature that was included in the original edition only. This consisted of a bibliography of illustrative material and references for handwork. The former is arranged according to the parts of the book and includes models, cut-outs, illustrations of costumes, and pictures. The latter includes books on general handwork, teaching of Scripture by models and objects, and the life of the early Hebrews in particular. The bibliography and references are given in Table XIX.
TABLE XIX

References for The Teacher in Original Edition of:

A Child's History Of The Hebrew People
— by Dorothy F. Zeligs

BIBLIOGRAPHY OF ILLUSTRATIVE MATERIAL

For Part One

Obtainable at the New York Sunday School Commission, New York City:

Models of Nomadic Tent, $1.00; Water Skin, 75¢; Millstone, 75¢; David's Sling, 50¢.


- No. 18, Joseph and His Coat of Many Colors;
- No. 19, Joseph and His Brothers;
- No. 21, Rebekah at the Well;
- No. 22, David's Care of the Sheep;
- No. 36, Abraham and Lot;
- No. 37, Jacob at Bethel;
- No. 43, Moses and the Tables of the Law;
- No. 44, Bringing Gifts for the Tabernacle;
- No. 48, Joshua Renews the Covenant.

For Part Two

Obtainable at the New York Sunday School Commission, New York City:

Models of: Peasant's Home, wood, $1.25; Water Jar, 25¢; Sheepfold, 75¢.

Table XIX - (continued) 418.

No. 16, An Oriental Home;
No. 49, Deborah (8 objects);
No. 50, Gideon (8 objects);
No. 51, Ruth;
No. 52, Samuel Anoints Saul;
No. 53, Jonathan Warns David;
No. 54, David Brings the Ark to Jerusalem;
No. 55, King Solomon;
No. 56, Furnishings of the Temple

For Parts Three and Four

Pictures of Customs in encyclopedias such as Compton's and the World Book.

Illustrations in the following books:
Sayce, A. H. Life and Customs Among the Babylonians;
Wells, M. E. How the Present Came from the Past.

Pertaining to Costumes:
Plate No. 46. Compiled by Doris Rosenthal,

For Parts Five and Six

Pictures of Greek and Roman Costumes, Architecture and Social Life:
Perry Picture Company, Walden, Massachusetts;
W. A. Wilde Company, 131 Clarendon Street,
Boston, Massachusetts.

REFERENCES FOR HANDWORK
Comins, Harry L., Activities in the Life of the Early Hebrews.
Comins-Leaf, Arts-Crafts for the Jewish Club.
Kitchin, J. C., Scripture Teaching by Models and Objects.
Zeligs, Dorothy F., When We Were Nomads.
Additional Reading

This text does not provide any suggestions for additional reading on the content of the book for either pupils or teachers. This probably stemmed from the author's advocacy of the activity approach, and possible preference for activities rather than other books for deepening the understanding of the text. However, there are suggestions among the things to do and talk about for additional research, leaving the student to use his own initiative or his teacher's help in finding the literature where he can seek the answers to the questions that the author had posed for him. The additional reading usually recommended in history textbooks contain specific titles and authors and even page numbers according to topics.

The following are examples of questions for which the answers are not to be found in the text itself and therefore require reading in other books:

How did the Arab nomads use to worship in days of old? What is their religion today? (p. 170, Rev. p. 47, with the notation, "not in text.")

What story does the book of Esther tell? (p. 176, Rev. p. 179)
What story does the book of Ruth tell? (p. 176, Rev. p. 179)
Read parts of these stories in the Bible or in Bible readers.

Find all the stories you can about Hillel. (p. 178, Rev. p. 233)
Summary of the Methodology of the Zeligs Textbook

The use of the story form in the presentation of Jewish history to pupils of the intermediate grades was the unique feature of the Zeligs text in methodology. The intention that the book be used as a basis of an activity program in the classroom was its second outstanding feature in methodology. In method of organization, the content of the book was distributed into six parts, each to be a block of material that would be concentrated primarily on describing the life of the Jewish people at various stages in its history.

The original edition of 1935 had a specific technique of presentation which the revised edition of 1952 did not have. This was a setting for the entire book of a contemporary classroom situation where teacher and class hear reports from various pupil committees and react to them. These classroom discussions provide opportunities for motivating the study of a topic, for summarizing the content of a report, for indicating follow-up activities like dramatization and construction of models, for comprehending historical method, for citing the relevance of the material to present-day Jewish life.

In the actual text material, both in the original edition and in the revised edition, the device of an imaginary trip is used several times. Other devices are imagined conversations
among typical families during the various periods of Jewish history --- an integral characteristic of the story form of presentation, and the diary of an imagined age-peer of the reader.

According to the introduction to the book, it was organized in "six well-rounded units each depicting a significant epoch in early Hebrew life." This was achieved partially, for in each of the parts, there is a unit of material on the everyday life of average people. However, the inclusion of stories and the historical narrative within the framework of each part, prevents it from fulfilling totally the requirement of internal integration of a unit.

The learning aids for the pupil are limited. An index and dates are found in the revised edition only. The latter are properly few in number. The material is sub-divided within each part, with titles for the sub-divisions, thus enabling the reader to limit the scope of his concentration on a series of ideas or events. The use of introductions and summaries are few and are restricted to the original edition, where the discussions in the present-day classroom are utilized for this purpose.

There are 153 items suggested under the heading of "Things to Do and Talk About," the outstanding learning aid in this text. About two-thirds of these are questions. This is a high percent-
age for a book intended to be the basis of an activity program. Seventy-three per cent of the questions themselves require recall of content, with only the remaining twenty-seven per cent demanding thought about the content or related problems or additional information beyond that found in the text itself.

Thirty-four per cent of the 153 items are activities, including dramatization and the making of things, three-fifths of them being the former and two-fifths, the latter. Construction of a nomad encampment and the making of a frieze, undertaken as a class project, with individuals working together on phases of the project, may be cited as innovations in the methodology of the classroom in the supplementary Jewish school.

This text did not provide suggestions of specific readings for either pupils or teachers. For the latter there are references in the original edition only of illustrative material and methods of directing handwork.
CHAPTER III

THE SOLOFF TEXTBOOK
SECTION 1

AIMS
OF
THE SOLOFF TEXTBOOK

Introduction

The Union of American Hebrew Congregations undertook the publication of the Jewish history textbooks by Mordecai I. Soloff in order "to fulfill the need for a history course in the lower grades." (p. ix) The need arose from the determination that the books available for teaching Jewish history were intended for older pupils and that the books used by the children in the lower grades were usually Bible stories or legends and hence did not present history as such. (p. ix)

The first volume, entitled, When the Jewish People Was Young, appeared in 1934. In the author's own words, it was "a connected history of the Jewish people from the time of Abraham to their return to Palestine 536 B.C.E." (p. xiii) How the Jewish People Grew Up and How the Jewish People Lives Today were the titles of the second and third volumes in the series and were published in 1936 and 1940 respectively. The former covered the period from the Return to Judea in 536 B.C.E. to
their exile from Spain in 1492, and the latter covered the modern period up to the date of publication.

The books were intended for the intermediate-grade child, ages nine to eleven, corresponding to the fourth, fifth, and sixth grades of the general educational system. According to the author, they were to present the "adventures" of the Jewish people. (p. x, Vol. I; p. ix, Vol. II)

The following analysis will cover the period from earliest times to the destruction of the Second Temple. That will include all of Volume I and the first two sections of Volume II, which constitute twelve of the twenty-five chapters in the book.

Identification

Identification of the child with the Jewish people was a stated aim of the author. As a means of achieving this aim, he determined to use the term "Jews" throughout the book, even in places where "Hebrew" or "Israelite" would be more historically correct. This was done in order to convey to the child reader the fact that the same people was being portrayed throughout the book. In addition, the author felt that the environment of the time of the publication of the book gave children a more favorable attitude towards Hebrews and Israelites than towards Jews. The use of the term Jew throughout the book, it was hoped, would help to overcome this prejudice in some slight
degree. (p. xii) Favorable acceptance of the term Jew is a psychological prerequisite for identification with the Jewish people.

The following passages cultivate in the reader a sense of identification with his people.

A careful study of our history will show us what fine things Jews have done in the past; it will make us loyal to our people; it will inspire us, as Jews, to do even greater things in the future. (p. 4)

You know that you are a Jew, that your father is a Jew, that your grandfather is a Jew, and that your great-grandfather was a Jew. Do you also know that the great-great-great-grandfather of your great-great-grandfather was a Jew? Well, he was! And even his great-great-grandfather was a Jew! (p. 9)

Jewish life began long, long ago — four thousand years ago. It began with a great leader, Abraham, generally known as "The First Jew," who separated his family from the people among whom he lived and went off to a new land, Palestine. (p. 20)

Our ancestors' homes were furnished very simply. (p. 32) (Italics, the writer's)

... our Bible tells one of the most beautiful stories known... (p. 48)... Only a few things recorded in our Bible... (p. 66) (Italics the writer's)

How proud we are to know that we belong to the people who, more than three thousand years ago obeyed laws that every good person still keeps today. (p. 84)

To counteract a point the author had made that the Jewish kings after Solomon had "wasted their strength and their time in
constant warfare," he states:

To be fair to the Jewish kings, we must realize that they wanted to help the Jewish people by making the Jewish kingdoms big and strong. They failed, however, because several of the other kingdoms, such as the Assyrian, Egyptian, Babylon, and even the Aramean, were much larger and more powerful than either one of the Jewish kingdoms. (pp. 184-186)

These prophets were no longer hated; they were no longer misunderstood; they were the pride of the Jewish people. From then on, the prophets were held in the greatest respect by all the people of the world. (p. 279)

Volume II:

And so they refused to allow the Samaritans to help build the Temple. We can understand this, if we remember that they had left comfort in Babylonia to suffer many hardships, because they wanted to be loyal Jews. (p. 16)

We Jews may well be proud of this accomplishment. (The Bible) (p. 40)

Judah thrilled. It was wonderful to have a father [Mattathias] like that. (p. 69)

Think of It! More than two thousand years ago, all Jewish parents were expected to send their children to school! More than two thousand years ago, our ancestors knew how important it was for everybody to go to school and study! (p. 88)

We Jews may well be proud of him. (Simeon ben Shetah) (p. 90)

He (a boy of the first century of the common era) was glad that he and his people worshipped the great and almighty God. He was proud of his people because, though its Temple had been destroyed, its land robbed, and its cities burnt, it had returned to life again. (p. 97)
It is small wonder then that Hillel, who was a great scholar, a very patient man, and a noble soul, should have won the love and respect of all Jews. He was a true leader and teacher. (p. 118)

The problem of chauvinism is introduced in the statement, "Moses told the Jews that God wanted to give Palestine to them because the Canaanites were wicked and did not deserve to live in such a good land." (p. 95, Vol. I) There is a tone of chauvinism in the declaration that "to this day, many Jews believe that it is their duty to teach others to know and understand God." (p. 277, Vol. I) Chauvinism is also a quality of the following sentence: "No other people had teachers greater than Moses, prophets greater than Isaiah, and scholars greater than Simeon ben Shetah." (p. 97, Vol. II) However, in the discussion of the encounter with Hellenism, chauvinism is avoided when the author states: "Most Jews were neither Hellenists nor Hasidim. They were satisfied to study Torah and live in accordance with its laws, but they also wanted to learn some of the valuable lessons which the Greeks could teach them." (p. 60, Vol. II)

Development of Jewish Life - Present-Day Jewish Life

By his own declaration, the author took special care to connect the past with the present, by explaining the origins of Pesach, Shavuoth, and Sukkoth in connection with the Exodus and the wanderings in the Wilderness; by using the "Cup of Elijah"
as motivation for the study of the prophet; by emphasizing the establishment of the Synagogue in the discussion of the Babylonian period. (p. xi, Vol. I)

In the body of the text, the sojourn of the Jews in Egypt and their departure from the country are discussed in two chapters, V and VI, pages 43 to 55 and pages 56 to 67. The connection with the present-day is provided only in the opening sentence of Chapter V: "You know that we Jews celebrate Pesach (Passover) because we rejoice over our ancestors' escape from Egypt about thirty-one hundred years ago." (p. 43, Vol. I) Then Chapter VII (pp. 68-79) contains a detailed description of the Seder, with the description of the actual Exodus woven into it, based on the narrative in the Haggadah.

Shavuoth is given one paragraph in the text:

Nowadays, we show our joy over having received the Ten Commandments by celebrating each year, on the sixth day of the Jewish month Sivan, the holiday Shavuoth. All synagogues are then beautifully decorated with flowers and plants. In many temples, grown-up boys and girls are confirmed on that holiday, and they learn that from that day on, they must know and obey the laws of the Torah. Shavuoth is a beautiful holiday which you will like to celebrate. (pp. 87-88, Vol. I)

The greater part of one paragraph is about Sukkoth:

Nowadays, we give thanks to God for having helped our ancestors while they lived in the wilderness. In the autumn of each year, many Jews build little huts, called in Hebrew Sukkoth, and live in
them for a week during the holiday called Sukkoth. Jews do so to show that they believe that God will care for them in the same way as He cared for their ancestors when they lived in tents during the years of wandering in the wilderness. (p. 91, Vol. I)

In the discussion of life in Jerusalem shortly before the destruction of the Second Temple, there is the sentence that Jews came to Jerusalem from every part of Palestine and from every other country in the world, in order to bring sacrifices to the Temple three times a year --- on Passover, Shabuot, and Sukkot. (p. 97, Vol. II) There is an additional paragraph on Shabuot, as the festival of "Bikkurim (The Festival of First Fruits). (p. 98, Vol. II)

There is a full chapter of thirteen pages on the prophet, Elijah. It is introduced with the following paragraph:

Every Jewish girl and boy that ever sat around the Pesach Seder table must have noticed the extra big cup of wine standing in the center of the table. No doubt you are one of those that asked for whom it was. The answer, as you will recall, was that the large wineglass was for the Prophet Elijah. Who is Elijah? Why do we think of him so often? How did he make himself so well known to the Jews and so well liked by them? To get the answers to these questions, we must go back almost two thousand eight hundred years. (p. 196, Vol. I)

A chapter of ten pages is devoted to the prophets Ezekiel and the Second Isaiah. Two of the ten pages are on the beginnings of the synagogue. The reader is told that the captives could not worship God through sacrifices, for the latter were limited to
the Temple in Jerusalem. However, "to study the words of their prophets and the commandments," the Jews had to meet in one house. The Sabbath was selected as the day for meeting, and someone suggested praying to God as well as studying. When special houses were built as meeting houses, they were known as houses of worship, or as called today, synagogues.* (pp. 274-276, Vol. I)

The beginnings of the Bible and the Siddur are both included in the text. For the former, there are seven pages on the organization of the "Anshe Keneset Ha-gedolah," under the leadership of Ezra, with particular attention to his work in arranging the books in the Bible that were in existence at that time. (pp. 38-45, Vol. II) For the latter there are three sentences which tell the reader about the composition of prayers by the Anshe Keneset Ha-gedolah, which constituted the beginning of the Siddur, still used today. The Tefillah is cited as one of the prayers written at that time. (p. 48, Vol. II) In the account of education during the first century of the Common Era, the point is made that the young person learned the "Shema," which is in the Siddur today. (p. 94, Vol. II)

The festivals of Purim and Hanukkah, with which the child of today is familiar, are included at the appropriate points in the

* See Footnote, p. 349, Ch. II, Sec. I, Zeligs Aims
text. Purim has three pages, centered on the contents of the Book of Esther, with special mention of the fact that it is celebrated to this day. (pp. 45-48, Vol. II) A full chapter on the Maccabean revolt is headed, "Why Was Hanukkah First Celebrated?" (pp. 62-75, Vol. II) Contemporary practice is introduced with a paragraph on the lighting of candles during Hanukkah today, "to remind us of those great days when Judah Maccabee rededicated the Temple." (p. 72, Vol. II)

The present day is related to the sentence on the establishment of the "Kohanim" (a Hebrew word meaning priests), through the following statement: "It is interesting to know that children of those Kohanim are alive today, and that we can recognize them by their name, which is most often "Cohen."" (p. 87, Vol. I) Similarly, in the comment on the tribe called the Levites, who kept the tabernacle and the altar in order and helped carry it, when the Jews moved from one place to another, there is a sentence in parentheses: "Almost every Jew whose name is Levy is a child of a member of that tribe." (p. 87, Vol. I) The use in contemporary speech of "David and Jonathan" to indicate that two persons are very friendly is cited to show the influence of these two persons from Jewish history on speech "to this very day." (pp. 159-160)

Failure to cite the persistence of Jewish practices in our
own day is evident in the description of "mezuzah," Tefillin, and "Zizit," in a home of the first century of the Common Era. (pp. 91-93, Vol. II) Similarly, the sentence that "nowadays, we give thanks to God for having helped our ancestors while they lived in the wilderness," is past-centered, and fails to mention the religious practice of giving thanks in our own day. On the other hand, the author does show his reader how recalling God's care for the Jewish people in the past bolsters our faith in His care for the people of today, in the following words:

In the autumn of each year, many Jews build little huts, called in Hebrew Sukkoth, and live in them for a week during the holiday called Sukkoth. Jews do so to show that they believe that God will care for them in the same way as He cared for their ancestors when they lived in tents during the years of wandering in the wilderness. (p. 91, Vol. I)

The present is introduced into the narrative on the conquest of Palestine by the Romans, when the author tells the reader: "For centuries the land was neglected and sank more and more into ruin. During the past fifty years tremendous efforts have been made by Jews to upbuild the land. In that upbuilding all Jews should be interested. In future years you will learn how to aid in this great task." (p. 109, Vol. II) The reader is also told that the sad day when the Romans finally destroyed the Second Temple is called in Hebrew "Tisha (the ninth) b'Ab (in the month of Ab)," and "it is still observed as a day of mourning." (p. 132, Vol. II)
Development of the Jewish People - Continuity and Change

The author's intention was to stress the changes which took place in the social, economic, and spiritual life of the Jewish people. (p. xi, Vol. I) Yet, the discussion on the exodus does not emphasize the idea that it meant a great change in the status of the Jewish people. (Changes in the mode of life of the people will be given in the section on description of the life of the group.)

After the settlement in Canaan, the author cites the role of religion in the continuity of the Jewish people. In the discussion of the Judges, after the victory over the Ammonites, under the leadership of Jephthah, the author states that there was peace in Israel for a while, when the Jews were true to their God. "But, before long, they again began to slip back into the worship of Baal. What would happen to the Jews if they forgot their God, was very clear. Their religion was the strongest link among all the Jews. If they forgot that, they would no longer exist as a people." (p. 118, Vol. I)

The founding of the monarchy with Saul as King is cited to the reader as a means of unifying the people. (p. 149, Vol. I) Yet, in a subsequent victory of the Philistines, where Saul meets his death, his contribution is shown to be not as great as it might have been. (p. 154, Vol. I)

Subsequently, during the divided kingdom, in contrast to
military victory and political direction just stated in the paragraph above, the role of religious and cultural elements in maintaining the continuity of the Jewish people is cited again.

Can a people die? Surely! Many peoples have died. Try to recall the names of some of the peoples who lived four thousand years ago. Remember the Assyrians? The Babylonians? The Phoenicians? The Ammonites? Are they alive today? No, these peoples died long, long ago. Apparently, a people can die, just as any man can. We Jews, however, are still alive because we worship one God, use our language, Hebrew, observe our customs, and study our literature and our history. These things the Jews do because they want to do them. They know that if they do not obey the Jewish laws, and do not use Hebrew, and do not study Jewish history, the Jewish people will die. (p. 188, Vol. I)

The author then proceeds to describe the role of the prophets in making the Jewish people want to live as Jews by worshipping their God and studying their history. (p. 189 ff., Vol. I)

In describing the beginnings of the synagogue (see p. 429), the author also indicates its role in preserving the continuity of the Jewish people:

The synagogue helped the Jewish people understand the laws of God and how good Jews should live. As time passed, more and more Jews came to synagogues, where they could study and pray. Thus was avoided the danger that the captivity might destroy the Jewish people. (p. 276, Vol. I)

The idea of continuity through change is exemplified in the following sentences in a chapter on the period of the first century
before the common era:

The people, therefore, turned to their Pharisee teachers for guidance. Especially did they respect the heads of the great colleges in Jerusalem, where men spent their days and nights studying the Torah. As their confidence in the king and his Kohen Gadol decreased their faith in their teachers grew stronger. (p. 111, Vol. II)

The role of the teacher in preserving the continuity of the Jewish people is further emphasized by pointing out its effectiveness after the dispersion. This is anticipated at the beginning of the chapter on the destruction of the Second Temple and the dispersion.

It was fortunate that the Jews outside of Palestine, of their own free will, followed the leadership of the Jewish scholars and teachers. For, shortly after the death of Hillel, most of the Jews left Palestine. And you can just imagine what might have happened if they had not all obeyed their scholarly leaders! Judaism could not have continued very long! (p. 122, Vol. II)

Description of the Life of the Group

Stress on the life of the Jewish people was to be another feature of this text, according to the author. (p. xi, Vol. I) Actually, there are thirty-five pages in the first volume that may be considered to be devoted to a description of the life of the average people. This is fifteen per cent of the 233 pages of running narrative in the book. (The book has a total of 282 pages, exclusive of the index; forty-nine of these are occupied with the
questions and suggestions for additional reading at the conclusion of each chapter.) The first twelve chapters of Volume II comprise 121 pages of running narrative. Of these, eleven pages, or about ten per cent, may be deemed to be in the category of description of life of the group. They constitute a chapter on education in the first century of the common era.

The reader is told that when Jewish life began with Abraham, his ancestors constituted a tribe, with Abraham at the head of it. (pp. 20-22, Vol. I) The first Jews lived either in the desert near Palestine, or in the mountains and valleys of Palestine. They were nomads who lived in tents, that were furnished with mats, made from the hair of goats, and placed on the ground. For eating, a piece of leather was placed on the ground for use as a table, and their fingers were used instead of utensils. For clothing, both boys and girls wore garments made of wool or skins, reaching to the knees and open in front. On their feet, when not bare, were pieces of hard leather or wood, tied with little leather cords. Protection for their heads from the sun or rain was achieved by covering their heads with the edges of their coats or a cloth. (pp. 31-34, Vol. I)

Shepherding was the prevalent occupation, in which the boys participated, and sometimes even the girls. The boys helped in hunting and fishing and in making arrows for their bows.
and in sharpening their stone knives and spearheads. The girls helped their mothers in preparing the skins of the tents and in preparing food, which included the milking of the goats and the cows, and the making of butter, cheese, and cream, as well as bread, which included grinding barley into flour, making the dough, and baking it. All education took place in the family, with the father teaching the sons, and the mother, the daughters, and the content was the occupations just discussed. (pp. 35-40, Vol. I)

There were changes in the life of the group, when the Jews sojourned in Egypt. At first, they lived as they had in Palestine. "Tents were their homes. Sheep and cattle raising was their chief method for earning a living." Then, not needing to travel from place to place, because grass and water were plentiful, they learned farming, and raised corn, vegetables, and fruits. This enabled them to add to their former desert food of milk, butter, cheese, cream and dates such items as bread, meat, honey, and nuts. Instead of tents, there were brick houses, for they learned how to build them from their Egyptian neighbors. They could also acquire furniture, as chairs, tables, and beds. They learned writing through the influence of the Egyptians. (pp. 56-60, Vol. I)

Upon their departure from Egypt, the Jews had to live in
the desert again, and hence resumed the ways of living of their ancestors hundreds of years before. "They gave up their Egyptian clothing and put on clothes made of wool and skins, such as their fathers before them had worn. They had to give up the vegetables and fruits that they had learned to eat in Egypt, and went back to the milk foods on which their ancestors had lived. And, of course, they once more returned to living in tents." (p. 89, Vol. I)

Upon their return to Palestine, there are again in the time of the Judges, changes in the life of the group, which is now "far more comfortable and pleasant than had been the life of their forefathers in the desert or in Egypt." The Jews in Palestine raised their own corn and vegetables. They learned from their Canaanite neighbors how to plow their fields with hard pieces of wood sharpened at the end, how to pick out good seeds and plant them in the ground, and how to gather the crops with sickles made out of bone or stone. They also learned how to thresh their grain, that is, taking out the kernels. "The grain was spread on a wooden floor and oxen stamped upon it. This loosened the kernels from their coverings. Then, on a windy day, the grain was thrown up into the air. The heavy kernels would fall to the ground, while the empty shells blew away. These clean kernels were then crushed and ground into flour by
The Jews also learned from the Canaanites how to make oil out of olives, by putting ripe olives into a hollow stone, with a hole at the bottom, and then crushing the olives with another big stone, so that the oil ran into a dish under the hole. Similarly, the Jews learned how to make wine, by the stamping of people in their bare feet on the grapes that were put into a big hollow stone, with the juice running down into another hollow stone. (pp. 126-128, Vol. I)

Generally, Jews were still shepherds, with grass and water more readily available for their sheep. Others had such occupations as carpentry, house-building, shoe-making, and pottery making. Still others were tradesmen, in such items as honey, perfume, pearls, and rugs. Homes were now houses built of stone or clay bricks instead of the former tents. Furniture changed only for the rich who now had low tables, stools, and beds, while the poor still used the mats, as they had done in the wilderness. Education still took place within the family, but some had special teachers teach the children how to read and write. The Kohanim (priests) were available to teach the people the laws which Moses had taught. (pp. 128-132, Vol. I)

As indicated above, Volume II has a chapter on education in the first century of the common era. The newest feature is the
availability of schools, with a law passed by the Sanhedrin, at
the behest of Simeon ben Shetah, requiring parents to send their
boys to school. Education continued to take place in the home,
and also in the Temple and the synagogue. In the school, the
pupils were seated on the floor in a semi-circle. They covered
a wide age-span, from five to thirteen; spent the entire day in
the school, from morning to sundown; learned to read through
imitation of the teacher's reading; learned writing, at first with
a pointed stick on wax tablets, and then with ink through the use
of a reed pen on parchment. The Torah was center of the curr-
iculum. However, a trade, such as weaving, was also learned,
and time was made available for exercise, especially for swim-
ming. (pp. 90-96, Vol. II)

Dedication to the Truth - Historical Method

The author's declared stand on the problem of historical
accuracy reflects an ambivalence according to his statement in
the forward. There he declares that while he "has attempted to
present only facts as history, he has made every effort to avoid
slighting tradition... Authentic traditional explanations have al-
ways been accepted, rather than unproved scientific theories."
He trusted, therefore, that the book would not be considered anti-
traditional or untrue to fact. (p. xiii, Vol. I)
There is some indication to the child reader of the procedures of the historical method and the sources of historical information. One evidence is the generalization that Abraham "must have been a very kind-hearted man." This is inferred from the plea of Abraham to God not to destroy the city of Sodom, if there are only a few righteous men, described by the author in a page of narrative. (p. 26, Vol. I)

Other examples of historical method and historical sources are the following:

At times, you no doubt wonder how people know what happened to the Jews who lived more than three thousand years ago. We do not really know everything that happened in those days. Only a few things recorded in our Bible or on the walls of Egyptian pyramids tell us about those days. (p. 66, Vol. I)

The Bible tells many stories about the Jews who left Egypt, showing how weak they were, and how helpless in the great hot desert. (p. 81, Vol. I) (Italics, the writer's)

Many Jewish families (in the time of the Judge, Deborah) must have thrown out the idols they had been worshipping and gone back to the worship of the true God. (p. 114, Vol. I)

The Bible tells us that, with only three hundred men, he (Gideon) fought a huge Midianite army consisting of thousands, and defeated them completely, even capturing their leaders. (p. 116, Vol. I)

... Since the shepherds (in the days of the Judges) did not have to wander about, they often took care of the few sheep, goats, and cattle that belonged to the Jews who lived in towns or cities. In return,
they probably received enough food to eat and wine to drink. (p. 128, Vol. I, italics the writer's)

The Bible tells us that later, when David killed a Philistine giant called Goliath, he became a great favorite of Saul's. (p. 152, Vol. I)

The Bible tells us that on the night before this battle, Saul visited a woman of the town of Endor whom everyone looked upon as a witch. (p. 154, Vol. I)

... David must certainly have been a very lovable man. (italics, the writer's)... The Bible tells us that when King Saul was trying to kill David he twice fell into the hands of David's men...

We also have many stories showing how David tried to please God. (italics, the author's) (p. 160, Vol. I)

Solomon's success in keeping peace in Palestine showed that the King was truly wise. No wonder many stories about Solomon's wisdom have come down to us. (p. 172, Vol. I)

No doubt, many Jews gave up worshipping Baal after they had heard Elijah talk. (p. 203, Vol. I)

... People believe the book (Lamentations) was written by the Prophet Jeremiah. (p. 268, Vol. I)

Most of what we know about the Jews living in Palestine 2400 years ago, we learned by reading the books of Ezra and Nehemiah found in the Bible...

(p. 17, Vol. II)

They said that he was a descendant of King David. We do not know whether Hillel really was a prince by birth, but we do know that he was a prince in learning and a king in character. (p. 119, Vol. II)

The books, written by Josephus, have come down to us. They describe the life of the Jews and their struggle for freedom better than any other book
written in those days. In fact, they are the only good Jewish history books that were written so long ago. The Bible, of course, contains many historical facts, but it deals more with religion and literature than with history. (p. 133, Vol. II)

On the other hand, there are instances when statements are made as definite facts rather than warranted assumptions and give the reader the impression that all details, some probably meant by the author to give color to the narrative, are absolutely accurate. The instances are the following:

Abraham always respected the wishes of his people and never did anything that would have seemed wrong to them. (p. 22, Vol. I)

With tears of joy running down his face, Abraham untied Isaac, and sacrificed the animal instead (p. 28, Vol. I)

You can understand that in a few years the Jews had forgotten their love for Egypt and began to think of running away. (p. 63, Vol. I)

You remember that most of the Jewish slaves in Egypt had lost every hope of ever being free. (p. 72, Vol. I). . . At night, too tired to eat, they would drop off to sleep. (Ibid.)

He (Moses) went to the leaders of the Egyptian Jews. He told them of his hope to save his people from slavery. At first, they refused to believe that either he or any one else could ever help them. But Moses did not give up. Time after time he told them of the great God who had sent him to save them. Time after time Moses spoke of the glory of being free and of the joy of living in a land of their own. Finally, they agreed to follow him. (p. 73, Vol. I)

Before long, they (the Egyptians) could make out a cloud of dust raised by the fleeing Jews. (p. 75, Vol. I). . .
... They shouted with joy. Now the Jews could not escape them. They would bring the wretched men back and make them work harder than ever. They would, moreover, take away from them everything they had. And so the Egyptian soldiers drove on with joy in their hearts and songs upon their lips. (p. 76)

... When the Jews heard the Ten Commandments, they could hardly understand some of them. They had seen the Egyptians worshipping idols and could not understand why it was wrong to worship them. Murdpering an enemy was considered fair, and they were much surprised to hear from Moses that they were never to murder. They were even more surprised about the commandment telling them not to steal. To them, stealing was all right as long as they were not caught, especially if they stole from another tribe. Also, telling a lie was not considered bad, as long as nobody knew that they were not telling the truth. (pp. 84-85, Vol. I) (later italics, the writer's)

They did not mind getting their clothes all purple and red from the crushed grapes. In fact, they thought that it was great fun. (p. 126, Vol. I)

The people were interested in hearing him (Elijah), because he looked so strange with his fiery eyes, wild hair, and queer clothing. (italics, the writer's), (p. 203, Vol. I)

Suddenly, he (Amos) felt a great desire to speak to the people and tell them how mistaken they were. (pp. 216-217, Vol. I, italics, the writer's)

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The Kohanim offered sacrifices, while the others (the Babylonian exiles who had returned to Palestine) watched them respectfully. When the brief service was over the people scattered in search of homes. (p. 11)
All the Jews in Jerusalem and the villages near-by were eager to help. (p. 14)

When the people were assembled, Ezra spoke to them with bowed head, and aching heart. (p. 28) There were tears in his eyes.

The Hasid would call the Hellenist a traitor, and in return, he would be called an old fogey. (p. 59)

... an altar to Zeus had been set up. Immediately Judah knew what was about to happen. He knew also what his father would do and he prepared for trouble. (p. 68)

**Literature and History**

In spite of the above literary devices, the author recognized the need to differentiate between literature and history. In the forward to the book, he informs the adult reader that he has consistently included important Bible stories, but has introduced them as such. (p. xiii, Vol. I) In presenting Abraham, the author tells his child reader, that "his people loved him dearly and told their children many stories showing what a gentle and unselfish man Abraham was. Some of these beautiful stories were written down more than a thousand years after he died, in a set of books which we still have today. This set of books is called the Bible." (p. 24, Vol. I)

The incident about Abraham's nephew Lot, "who left the patriarch and went off to live by himself because there was not enough grass for both his sheep and those of Abraham," is pre-
sented as a story. (p. 46, Vol. I) The Joseph story is introduced as such: "In connection with the arrival of the Jews in Egypt, our Bible tells one of the most beautiful stories known — the story of Joseph." (p. 48, Vol. I)

The Bible is cited by the author, not only as a source for historical information, as indicated above, but also as a source of story material, that the author wishes to present as such. Hence, the episode of Jephthah's sacrifice of his daughter, in keeping with his promise, that if victorious over the Ammonites, he would sacrifice to God whatever he first saw coming out of his house upon his return home, is introduced with the words, "The Bible says." (p. 117, Vol. I)

In like manner, the reader is informed by the author that the Bible tells us some stories about the great strength of Samson, (p. 119, Vol. I), about David the King, (pp. 158-159), and about the prophet Elijah. For the latter, the author tells about Elijah and the king who wanted a vineyard (the king's name is not mentioned), the famine as punishment for the worship of Baal and the subsequent rain that relieved it, and the contest between the priests of Baal and Elijah. (pp. 201-202, pp. 204-205, pp. 205-206) The stories of Elijah are concluded with the point that a "legend grew up that he never died, but that he had gone up to heaven in a chariot of fire." (p. 207)
In the first twelve chapters of Volume II, the following instances may be cited as pointing out literature to the readers, through introductory sentences.

There is an interesting story told in connection with King Alexander's visit to Jerusalem (the incident of the Kohen Gadol). (pp. 51-52)

There are many stories of heroes who died rather than obey the orders of Antiochus. (p. 67)

A legend tells us how we happen to be lighting candles on Hanukkah. (p. 73)

There is a story told about Simeon (ben Shetah) which shows how wise the people believed him to be. (p. 89)

Another story tells how honest Simeon was. (pp. 89-90)

There is a story which tells how much Hillel desired to study, and how little he cared about his comfort. (p. 113)

There is a story of a man who bet another that he could make Hillel angry. (pp. 115-116)

Many similar stories are told about Hillel. (pp. 116-118)

On the whole, the author does not ascribe historicity to miracles, by removing the miraculous from his description of important historical events, with which miracles have been associated. The following is the author's account of the departure from Egypt, after Pharaoh had refused Moses' request to allow the Jews to leave Egypt.
He (Moses) waited and hooed that something might happen that would help him. He told the Jews to be ready to leave Egypt as soon as he gave the signal. His hope was fulfilled when the Egyptian people were suddenly visited by a great many plagues and other troubles. Here was the chance the Jews had wanted, for the Egyptians were so busy taking care of themselves, that they were utterly unable to watch the Jews. And so, one night, the Jews, with Moses as their leader, packed up their belongings and started on the road toward the desert. (p. 75, Vol. I)

When he relates the crossing of the Red Sea, the author highlights natural causes, although he juxtaposes his "natural" description to the immediately preceding comment that Moses prayed to God to guide him. The description is in the following words:

Moses noticed that a strong east wind was blowing over the Red Sea. "Surely, now, the waters must be shallow," he said. "The Jews must cross the sea and now is the time." Quickly he ordered them into the water. In their haste, many of their possessions were lost. But the Jews were soon on the other side. And now the pursuing Egyptians drove their horses into the sea. It was a brave but foolish act. The wind had died down and the waters were coming back. Higher and higher they rose. Soon they had closed over them — soldiers, horses, chariots, and all. (p. 77, Vol. I)

The giving of the Ten Commandments is described in the following brief account:

It was Moses who taught the Jews to know God. He brought them to a mountain located in the desert to the south of Palestine, called Mount Sinai. There Moses told them of the great God who had created this mountain, and there, while the lightning flashed and the thun-
ders crashed loudly, Moses gave to the Jews the Commandments of God. (p. 83, Vol. I)

The destruction of the walls of Jericho is handled by placing one sentence into quotation marks. One paragraph, which includes this sentence, chronicles the conquest of Jericho.

But Joshua was determined to capture that city. He ordered the Jewish army to march around Jericho with the Kohanim leading, carrying the Holy Ark. Seeing the priests and the Ark at the head of such a mighty procession, the people of Jericho felt sure that the God of the Jews was going to take part in the battle. They became frightened, because they had heard that the God of the Jews had drowned the Egyptians in the Red Sea, and had helped the Jews to conquer the mighty Amorites, who had lived on the eastern side of the Jordan. Therefore, when the Kohanim blew loudly on their trumpets, the hearts of the Canaanites failed them. "The very walls crumbled and fell." The Jews made a rush for the city and captured it. (p. 100, Vol. I)

Dedication to the Truth - Interpretation of Jewish History

The author did not state any particular interpretation of Jewish history that he espouses. In his forward to Volume I he stated that it was his intention to include the "social, economic, and spiritual life." (p. xi) That would make his interpretation basically a sociological one. That is what he presents his young readers, but with an essentially religious emphasis.

In terms of space allocation, the book devotes seven of the twenty-two chapters to the prophets. In pages, they constitute seventy-six pages, exclusive of questions to the pupil and sug-
gestions for additional reading. This is over thirty-two percent of the 233 pages of running narrative in the book (that is, again, exclusive of the pages of supplementary work for the pupil). Thus, one-third of the book is exclusively on the prophets, a religious aspect of Jewish history.

Of the remaining 167 pages of running narrative, thirty-five have been considered to be on the life of the group. (see p. 436, this Section) If we add these pages to those mentioned in the paragraph above, we have a total of almost half the book on religious and social history. To this must be further added the religious ideas ensconced in the rest of the narrative on the development of the Jewish people.

At the very beginning of the book, under the caption, "the religion of peoples of long ago," the reader learns that persons in those days worshipped idols and that some of them "brought their eldest sons as sacrifices to gain the favor of an idol which they believed to be very powerful. (p. 11) Then, in the section on stories about Abraham, the idea is again stated that "in those days, many people thought that they could show God their love for Him by sacrificing their most beloved child. And so, when Isaac was about as big as you are now, Abraham felt that he would please God by sacrificing to Him the dearly beloved little Isaac." But after a voice said, "Do not touch the lad," and
Abraham saw a ram in the bushes nearby, "he immediately realized that God did not want Isaac to be sacrificed and had sent the ram to take his place." (pp. 27-28)

Further on, sacrifices of animals as the mode of worship --- on the Sabbath, the beginning of a new month, or at some special celebration, such as shearing of sheep --- are presented within the rubric of the education of the child, in his home, during the time of Abraham. (p. 40) Within the same rubric, the author has a story teller "relate to the children how God had created grass, trees, rivers, and seas," and "how God created fishes, birds, animals, and men." "The patriarch himself would often tell how God had appeared to Abraham and told him to go to Palestine." (p. 40)

The determination by Moses to lead his people out of the slavery of Egypt is presented by the author as God-inspired. While away from Egypt, Moses had "spent many hours thinking about God, and about the sad life of his fellow Jews. Gradually, Moses began to realize that it would be his job to lead the Jews out of Egypt, and that if he tried, God would help him. And so he returned to Egypt, determined to free his brothers." (p. 73)

After the departure from Egypt, it was Moses who had to teach the Jews "to know God and follow His laws." (p. 80) According to the author, Moses decided that he must "make the
Jews understand that, to take possession of a good land, they must have the help of God." (p. 82) The author continues on to state the following:

Up to that time, Jews had known very little about God. They had heard of the God of the Patriarch Abraham. They had seen God's might when he had brought them out of Egypt and helped them safely across the Red Sea. Yet they did not know what God expected of them, nor how to get His help.

It was Moses who taught the Jews to know God. (p. 82)

After giving the Jews the Ten Commandments, Moses told them "that they could get the help of God as long as they obeyed His laws. The Jews readily agreed to follow the commands of God." (p. 85)

The author continues to point out to his reader the role of God in the history of the Jewish people. To help his people in their pending conquest of Canaan, Moses taught them "that the mighty God, who had helped them escape from the Egyptians and cross the Red Sea safely, would also help them win their battles against the Canaanites." (p. 95) Moses further told them "that God wanted to give Palestine to them because the Canaanites were wicked and did not deserve to live in such a good land." (p. 95; mentioned also, p. 428, under the topic of chauvinism.)

Later on, under the leadership of Joshua, after a victory over the people on the eastern side of the Jordan, our ancestors
realized "that they had become a strong people which knew how to fight. In addition, they had become a religious people, who believed in a great God." (p. 96)

The role of God and religion in the life of the Jewish people during the period of the Judges and the first kings are presented by the author in the following passages:

... They remembered how the Jews had suffered in Egypt, and how Moses had saved them and taught them of a God who was especially interested in them. They all worshipped God and obeyed His laws as given in the Ten Commandments. For well they knew that, without the help of their God, Moses could not have saved them from the Egyptians; and that it was God who had helped Moses and Joshua bring them into the promised land, Palestine. They therefore, believed that God would help them in the future just as He had in the past. (p. 110)

After informing the reader that the Jews worshipped Baal as well as their own God, the author states that Jews might have forgotten their religion and become just like their Canaanite neighbors. "It seems, however, that God would not let it be so." (p. 112)

Each time such a leader (a judge) appeared, the Jews would remember their God and, for a while, would return to His worship. (pp. 112-113)

... Sisera did not realize that the Jews were expecting the help of God.

... Suddenly, there came a heavy rainstorm which made the earth in the valley so soft that the wheels of the chariots used by Sisera's army sank in the mud. Deborah understood that God was fighting the enemy with this storm and urged the Jews to attack at once. ... As for the Jews, they realized that
the God who had saved them from the Egyptians had now saved them from the Canaanites. Many Jewish families must have thrown out the idols they had been worshipping and gone back to the worship of the true God. (p. 114)

... It seemed to him (Gideon) that their troubles came from the fact that the Jews were worshipping Baal instead of God. ... Gideon felt that God, Himself, was telling him to defend the Jews against their enemy, the Midianites. (p. 116)

But Gideon was a very religious man, and he believed that only God, Himself, was good enough to be king of the Jews. (p. 117)

Nowadays, we know that even though Jepthah had made that promise (to sacrifice to God whatever he first saw coming out of his house upon his return from war against the Ammonites), God would not have expected him to sacrifice his child. (p. 118)

What would happen to the Jews if they forgot their God, was very clear. Their religion was the strongest link between all the Jews. If they forgot that, they would no longer exist as a people. (p. 118)

Many Jews believed that God helped Samuel to see and understand things which no ordinary man could. Samuel, therefore, became known as a "Seer." (p. 135)

Some of the Jews thought that if they would bring the Ark containing the two stone tablets on the battlefield (against the Philistines), they would be sure to win. (p. 138)

Samuel, the Seer, used two methods to make the Jews unite:

1. He traveled about the country and spoke to the leaders of the tribes and to many others who came to see him. To them Samuel pointed out that all Jews were brothers, servants of a great God. For His sake, Samuel said, all Jews should be ready to work together and help each other. ...
2. Samuel organized groups of young men who traveled about the country, teaching all Jews to worship God. These men also made them realize that all other Jews worshipped God. They then advised them to unite with their fellow Jews in worshipping God. (p. 141)

The third of the book on the prophets devotes a chapter each for Elijah, Amos, Hosea, Isaiah, Jeremiah, and Ezekiel. In the chapter preceding the individual prophets, there is a presentation about the prophets in general.

The prophets were Jews who loved the Jewish people and who loved and worshipped God. They believed that if the Jews would please God by being honest, kind, and fair to other people, He would help them when they were in trouble. They believed also that God would punish the Jews if they did not obey the laws that Moses had given them, and if they forgot their God.

Therefore, whenever the Jews displeased God by disobeying His laws, the prophets would foretell trouble. If, on the other hand, the Jews behaved well towards each other and obeyed the laws of God, the prophets would promise them happiness. The prophets, therefore, always taught the Jews to treat one another fairly and justly, and to worship God in the right way.

Slowly the Jews began to understand what God really expected of them. They began to realize that much more than sacrifices, He wanted deeds of kindness and justice. (p. 193)

The first twelve chapters of Volume II cover the period from the return of the Babylonian exiles to Palestine in 536 B.C.E. to the destruction of the Second Temple in 70 C.E., and constitute about half the book. Except for a chapter on education of the children, and one on Hillel, it is largely political
history. Yet, intertwined in the text are the following examples of the role of religion in that history.

In describing the difficulties that faced the returnees to Palestine, the author lists attacks by their neighbors, difficulties in earning a living, and above all hardships in connection with their religion. On the latter, there is the following paragraph:

But perhaps the worst discouragement was in connection with the worship of their God. They or their parents had broken up their homes in Babylonia, left their friends, and gone on the long and difficult journey to Palestine in order to serve God in His holy city, Jerusalem. What did they find? Twenty years had passed before they had been able to rebuild even the Temple. And after it had been completed, at the urging of Haggai and Zechariah, the farmers were too poor to pay for its upkeep. As a result, the Kohanim were forced to go elsewhere to find means of support, leaving the Temple bare, and hardly fit for worship. Moreover, it was hard to observe the Sabbath properly. Strangers disturbed this holy day by selling their goods, and some of the Jews cared so little about the Sabbath that they and their servants worked as usual on that day. To make matters worse, many Jews married non-Jewish women. These mothers did not teach their children the Jewish religion and let them grow up without any knowledge of God and His Commandments. (pp. 23-24)

However, in the next chapter the author tells his reader that "God would not let His people die. He sent them help from far-off Persia." (p. 20) After his arrival from Persia, Nehemiah first took care of the physical safety of the people, and then "set about the task of helping the Jews go back to the proper
service of God.” (p. 33) This he did by having a law passed, requiring the Jews to pay taxes for the support of the Kohanim and Levites, and most important, by “helping the Jews learn and obey the laws of God.” (p. 34) In the latter, "Ezra the Sofer proved himself a great leader." (p.34) Through the "Anshe Keneset Ha-gedolah" — men of the great assembly, which Ezra was instrumental in forming with the help of Nehemiah, the Jews were helped to live in accordance with the laws of God, and the holy books were collected. "Thus began the work of making the Bible." (pp. 39-40) In connection with the latter task, the author tells his reader that "many Jews believe that the Torah (the five books of Moses) is so wonderful that no man could have written it. They say that God Himself gave the Torah to Moses . . ." (pp. 44-45)

When the author describes the difficulties of the Jews under the rule of the Egyptians and the Syrians, leading to the Maccabean revolt, he indicates to his reader that in such times religion is intensified. "These people found comfort only in their religion and they began to study the Bible and to obey the laws contained in it more carefully than ever before. They thus became Hasidim (Pious men)." (p. 55)

In the total of three pages given to a discussion of the differences between the Sadducees and the Pharisees, the latter
are described as being "interested mostly in making the people more religious and more learned in the law." (p. 82) The former are presented as consisting of Kohanim and rich landowners who adhere to the written law and interpret it strictly, while the latter were the learned men, who interpreted the law more liberally, and thus made great contributions to the development of the oral law. The chapter on Hillel sets forth his contribution to the oral law. (especially pp. 119-120)

Summary of the Aims of the Soloff Texts

The use of the term Jew throughout the books is the most effective means in this text of achieving identification of the reader with the Jewish people. Coupled with that is the use of the possessive pronoun "our" in referring to the Jewish ancestors and to the Bible. The emotional qualities of pride and loyalty are appealed to by the author at the beginning of the first volume, and in two instances within that book the words "proud" and "pride" are used. In the first twelve chapters of Volume II there are seven instances of the use of the words "proud," "loyal," or their equivalents, and two specific cases of identification with a hero.

There are two evidences of chauvinism in the first volume in the stated superiority of the Jews over the Canaanites and
their mission to the world at large, and an additional evidence in the first part of the second volume in the superior greatness of the Jewish leaders over the leaders of all other peoples. Chauvinism is avoided in the latter volume in the treatment of Hellenism.

Present-day Jewish life is mentioned through the opening sentence of the chapter on the Exodus, and a chapter on the description of the Seder, in connection with Passover; a paragraph on Shavuoth today in the account of the giving of the Ten Commandments, and another paragraph on Shavuoth, as the festival of the first fruits; and a paragraph on present-day Sukkoth.

The synagogue, the Bible, and the Siddur of today are given two pages, seven pages, and three sentences respectively. The holidays of Purim and Hanukkah are alluded to, through three pages on the book of Esther, and the heading of the chapter on the Maccabean revolt, plus a sentence on the present-day custom of lighting candles. The historical background of the names Cohen and Levy are mentioned incidentally, as is a present-day figure of speech from the Bible. A sentence on present-day Tisha B'ab relates it to the destruction of the Second Temple, and three sentences on the contemporary rebuilding of Palestine are also included. In the comments on mezuzah, tefillin, and
zizit, their persistence to the present day is not mentioned.

For the criterion of continuity and change, the text does not indicate a change in the status of the Jewish people as a result of the Exodus, nor as a result of their resettlement in Canaan. However, for the latter religion is cited as an element in their continuity. The founding of the monarchy is properly shown to result in the unification of the people. In the Babylonian Captivity, brief mention is made of the beginnings of the synagogue as one of the means of maintaining continuity through change in changed circumstances. After the destruction of the Second Temple, the change of leadership from a political one to that of the scholar is stated as the way the continuity of the Jewish people was preserved.

Only fifteen per cent of the 233 pages in Volume I and ten per cent of the 121 pages in the first twelve chapters of Volume II are a description of the life of the group. The former traces the life of our ancestors from Palestine where they were nomadic shepherds living in tents, bare of furniture, to Egypt with brick houses and furniture, to the desert and back to tents, to resettled life in Canaan, with agriculture predominating, but with some in occupations and trades. The latter has a chapter on education in the first century of the Common Era.

The problem of truth in history is presented by the dec-
laration that we do not really know all that happened long ago. There are five instances of statements as inferences of what must have happened, or probably happened. There are five instances where the Bible or other document is cited as the source of information. There is one instance where certainty is hedged by the words, "people believe." There are, on the other hand, sixteen examples of "richness of color," that fill in detail, but not presented to the reader forthrightly as imagined by the author.

Yet, the author does tell his readers about the difference between literature and history. There are seven items in the first volume, presented as stories, and eight in the first twelve chapters of the second volume, also presented as stories or legends. In presenting the exodus from Egypt, the receiving of the Ten Commandments, and the capture of Jericho, there is no inclusion of miracles, as events contrary to the laws of nature.

The interpretation of Jewish history that emanates from this text is a sociological one with a religious emphasis. Half the first volume is on religious and social history, with religious development interspersed in the other half as well. The religious development of the Jewish people is traced from the level of human sacrifice, to animal sacrifice, to the idea that kindness and
justice should replace sacrifices, the teaching of the prophets. The role of God in Jewish history is presented not as an external force imposed on the Jewish people, but rather as a faith within the people that led them on. This is indicated as the motivation for Moses to lead his people out of Egypt and give them the Ten Commandments and to teach them to believe in God. Similarly, the Judges and Samuel, felt that the belief in God would help their people progress and therefore taught them accordingly. Although the first twelve chapters of Volume II are largely political history, the theme that religion and faith in God, nurtured by the leaders --- Ezra and later the Pharisees, --- maintained the solidarity of the Jewish people and made possible its progress, is continued.
SECTION II

METHODOLOGY
OF
THE SOLOFF TEXTBOOK

Introduction

The appearance of the text, *When the Jewish People Was Young*, by Mordecai I. Soloff, in 1934, constituted another educational milestone in the presentation of Jewish history to the Jewish school pupil. Published by the Union of American Hebrew Congregations, this text was an appropriate sequel to the Golub texts that had been launched in 1929 by the same organization, an arm of the Reform congregations of America. The Golub books (*Israel in Canaan, In the Days of the First Temple, In the Days of the Second Temple*) had been intended for the sixth, seventh, and eighth grades. If the first two volumes are covered in one year in an intensive program, since there was a combination format available, they were intended for the sixth and seventh grades. The Soloff texts were meant for the fourth, fifth, and sixth grades respectively.

Both authors were highly influenced by Morrison's five steps of teaching a unit. (See Chapter V, Part I) Golub's em-
phasis was on the organization of Jewish history according to problems. Soloff's contribution was to be the adoption of the teaching procedure known as the "supervised study method." (When the Jewish People Was Young, p. ix) This was an adaptation of the third of Morrison's five steps, the assimilation step. Although Soloff did not avowedly adopt the problem form of organization, he did use that aspect of it which directs the reader's attention to finding answers to questions, for all of his chapter headings in all three of his volumes are in the form of questions.

The contribution of the Soloff series was the simplification of the laboratory method (pp. ix-x), a term conveying the working nature of the classroom, equipped with learning materials and learning aids, for the fourth and fifth graders. A teacher's book was prepared by Soloff for each of the three volumes.

The following methodological analysis will cover the first volume in the series, When the Jewish People Was Young. The same methodological organization and procedure are followed in the subsequent two volumes, How the Jewish People Grew Up, and How the Jewish People Lives Today.

**Organization of Content**

*When the Jewish People Was Young* is organized into twenty-two chapters. Chapter I, entitled, "Why Should We Learn about
the Jews of Long Ago, " is a general introduction to the book and covers two items: the values of studying Jewish history for the young child, and the procedures of the supervised study method. The remaining twenty-one chapters are grouped into three sections of seven chapters each. This is not indicated in the pupil's book but is set forth in the teacher's book.

Section I covers the nomadic period from the time of Abraham through the sojourn in Egypt, the departure from Egypt, and the return to the desert, where the Ten Commandments are given and the people are made ready for their return to Canaan. The teacher is guided to stress those elements in the seven chapters that contribute to the solution of the central problem of how the Jews lived before they settled in Palestine, although the problem is not so stated in the pupil's book.

Section II is about "the efforts of the Jews to take possession of Palestine and keep it for themselves and their children." (Teacher's Book, p. 61) The period covers the leadership of Joshua, the Judges, Samuel, and Kings Saul, David, and Solomon. The teacher is told that "the period was filled with warfare and bloodshed. Yet it was during that period that the Jews learned to live a settled life. It was a time of important transition in which Jews changed from nomadic shepherds to settled farmers and city dwellers." (Teacher's Book, p. 61) The teacher is again guided
to direct the review of the chapters as an answer to the central problem of how the Jews established themselves in Palestine. (Teacher's Book, p. 88)

Section III is on the prophets and covers the period of the divided kingdom from 933 B.C.E. to the time of the return from exile in 536 B.C.E. It was a time, the teacher is told, when religion became a more significant element in the lives of the Jews, for they had become firmly established on their land and had mastered the art of farming, necessary for earning their livelihood. (T. B., p. 95)

Basically, the book follows a chronological organization from the time of Abraham to the Babylonian Exile. Within that framework, there is considerable use of the biographical organization. The author of the children's text, who prepared the teacher's book as well, points out to the teacher that "he has used the biographical method, centering the facts about interesting personalities." (T. B., p. 2) The use of the word "method" is significant for it indicates a means of grouping many of the facts, rather than making the book a series of biographical sketches.

The number of pages whose content cluster about individuals is given in Chart IX. They add up to 144 pages, that is close to sixty-two per cent of the 233 pages of running narrative.
**CHART IX**

Number Of Pages In Which Information Is Grouped Around Personalities in

**WHEN THE JEWISH PEOPLE WAS YOUNG**

<table>
<thead>
<tr>
<th>Personality</th>
<th>Chapter</th>
<th>Pages</th>
<th>Personality</th>
<th>Chapter</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abraham</td>
<td>Chapter III</td>
<td>20-28</td>
<td>Saul</td>
<td>Chapter XIII</td>
<td>146-155</td>
</tr>
<tr>
<td>Joseph</td>
<td>Chapter V</td>
<td>48-53</td>
<td>David</td>
<td>Chapter XIV</td>
<td>157-167</td>
</tr>
<tr>
<td>Moses</td>
<td>Chapter VII</td>
<td>72-77</td>
<td>Solomon</td>
<td>Chapter XV</td>
<td>169-180</td>
</tr>
<tr>
<td></td>
<td>Chapter VIII</td>
<td>80-91</td>
<td>Elijah</td>
<td>Chapter XVII</td>
<td>196-209</td>
</tr>
<tr>
<td>Joshua</td>
<td>Chapter IX</td>
<td>94-103</td>
<td>Amos</td>
<td>Chapter XVIII</td>
<td>211-220</td>
</tr>
<tr>
<td>Deborah</td>
<td>Chapter X</td>
<td>112-114</td>
<td>Hosea</td>
<td>Chapter XIX</td>
<td>224-231</td>
</tr>
<tr>
<td>Gideon</td>
<td>Chapter X</td>
<td>115-117</td>
<td>Isaiah</td>
<td>Chapter XX</td>
<td>235-245</td>
</tr>
<tr>
<td>Jephthah</td>
<td>Chapter X</td>
<td>117-118</td>
<td>Jeremiah</td>
<td>Chapter XXI</td>
<td>252-264</td>
</tr>
<tr>
<td>Samson</td>
<td>Chapter X</td>
<td>118-120</td>
<td>Ezekiel</td>
<td>Chapter XXII</td>
<td>269-279</td>
</tr>
<tr>
<td>Samuel</td>
<td>Chapter XII</td>
<td>135-144</td>
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</tbody>
</table>
Hence, the biographical method is definitely inherent in the composition of the book. In all cases, the emphasis is not on the life-story of the person, but rather on how his leadership expressed itself in what he did, and what occurred among the people in response to the leadership provided them.

All of the chapters are sub-divided into sub-sections as given in Table XX. Almost all of the headings of the sub-sections are in the form of declarative statements or phrases. Only six of the eighty-five sub-headings are in the form of questions. The sub-divisions are not listed in the table of contents, which gives the chapter headings only.

An important pedagogic purpose is served by the sub-divisions, for they break down the contents of the book into portions of no more than two or three pages each, and hence simplify learning for the intermediate-grade pupil. His concentration is thereby limited to small amounts of content in succession, that he is helped to comprehend through workbook exercises and the teaching process.

There is a moderate use in the text of introductions and summaries. These are quoted in Table XXI. The first chapter in the book is an introduction to the book as a whole. Of the remaining twenty-one chapters, eleven have paragraphs that may be termed introductions in that they direct the attention of the
TABLE XX

Organization of the Contents

When The Jewish People Was Young

by Mordecai I. Soloff

Chapter 1: Why Should We Learn About The Jews of Long Ago?

I - Life Then and Life Today, pp. 1-2
II - Some Good Reasons for Learning About Our Fore­
fathers, pp. 3-4
III - The New Method of Studying, pp. 4-6

Chapter 2: How Long Ago Did Jewish Life Begin?

I - Peoples that Lived when Jewish Life Began, pp. 9-10
II - The Religion of Peoples of Long Ago, pp. 10-11
III - Some Good Things which Ancient People Did not Have, pp. 11-15
IV - What "Four Thousand Years Ago" Means, pp. 15-18

Chapter 3: How Did Jewish Life Begin?

I - Abraham's 'Family', pp. 20-22
II - Why Abraham Went to Palestine, pp. 22-25
III - Stories about Abraham, pp. 25-28

Chapter 4: How Did Jewish Children Live in the Days of
Abraham?

I - Where Jewish Children Lived Four Thousand Years Ago, pp. 31-33
II - How Our Ancestors Dressed, pp. 33-35
III - How Did the Children Spend Their Days?, pp. 35-38
IV - What Did the Children Learn?, pp. 38-40

Chapter 5: How Did the Jews Come to Egypt?

I - What Made the Jews Go on a Long Journey?, pp. 43-46
II - How the Jews Searched for Food and Water, pp. 46-48
III - The Famous Joseph Story, pp. 48-53
### Table XX - (continued)

#### Chapter 6: Why Did the Jews Want to Leave Egypt?

1. Jewish Life in Egypt, pp. 56-59  
2. What the Jews Learned from the Egyptians, pp. 59-61  
3. How the Jews Were Made Slaves, pp. 61-65

#### Chapter 7: Why Do We Celebrate Pesach (Passover)?

1. The Pesach Celebration, pp. 68-72  
2. How the Jews Escaped, pp. 72-75  
3. The Crossing of the Red Sea, pp. 75-77

#### Chapter 8: How Did Moses Strengthen the Jewish People?

1. The Weakness of the Jews, pp. 80-82  
2. The Agreement between God and the Jewish People, pp. 82-85  
3. The Tabernacle, pp. 85-88  
4. The Life in the Wilderness, pp. 88-89  
5. Preparations to Win Palestine as Their Home, pp. 90-91

#### Chapter 9: How Did Joshua Help Conquer Palestine?

1. The Difficulties in Conquering Palestine, pp. 94-96  
2. Their Conquest on the Eastern Side of the Jordan River, pp. 96-97  
3. The Fight on the Western Side of the Jordan, pp. 97-101  
4. Jews not Fully Successful, pp. 101-103

#### Chapter 10: How Did the Jews Get On in the Days of the Judges?

1. The Dangers Facing the Jews, pp. 106-108  
2. Why Jewish Tribes Were Not United, pp. 108-112  
3. The Judge Deborah and the Canaanites, pp. 112-114  
4. The Judge Gideon and the Midianites, pp. 115-117  
5. The Judge Jephthah and the Ammonites, pp. 117-118  
6. Samson and the Philistines, pp. 118-120

#### Chapter 11: Why Did the Jews Love Their New Home?

1. Farming Insured Food for Most People, pp. 124-128  
2. Other Ways of Getting Food and Homes, pp. 128-129  
3. Comfort in Palestinian Homes, pp. 129-130  
4. Grand Celebrations Gave Pleasure, p. 131  
5. Opportunities for Educating Children, p. 132
Chapter 12: Why Did Samuel Choose a King?

I - The Dangerous Philistines, pp. 135-137
II - The Philistines Defeat the Jews, pp. 138-139
III - Why the Jews Did Not Unite, pp. 140-141
IV - How Samuel, the Seer, Made the Jews Unite, pp. 141-144

Chapter 13: How Successful Was King Saul?

I - King Saul's Success Against the Philistines, pp. 147-148
II - Other Reasons for King Saul's Popularity, pp. 149-150
III - Samuel Dissatisfied with King Saul, pp. 150-151
IV - How David Met King Saul, pp. 151-153
V - King Saul's Defeat, pp. 153-155

Chapter 14: Why Do We Jews Love David?

I - How the Jews Felt toward David, pp. 157-159
II - Some Good Reasons for Liking David, pp. 159-161
III - The Best Reason: David Conquers the Philistines, pp. 161-163
IV - Some More Good Reasons: David Strengthens the Jewish Kingdom, pp. 163-167

Chapter 15: Was Solomon a Wise King?

I - Solomon Kept Peace in the Land, pp. 170-172
II - Solomon's Expensive Buildings, pp. 172-178
III - Why the Northern Tribes Revolted, pp. 178-180

Chapter 16: What Made the Prophet Greater Than His King?

I - Kings After Solomon Were Not Important, pp. 183-187
II - What Makes a Man Important?, pp. 187-189
III - What is a Prophet?, pp. 189-193

Chapter 17: Why Do We Jews Still Remember the Prophet Elijah?

I - How the Jews Lived in the Days of Elijah, pp. 196-198
II - What Elijah Wanted, pp. 198-200
III - How the Prophet Carried Out His Plans, pp. 200-204
IV - The Prophet and the King, pp. 204-205
V - Elijah Shows the Might of God, pp. 205-209
Chapter 18: What Did the Prophet Amos Do for the Jewish People?

I - The Old Idea about Sacrifices, pp. 211-215
II - Who Was the Prophet Amos?, pp. 215-217
III - How the Prophet Taught the Jews, pp. 217-220

Chapter 19: What Did the Prophet Hosea Teach the Jewish People?

I - Kingdom of Israel in Trouble, pp. 224-226
II - The Prophet Hosea Finds a Cause for the Troubles, pp. 226-229
III - The Prophet's Advice, pp. 229-231

Chapter 20: How Did the Prophet Isaiah Save the Jewish People?

I - Destruction of the Kingdom of Israel, pp. 236
II - What the People of Judah Thought, pp. 236-238
III - What the Prophet Isaiah Believed, pp. 239-240
IV - How Isaiah Taught the People of Judah, pp. 240-243
V - What Did the Judeans Learn from Isaiah?, pp. 243-245

Chapter 21: Was the Prophet Jeremiah a Patriot or a Traitor?

I - Jeremiah's Fearful Prophecy, pp. 252-257
II - Judea Under Babylonian Rule, pp. 257-260
III - The Destruction of the Temple, pp. 260-264

Chapter 22: How Did the Prophet Ezekiel Comfort the Jews?

I - How the Jews Felt, pp. 269-272
II - Ezekiel's Comforting Words, pp. 272-274
III - How Synagogues Were First Built, pp. 274-276
IV - How Did the Second Isaiah Cheer up the Jewish People? pp. 276-279
TABLE XXI

Introductions

When The Jewish People Was Young

Chapter 3

Opening Paragraph, p. 20:

Jewish life began long, long ago -- four thousand years ago. It began with a great leader, Abraham, generally known as "The First Jew," who separated his family from the people among who he lived and went off to a new land, Palestine. Thus Jewish life began very much like American life, which started with the coming of white people to North America. Because these men left their homes in England and had come to America, they became Americans. Let us now learn why Abraham and his family left the people among whom they lived and went off to Palestine to live by themselves in their new land. For that is the way Jewish life began.

Chapter 5

Last sentences of Closing Paragraph, p. 53:

And for a while they lived very happily in this fertile valley of the Nile. "For a while," we say, because many years after that, this happiness changed to sorrow --- but that is another story, the story of the Passover, when the Jews escaped from Egypt, about which you will read in the next chapter.

Chapter 6

Second Half of Opening Paragraph, p. 56:

People who live in a land for many years generally learn to love it, and want to stay in it always. Yet the Jews who lived in Egypt some thirty-one hundred years ago were anxiously searching for some way to leave it. Why? These people had all been born and brought up in Egypt, and hardly knew the desert where their ancestors had lived hundreds of
years before. Yet they wanted to leave Egypt. A short description of their life in Egypt will soon show why they were eager to escape from their new home.

Closing Paragraph, p. 65:

However, when all hope seemed gone, a leader appeared --- Moses. He promised the Jews that with the help of God, they could escape into the desert. So brave and so sure was he of God's help, that he succeeded in kindling the hope of escape in the hearts of the people. How well Moses succeeded, we shall learn in our next lesson.

Chapter 10

Closing Paragraph, p. 120:

Samson's way of fighting was very exciting, but it did not drive out the Philistines. They were much too strong for any one man, even Samson. They were even too strong for a whole tribe. Some new way of fighting had to be found. If the Jews could not do so, the Philistines would surely drive them out of Palestine. What do you think the Jews did? We shall learn about that in the coming chapters.

Chapter 12

Closing Paragraph, pp. 143-144:

Only some of the northern tribes, as well as most of the members of Judah, paid no attention to Saul. However, the King gathered a small army at once and prepared to fight the Philistines. How well he succeeded we shall learn in our coming lesson.

Chapter 13

First Page of Chapter, Third Paragraph, p. 146:

Did their first king, Saul, unite them as they had hoped?
Did he make them strong enough to drive the Philistines out of Palestine? Or did he, on the other hand, oppress the Jews? Did he make them fight needlessly or pay heavy taxes for his own use? Let us see how successful Saul was as a king.

Closing Paragraph, pp. 154-155:

Did Saul teach the Jewish tribes to unite, or did he not? Did he or did he not make them want a king who would unite them all? Were the Jews finally united by another king? Did the Jews finally succeed in conquering their enemy? Our next lesson will tell us.

Chapter 14

Opening Paragraph of Section II, p. 159:

What made the Jews love David so much that they told all these wonderful stories about him? Why do we Jews consider him better than any other Jewish king?

Last sentences of Closing Paragraph of Section II, pp. 160-161:

But the most important reason why the Jews loved David we have not yet learned. We shall do so now.

Chapter 15

Introduction, pp. 169-170:

"OF COURSE! Of course, he was!" you might answer. And before stopping for breath you would probably continue:

"Does not the Bible itself tell stories of Solomon's wisdom? Does it not tell how he discovered the real mother of a baby? Does it not tell how Solomon solved many riddles? Does it not tell how . . ."

Yes, indeed! The Bible does tell all of that, and
more! And yet, the Bible also tells that as soon as Solomon died, most of the Jewish people (the ten northern tribes) rebelled! They declared that they no longer wanted a king like Solomon or his son to rule over them! If Solomon had been a truly wise king, would most of his people have disliked him? Would they have risen in revolt at the first good chance for success? No! Not very likely!

Are you still certain that Solomon was a wise king? Would you like to know? How can you find out?

Simply by learning what Solomon did, rather than what people said about him.

Chapter 17

Opening Paragraph, p. 196:

Every Jewish girl and boy that ever sat around the Pesach Seder table must have noticed the extra big cup of wine standing in the center of the table. No doubt you are one of those that asked for whom it was. The answer, as you will recall, was that the large wineglass was for the prophet Elijah. Who is Elijah? Why do we think of him so often? How did he make himself so well known to the Jews and so well liked by them? To get the answers to these questions, we must go back almost two thousand eight hundred years.

Chapter 19

Opening Paragraph of Section II, p. 226:

It was the Prophet Hosea who helped the Jews to discover why God punished them and did not heal their hurts when they brought Him sacrifices. Would you like to know how? Read what follows.

Last Sentence of Closing Paragraph, p. 231:

How well Hosea succeeded we shall learn in the next chapter.
Second Paragraph of Opening Page, p. 252:

What made the Jews believe that their prophet was a traitor? Did Jeremiah actually do anything to harm the Jewish people? Let us learn what the prophet Jeremiah said and did, and then judge for ourselves.

Last Sentence of Opening Paragraph of Section II, p. 253:

What made the Temple important to the Jews living in Jeremiah's times? Here is the explanation.
reader to what will follow and hence provide motivation for him. Thus, a little more than half the chapters contain introductions to the chapters or to parts of them.

Chapters 6, 7, 11, 13, 14, and 20 have their introductions in the closing lines of their previous chapters. (In Table XXI they are quoted under the chapters in which they are actually included.) Of these, Chapters 6, 13, and 14 have continuations of the introductions within their own context as well. Chapters 3, 15, 17, 19, and 21 have their only introductions within their own context.

Recalls and summaries, quoted in Table XXII, are less prevalent than the introductions. They are contained in seven chapters, or a third of the number of chapters in the book. The opening paragraph of Section II in Chapter 7 reviews the content of the prior chapter on the lot of the Jews in Egypt. Similarly, the opening paragraph of Chapter 11 reviews the content of the prior chapter on the Judges. Chapters 14, 15, 18, and 19 have summarizations at the end of each of them on the content of their own respective chapters. These are the accomplishments of David, the questionable value of the achievements of Solomon, the teachings of Amos, and the teachings of Hosea.

The remaining chapters do not have summaries. They reach a certain point in the narrative and then proceed further
TABLE XXII
Recalls and Summaries
When the Jewish People Was Young

Chapter 7
Opening Paragraph of Section II, p. 72:

How were the Jews freed from the Egyptians? You remember that most of the Jewish slaves in Egypt had lost every hope of ever being free. They had become very much like machines. They awoke in the morning, dressed, ate, and hurried off to work. When they had worked and worked until their bodies ached, and they felt as if they could no longer move hand or foot, the overseer would come with his whip and force the poor slaves to work some more. At night, too tired to eat, they would quickly drop off to sleep. So the days passed. They could do nothing, think of nothing, but to work, eat, and sleep. Only a few wise, brave people tried to think of a way to escape from Egypt. And, fortunately, a leader appeared. That great leader's name was Moses.

Chapter 11
Opening Paragraph, p. 123

After the long years of slavery in Egypt and wandering in the desert, the Jews were naturally glad to settle in Palestine. But, for the next hundred years and more, they had no peace. Time after time, they had to leave their homes and farms and go fight their enemies. Led by Deborah, the Jews fought against the Canaanites. Under Gideon, they fought the Midianites. Jephthah helped them drive off the Ammonites, and Samson tried to fight off the Philistines.
Chapter 12

Opening Paragraph of Section III, p. 140:

In Chapter 10 you learned four reasons why the Jews did not unite. The most important of these, you recall, was their organization into tribes. As a result, Jews had never learned to help anyone who was not a member of their own tribe. When their own tribe was in danger, all the men were ready to defend it, but if any other Jewish tribe needed help, they paid no attention. Only their own tribe was important to them. All other tribes were not. Jewish tribes helped each other only when directed by some strong leader, such as Moses or Joshua.

Chapter 14

Closing Paragraph, pp. 166-167:

In this way, David organized his kingdom in a way that would make it last for a long time. No wonder the Jews loved him then and still love him today. He broke up the ring of enemies surrounding the Jewish people. He made the Jewish land larger. He united all the tribes into one strong nation with its capital in Jerusalem. He made it possible for the Jews to live in peace and enjoy life. David was a great king! He deserved to be loved by his people!

Chapter 15

Closing two Paragraphs of Section III, p. 180

Was Solomon wise in putting up many expensive buildings for himself and his family? Was Solomon wise in taxing the Jewish people very heavily? Was Solomon wise in forcing many Jews to work without pay? Was Solomon wise in treating Judah better than the northern tribes? Was Solomon wise in giving away cities which belonged to the Jewish people? Decide for yourself.

The ten northern tribes did not like Solomon's rule. Do you think they were right?
Chapter 18

Closing Paragraph, pp. 219-220

We wonder how well the Prophet Amos succeeded in making the Jews a better people. In his own lifetime the people paid very little attention to what he said. But that is only natural. People did not like to hear him say that some of the Kohanim were not good Jews. Most of the people thought about Amos as the Jews in Elijah's day thought about Elijah. As time passed, however, the Jewish people began to understand that the Prophet Amos had been right after all. They began to understand that what God desired them to do was to live a good life; that being fair to each other and being honest with their neighbors would make them find favor in His eyes; that God was not like a man and could not be bribed; that when they sinned, people could not gain God's favor by sacrifices; and that, above all, He wanted them to be just. But many, many unhappy years passed before the Jewish people fully understood what their great Prophet Amos had tried to teach them.

Chapter 19

Closing Paragraph, p. 231:

What made Hosea a great prophet? The Prophet Hosea did not, like other people, believe that God was angry at the Jews and wanted to have them bring Him more sacrifices. Hosea was wise enough to know that God does not get angry as a man does. The Prophet understood that God brought troubles on the Jews, not because He was angry, nor because He wanted to punish the Jews, but because He wanted the Jews to learn to love Him and worship Him as they should. Hosea, therefore, pointed out that they must learn to love God and show that love, not by bringing Him sacrifices, but by following the advice of the prophets. Especially did he ask the Jews to be kind, fair, and honest, and not to worship Baal. . . .
in the next chapter. The end of the last chapter does not round out the book. The last paragraph states that a group of Jews set out for their travel from Babylon back to Palestine with parchments on which were written the words of their great prophets, who, from then on, "were held in the greatest respect by all the people of the world." (p. 279) No indication is given that the story will be continued in the subsequent volume.

Definition of terms within the body of the text is used occasionally by the author as a pedagogic aid for the comprehension of the text by the intermediate-grade pupil. Explanation of the term, tribe, occupies two pages. They tell the reader that families of early days were very much bigger than those of today, included slaves, and strangers who came for protection, and were therefore called tribes. (pp. 20-21) Patriarch is defined as "a father who is also a ruler" in a sentence that concludes a page and a quarter of copy on the functions of Abraham as the head of the tribe. (pp. 21-22)

Another explanation within the text is for the term, nomad. It appears at the end of two paragraphs that conclude with the actual definition:

You know that in a desert there is a great deal of sand and scarcely any water. Therefore, there was little grass and there were almost no trees. Since Abraham had many sheep, goats, and cows, they ate up what little grass there was in a very short time.
When the shepherds would tell their patriarch, Abraham, that they could find no more grass for their flocks, he would order the whole tribe to move to another "oasis," as these grassy spots in the desert were called. Because they were always moving from one oasis to another, people called them "nomads." (Nomads are people who do not live in one place, but move from place to place.) (p. 31-32)

The term ancestors is introduced and explained casually by the interpolation of the clause, "let's call them our ancestors," after the words, our great-great-great-grandfathers. (p. 32)

Famine is cited as one of the reasons why the Jews traveled from Canaan to far-off Egypt. It is explained in the following sentences:

Do you know what famine is? What makes corn and wheat and vegetables and fruit and grass grow? Rain, of course! And when it has not rained for a long time, this corn and wheat and vegetables and fruit and grass dry up. They cannot grow. And then there is no food to eat, either for cattle or for people. That is what we call famine. (p. 45)

More limited definitions are given in the use of the words pit and Messiah. For the former there is the word hole in parentheses (p. 48) and for the latter, the phrase, "a Hebrew word meaning 'He who had been anointed.'" (p. 158)

The above is the extent of the definition of words within the body of the text itself. There is no glossary within the text. However, in the teacher's book, the teacher is directed to in-
clude in the presentation part of every lesson the explanation of words that may be new to some of the pupils. (e.g., p. 30) Hence, whatever is not provided within the text itself is to be filled in during the teaching process.

**Itemization**

A pedagogic device employed by the author is the listing of facts by number. This directs the attention of the learner to a sequence of information and enables him to classify the information and thus facilitates his retention of it. The examples of this classification of information in the form of an itemization of it are given in Table XXIII.

There are nine example. Five of them --- two in Chapter 1, and one each in Chapters 5, 10, and 16 --- list the arguments or statements with numbers in front of them. Two of the other four, in Chapters 11 and 16, have only one number each. According to accepted rules of outlining, this is an error. In the example under Chapter 11, four reasons are given why the Jews in the time of the Judges wanted to remain in their land of Palestine. Three of them are given in the introductory section of the chapter. Then the fourth reason is separated from the other three by the heading of Section I within that chapter, for the fourth reason is the content of that section. In the first example under
Chapter 1

Section II, pp. 3-4

Some Good Reasons For Learning About Our Forefathers

1. There are many good reasons why we Jews should learn about the Jews of long ago, but we shall mention just a few. First, we should all know why we are Jews. Most people are not Jews. Only four million of the one hundred and twenty million living in the United States are Jews. In fact, in the whole world only fifteen million people are Jewish, while all the other hundreds of millions are not.

Why are we Jews, and the others not? There is only one way to find the right answer to this question. We must study the history of Jewish life, which began long, long ago and continues to this day.

2. There are other reasons for our study of Jewish history. By learning about Jewish life in the past, we shall understand why we Jews are different from our neighbors. We shall find out why we have a Jewish calendar in addition to the general calendar which we, with all other Americans, use. We shall learn why we celebrate Jewish holidays in addition to our American holidays. Jewish history will also tell us why we live on every continent, in every country, and in practically every large and even small city in the world.

3. Furthermore, by learning to understand Jewish life of long ago, we shall discover how our religion came into existence, how it changed during the long life of the Jewish people, and how it grew into what it is at present. Jewish history will teach us to understand our religion, the Jewish laws, and the customs of our people.

4. A careful study of our history will show us what fine things Jews have done in the past; it will make us loyal
to our people; it will inspire us, as Jews, to do even greater things in the future.

5. Lastly, we shall come upon adventures in the lives of our heroes, more interesting than the tales of kings and princes in any story book.

Section III, The New Method of Studying, pp. 3-6

Page 5:

There are just a few things which you should always remember when you are studying your Jewish history lesson. Here they are. Learn them.

1. Read your lesson and answer the questions when you come to them. If you cannot answer a question, read the last page or two over again.

2. If you finish reading your lesson and writing the answers quickly enough, you will have an opportunity to read the Bible or some other good book.

3. Do your homework regularly. It will take you only about thirty minutes.

4. Remember that your teacher is always ready to help you.

Chapter 5

Pages 44-45

This need (to find grass for the animals and food for the tribesmen) arose for two reasons:

1. The number of Jews had increased greatly during the many years that they had lived in and near Palestine —- firstly, because children grew up, married, and raised families of their own; and secondly, because
Chapter 10

Section II, Why the Jewish Tribes Were Not United, pp. 108-109

... There were four reasons for this.

1. The first and most important reason was the fact that the Jews had been organized in tribes for over a thousand years, and that when they returned to Palestine, they were still divided into tribes. This meant that a Jew would usually think about the good of his tribe, but would worry very little about the members of the other tribes. His own tribe was more important to him than all the other tribes put together.

2. The second reason why Jews were not united is as follows: Each tribe settled down as soon as it found a home for itself, without waiting for the other tribes. Since the tribes settled whenever and wherever they could find a place, it often happened that one or more Canaanite cities remained standing between the villages of one Jewish tribe and another. Thus, the great city of Jerusalem remained in the hands of the Canaanites, and separated Judah and Simeon from the rest of the tribes. This prevented the members of the different tribes from coming together.

3. The third reason for the failure of the Jews to work together was the fact that the roads of Palestine were very bad, and the method of travel very old-fashioned. (You know
that they had no railroads, automobiles, or even good horses and wagons.)

4. The fourth and last reason why the Jews were not united after the death of Joshua was the fact that the Jews did not have a great leader like Moses or even like Joshua.

Chapter 11
Pages, 123-124

Why were the Jews so anxious to remain in Palestine? We must remember, in the first place, that it was not as terrible three thousand years ago as it is at present... Furthermore, not all the Jews took part in the fighting... Then, too, most of the enemies against whom the Jews fought were not very strong, and wars against them were not really dangerous.

I. Farming Insured Food For Most People

Perhaps the most important reason why the Jews wanted to remain in Palestine was that life there was comfortable and pleasant...

Chapter 14
Pages, 166-167

... No wonder the Jews loved him (David) then and still love him today. He broke up the ring of enemies surrounding the Jewish people. He made the Jewish land larger. He united all the tribes into one strong nation with its capital in Jerusalem. He made it possible for the Jews to live in peace and enjoy life...

Chapter 16

I. Kings After Solomon Were Not Important, pp. 184-185

How did it happen that the later kings were less great
than the prophets? There are several reasons for this loss of the kings' importance:

1. A large number of kings ruled the Jews without helping them very much.

Now, it is clear that the Jews could not love or respect rulers who secured the throne by murdering others.

There is another way in which the Jewish kings after Solomon showed themselves unwise. They wasted their strength and their time in constant warfare.

Pages 185-186

Thus we see that the Jewish kings who came after Solomon were not important, because:

1. They were often selfish men who had murdered others in order to become kings themselves and who were too busy trying to keep their thrones to pay attention to their people's welfare.

2. They paid little, if any, attention to the Jewish religion.

3. They carried on warfare which not only made the Jewish farmers poor but did not even strengthen their kingdom.

Chapter 17

Page 199

There were three reasons why the Jews clung to Baal. In the first place, Jewish farmers believed that the idol made their fields give them plenty of food. Secondly, people who worshipped Baal found it to be profitable. Thirdly, worshipping Baal did not require Jews to obey any strict laws.
Chapter 16, reasons are given for the loss of the kings' importance after Solomon. Two reasons are given, although the use of the word several in the introduction to them might indicate that more than two are following. Only one number is given. The second one is introduced with the words, "there is another way." (p. 184)

The remaining two examples, in Chapters 14 and 17, do not use any numbers at all. The former consists of four successive declarative sentences, each beginning with the pronoun "he," that summarize the accomplishments of David. The latter gives three reasons why Jews were attached to Baal in the time of Elijah. Instead of figures, the words, "first place," "secondly," and "thirdly," are used.

Two elements of the style of this author affect his method of presentation and may be considered devices that facilitate learning. One is the use of questions (not as study assignments at the end of the chapters) aimed directly at the reader, who thus becomes himself involved in the narrative. These questions are cited in Table XXIV. Some are open-end questions, but most of them include the answers as well. The other element is comparisons, which are given in Table XXV. Comparison with events or concepts that are already familiar to the learner is an accepted teaching procedure for explaining the new.
TABLE XXIV
Use Of The Direct Question
When The Jewish People Was Young

Chapter 4
Page 32
... The Jews of old needed the kind of dwelling which could be put up or taken down very quickly, and which they could take with them in their wanderings. What would you have used? Why, tents, of course... 

Chapter 5
Page 45
What makes corn and wheat and vegetables and fruit and grass grow? Rain, of course!

Chapter 6
Page 56
... Yet the Jews who lived in Egypt some thirty-one hundred years ago were anxiously searching for some way to leave it. Why?

Page 64
Can slavery have such a terrible effect on people? Can it make them hate the beautiful land of their birth? Can slavery break their spirit? Of course! Just re-read your American history book!

Less than a hundred years ago there were many people who were very anxious to leave the United States. And it happens that they wanted to flee this country for the very same reason as the Jews wanted to leave Egypt. Who were they? The negroes, of course...
Chapter 7

Page 70

... Now do you wonder why we are so happy on Pesach?

Page 75

... Did Moses give up? No! ...

Page 77

... Do you wonder, now, why we rejoice when the Pesach Yom Tov arrives? Do you not think that we should make a "fuss" on Pesach?

Chapter 8

Page 84

Didn't you know all of these things (the contents of the Ten Commandments)? Certainly! But did the people living in the days of Moses know them? No, they did not.

Chapter 15

Page 180

The ten northern tribes did not like Solomon's rule. Do you think they were right?

Chapter 18

Page 215, Section II. Who Was The Prophet Amos?

Now what do you think of a man who dared stand up in the presence of the dishonest rich men, and of the unfair judges, and tell them that they were dishonest and evil and greedy; and that in God's eyes no amount of sacrifices would make up for their sins or take the place of fair dealing and justice? You would certainly call him a brave, clear-sighted man!
... Just think of what might have happened to the Jewish people if the Jews had forgotten their God and had begun worshipping the god of the Assyrians! The Jewish people might have died.

Chapter 21

Page 255

Were the people right in believing that Jeremiah wanted the Temple and the kingdom to be destroyed? Of course not!
Chapter 3
Page 20

Thus Jewish life began very much like American life, which started with the coming of white people to North America. Because these men had left their homes in England and had come to America, they became Americans.

Chapter 6
Page 64

They (the negroes of the United States in the time of slavery) could not enjoy this beautiful land; nor could its riches make them happy. For they were slaves. And slaves cannot be happy. Some gave up hopes of becoming free and served their masters quietly. Others escaped into Canada and other countries where they could be free. But all looked forward to the time when once more they could be their own masters, no matter where they would be. No wonder the negroes love and honor Abraham Lincoln! He freed them from slavery. Slavery made even our beautiful America an unhappy home.

Now, in Egypt, the Jews were slaves like the negroes in our country. . . .

Chapter 7
Page 70

This night (pesach evening) is, therefore, as important to us, as Jews, as the Fourth of July is to us, as Americans.
Chapter 16

Pages 187-188

Nowadays, most people think that Thomas Edison, the man who invented the electric lamp, did more for mankind than any ruler now ruling. They believe that the poet Longfellow was greater than most of the presidents of the United States. Everyone knows that the English poet, Shakespeare, will be remembered longer than any English king who ever lived. Thus we see that there are many people who are worthy of greater honors than the rulers of a country.

Chapter 22

Page 269

(The distance between Palestine and Babylonia is about equal to the distance between New York and Chicago.)

Pages 270-271

You may wonder how it was possible that the Jews prospered in Babylonia. It was a fertile, rich land, just as America is today. Babylonia then, like America now, was a land where all who worked hard could succeed.
Parallels are drawn between early Jewish life and early American life, between the ancient Jewish slaves and the negro slaves in American history, and between Passover and the Fourth of July. To help appreciate the fact that the prophets made a greater contribution to Jewish history than did the political rulers, the author mentions the names of Edison, Longfellow, and Shakespeare, as persons who were great in the intellect or the spirit rather than in government. Comparison is also made of Babylonia of old with America of today.

There is only one date in the entire text; it is 586 before the common era, with the last three words not abbreviated, but written out, as given here. (p. 262) Throughout the book, prior to this page, and even in the instance after it, time is indicated by stating how many years ago, approximately, the incident took place or the individual lived. (See Table XXVI) This was done with the apparent intention of giving the intermediate-grade child some comprehension of the relative placement of events or personalities in the sequence of time and of beginning to teach him how to cultivate the comprehension of time.

Early in the book, in the second chapter, there is a section that explains to the reader what "four thousand years ago" means. (pp. 15 to 17) The reader is taken on a trip backwards into time with the help of a full-page illustration of major events.
### TABLE XXVI

**Dates**

*When The Jewish People Was Young*

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**Chapter 2**

Page 15

We wonder how differently people lived in those days. Let us remember, however, that they lived four thousand years ago. Four thousand years is a long time back.

**Chapter 6**

Page 56

... Yet the Jews who lived in Egypt some thirty-one hundred years ago were anxiously searching for some way to leave it.

**Chapter 12**

Page 135

In Ramah, a small city which belonged to the tribe of Ephraim, there lived a little less than three thousand years ago a well-known and highly honored Jew called Samuel.

**Chapter 14**

Page 161

After the death of Saul, almost twenty-nine hundred and fifty years ago, the Jews were again left without a king.

**Chapter 15**

Page 170

King Solomon, you know, was the son of King David,
and ruled over the Jews a little less than twenty-nine hundred years ago.

Chapter 17
Page 196

. . . To get the answers to these questions (about Elijah), we must go back almost two thousand eight hundred years.

Elijah lived in Israel, which lay in the northern part of Palestine, nearly a hundred years after Jeroboam had revolted against King Rehoboam, the son of Solomon.

Chapter 18
Page 211

In the last chapter you learned that the prophet Elijah taught the Jews that it was wrong to worship Baal even though they still worshipped God. But most of the Jews who lived two thousand eight hundred years ago could not understand this. . .

You may wonder, "where did our ancestors get such queer ideas?" But two thousand eight hundred years ago these beliefs were not considered "queer." . . .

Page 214

. . . We know that they (persons who felt that their sins were forgiven when they brought sacrifices to God) were wrong. But, two thousand eight hundred years ago people did not think so.

Pages 215-216

. . . Such a man actually appeared two thousand seven hundred years ago. He was the prophet Amos.
Amos was the first prophet to write out his messages, and the others followed him. As a result, we have quite a number of books in the Bible, which were written by the prophets who lived more than two thousand five hundred years ago.

Chapter 20

The Jews of Israel had been paying very heavy taxes to the Assyrians. Each year they liked it less and less. Finally (twenty-six hundred and fifty years ago) the Jews refused to give any more silver, gold, corn, or wheat to their enemies.

Chapter 21

About twenty-five hundred years ago, there lived in Judea one of the greatest of all the great Jewish prophets. His name was Jeremiah.

This calamity (burning of the Temple by the Babylonians) took place on the ninth day of the Jewish month called Ab, in the year 586 before the common era.
A few years after the death of Exekiel (about twenty-five hundred years ago), another great prophet appeared among the Babylonian Jews.
In these pages the date 1492 is used in the narrative, and 1776 and 1492 are used in the illustration. These are not considered in the statement above about one date in the book, because they were not used in the context of Jewish history, and are assumed by the author to be known by the students.

In the Teacher's Book, the author suggests to the teacher a method for teaching the meaning of "four thousand years ago." Starting with the child in the present, the teacher helps him calculate the years between him and his grandfather, great-grandfather, great-great-grandfather, and further back. (p. 28)

In this way the teacher utilizes the terms already introduced to the pupil in his own text at the beginning of Chapter 2.

A device recommended to the teacher for use throughout the entire course is the hero chart. This consists of a strip of paper, about one foot wide and running the length of one or two walls (approximately twenty feet) with columns marked off by dates, given in the form of 4,000 years ago, 3,500 years ago, and so on, at the bottom of the strip. Above each date are pasted pictures or pupils' drawings of the individuals. In addition to being the basis of a review of what has been studied, the chart helps the pupils associate the heroes with the period in which they lived and impresses their time-sequence. (pp. 6-7)

When the one date of 586 B.C.E. is encountered in the
textbook, as mentioned above, the teacher's book directs the teacher to use teaching time for explaining the term. This is practically at the end of the term after considerable use of the term, a number of years ago. Hence, the pupil is guided to calculate the number of years extending from him to the date of 586 B.C.E.

There is an index consisting of nouns, both proper and common. The former consists of names of authors as well as persons within Jewish history. There are sub-divisions, consisting of nouns, phrases, and complete sentences. There is also an introduction to the index, explaining to the pupil what an index is and how to use it, including an explanation of the abbreviation, "ff."

Method of Presentation

As has been indicated in the introduction above (p. 1), the "supervised study method" was the author's method of presentation and the basis of the learning procedure by the student. Morrison had originally used the phrase, "supervised study," in his exposition of the "assimilation" period, the third of his five steps in the teaching of a subject unit. The innovation in this kind of study is inherent in the word, "supervised," for the study is done in the classroom where the teacher is on hand to
direct it, in contrast to homework, which the student does outside of the classroom. Soloff adopted the supervised study as the essence of his method.

The author chose the supervised study method, because it met several criteria for a good method of teaching. (Teacher's Book, pp. 2-5) One was active participation by the pupil in the learning process. This was based on the contribution of the activity movement to the teaching of units. The author related it to an aspect of the psychology of learning that stressed the involvement of the pupil in reading, writing, drawing, constructing, singing, reciting, if he is to "remember anything well."

Yet, the basic procedure, that was the heart of the method, was set by the author to be individual reading of the text and writing answers to questions. The major role of the teacher was to guide the children in their study to insure mastery of the important facts through outlining briefly what the children should look for in their reading, and to help individuals during the reading.

A second criterion was provision for individual differences which aims to give each child an opportunity to do something he likes and is able to do well. This was provided primarily through recommendations for supplementary reading by the more rapid readers. The aim was to have such readers choose books and
stories according to their tastes. Where activities are engaged in, a variety of activities would be needed to provide for individual differences.

A third criterion was creative self-expression. To fulfill this criterion, the learner must be provided with opportunities to think for himself, organize his facts, and present them. This is necessary to insure assimilation and retention of subject matter. To attain this goal, the author recommended drawing or coloring pictures, constructing objects, telling or writing a story, reciting or composing a poem, in addition to the basic procedure of reciting as giving orally the major ideas of the chapters.

The fourth criterion was simplicity and interest. This criterion could be met by the same methods that were suggested for providing for individual differences. However, the major intrinsic device for stimulating reading the author felt he provided through the arrangement of each lesson in the form of a problem, the solution to which may be found by reading the text. Actually, all of the content of each chapter is not centralized around the solution of a central problem. However, the use of a question for each chapter heading, does motivate the reader to look for the answer within the chapter, even if all of its content is not centered around the question. The division of the chapters into sections (described above, p. 469, this section), with direc-
tions to the pupil at the end of each section to answer the ques-
tions in his workbook on that section, also contributes to the
attainment of simplicity.

Soloff presented to the teacher the steps in the teaching of
a lesson according to his version of the supervised study method.
(Teacher's Book, pp. 11-17) There were three parts of each
session: the introductory period, the individual study period,
and the social period. On the basis of a one-hour session, the
time distribution was to be fifteen minutes, thirty minutes, and
fifteen minutes.

The introductory period has as its purposes, motivating
the pupils, overcoming difficulties that may be found in the
reading lesson, and directing the attention of the pupils to the
important facts in the chapter. Suggestions to motivate the
children included asking a series of questions, bringing a con­
crete object to class, and demonstrating a ceremony. Over­
coming difficulties was to be achieved through such teaching
procedures as the pronunciation of names, location of countries,
cities, rivers, mountains on maps, explanation of difficult words
and expressions, and visualization of objects and activities of
ancient times through pictures and models.

The major method that the author advocated for helping
the learners concentrate on the more important facts was the
use of the "outline of guidance." This was formulated by Paul Klapper in his book, *The Teaching of History*, published in 1926. (pp. 221-222) It is presented by the teacher at the opening of a lesson, in contrast to the outline of summary, which is evolved by the pupils under the supervision of the teacher at the end of the lesson. The outline of guidance is a simple outline of the important elements of the chapter in topical or interrogative sentence form and does not convey the content of the chapter. Its items are rather intended as pegs around which the pupil can organize the facts and ideas that the teacher is presenting. It should include names of persons and places, and important words and phrases that the pupil must learn in order to comprehend the lesson.

The individual study period is the time when the pupils read in their textbooks and answer questions in their workbooks. Reference books and other materials for supplementary reading must be on hand for the brighter students. The teacher has to recommend to specific pupils the books that will most interest them and be of individual benefit to them. The teacher uses this time to assist those individual pupils who require help. The need may be for further clarification of mechanical directions, for filling in information missed by a pupil who was absent, for explanations not covered in the introductory period. Where the
teacher discovers a difficulty common to a considerable number, individual study is interrupted, and the class is handled as a group again.

The social period is the time for the self-expression of the pupils. Its core ingredient is a summary of the lesson. This consists of the replies of the pupils to the teacher's query of what they have learned from the lesson. The correct ones are recorded by the teacher on the blackboard, and the result is a group of simple sentences telling the important facts or ideas of the chapter, and is not a complicated outline with Roman numerals or capital letters. Other forms of self-expression may be dramatizations or socialized recitation on problems suggested by the pupils or those posed in the questions at the end of each chapter in the textbook under the caption, "Something to Think About."

The textbook itself describes the method to the pupil from his point of view. The third of the three sections in Chapter I is entitled, "The New Method of Studying." The pupil is told that he will study history not by simply listening to the teacher but rather by reading a chapter by himself and then answering questions on it. The pupil is further told that after his reading, and answering of questions, he will have an opportunity to read the Bible or some other good book.
Questions

There are questions at the end of each chapter. The number is limited, varying from two to five for each chapter, with three the most prevalent number. Fifteen of the twenty-two chapters in the book have three questions each. The grand total is sixty-seven.

All of the questions are of the intellectual variety. (Activity questions are restricted to the teacher's book or the pupil's workbook.) The questions in the textbook may be classified according to the following categories:

I. Questions for which there are answers in the text  
   10

II. Questions of opinion  
   24

III. Questions that require use of the content of the text for making judgements  
    24

IV. Questions for which the answers are not in the textbook and require thinking or other reading  
    9

TOTAL  
67

It is apparent that only ten of the total of sixty-seven questions, or about fifteen per cent, require recall by the pupil of some information that is in the text. In contrast to these information-seeking questions, the other eighty-five per cent are
thought-provoking questions. Some of the questions in categories II and III may be placed in either one of the two. Hence, we have forty-eight questions that are thought-provoking in connection with the content of the text, and nine questions that are extensions beyond the text.

Additional Reading

In keeping with a basic requirement of the supervised study method, every chapter of the textbook has suggestions for additional reading beyond the textbook. It was noted above (p. 508) that the pupil is informed in the first chapter that he will read other books besides his textbook. In most cases, the text goes on to say, the additional reading will be in one of four books that have been selected for the pupil.

The suggestions for additional reading form a substantial part of the book. In each chapter they are placed after the regular sections of the chapter, constituting the content of the chapter, and before the questions to the pupil. In all cases the suggestions are more than just a listing of titles and pages, for they include specific directions to the pupil and motivation for the reading. Hence, in no case do the suggestions for additional reading constitute less than a page, and in one case make up five pages. (This is in Chapter 20 and is quoted in Table XXVII.
TABLE XXVII

Additional Reading for Chapter 20

When The Jewish People Was Young

Chapter 20: "How Did Isaiah Save The Jews?", pp. 246-250

The Burning Bush

The story of the Assyrians coming to Judea is told in "The Battle That Wasn't Fought," p. 294.

In The Land Of Kings And Prophets

There are several stories worth reading:

A Prophet Who Taught Faith In God .. p. 100
The Kingdom of Israel Calls ..... p. 105
Hezekiah Defies the Assyrians ..... p. 114
Hezekiah's Triumph ......... p. 119

The Voice of The Prophets

A number of the speeches of Isaiah may be found in this book. Pick those you like. Perhaps a good way to choose would be to examine the Table of Contents found on page XI and pick any of the first fourteen speeches. The speeches, beginning with "Comfort Ye, My People," on page 23, were delivered by a different prophet, about whom we shall learn later on.

The Bible or The Voice of The Prophets

Jews like to read the Book of Isaiah. It contains many beautiful ideas. Following are some of the easiest and most interesting parts of the book. Read them for yourself and see how you like the work. Let us help you just a little.

The Prophet, as you remember, did not want to talk to the Jewish people before he knew he was fit to do so. One day
Isaiah came into the Temple and there he saw God in all His glory (His train filled the Temple). Nearby stood angels (seraphim), who praised God. Isaiah feared that in a moment he would be dead (undone), because he was not pure enough (of unclean lips) to see God's glory. But a seraph touched his lips with a burning (glowing) stone and made him feel that he had been made pure (took his iniquity away).

Read Isaiah's own words in the Book of Isaiah, Chapter 6, sentences 1-8, or in The Voice of the Prophets, p. 12, last 12 lines, and page 13, lines 1-11, from "In the year ..." to ..."send me."

Isaiah then explained to the Jews that God was using Assyria (Asshur) as a whip (rod of Mine anger) and was sending it against Israel (an ungodly nation: people of My wrath) to defeat (take charge) and to destroy it (tread them down like mire in the streets). You can read Isaiah's own words in The Voice of The Prophets, p. 14, last 7 lines, from "O Asshur" ... to ... "the streets"; or in Book of Isaiah, Chapter 10, sentences 5-6.

Isaiah was surprised when he found that the Assyrians believed that it was they, rather than God, that had defeated the people of Israel. The Assyrians felt that the gods of the other nations could not help those people against Assyria, and that is why they were sure that they could also capture Jerusalem. Isaiah, therefore, promised that God would punish Assyria (the fruit of the arrogant heart of the king of Assyria) because it boasted that it did everything without the help of God. The prophet then told the Assyrians that they were foolish for thinking so. He believed that Assyria could do nothing without God, in the same way as an axe could not chop wood unless a man (him that heweth) picked it up. Because Assyria boasted, God (Lord of hosts) will destroy it (send among the fat ones, leanness). Read this in The Voice of The Prophets, p. 15, complete, from "And it" ... to ... "for a flame"; or in Book of Isaiah, Chapter 10, sentences 12-16; and Chapter 10, sentences 24-34.

Assyria, of course, paid no attention to the words of Isaiah. An officer of the king demanded that Jerusalem should surrender to him. He told the Jews not to let their King Hezekia-
iah talk them into believing that God could save them. He promised to let them live in peace (eat ye every one of his vine, and every one of his fig tree, and drink ye every one of the waters of his own cistern) if they gave up. However, if they would not surrender, then he was sure the Jews would be destroyed just like the other kingdoms (Hamath, Arpad, Sepharvaim, and Samaria, which is another name for Israel). - Book of Isaiah, Chapter 36, sentences 13-20.

As this time, Isaiah gave a message to the servants of King Hezekiah. He advised Hezekiah not to be afraid of the words of the Assyrian officer who insulted (blasphemed) God. He will make the Assyrian king want (put a spirit in him) to go back to his own land, where he will be murdered. - Book of Isaiah, Chapter 37, sentences 6-7; and Chapter 37, sentences 33-35.

When the king of Judea listened to Isaiah and did not surrender to the Assyrians, God sent a sickness on the Assyrians and most of the men died (became corpses). Therefore, the king of Assyria (Sennacherib) went back to his own capital (Nineveh). - Book of Isaiah, Chapter 37, sentences 36-37.

The Prophet did not feel that this meant an end to all the wars against Judea. He really felt that later on Judea would be destroyed. (a remnant) A few would, however, always remain. This remnant would not rely (stay) on anybody except God. This remnant would return and build up Palestine once again.

The Voice of The Prophets, p. 16, lines 1-8, "and it shall ..." to ... "the mighty"; or in the Book of Isaiah, p. 491, Chapter 10, sentences 20-21.

The Voice of The Prophets, p. 17, last eight lines, and p.18, lines 1-4, from "and we shall..." to ... "the earth"; or in Book of Isaiah, Chapter 11, sentences 11-12.

Isaiah believed that very many years later (in the end of days) the mountain on which the Temple stood (mountain of the Lord's house) will become very famous (shall be established; be exalted above the hills). All the peoples of the world will go (flock) there.
Then wars will come to an end and people will make farming tools out of their weapons (they will beat their swords into plowshares, and their spears into pruning forks). Moreover, wild animals will live together with the tame animals without doing them any harm.

The Voice of The Prophets, p. 6, last 9 lines, and p. 7, lines 1-10, from "And it shall ..." to ..."any more"; or in Book of Isaiah, Chapter 2, sentences 2-4.

The Voice of The Prophets, p. 17, lines 3-19, from "And the wolf ..." to ..."the Sea"; or in Book of Isaiah, Chapter 11, sentences 6-9.
In total, there are forty-one pages, or about fourteen and a half percent of the grand total of 282 pages in the book, exclusive of the index.

In Chapter 1, no specific reading is suggested. Instead, the pupil is introduced to the four books in which specific pages will be suggested in the subsequent chapters. The first book is the Bible. The author lucidly explains to the pupil how to locate passages in the Bible. The second book is *The Story of Genesis*, which, the author states, "contains the most beautiful stories found in the first book of the Bible, called Genesis." (p. 7) Actually, this was meant for those pupils who would not be able to use the Bible.

The third and fourth books are *The Burning Bush* by Joseph Gaer, and *How the Early Hebrews Lived and Learned* by Edna M. Bonser. The major point told the pupil about both of these books is that they have interesting stories, with the additional point on the latter that they describe the life of the Jews who lived long, long ago. Actually, the former is a collection of legends, based on traditional Jewish sources. The latter was published in 1924 for use in general education, because many schools were including in the elementary grades a study of Hebrew history as part of the study of general history. However, Bonser felt that it could be used in connection with courses in religious education as well.
Even though the pupil is told in the first chapter that there will be four additional books suggested to him for further reading, six other titles are introduced later in the book. Five of these are really extensions of *The Story of Genesis*, for they are the other readers in the series of six published by the Union of American Hebrew Congregations to provide intermediate-grade children in Jewish religious schools with selections from all of the Bible in simplified language and arrangement. The five titles are *Out of the House of Bondage* by Adele Bildersee; *Into the Promised Land* by Jacob D. Schwarz; *With Singer and Sage* by Mamie G. Gamoran; *In the Land of Kings and Prophets* by Jacob D. Schwarz; and *The Voice of The Prophets* by Mamie G. Gamoran. The sixth title is *A David Anthology* by Toby Kurzband, containing stories, poems, and plays about King David.

The availability of additional reading books in the 1930's was limited. Hence, the number of books suggested is not nearly as significant as the idea of doing some reading beyond that in the textbook. In the average religious school class the basic textbook constituted the entire course of study. For many students this was a commendable accomplishment. However, for some students, Soloff's supervised study method, and this textbook in particular, provided the opportunity in the intermediate grades for additional reading, necessary to enrich and deepen the pupil's
understanding of the material studied.

The references throughout the book include brief comments on the content of the stories that the author recommends for the reader. The same applies for the verses in the Bible that are chosen to correlate with the content of the respective chapters. The comments are in the second person so that the reader feels that someone is addressing him directly. When help is needed, because of difficult language, the reader is told to call upon his teacher for assistance.

The suggestions for additional reading in the last six chapters on the prophets are mostly references to the Bible or the readers containing selections from the Bible. They truly become integral parts of the chapters through detailed explanations, summary of background narrative where necessary, and even explanation of some of the language. A sample of the latter is given in Table XXVII, the additional reading for Chapter 20 on the prophet Isaiah.

The teacher, too, is given suggested references for additional study and reading on a mature level. These are not included in the children's text, but are rather given in the Teacher's Book. There are twenty-four references on Jewish history and Judaism, and fourteen references on education, with particular attention to the supervised study method. The individual
lesson guides for the specific chapters in the text direct the teacher to certain pages in the content books, those on Jewish history and Judaism.

Summary of the Methodology of The Soloff Textbook

The content of *When the Jewish People Was Young* is organized into twenty-two chapters, each of which is headed by a question, for which the answer is to be found within the chapter. After the first general introductory chapter, the remaining twenty-one chapters are grouped into three sections whose themes are the life of the Jews before they settled in Palestine, their establishing themselves in Palestine, the teachings of the prophets.

The chapters follow a chronological organization. The material of sixty-two per cent of the 233 pages of running narrative is clustered about individuals. All of the chapters are sub-divided into sections of two or three pages each. Half of the chapters have introductions and a third of them have summaries.

Pedagogic devices for simplifying the content and facilitating comprehension include the definition of eight terms within the body of the text and itemization of information in nine cases. Elements of style employed by the author are twelve instances of
direct questions to the reader to involve him in the narrative and six instances of comparisons with what is familiar to the reader.

Time is portrayed by stating the approximate number of years ago that an event happened or a person lived, except in one instance. An index is available for the reader to use in recalling material already covered.

The unique feature of the methodology of this text is the use of the supervised study method, an adaptation of the assimilation step of Morrison's five steps of teaching a subject unit. This method met the author's several criteria of any good method of teaching: active participation of the pupil in the learning process, provision for individual differences, creative self-expression, and simplicity and interest. An introductory period, an individual study period, and social period make up the three parts of the supervised study method.

The learning aids in the book include both questions and suggestions for additional reading. The questions at the end of each chapter add up to sixty-seven for the entire book. They are all of the intellectual type; fifty-seven of them require thinking for the answer, and the remaining ten require recall of information only.

Four items constitute the bulk of the books suggested for
additional reading. One is a history for children emphasizing
the daily lives of the people of "Old Testament" times. One is
a book of Jewish legends. The other two are the Bible and a
series of biblical readers, to be used by different pupils accord­
ing to their abilities. The references to them include more than
the listing of titles and page numbers; ample description and
motivation are provided, with specific indication how the ma­
terial is correlated with the content of the basic textbook.
References for the teacher are in a teacher's book only.
CHAPTER IV THE ISH-KISHOR TEXTBOOK

Section 1: Aims

Introduction

A series of three volumes of Jewish history for children by Sulamith Ish-Kishor appeared between 1930 and 1933. The title page of each of the three volumes has the imprimatur of the Jordan Publishing Company, New York, 1933. However, the first volume has a copyright by Gertrude Lynn, New York, dated 1930. The same volume has an additional copyright by the Hebrew Publishing Company, dated 1933. The second and third volumes have one copyright each, by the Hebrew Publishing Company, dated 1933.

The sub-titles provided by the author for Volumes One, Two, and Three are the following: From the Creation to the Passing of Moses, From Joshua to the Second Temple, and From the Second Temple to the Present Time.

Although the author doesn't state anywhere the specific age levels for which the volumes were intended, it might be assumed that they were meant for the fourth through sixth grades, or fifth through seventh grades, ages nine to eleven or ten to twelve, respectively. This is inferred from the fact that most children below the fourth grade have not yet acquired the reading ability needed for comprehending a series of history books. It is in the intermediate grades that children have acquired a minimum level of reading skill.

There is a minimum of explicit formulation by the author of her approach to Jewish history and her aims in the teaching of it. The first volume is the only one of the three that has a preface. In this very brief statement of half a page, the author declares that she has offered an adaptation of "the ever-rich, ever-new treasury of our people's faith,"
and states that "the principles and spirit of such an adaptation . . .
cannot essentially vary." (p. 4) The author's goal was "to present the
matchless beauty and intense human feeling of the Bible, as well as its
deep religious meaning," and to "convey to all who read it something
of the inexhaustible delight the author feels in continued re-study
of the Bible." (p. 4)

Apparently, for this author, Jewish history is co-extensive with
the Bible and begins with the creation of the world. Instead of begin­
n ing Jewish history with Abraham, and treating the prior period as
pre-history, the author makes the book of Genesis, and the Pentateuch
in general, a history book rather than a source for history. The second
volume continues to follow the Bible, beginning with Joshua, and leaving
the Book of Esther for the third volume.

The third volume is post-biblical, except for the book of Esther.
It is the only volume in the three that has any acknowledgements. These
are thanks to the learned suggestions of Dr. Joshua Bloch, head of the
Jewish Department of the New York Public Library, with no indication
as to their stance towards Jewish history. The third volume also has a
quotation from Mark Twain, at the opening of the book, stressing the
survival of the Jew in contrast to those whom he encountered in his
long history -- the Egyptian, the Babylonian, the Persian, the Greek,
and the Roman.

The following analysis will cover the first two volumes and the
first seventy-five pages of the third volume (out of a total of 315
pages), which together cover the time span up to the destruction of the
Second Temple.
Identification

There are a limited number of instances in these volumes of apparent effort to promote in the reader a feeling of identification with his people. They are cited below.

Volume I

1. When you are told about the law of any land, you may be sure of one thing: all these laws have come from the first laws that were made in the history of mankind. And what people gave these laws to the world? The Hebrews.

They were the first people to understand what is right and wrong, and to make laws of real truth and justice.

... These are the best and most perfect laws in the world ...  
(p. 148)

2. ... None of the other nations had laws which were so kind to the weak and helpless ones; even the animals were remembered, to be treated kindly. That is why when a true Jew obeys the laws of God, he becomes one of the best and kindest people in the world.  
(p. 152)

Volume II

3. ... He (Jonathan) did such daring deeds that they have never been excelled by any soldier in the history of the world to this day.  
(p. 55)

Volume III

4. ... You are going to hear a lot about their (the Romans') attacks on Palestine, and the thrilling defense by the Jews!  
(p. 11)

5. ... You boys and girls who like adventure stories -- and everyone does! -- are now going to read some of the most thrilling and wonderful adventures that ever happened. They are far more interesting than mere stories, because they were entirely true, and because they happened to your own people -- your great-great-great-ever-so-many-more, great forefathers.
Yes, there are just as wonderful stories to be told now as when you were hearing about David, and Joseph, and other Bible heroes.

The "heroine" for whom these great patriots fought was not a human one; it was always the Law, because by obeying the Law, all the people of Israel could live happily and righteously.  

(p. 12)

6. ... The Hebrews have always had a culture that seeks for the noblest thought, the broadest justice, the purest religion. The ancient Greek culture was different from both of these; it was devoted to the ideals of physical beauty, beauty of form, of sound, of expression in writing and painting and music.

The great trouble with the Greek culture is that it has no deep purpose. It is only external. We know that people may be very beautiful and yet be very cruel and selfish. Physical beauty alone, of the human being or of statues and paintings, cannot last. It does not satisfy the soul of man. Therefore, the Greek culture died out, while the Hebrew culture grows constantly greater.  

(pp. 20-21)

7. ... the Jewish nature is never one to compromise, ...

(pp. 31-32)

8. ... What then was the true reason (for an attack by the inhabitants of Alexandria upon the Jews of the city in the first century of the common era)? It is the same reason as that which has caused the horrible sufferings of Israel in all countries, even up to the present time.

It is, rather, two reasons: one, the exclusiveness of the Jews, their firm belief that their race and their faith are superior to all others, and their refusal to eat the same food as others. The second reason for this persecution was, and still is: the keen competition offered by Jewish brains and skill in business.

The Jews are often called crafty in their dealings, but the Greeks were known to be even more so; there is an old Latin proverb, "I fear the Greeks when they bring gifts!" The ancient Greeks were not only cunning, but treacherous. The advantages they gained by their methods were offset by the fact that Jews were more honest and safer to deal with. Both
nations were very proud of their literary achievements; both in fact had great reason to be proud. But intelligent Greeks could not be proud of their religion, with its numerous gods and goddesses who were believed to behave just as foolishly and meanly as any human being. The Jews, on the other hand, were intensely and rightly proud of their faith in the one invisible God.

(PP. 45-46)

9. But the greatness of the Jewish mind and spirit is such that always in their times of worst stress, the greatest scholars and most helpful, wise teachers have arisen. In Bible times there were the mighty prophets; now came the Rabbis.

(p. 48, in the introduction to a chapter on Hillel)

10. In the time of Herod there lived one of the greatest, most gentle and lovable persons the world has known. He was a Jew of Babylonian birth, who had come to Palestine. His name was Hillel. Although he believed in complete observance of the Law, Hillel would thin of ways in which the observance could be made easier for people.

(p. 48. Vol. III)

It is apparent from the above that the writer found a total of ten instances that may be classified under the heading of identification. There were two in the first volume, one in the second volume, and seven in the first seventy-five pages of the third volume. Analysis of the quotations reveals that the two examples on pages eleven and twelve of Volume III may be deemed to have the qualities of positive identification. They highlight the virtues of self-defense in behalf of values. The second of these two has the additional quality of appealing directly to the young reader and concretely relating him to his ancestors.

The first of the two examples on page forty-eight of Volume III underscores the importance of intellectual and spiritual leadership for the Jewish people. The second of the two examples is an instance
where a hero, Hillel, is described in a way that would cultivate attachment by the reader.

The remaining six quotations fall short of developing wholesome positive identification, because of qualities of chauvinism or even counter-identification. Each of the first three examples, two from Volume I and one from Volume II, extol virtues -- justice, kindness, and bravery -- and appeal to the pride of the reader through informing him that his people adopted these virtues. However, in all three cases, the implication is that the Jewish people, or a Jewish individual, had a monopoly of these virtues. In addition, the positive quality of the first quotation is lessened by the use of the term, "Hebrews," for it fails to establish the reader's personal descent from the Hebrews.

The short phrase from pages 31-32 of Volume III raises many questions out of proportion to its brevity. Is compromising necessarily a shortcoming? Is there a Jewish nature? Is the adverb "never" the proper choice of word?

The quotation from pages 20-21 of Volume III compares the Hebrew and Greek cultures. Instead of showing their differences and invoking pride in identification with the Hebrew ideals, the author presents Hebrew culture as being totally superior to Greek culture, with the additional erroneous impression that there is nothing positive in the effect of Greek culture on western civilization to this day, which includes the reader of the textbook.

The quotation from pages 45-46 of Volume III states that both the Greeks and the Jews had great reason to be proud of their literary achievements and thus counteracts somewhat the chauvinism discussed in the above paragraph. However, it depresses the reader in its pre-
sentation of horrible sufferings and persecution of the Jewish people, a factor that may antagonize him rather than attract him. (At a later point in the book, the author attempts to use persecution as a positive factor rather than a negative one for identification, by the following declaration: "All through the history of the Jewish people, you will find that they were patient under oppression until their religion, their Holy Law, was attacked." p. 57, Vol. III, in the introduction to the chapter on the rule of Palestine by Roman procurators.)

The greatest shortcoming of the quotation from pages 45-46 of Volume III is its tone, that is practically anti-Semitic, in attributing to the Jews qualities of exclusiveness, superiority, and craftiness. Referring to the Greeks as treacherous and declaring that intelligent Greeks could not be proud of their religion, whereas intelligent Jews were proud of their faith in the one invisible God, again contribute to chauvinism in the impression that only the Jews were good, and the rest of the world was bad.

One sentence in the book actually promotes disassociation by the reader from his ancestors. In the introduction to the pages on the rule of Judea by the descendants of the Maccabees, the author states:

"From now on you are going to hear of some shocking actions, which will make you feel very glad that you were not born in any of those royal families." (page 27, Vol. III)

Development of Jewish Life - Present-Day Jewish Life

At the end of the chapter on the creation of the world including the seventh day, on which God rested, there is the following paragraph:

And whenever the seventh day comes around, we remember that God rested on this day, and we also rest.
We show that this is a special day by lighting candles, and eating a special bread called "hallah." We put on our prettiest clothes, and we all feel happy and friendly. And while we rest, we praise God for giving us the Sabbath, and we thank Him for His love and goodness to us, His children.

(p. 15, Vol. I)

At the conclusion of one of the chapters on the Exodus from Egypt, there is the sentence, "So we still eat our bread unleavened when we celebrate the Passover, in memory of the deliverance from Egypt."

(p. 141, Vol. I)

At the beginning of the chapter on the giving of the Ten Commandments, the present day is related to the event in the following words:

Why do you think the Sepher Torah is kept in the Ark in the synagogue and wrapped around with velvet and decorated with gold and silver?

It is because part of the words written in the Sepher Torah are the precious words of the Law, which God gave to the Hebrews many many years ago while they were wandering in the wilderness . . .

(p. 148, Vol. I)

In learning about the priestly benediction of Aaron, the reader is told that this beautiful blessing is still part of the service in the synagogue of today. (p. 162, Vol. I)

Anticipating the later contents of Volume III, the author devotes the first chapter to a map lesson, and in referring to Arabia, informs her reader that the Hebrews have struggled with the Arabians both in the seventh century C.E., and in the present day, "when they dispute Israel's right to dwell again in the land of our fathers." (p. 10)

The chapter that contains a summary of the contents of the Book of Esther is concluded with a one-sentence paragraph that relates the content to the observance of Purim. "It is in honor of Mordecai and the brave, wise Queen Esther, that we celebrate Purim, the feast of
the Casting of Lots." (p. 19, Vol. III) The chapter itself had not made mention of the casting of lots.

A one-sentence paragraph also ends the chapter on the Maccabean victory: "That is why we still celebrate the Feast of Lights, (Hanukah), by lighting the eight-branched Menorah on every anniversary of Judah the Maccabee's great fight for the purity of the Hebrew faith." (p. 24, Vol. III)

The sad observance of the ninth of Ab is related to the reader in a sentence that appears near the end of the chapter on the victory of the Romans over Judea in 70 C.E. It reads: "To this day the tragedy of the destruction of the Temple is remembered with fasting and tears on its anniversary, the ninth of Ab." (p. 67, Vol. III)

**Development of the Jewish People - Continuity and Change**

Although this text is entitled, "a history," it lacks -- almost totally -- the major ingredient of history, which is the phenomenon of development. The text is rather a series of incidents without explanation of their interrelationships, the association of cause and effect, and the relationship of change and continuity in the history of a people. The limited space given to each event (the ratio of incidents to pages is about three incidents for every two pages) precludes a description of their development historically.

Following are several examples of how cause and effect are handled. When David's son Solomon becomes king, another son Adonijah is terribly disappointed, and proceeds to try to establish himself as the king. The author's naive explanation of this occurrence is that "all his life David had been very kind to him, -- perhaps he had spoiled him, for he
loved his children very much." (p. 145, Vol. II)

The decision of the king of Babylon to conquer the little country of Judah is explained by the report of his ambassadors upon their return from Judah where King Hezekiah had made a great feast for them. They had been shown all the treasures of Judah, including the precious oils and spices, and the armories. Upon hearing about these valuables, the king of Babylon "made up his mind that one of these days his army would try and get hold of some of the valuables." (p. 197, Vol. II) However, shortly thereafter the author explains the final tragedy that occurred to Judah at the hands of Nebuchadnezzar of Babylon as due to the foolishness of King Jehoiachin. (p. 204, Vol. II)

The attention of the reader is directed to the processes of change and continuity in connection with only one of the five major events selected as criteria above. The event is the destruction of the Second Temple. The passage from page forty-eight of Volume III, cited above as an example of identification with Jewish values of learning and religion, may be used here as well. That passage emphasized the role of scholars and teachers in time of stress, and the destruction of the second Jewish commonwealth was certainly a time of stress in the history of the Jewish people. The rise of the Rabbis was therefore the means of maintaining the continuity of the Jewish people under radically changed circumstances.

The author presents the continuation of the Jewish people after their conquest by the Romans in the following words:

But the race whom they thought they had conquered, still lives on; their God and their Law are eternal. For Rome, like many other peoples who in later years tried to destroy the Jews, captured only their bodies; the spirit of Israel they could never conquer.

(p. 68, Vol. III)
The above generalization is infused with some substance in the beginning of the next chapter on the next page, where the author begins a page and a half of copy on the contributions of Johanan ben Zakkai (spelled Zokai in the book). Here the author informs her reader that Johanan ben Zakkai "realized that it was necessary to save the spiritual life of Israel, -- to safeguard her already ancient learning. to preserve the meaning of the Law." (p. 69, Vol. III) This is again a generalization that might not have much meaning to a child, except that shortly thereafter the author tells how Johanan ben Zakkai had secured permission from the Roman general "to collect the learned men of the Jews" at Jabnah, which "now took the place of Jerusalem for a while as a national and spiritual centre." (p. 70, Vol. III)

Description of Life of the Group

This text does not include any description of how the group and its average people lived at the various stages of Jewish history. The reader is given only a listing of happenings in the religious and political history of the Jewish people. The reader is given the impression that only individuals mattered and that they were completely responsible for the political and military events and the religious teachings.

The only deviation from this lack of telling anything concrete of how the people as a whole lived is an occasional generalized statement on the status of the people. For example, the condition of the people during the reign of Solomon is given in the following excerpt:

... It was a reign of peace... Great cities sprang up, industries prospered, there was plenty of work, plenty of food, plenty of money, and all except the very poor were happy and contented. So Judah and Israel dwelt safely, every man under his own vine and fig-tree, from Dan unto
In the introduction to a subsequent chapter on the shortcomings of Solomon's reign, the author reminds the reader that "King Solomon had made a glorious beginning. The country was at peace, there was great wealth in the land, the people were contented, and the Temple of God was built." (p. 156, Vol. II)

Another example is a brief paragraph describing life in the southern kingdom of Judah between the reigns of Joash and Ahaz. It reads as follows:

For one hundred and thirty more years, that is, nearly up to the time when Israel was captured by Assyria and removed to foreign cities, the kingdom of Judah was ruled fairly well and remained pious, under the kings who descended from Joash. (p. 193, Vol. II)

Dedication to the Truth - Historical Method

Literature and History

This text does not give the young reader any inkling whatsoever of the problem of truth in history, nor does it provide the slightest hint about the historical method, even in a most rudimentary or elementary manner. Similarly, there are no passages that indicate a differentiation between literature and history. On the contrary, literature and history are completely intertwined, with no attempt at all to separate the strands. The contents of the Bible are excerpted and adapted for the reader under the guise of history.

Not only does the author not enlighten the reader about the problems of historical method, but she utilizes her imagination to describe events and persons in a colorful manner. Since these passages do not
have any modifiers like "perhaps," or "probably," they give the impression that what is described occurred exactly as stated. The following are some examples of what is a kind of historical distortion.

Volume I

God to Cain: But if you go on being selfish and jealous, you will surely commit a great sin.
(p. 28)

Some people could not walk in the streets, for the rain was up to their knees.
(p. 32, the flood in the time of Noah)

... if one of the builders fell down and was killed, they merely shouted, "Send up another builder!" and nobody cared about the poor man, nor about his widow and his fatherless children. But if a single brick fell off and had to be replaced, they would gnash their teeth and cry with rage.
(p. 37, building of the tower of Babel)

... (Abram) could not bear to see the meanness and cruelty of the people of Haran.
(p. 40)

But when his mother Rebekah tried to teach him about the duties of the firstborn, and to explain to him the duties of the priesthood and the judgeship which he would inherit, Esau did not want to listen to her. He would not learn how to make sacrifices to God, and he did not care whether he did right or wrong. All he wanted to do was to go hunting.
(p. 64)

Crying, he (Joseph) beat on the wall with his hands, called all his brothers by their names, and pitifully begged them to save him. But they only looked over the rim of the pit to laugh and jeer at him, and to say,

"Shall we indeed bow down to thee, Dreamer?"
(p. 84)

... But still his (Joseph in Egypt) heart ached to be free and at home again; often after the day's work was done, he lay on his fine couch and the tears came to his eyes as he thought of his dear father, and he longed with all his might to see him again.
(p. 88)
People threw good corn away, because there was so much of it. (the years of plenty in Egypt)  

(p. 94)

Now indeed the brothers began to pay the price of their wickedness to Joseph. What care they took of Benjamin! Judah never took his eyes off the boy. They trembled for him if he even looked tired.  

(p. 100)

Jacob was so overcome with gladness that he fainted away; (upon hearing that his son Joseph was still alive).  

(p. 106)

The shepherds (in the land of Midian saw that the man (Moses) who spoke to them was of noble and commanding appearance, and they were afraid of him.  

(p. 124)

When Moses came down, the children of Israel begged him to give them God's law in his own voice, for they were afraid to hear the voice of God.  

(p. 151)

... Among themselves (the people of Israel in the desert after the spies returned from Canaan) they whispered,  

"Let us choose another leader -- someone who will take us back to Egypt!"  

(p. 168)

Moses' heart was longing to go across the Jordan himself and to lead the people himself into the promised land of which they had dreamed so many years. But he was meek and humble, and he obeyed God's word without reply.  

(p. 188)

Volume II  

He (Jephtha, when his daughter comes out to greet him) had thought that one of his dogs would run out faster than any of the people.  

(p. 30)

... And they (the chiefs of the people) looked at each other, and wondered which one of themselves would be the man appointed by Samuel.  

(p. 49)

... Sometimes as she (Ruth) straightened her
tired back her homesick eyes gazed sadly on the Israelite workers, and she dropped her head as if longing to hear again the sound of her own language instead of this foreign tongue.

("Why do you prepare for battle?" he would bellow, in hoarse tones. (Goliath)

With wild roars of triumph, the Philistines rushed after the enemy, casting their spears and shooting clouds of arrows. Now a groan of horror from Israel mingled with a deep cry of joy from the Philistines.

A shock of surprise and rage ran through the whole mass of people when this insolent, heartless reply was announced to them. A low deep murmer arose that soon swelled into a great roar of rebellion, startling the foolish king as he sat in his palace. (Rehoboam and the people.)

Volume III

... One freezing winter day, feeling very unhappy because he could not pay his fee and hear the lesson, he (Hillel) climbed up on to the roof and lay down close to the skylight, in order to hear what the teacher was saying in the room below. But he was overcome with hunger and cold; he was discovered next day lying half-frozen on the roof.

Since the author presents a literal adaptation of the descriptions in the Bible, she transposes the theological value of the miracles, in the sense of occurrences contrary to the laws of nature, to actual historical specifics. Hence, historicity is associated by the reader of a "children's history" with the following description of the crossing of the Red Sea by the children of Israel after their departure from Egypt.

Moses, not knowing what to do, prayed to God for help. And the Lord answered him.
"Why do you pray to Me? Lift up your rod over the sea, and divide it, and the children of Israel shall go across the midst of the sea, and it shall be dry ground."

Joyfully Moses came and stood before the terrified people; the chariots of Pharaoh were now almost upon them. And he stretched out his rod over the waves.

Roaring and rushing, the waters rose up like two walls! In between these walls there was dry ground. Quickly the children of Israel ran across the stones and mud until they came to the other shore.

(p. 143, Vol. ()

The specific circumstances surrounding the giving of the Ten Commandments are given in the following paragraphs:

The sky grew dark. Thunder rolled and crashed. The sides of the great mountain trembled. Moses drew a line around the mountain and told the people that no one must pass across the line. So the multitude stood as close as they were allowed.

Now a great black cloud gathered in the sky and settled on the top of the mountain. A trumpet blew. Again it blew, louder and then louder still. The whole mountain was covered with smoke, it shook like a tree in a storm, and the people trembled and were afraid.

(pp. 149-151)

The destruction of the walls of Jericho is described in a manner that ascribes historicity to certain details.

From their houses on the wall and from their gates and their towers the shut-in inhabitants of Jericho watched the curious doings of the Israelite army. They hardly knew whether to laugh or be afraid of the silent army marching steadily around their city without trying to attack it. But their hearts beat fast with terror on the seventh day as the army walked not once but seven times around Jericho, and they saw the seven trumpets being raised to the lips of the seven priests, and they heard the loud, long, shrill blowing of the trumpets, and the deep, hoarse shout of the whole army.

Then the earth began to rumble, the broad,
tall walls of Jericho began to rock and to sway in their foundations, and finally, as the inhabitants shrieked with fear, down crashed the walls in ruins before the armies of the Lord!

(pp. 13-14, Vol. II)

The author does raise some question about the historicity of the specifics of miraculous events in connection with the conquest of the city of Gibeon. Whereas in the content of the chapter, the author states that "the sun stood still, and the moon stayed, and the day lasted many hours more, until the Israelites had completely conquered," (p. 18, Vol. II), in the questions at the end of the chapter, the author asks, "What miracle is said to have happened at the battle of Gibeon?" (p. 20, Vol. II, italics, the writer's)

A similar handling of miracles is evident in the account of the purifying of the Temple by the Maccabees, when they found the tiny cruse of undefiled oil. Here the author declares: "By what seemed a miracle, this little cruse of oil lasted eight days, until fresh oil could be prepared." (p. 24, Vol. III)

Dedication to the Truth - Interpretation of Jewish History

The author presents several interpretations of Jewish history interspersed with each other. Predominant is the theological interpretation; considerable attention and space are given to political history; an economic basis is given for historical developments in several instances.

The theological emphasis, especially for the biblical period, is in keeping with the author's declaration in the preface to Volume I (mentioned above, page 522), that she had tried to convey the deep religious meaning of the Bible. As mentioned above, this was her
only explicit statement of her interpretation of Jewish history. Analysis of the text, however, reveals its theological emphasis.

There are many examples that show God as an active agent in the history of the Jewish people. A chapter in the first volume is devoted to the story of the ready sacrifice of Isaac by Abraham. It is introduced with the sentence, "One day, as Abraham was praying, he heard the voice of God." (p. 51) After hearing God's request, "Abraham thought that God wanted him to offer up his beloved son as a proof of his great love and obedience to God." (p. 53) In sufficient time, a voice called out from heaven, stopping the sacrifice. (pp. 53-54) Then, Abraham "knew . . . that God does not want human sacrifices." (p. 54)

In the story of the mistaken blessing of Jacob by his father Isaac, the author shows the intervention of God through the thoughts of Rebekah:

Then she remembered a prophecy which had been made to her. The voice of God had come to her before her children were born, and the voice had said,

"Thou shalt have twin sons, and each will be the father of a nation. One shall be stronger than the other, but the elder shall serve the younger." (p. 65, Vol. I)

In the account of the subsequent life of Jacob, the author draws upon the strands of the Bible that depict the role of God. In his dream, Jacob "heard the voice of God, promising him that the blessing of Abraham would surely come true for him." (p. 71, Vol. I) Later on, God blessed Jacob, "so that great numbers of the flocks were born speckled and spotted." (p. 75, Vol. I) This helped to make Jacob wealthy for he had made Laban promise to pay him with all the sheep and cattle that were born speckled or spotted. When he wanted to return to Canaan, "he did not know if God wanted him to go there. So he
prayed, and the angel of God appeared to him in a dream, saying, "Arise, get thee out of this land, and return to the land of thy kindred." (p. 76)

In the Joseph story, it was God who blessed him and made him wise and fortunate. (p. 88, Vol. I) When Joseph was called upon to interpret Pharaoh's dreams, God again blessed him so that he understood what the dreams meant. (pp. 91-93, Vol. I) When Joseph is reconciled with his brothers, he tells them that all that happened was God's will, so that he would be able to save them in the time of the famine. "God . . . hath done all this." (p. 105, Vol. I)

The career of Moses is also in accordance with the biblical account of God's direction of him. The angel of the Lord called to him from the burning bush; (p. 126, Vol. I) God spoke to him to lead forth His people out of Egypt; (p. 127, Vol. I) God told Aaron to go and meet his brother." (p. 129, Vol. I) When Pharaoh first refused the request of Moses to let his people go to a three days' journey into the wilderness to sacrifice unto Him, Moses prayed and God answered him. (p. 133, Vol. I)

In the introduction to the giving of the Ten Commandments, the author states: "God Himself gave these laws to us, speaking to the people of Israel from the top of Mount Sinai." "God spoke to Moses and promised him that if the people would obey God and serve Him truly, they should be His chosen people forever. Moses told them this, and they were very glad, and they promised to obey God." (p. 149, Vol. I)

When the children of Israel express their fear of conquering Canaan, upon return of the spies with their report of the land, God's action is described by the author in the following words:
When God decreed that the Hebrews must wander forty years in the wilderness until all those who had been in Egypt were dead, and their children would be grown up, Moses knew that God was just and righteous in this as in everything. (p. 170, Vol. I)

As the author moves from the Pentateuch to Joshua and the former prophets, she continues to follow the biblical motif of the intervention of God in human history and adds to it the theme of the former prophets that misfortune came because of defection from God or sinning against Him and that redemption came through repentance and returning to the ways of God.

At the very beginning of Volume II, the author tells the reader how the angel of the Lord spoke to Joshua, declaring that "every place that the sole of your foot shall tread upon" in the land of Canaan will be given by God to the children in accordance with the promise made to Moses. (p. 9, Vol. II) Hence, a few pages later, it is the word of God that comes to Joshua to tell him that Jericho will be given into his hands. (p. 13, Vol. II)

When Jericho was captured, "the whole idolatrous city, with its heathen temples and images of false gods, was burned, according to God's command." (p. 14, Vol. II) Delay is caused in the capture of the city of Ai, because one Israelite had disobeyed the command which forbade individuals taking anything for themselves. Upon his punishment, the city is conquered. (p. 14, Vol. II) The rationale for forbidding the acquisition of the booty of conquered cities by individuals is presented by the author in this paragraph:

You see that if any soldiers had been permitted to steal treasures from the conquered cities, the people would soon have forgotten that they came to Canaan in order to conquer it for the Lord and make
it a land holy to Him. They would have thought more about the treasures and wealth they could get, than about the Law, which was their real, eternal treasure.

(p. 15, Vol. II)

Israel could not make peace with the people of Canaan. "It was God's command that the land of Canaan should be conquered by Israel and made a holy land, ruled by God and His Law. (p. 16, Vol. II)

The explanation the author gives for God's command to the Hebrews to break all the idols of the Canaanites and destroy all their temples, and drive the heathen out of the land, is that the Israelites should never be tempted to turn away from their belief in the one God. It is hard to keep from doing the things that people among whom one lives is doing. (p. 21, Vol. II)

After the death of Joshua, the author introduces the period of the Judges and its theme of the facillation of the people of Israel in their loyalty to God in the paragraphs that follow.

As long as the Israelites remembered Joshua, and the promise they had made to follow the law of God, they were true to their worship of the Lord, and they were good and happy.

But time passed, and they forgot their great leader. They did not destroy the heathen temples and drive out the idolaters, but kept the conquered people as servants. By and by they began to get the habit of using the names of the false gods, which they heard the idolaters praying to; and little by little many of the Hebrew began to imitate the idol-worshippers, for it was a good deal easier to worship idols, who could not care about the people being good or bad, than it was to worship the Lord and to obey the wise Commandments and the Law.

Severely were they punished for their foolishness. In the first place, by getting friendly with the heathen, the Hebrews lost their own feeling of being all one nation; so they fought the heathen in separate tribes, and not in one great massed force.
It was now much easier for the heathen tribes to turn around and fight their conquerors. God was not with them any more, for they had turned to idols. Many of the Hebrews were made servants of the heathens, and had to toil for them, and pay them tribute of gold and silver and cattle.

Now they realized their mistake, and their hearts turned again to God. God gave them wise men and brave leaders to judge them and lead them in battle. But when they were victorious again, they sinned again, and then again repented; and this happened many times.

(pp. 21-22, Vol. II)

After the Judges, Gideon and Jephtha, had led the Israelites successfully against the Midianites and Ammonites respectively, "the Hebrews were again under the domination of a heathen people (the Philistines), for they had sinned against God and forgotten Him. (p. 32, Vol. II)" The children encountered the Philistines in battle. "But the children of Israel were disobedient to God; they had obeyed the bad priests. What happened when they went to fight the Philistines? The enemy conquered them and slaughtered many of the Hebrew soldiers."

(pp. 42-43, Vol. II) When the Ark of God was captured by the Philistines, the Israelites "at last realized that they had done wrong, and they wept and tried to become better." (p. 45, Vol. II) Then "they listened to the advice of Samuel, who told them to stop sinning and worshipping idols, and to return to God and the Law. And next time the Philistines fought them, the Israelites conquered mightily."

(pp. 47, Vol. II)

After Saul becomes king of the people of Israel, the remaining four-fifths of Volume II, which consists of a total of 230 pages, is largely devoted to political history, but with the underlying theme of reward for following God's ways and punishment for the reverse. As
soon as Saul became king, the author points out that Samuel "reminded them all to serve God, and warned them that if they were wicked, they would be destroyed with their king together." (p. 54, Vol. II) When Saul himself had made the sacrifices to God before battle, instead of waiting for Samuel to do so, Samuel "saw that Saul did not understand that the spirit of Israel was mightier than any army: that if God was not with them and in their hearts, mere numbers would never help them, but if their spirit was of God, it did not matter how few they were." (p. 56, Vol. II)

After David slew Goliath, "he knew that it was the Lord who had given the victory to Israel. Notwithstanding the wisdom of David's successor, his son Solomon, and his achievements, including the building of the Temple, difficulty developed. This occurred because of Solomon's error, described by the author in the following two paragraphs:

... He began to feel that the country existed for him, and that he had the right to do anything he wished, to spend enormous sums of money on palaces and treasures for himself and his wives, and to keep a countless army of chariots and soldiers. He built a fleet, and had twelve thousand war-horses. His earthly glory was very great.

But he forgot the chief things: that Israel's power was not due to soldiers and war-chariots, but to their faith in God, and obedience to His law. It was this faith which gave them such confidence and courage that no one could conquer them.

(pp. 156-157, Vol. II)

God's intervention in history is presented by the author in her paraphrase of a quotation from Chapter XI of First Kings, wherein she says that God "greatly was angered with Solomon for going into heathen temples. God said, 'Since thou has done this thing, and hast not kept My law and My covenant, I will surely rend the kingdom from thee, and
give it to they servant." (p. 159, Vol. II) In the next chapter, as an introduction to the rule of Rehoboam, the author reiterates the theme that faith in God determines Israel's destiny.

No one could conquer Israel while they felt as one people, believed as one people, served one God, and trusted one ruler.

But when they lost faith in their ruler, and when their trust in God was weakened, then they became separated among themselves. Thus they put themselves in the hands of enemies.

(p. 160, Vol. II)

The prophets are introduced as "good and clever men who loved God and devoted themselves to His Law; they tried to preach to the people and make them forget the idols and remember only their faith in God. They even went to the king and warned him of the evils he was committing. These men were called prophets, because they helped the people to understand God's will." (p. 166, Vol. II)

However, in spite of this commendable explanation of the prophets, Elijah is first introduced, without prior explanation as declaring to Ahab and his rich guests: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew or rain in the land, except according to my word." (p. 169, Vol. II) A full chapter, consisting of five pages, plus one page of the next chapter, is devoted to Elijah, devoted primarily to miraculous events.

Limited space is given to the other prophets as well. Elisha has three pages of a four-page chapter, entitled, "What Elisha Did," (the first one is cited above for Elijah) plus his involvement in the narrative of the first two pages of the following chapter. Here, too, miraculous achievements are emphasized. There is a half page for Amos.
There is a one-sentence paragraph for Hosea. Isaiah is the central subject of five pages of narrative. Jeremiah has a full chapter of five pages, plus the equivalent of a page of the next chapter devoted to political history, and a chapter of three pages with excerpts from the Book of Lamentations. The prophet Ezekiel is not included in the book, even though the book goes up to the Babylonian captivity.

It is apparent that a little over twenty-five and half pages of the 230 in the book, or a little over ten and a half per cent, are on the prophets. Their religious message is crowded out by elements of the miraculous and concentration on their advice to the kings of Israel and Judah in the political history of the two kingdoms.

The economic underpinning of both political and religious developments is apparent in this text, beginning with the reign of Solomon. That means that the second half of Volume II and all of the seventy-five pages of Volume III included in this analysis have an economic strand intertwined in the historical narrative.

For the reign of Solomon not only does the author state that "all except the very poor were happy and contented," (p. 150, Vol. II), but she also states that one of the two chief mistakes that Solomon made was an economic one, although she doesn't use the word economic. (The religious mistake was the building of temples for heathen gods.) On the economic side, the author tells her reader that Solomon's large army, great palaces, and other material possessions forced such heavy taxation, that the people "felt it was hardly worth while living and working, for everything was taken away from them." (p. 159, Vol. II)

At the beginning of the reign of Jeroboam as king of the Northern Kingdom, the condition of Israel is described by the author as follows:
The poor people worked all the time, ploughing and sowing seed and gathering in the harvests, or cobbling, weaving, carpentering, sewing clothes -- doing all the work that needs to be done in a large nation. But they were so heavily taxed that they could not pay; many of them had to sell their lands, or their houses, and sometimes even themselves, in order to get food!

But some families grew richer and richer. They broke the law and oppressed the poor. They had all the power, and the poor people could not get justice, because the rich ones bribed the judges. And the king, who was above them all and could have helped the poor people, cared more for his new palaces and his new garments and all his glories, and never worried because his people were hungry.

(pp. 165-166, Vol. II)

Then, in the reign of Ahab, the author states that "although the people were poor and hungry, on Ahab's table there was plenty of wine and platters of rich food and rare fruits." (p. 169, Vol. II)

In her treatment of the prophets, the author ascribes to only one of them an interest in the economic status of the people. That consists of only a few words in a quotation from the prophet Amos, saying that the Lord will punish Israel, because . . . they tread down the poor . . . and because they worship images." (p. 185, Vol. II)

When Jerusalem was first besieged by Babylon, with Jehhoiakin king of Judah, the author relates that during the year's siege, "the nobles and the rich grew more kind; they repented for the wicked things they had done, and helped the poor, and treated their servants very kindly."

But when the Babylonian army left (temporarily), "those who had freed their slaves and given away valuable possessions began to be sorry; they recaptured the servants, took back as much as they could of the gifts they had given to the poor, and began to worship idols again." (pp. 206-207, Vol. II)
After the Babylonian captivity and the return to Judea, things did not go well in Jerusalem. "The trouble was partly due to the Edomites and Ammonites and Samaritans, the unfriendly neighbors of the Hebrews. But it was also due to the selfishness of the rich Jews, who did not care how hard the poor peasant-Jews worked or how much they suffered from heavy taxes. Often the poor people had to sell their children as slaves, and to give up their land to the rich because they could not pay their taxes on it." (pp. 12-13, Vol. III)

Ezra is related by the author to the class struggle in her point that he "caused the Law to be read to all the people and to be explained to them." Since most of the poorer people spoke Aramaic, it was necessary to translate the Torah for them, so they could understand it. (p. 13, Vol. III)

The class struggle is further indicated in the background history for the Maccabean war. Here, the reader is informed that the head of the Jewish people at that time was the High Priest assisted by the Sanhedrin. The members of the Sanhedrin were chosen for wisdom and piety, but the author further points out, "the Sanhedrin was nearly always chosen from aristocratic families, who were well off, for the poor Hebrew peasants had little time or chance to study." (p. 22, Vol. III) When Mattathias went forth with his men to attack the mighty Seleucid monarch, he also attacked "the wicked high priest who represented all the power of the wealthy classes." (p. 23, Vol. III)

"Terrible King Herod" is credited with doing Judea a great deal of material good in the way of protection and better business but did havoc with the purity of the law and the true worship of God. But, "it was only the selfish rich who liked this state of affairs." (p. 39, Vol. III)
In the story of the rebellion of Judea against Rome, the thread of the struggle between rich and poor is continued. The author describes procurator Felix as a violent, vicious man who was wealthy, and in favor with the Emperor. "But only the wealthy Jews, who lived on the rents paid them by masses of peasant, were friendly to Felix. The poor Jews hated him bitterly; they joined the party of Zealots, and a sort of civil war went, directed against the rich landlords as well as against Rome. (p. 57, Vol. III, italics the writer's) "The people knew that all the wealth contributed to the priesthood went into the pockets of a few highly placed men, while the lower orders of priests got practically nothing." (p. 58, Vol. III) During the rule of the next procurator, Florus, the aristocratic families saw that the activities of the rebel zealots would mean war with Rome. "They saw no gain in this, and so they set out to crush the rebels ... they fought their own people." (p. 59, Vol. III)

In the encounter with Rome, that ended with the destruction of the temple in 70 C.E., the author holds the class struggle responsible for the outcome, and indulges in the speculation that without the class struggle, Judea would have been victorious.

If not for the social-revolution which the oppressed and plundered poor of Jerusalem were carrying on against the wealthy aristocratic Jews, at the same time as the war with Rome, it is very possible that the Romans would have been defeated.

Remember that the poor people had been miserable for very many years; they had been excluded from every good thing of life, -- yes, even from the Torah, because they spoke a mixed language called Aramaic, which was not Hebrew, and they had to work so hard and so long at earning a living that they had no time to learn Hebrew.

Yes, the rich Hebrews had quite forgotten the
beautiful spirit of the Law, and that it was meant for all the people, not merely a few. They dis-obeyed the laws of justice and kindness. Therefore they brought about this revolt of the poor people and consequently their own destruction. For this division among themselves was the true cause of their failure to crush the Roman enemy.

(p. 64, Vol. III)

With the advent of Johanan ben Zakkai, and his school at Jabneh, the author indicates that a new era began, one in which the masses were given better attention.

There were noticeable differences now in the relationship of the people to their Torah and to those who had it in their keeping. No longer were only a few high-born at the head. The readings of the Torah and the Prophets, held twice weekly before the people, were now translated into Aramaic, and fully explained to all. At the synagogues, any man who was able was allowed to lead the services before the Ark in which the scrolls of the Law were kept. Every community was expected to help in the education of poor children or orphans. Every synagogue had a school for the study of the Bible and an upper or high school for further learning. Teachers were helped by the community, in case they did not earn enough, and the teachers were greatly respected.

(p. 70, Vol. III)

Summary of the Aims of the Ish-Kishor Text

Analysis of this text does not reveal a strong effort to develop identification of the reader with the Jewish people. There are three examples of a wholesome appeal for association by the reader with his people and its values, plus an instance of a sympathetic evaluation of an outstanding personality. The former are the bravery of the Jews against the Romans, the link of the reader with his ancestors in their fight for the Law, and the pride of intellectual and spiritual ancestors who saved their people in times of crisis. The latter is the
identification of Hillel.

There are six other instances of passages that were deemed to have the quality of developing identification, only to a limited extent. These consist of the promulgation of just laws, establishment of kind laws, the heroism of an ancestor, the greatness of Hebrew culture, the pride of the ancestors in their faith. However, the impact of these instances is dissipated by elements of chauvinism, use of the term Hebrew instead of Jew, the quality of extremism in the adverb, never, the element of total superiority, and the use of a slur on the Jewish people. In addition, there was actually one case of counter-identification, in the suggestion of a feeling of abhorrence for the actions of the reader's ancestors.

Present-day Jewish life is given limited mention in the text. The holidays of the Sabbath, Passover, Purim, Hanukkah, and Tisha B'Ab, are included incidentally in a sentence or two at the conclusion of the discussion on the events they commemorate. The Torah in the Ark of today's synagogue and the priestly benediction in today's Service are related to the giving of the Ten Commandments and to Aaron's blessing.

The text lacks sufficient attention to the process of development in history. Events are stated without giving their cause and effect. Where causes are given, they are not adequate for the effect that ensued. The concepts of change and continuity are exemplified in only one of five major events in the history of the Jewish people up to the destruction of the Second Temple, namely, this last occurrence. Here the author indicated that the spirit of the Jewish people remained after their bodies had been captured.
Except for three instances of generalized statements on the status of the Jewish people, the text does not include at all any description of the life of the group and its average people.

The historical method is not at all within the purview of this text. No differentiation is made between literature and history. This stems mostly from the fact that the content was to a great extent an adaptation of the biblical narrative. In addition, the author took her own literary liberties in describing events and persons, beyond what is stated in the Bible. Twenty such instances are cited plus one from the post-biblical period. The miraculous specifics of the crossing of the Red Sea, the giving of the Ten Commandments, and the destruction of the walls of Jericho are given as historical facts.

The theological interpretation of Jewish history is the predominant one in the text. God is depicted as an active agent in Jewish history. Examples from the Pentateuch include the sacrifice of Isaac by Abraham, the blessing of Jacob by Isaac, incidents in the lives of Jacob, Joseph, and Moses, the giving of the Ten Commandments, and the determination that a subsequent generation of Israelites would enter the land of Canaan.

For Joshua too God intervened actively, assuring him conquest of the land of Canaan. In the period of the Judges, the theme of punishment for sinning against God and redemption through repentance, is followed as it is in the Bible. With the founding of the monarchy, under Saul as the first king, that theme is further continued in the rubric of what is mainly political history. In the treatment of the prophets, there is emphasis on the miraculous.

From the reign of Solomon to the destruction of the Second Temple
there is an economic interpretation of Jewish history. Solomon overtaxed his people; in the reign of Jeroboam in the kingdom of Israel, the gap between rich and poor became greatly widened; in the southern kingdom of Judah, the oppression of the poor by the rich led to the Babylonian victory; upon the return to Judah, the same evil developed; the Maccabean revolt was as much a revolt of the poor against the rich as against the Seleucids. In the final revolt against Rome, the poor were again fighting the rich, and might have defeated Rome if the rich had been united with them.
CHAPTER IV THE ISH-KISHOR TEXTBOOK

Section 2: Methodology

Introduction

In the preface to the first volume the author declares that her contribution was an adaptation of "the ever-rich, ever-new treasury of our people's faith." The features of this new adaptation, she continues to state, are "a new system of dividing the chapters, a series of simple but stimulating questions following each chapter, and careful visualizations of the action by means of fresh wording." (p. 4, Vol. I) There is no hint by the author of any specific methodology or pedagogics for this text, either within the book itself, a teacher's guide, or in the Jewish educational literature.

The following analysis of the text will attempt to uncover the methodology and pedagogics inherent in the text, though not stated explicitly by the author outside of the text. The analysis will include at the appropriate places the division of the chapters, the questions at the end of each chapter, and the fresh wording, that the author declared to be the features of her adaptation, as stated in the paragraph above.

Organization of Content

Volume I is organized in forty-three chapters, distributed into 191 pages. The chapters are short, the average length being approximately four and a half pages per chapter. The titles are given in the table of contents of the book, which are duplicated in Table XXIX.
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by Sulamith Ish-Kishor

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24. Joseph's Brothers Go to Egypt - p. 95
25. I am Joseph - p. 100
26. If You Were Joseph - p. 107
27. The Promise - p. 111
29. The Coming of Moses - p. 120
30. The New Leader - p. 126
31. The Punishment of Egypt - p. 131
32. Let My People Go - p. 136
33. Out of Slavery - p. 142
34. The Greatest Law in the World - p. 149
35. The Golden Calf - p. 154
36. The Holy Ark - p. 159
37. The Land of Milk and Honey - p. 164
38. Rebellion - p. 169
39. Wandering in the Wilderness - p. 172
40. The Water of Strife - p. 176
41. Nearer and Nearer - p. 179
42. Balaam and the Ass - p. 183
43. The Passing of Moses - p. 187
The entire contents of the first volume is taken from the Pentateuch. Chapters 1 to 27 are from Genesis; chapters 28 to 36 are from Exodus; chapters 37 to 42 are from Numbers; chapter 43, the last in the book, is from Deuteronomy. In proportion of space, about sixty per cent of the pages in the book are based on Genesis; about twenty-five per cent, Exodus; none from Leviticus, because of the minimum of historical events; about twelve per cent, Numbers; and about three per cent, Deuteronomy.

Volume II is organized into forty-five chapters, distributed into 230 pages. As in the first volume, the chapters are short, with the average length approximately five pages. The titles are given in the table of contents of the book, which are given in Table XXX.

The contents of the second volume cover the period from Joshua to the return of the Jews from Babylonia to their homeland. The chapters may be grouped into seven sections. Chapters 1 to 6 are about Joshua and the Judges; chapters 7 and 8, Samuel; chapters 9 to 22, the reign of Saul; chapters 23-28, David as King; chapters 29-32, the reign of Solomon; chapters 33-37, the history of the Northern Kingdom; chapters 38 to 45, the history of Judah to its destruction and the return from the Babylonian captivity.

The groupings and their designations are the writer's. The author offers no such clues of organization to the reader. Instead, she presents each chapter as a separate entity, and the elements within them as separate discrete items. The criteria for the new system of dividing the chapters are not discernible. In fact, not all the content of each chapter fits in with the title of the chapter.

Chapter II of Volume I is entitled, "What the Angels Foretold."
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<td>Why a King?</td>
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<td>The Jealous King</td>
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Table XXX Cont'd.

23. David is King - p. 120
24. The Beginning of Jerusalem - p. 124
25. The King's Sin - p. 128
26. Treachery! - p. 133
27. The Wicked Son - p. 137
28. Farewell to David - p. 144
29. The King Wise in His Sayings - p. 147
30. The Temple is Begun - p. 151
31. Solomon's Mistake - p. 156
32. The Whip of Scorpions - p. 160
33. Alas for the Poor! - p. 165
34. The Great Prophet - p. 169
35. The Greedy King - p. 174
36. What Elisha Did - p. 178
37. The Hebrews Became Two Nations - p. 183
38. The Hidden Prince - p. 188
39. The Silent Army - p. 193
40. Jeremiah Warns in Vain - p. 199
41. Judah Made Captive - p. 204
42. Slaves of Babylon - p. 210
43. What Jeremiah Said - p. 214
44. The Courage of Daniel - p. 217
45. Returning Home! - p. 223
The content of the first two and a half pages consists mainly of the communication from God to Abraham that he will have many descendants, and the birth of Ishmael. Then with no transitional sentences or indication that a new episode was beginning, the narrative of the arrival of the three angels begins with the declaration, "One hot day Abraham sat under the trees of the door of his tent." (p. 47, Vol. I)

In Chapter 33 of the same volume, there are also two distinct parts with no transition between them. They would have been better organized into two chapters. The title is "Out of Slavery," an appropriate one for the first half that consists essentially of an account of the crossing of the Red Sea. The second part is about the complaints of the children of Israel for water and food, and has a paragraph on the battle with the Amalekites. (pp. 142-144 and pp. 145-147, Vol. I)

The contents of the text are organized chronologically. As indicated above, the chapters parallel the sequence of the books in the Bible. Occasionally, the strict chronological sequence of events is interrupted with "interpolated" chapters. Thus the Joseph narrative of events is interrupted, at the point where Jacob is about to travel to Egypt to be reunited with his son Joseph, with a chapter that analyzes the motives of Joseph in all that has transpired to this point. Similarly, the narrative about David is interrupted between his anointment by Samuel at the end of one chapter, and his selection to comfort Saul at the beginning of another chapter, with a full chapter on the Book of Ruth, completely unrelated to the events being chronicled, but placed here in order to show the ancestry of David. (pp. 62-69, Vol. II)

Two other examples of interpolated chapters are one on the twenty-third psalm, separating parts of the events in the friendship of Jonathan
and David, and another on the "sayings of Jeremiah" placed immediately after the conquest of the Babylonians.

There are no sub-divisions in the chapters. However, the chapters in themselves are quite short. Except for the few instances, described above, where some chapters do consist of several parts, the chapter divisions themselves are sub-divisions of the total content of the book. Yet, the few pages that constitute each chapter constitute a multitude of events, names, and items as to defeat the pedagogic value of delimiting the portions of content that the pupil must comprehend at any one step. This is especially so in Volume II, where such a wide span of Jewish history is covered, in contra-distinction to Volume I which is really stories from the Pentateuch.

The use of introductions is charted in the excerpts quoted in Table XXXI. Eleven chapters out of the total of forty-three chapters in Volume I, and ten chapters out of the total of forty-five chapters in Volume II have passages that may be described as introductions to what follows. In Volume I, the last sentence in Chapter 16 and the opening paragraph of Chapter 17 must be considered as parts of the introduction to Chapter 17. In like manner, the closing paragraph of Chapter 33 and the opening paragraphs of Chapter 34 are the introduction to Chapter 34. This is a limited use of introductions, for only about one-fourth of the chapters have them.

The use of summaries and recalls, important pedagogic devices for helping the learner organize his knowledge and review, is much more limited than the use of introductions. They are given in the quotations in Table XXXII. Of the six citations taken from all three volumes (the first seventy-five pages, in the case of Volume III),
1. Chapter 16

Last sentence of closing paragraph, page 69

But you will soon see that Esau had done something which made Isaac glad that he had given the blessing to Jacob instead of to Esau!

Chapter 17

Opening paragraph and first sentence of second paragraph, page 70

You remember how anxious Abraham had been that his son Isaac should marry only a girl of his own family, one who had been taught to worship the true God.

Well, what do you think Esau had done?

2. Chapter 20

Opening paragraph, page 80

Now you shall hear one of the most wonderful adventure-stories (of Joseph) in the whole world. And you will see that when evil things happen to us in life, it is usually because of something that we have done which was foolish or bad, and not merely because of other people's badness.

Middle paragraph, page 81

What is the result of complaining about a person who is unkind to you? He will not treat you better; he will only hate you worse and instead of merely annoy-
ing you, he will try to do you harm. Joseph's brothers were very angry with him for telling tales. You will see how he was punished for this.

3. Chapter 22

Top paragraph, page 89

All the same, he would have been fairly happy (Joseph in Egypt), but trouble came. That is, it seemed at the time to be a great trouble, but in the end it turned out to be his greatest good fortune, as you shall see.

4. Chapter 24

Opening paragraph, page 95

What was happening, all this time, to Joseph's cruel brothers, and to his dear father, poor Jacob, who thought Joseph was dead?

5. Chapter 27

Last two sentences of opening paragraph, page 111

And why had they come? You know why; it was due to the jealous brothers selling Joseph into a heathen land.

6. Chapter 29

Opening paragraph, page 120

Now comes one of the most wonderful and exciting stories in the world! And the best of it is, it's a true story, and it happened to the Hebrew people when they were slaves in Egypt. It is the story of the leader, Moses, the great, wise and brave man who led the people out of slavery, and with God's help, brought them back to the land of Canaan, which God had given Abraham and to his children forever.

7. Chapter 31
8. Chapter 33

First three sentences of opening paragraph, page 142

How did Moses know in which way to lead the children of Israel? He knew because God sent a cloud by day and a pillar of fire by night to show them which way to go. He led them through the wilderness, by the Red Sea.

Closing paragraph, page 147

And then a wonderful thing happened! (after the defeat of the Amalekites)

9. Chapter 34

Opening four paragraphs, page 148

When you are told about the law of any land, you may be sure of one thing: all these laws have come from the first laws that were made in the history of mankind. And what people gave these laws to the world? The Hebrews.

They were the first people to understand what is right and what is wrong, and to make laws of real truth and justice.

Now you shall hear how it happened!

Why do you think the Sepher Torah is kept in the Ark in the synagogue and wrapped around with velvet and decorated with gold and silver?

10. Chapter 36

Opening three paragraphs, page 159

Do you know why it is necessary to have laws, and why they must be obeyed, if
they are good laws?

It is because all good laws help to make it easier and happier for human beings to live in this world. Bad persons are not allowed to hurt others, and good people are shown in what ways they must help others. When there are good laws, and when people obey them, then everyone can be happy.

The children of Israel understood this, and they were very glad and thankful to have the Law of God to show them what to do. And now they thought, "Where shall we keep these precious and sacred tablets of stone?"

11. Chapter 37

Opening paragraph, page 164

Don't think the children of Israel began now to wonder what the land of Canaan, to which they were coming nearer and nearer, was really like?

Volume II

1. Chapter 3

Closing two paragraphs, page 26

But Gideon's faith in God was supreme. He remained with only these three hundred law-abiding, true followers of God. Still, how could three hundred men conquer a hundred thousand Midianites?

God inspired Gideon with a marvelous plan!

2. Chapter 6

Closing paragraph, page 39

If Samson had used his strength wisely, and had led an army against the enemy, he might have freed the people of Israel from them, and so he himself would not have suffered and died in this way. But you see he was not capable of doing that. God was about to send a wiser man
and other leaders to help Israel.

3. Chapter 11

Last two sentences of closing paragraph, page 69

The story of David which you are going to read next is so strange and wonderful, and so full of adventure and glory, that it is like a fairy-tale! But it was all true.

4. Chapter 17

Closing paragraph, pages 97-98

Then Jonathan had to go back to Gibeah, where Saul was, and David remained in the wilderness. They parted, not knowing it was for the last time. The friends never saw each other again.

5. Chapter 25

Middle paragraph, page 129

Having done this kind act in memory of friend (Jonathan), it seems all the more pitiful that David should now do a very selfish, cruel thing, one which he regretted all his life.

6. Chapter 26

Top paragraph, page 135

What was Absalom's idea in behaving like this? Do you think this proud, vain young prince really cared anything about giving justice to the people? He wanted to win the people's affection so that he could take the throne away from his father and become king instead.

7. Chapter 29

Opening three paragraphs, page 147

Solomon was a wise judge of the people. He seemed to know what was in their hearts,
no matter what they said. When he went to Gibeon to sacrifice to the Lord, he had a vision; the angel of God appeared to him, and said,

"Ask what I shall give thee."

Would not most people wish for some great good luck for themselves, such as sudden wealth, or long and healthy lives?

8. Chapter 33

Closing two paragraphs, page 168

But there was one prophet so great, so mighty, so terribly sincere, that even the shameless Ahab was powerless to harm him.

This prophet was Elijah.

9. Chapter 37

Closing paragraph, pages 186-187

But what had been happening during this time to the other kingdom, that of Judah, the only tribe who had remained, with Benjamin, under the rule of David's grandson, Rehoboam?

10. Chapter 43

Opening paragraph, page 214

The Lamentations which form the Book of Jeremiah are so beautiful and touching that this work is among the finest in all the literature of the world. Here are some short pieces, which will show you what sort of things he told the people of Judea, and how foolish they were not to listen to him and take his advice.
Now God had finished.

He had made the light, on the First Day.

He had made the heavens, on the Second Day.

He had made the seas, lakes and rivers, and the dry land with its trees, flowers and fruits, on the Third Day.

He had made the sun, the moon and the stars on the Fourth Day.

On the Fifth Day, He had made all the creatures that live in water and all that live in the air.

On the Sixth Day, He made all the animals, and He made Man.

You remember that God had promised Jacob that a great people should descend from him.
Joshua commanded the people to arm themselves and get ready (against Jericho); and the tribes of Reuben and Gad and the half-tribe of Manasseh -- you remember they had settled down in the land on this side of the Jordan -- kept the promise they had made to go across the Jordan with the rest of the men of Israel and help them fight.

4. Chapter 10

First paragraph, page 58

But now Saul did another thing that was very foolish. You remember how God had commanded the Israelites, when they were conquering the land of Canaan, to destroy all the things that belonged to the heathens, so that Israel should never make the mistake of thinking that they were fighting for profit. They must always remember that they were fighting only for the land in which to serve God and obey His Law.

5. Chapter 32

Closing paragraph, pages 163-164

Thus the monarchy of Israel was split in two; its strength was wasted in disagreements among themselves, and the slow downfall of the people of God had begun.

Volume III

6. Chapter 5

Opening paragraph, page 29

You remember King Saul, whom the prophet Samuel anointed. You remember his fits of gloomy despair, and his unreasoning hatred of David. . .
four are small items of recall. Only two do any summarizing: the six days of creation that had been discussed in Chapter 1 and part of Chapter 2 of Volume I are summed up in the passage quoted from Chapter 2; a generalization is made on the outcome of Rehoboam's actions in the closing paragraph of Chapter 32 in Volume II. Hence, to all intents and purposes, there are really no summarizations in these volumes, depriving the reader of any assistance in synthesizing the myriad number of discrete items presented by the author.

Explanation of difficult terms is, on the whole, lacking from the text. There are words in the narrative that stand out as not being within the level of the vocabulary of the vast majority of the narrative. There is no glossary for the text, nor are these words defined within the body of the text. Such words in Volume I are covenant, hostage, and censers. In Volume II there are the following words: kine, winnow, vultures, sublime, desperate, ephod, and fissure. In addition a sentence in Volume II (p. 199), "Jeremiah's writings are full of tragic power," will not have much significance to the intermediate-grade child. In Volume III (first seventy-five pages), the term crucifixion is used. (p. 54) Four occasions where terms are explained are the following. In Volume I, the reader is told that "in those days, 'my lord' meant the same as 'sir.' " (p. 57) In Volume II, there is the sentence that "gleaning means picking up the ears of grain that have fallen or that have been left uncut on the ground or in the corners." (p. 64) In the first seventy-five pages of Volume III, culture is explained in a very few words as "the ideals of a country," and the Sanhedrin is described as "a council, or senate." (p. 20 and p. 22)
Related to the problem of explanation of terms is that of typographical and spelling errors. These are listed on Table XXXIII. It will be noted that there are eighteen such items. Since the word synagogue is cited four times, and Ben Zakkai, twice, the net number of errors is fourteen. Errors of this type, which probably were an outcome of proofreading, have the effect of adding to the comprehension problems of the reader, for whenever they occur, they make the reading more difficult.

There are only two examples of what might be considered itemization of information. In Volume II the author cites the shortcomings of Solomon's reign by declaring, "Solomon's chief mistakes were these:" (p. 157) Then follow two paragraphs, one introduced with the words, "In the first place," and the next one, with the words, "His second great mistake." A third paragraph is introduced with the word, "Also," and extends the economic theme of the second paragraph with the items of buildings and personal expenses in addition to the item of the army in the second paragraph. The first paragraph had cited Solomon's religious mistake in permitting temples for foreign idols. The second item is in Volume III, where there is a listing of Herod's accomplishments.

Elements of style affect the comprehension of the reader and thereby the learning process. "Fresh wording" was cited above by the author as one of the features of her presentation. The author does have an interesting manner of telling a story. This applies particularly to the first volume, for it consists of stories from the Pentateuch, whereas the subsequent volume gets more into actual history, and did not provide many story-telling opportunities.

The first chapter of Volume I on the creation opens in a direct
TABLE XXXIII  TYPOGRAPHICAL AND SPELLING ERRORS

CHILDREN'S HISTORY OF ISRAEL
by Sulamith Ish-Kishor

Volume I

1. Soon the tower was as tall as house, . . . (p. 36, should be, as a house)

2. What race descended from Israel? (p. 54, should be Isaac)

3. Rebekah was very glad when she remembered his. (p. 106, should be, this)

4. They embraced each oher and wept for happiness . . (p. 106, should be, other)

5. They prayed God all the time to remember their sorrow . . (p. 118, should be, to God)

6. But the angel of the Lord called him out of the bush, and said, (p. 126, should be, to him)

7. Moses prayed God for help. (p. 146, should be, to God)

8. . . . with a beautiful blessing which is still a part of the service in our synagogues to this day. (p. 162, should be, synagogues)

9. The synagogues to which we go . . . (p. 162, should be, synagogues)

Volume II

10. Dalilah (p. 36, should be Delilah, according to Jewish Publication Society translation) Judges 16:4

11. So the king sent to Hiram king of Tyre, who had always been a friend of David, and said, (p. 151, should be, sent word to Hiram)

12. . . . and whie the prophet Elisha still lived, . . (p. 188, should be, while)

Volume III

13. But the Samaritans, . . . . sent to the Persian
Table XXXIII Cont'd.

<table>
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<th>Number</th>
<th>Event Description</th>
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<td>king and told him Ezra was going to conspire against him. (p. 13, should be, sent word to the Persian king)</td>
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<td>14. He (Herod) sent secretly to Rome. (p. 30, should be, sent word)</td>
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<td>15. ... that the Jews be compelled to put statues of the emperor in their synagogues, ... (p. 45, should be synagogues)</td>
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<td>16. ... that he (Josephus) was not doing the work in a thorough manner. (p. 60, should be thorough)</td>
<td></td>
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<tr>
<td>17. Ben Zokai understood ... (p. 69, should be, Zaccai or Zakkai; also p. 70)</td>
<td></td>
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<tr>
<td>18. Every synagogue ... (p. 70, should be synagogue)</td>
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conversation with the reader. The story is told in an interesting manner and has such colorful phrases like the sentence, "He (God) divided the Everywhere into two parts." (p. 11) The vividness of the phrase, "for the rain was up to their knees," in the flood story is another example. (p. 32) A third one is in the story of the tower of Babel, where the progressively greater heights reached by the tower of Babel, as it was being constructed, is graphically described in the words, "Soon the tower was as tall as (a) house, and then it was as tall as a tree, and then it was as tall as a hill-top, and then it was twice as tall as a hill-top, and then it was three times as tall as a hill-top, . . ." (p. 36)

At the beginning of Volume II, there is a colorful description of the land of Canaan:

A great and solemn joy filled the hearts of the children of Israel, and for three days they thought about the land to which they were coming from the rugged mountains, the red sands and barren plains of the wilderness. Far off, they could see the slow, brown stream of the River Jordan, and beyond it the fields of Canaan, sunny and green, and the long low hills that looked misty purple and silver gray in the distance, for their sides were covered with olive-plantations and grape-vines. And the hearts of Israel longed for the peaceful meadows and fertile hills of the land of Canaan.

(p. 10)

In the building of Solomon's temple, there is the following colorful passage:

They laid the foundation of the House of God with hewn stone. The noise of the thousands of axes wielded by thousands of men was heard all day over the forest-covered slopes of Lebanon; hack, hack! crash! crash! hack! hack! crash, crash! Men hewed and trees fell, all day from the rising of the sun till the sun went down. In the stone-pits crowds of workmen scurried here and there, helping to quarry immense blocks of unbroken
Yet, the positive aspects of style are counteracted by shortcomings. One is the errors in grammar, or English, or sentence structure, discovered by the writer and listed in Table XXXIV. Another is the beginning of the narrative in Chapter 33 of Volume II, after the division of the kingdoms in the prior chapter, with no indication of which kingdom is the topic. Only after a page of copy, there is the sentence, "This was the condition of Israel." (p. 166) However, the reader is not told that this is the northern kingdom, for to this point Israel had meant all of the tribes of the Jewish people. Only at the end of several chapters later, when the northern kingdom is destroyed, does the author indicate that the kingdom of Israel was different from Judah. (p. 186)

Dates are restricted to Volume III. In Volume I there is none whatsoever; no attempt was made to indicate how long ago the events in the Pentateuch took place. In Volume II the first attempt to give the reader some idea of time in history is towards the end of the book, in Chapter 37, which concluded with the destruction of the northern kingdom of Israel, where there is the statement: "Thus, two hundred and fifty years after the separation from Judah, the kingdom of Israel came to an end." (p. 187) Prior to that, events were described without giving the reader any idea of how close they were to each other or whether some time had elapsed between them.

At the beginning of Chapter 39, beginning with kingship of Ahaz in Judah, the author introduces the narrative by informing the reader that there has been a passage of time since the close of the prior chapter when Joash was king of Judah. "For one hundred and thirty
Volume I

1. None of them were afraid of any of the others. (p. 13)

2. Why do we keep Sabbath? (p. 15)

3. He did not care what kind of people he lived among, .. (p. 43)

4. Why did he get put in prison? (p. 90)

5. They did not yet know it, but you see they had really caused to happen the very thing that they had tried to prevent! (p. 96)

6. Already He was preparing to send them a leader who would free them. (p. 119)

7. That is why when a true Jew obeys the laws of God, he becomes one of the best and kindest people in the world. (p. 152)

8. It is because all good laws help to make it easier and happier for human beings to live in this world. (p. 159)

9. Long the children of Israel searched for his burial place upon the mountain of Nebo, but they never found it. (p. 191)

10. It is because part of the words written in the Sepher Torah are the precious words of the Law, .. (p. 148)

11. Don't you think the children of Israel began now to wonder what the land of Canaan, to which they were coming nearer and nearer, was really like? (p. 164)

12. They at once went up the mountains to Canaan, .. (p. 170)

Volume II

13. Severely were they punished for their foolishness. (p. 22)
14. In the hill-country where lived the tribe of Ephraim, there was a man called Elkanah. (p. 40)

15. Do you remember how when Saul was young and had just been made king, he saved these men from the cruel Ammonites who had wanted to put out their eyes? (p. 114)

16. To his foolishness was due the final tragedy that broke up the kingdom of Judah. (p. 204)

Volume III

17. It was because he could not restrain his terribly suspicious, brutal nature, . . . (p. 40)

18. Another party formed from the Pharisees was the Essenes, a kind of communists, . . . (p. 53)

19. He realized that it was necessary to save the spiritual life of Israel, -- to safeguard her already ancient learning, to preserve the meaning of the Law. (p. 69)
more years, that is, nearly up to the time when Israel was captured by Assyria and removed to foreign cities, the kingdom of Judah was ruled fairly well and remained pious, under the kings who descended from Joash." (p. 193, Vol. II)

There is one date in Volume II. At the end of Chapter 41, the author gives her date for the beginning of the Babylonian captivity, 596 B.C.E. (p. 209; author was referring to the first Babylonian deportation of King Jeohiachin.)

There is no index in either Volume I or Volume II. Volume III has an index of proper and common nouns only.

Method of Presentation

As stated above, at the beginning of the section on methodology, the author did not state anywhere a method of teaching or studying this text. Apparently, telling the story would be the main method utilized by the teacher. The pupils then, after hearing or reading the text can be asked to remember the major items in each chapter. The questions at the end of each chapter (to be described below) on the whole intensify this assumption.

A teaching goal that emerges from an analysis of the text is to convey a lesson or moral for better living by the pupil. This is apparent from some of the questions at the conclusions of the chapters and also from the content itself. Moralizing is more apparent in Volume I, where Bible stories are told to teach morals, than in Volume II. However, in the latter volume too, opportunities are utilized to teach Jewish history with the goal of moralizing.

At the conclusion of the story of the tower of Babel in Volume I, after the author has stated that "God had made everyone of them
talk a new language," for "not one of them could understand a word the others were saying," there is the following explanation: "When people cannot understand what they are saying to each other, they cannot work together." (p. 39)

The chapter in Volume I on the blessing of Jacob by Isaac, and the selling of the birthright by Esau to Jacob, the author precedes the regular narrative with three paragraphs of moralizing, giving in advance the lesson of the story. The following are the paragraphs.

When a man has great riches, he must know how to spend his money wisely. Otherwise he will bring ruin to himself and cause misery to others.

When a man is the head of a great family, he must be wise and kind and understanding. Otherwise his family will always be quarreling, and other people will dislike them and make fun of them.

When a man inherits a position of high rank, it means that he must be noble and righteous in everything that he does. Otherwise people will mock at his position and at all who obey him.

(p. 63)

In the first paragraph of the chapter that begins the section of the Joseph stories, the author states the lesson that will apply to the whole section. The key sentence there is "that when evil things happen to us in life, it is usually because of something that we have done which was foolish or bad, and not merely because of other people's badness." (p. 80, Vol. I) A little further on, in the same chapter, the author states: "What is the result of complaining about a person who is unkind to you? He will not treat you better; he will only hate you worse and instead of merely annoying you, he will try to do you harm." (p. 81, Vol. I)

Chapter 26 of Volume I (on the analysis of Joseph's motives) was mentioned above in the discussion on the organization of content
as being interpolated in the narrative of events. Instead of being limited to a few sentences, the author here utilizes an entire chapter to point out the significance of events, and the meaning and lessons of the events. (This is a method of teaching usually associated with the teaching of literature rather than history.)

The chapter is utilized to surmise why Joseph never communicated with his father and justifies his action on the idea that he wanted to prove his worth in Egypt. On the other hand, the author doesn't want the reader to "think that all the results of the horribly cruel actions of the brothers were good. Evil always results from evil, although there may be some good too." (p. 108, Vol. I, italics, the writer's) Hence, she surmises what Joseph might have turned out to be in Israel. The chapter is concluded with an analysis of Jacob's feelings in going to Egypt and God's message to him that God will surely bring him up again.

After the death of Jacob, when his sons are concerned that their brother Joseph will take vengeance on them, the author introduces the problem by giving its message: "Now you will see that the person who does a wicked deed suffers almost as much as the one whom he does it to." (p. 112, Vol. I)

During the wanderings in the wilderness, when the children of Israel complain about their food and blame Moses for their troubles, the author rationalizes their behavior with the following explanation:

They did not really mean to blame him; they knew in their hearts what a great thing he had done for them, and they really loved and reverenced him. But when people are unhappy they will often blame the one they ought to thank. (p. 174, Vol. I)

When the Israelites had suffered a defeat at the hands of the
Philistines and decided to bring the holy Ark of God to the battlefield, "So that God would be with them and they would conquer," the author presents the following religious lesson:

How foolish this was! If God was not in their hearts, what was the use of bringing the Ark? The Ark was not God. It was only a symbol of God's love for Israel. When they were wicked, God's love was not with them, and the mere presence of the Ark could not bring His blessing. (p. 43, Vol. II)

As Saul is about to go into battle that was to claim his life, the author declares that "with all his mistakes and weaknesses, one must remember that he was brave. . . . Although he was sure he would be slain (the) next day, he did not try to keep out of battle, . . . The person who does not fear, deserves praise; but he who fears and still goes on, deserves even more admiration." (p. 111, Vol. II)

Questions

There are questions at the end of each chapter. According to the statement of the author in the preface, indicated above, these were simple but stimulating questions. Actually, they are almost in their entirety information-seeking questions on specific, and sometimes minute items in the content of the chapters.

The average number of questions at the end of each chapter in Volume I is five. Since the average length of each chapter is four and a half pages, there was a little more than one question for every page of content. In Volume II the average number of questions per chapter is three and a half, where the average length per chapter is five pages. Hence the ratio for this volume is a little less than a question per page. In addition, Volume II has given general questions at the end of the book on the volume as a whole.
The questions may be classified according to the following categories:

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<td>I. Questions of information on items that are in the content of the text</td>
<td>196</td>
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<td>II. Questions of opinion on items that are in the content of the text</td>
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<td>III. Questions of opinion and thinking on items that are not in the content of the text</td>
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<td>212</td>
<td>159</td>
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Apparently only sixteen of the 212 questions in Volume I, or seven per cent of the total may be considered thought-provoking questions. In Volume II, the percentage is a trifle better, where the thought-provoking questions are sixteen out of 159, or ten per cent. This is exclusive of the five questions at the end of the volume, all five of which may be considered to be thought-provoking questions.

There are instances in both of the volumes where some of the information-seeking questions require only yes or no for an answer. In Volume I there are forty-two such instances, and in Volume II there are five. There are a few cases in both of the volumes, two in the first and three in the second, where questions are in two parts, with the second one giving away the answer to the first.

Additional Reading

This text provides no suggestions whatsoever for additional read-
Summary of the Methodology of the Ish-Kishor Textbook

The content of Volumes I and II of Children's History of Israel is divided into forty-three and forty-five chapters respectively. Volume I is based on the Pentateuch, and Volume II is based on the rest of the Bible. The criteria for division of the chapters are not discernible. They are apparently based on incidents. Most of the content of each chapter in Volume I is related to the title of the chapter, although two chapters were cited that should have been subdivided into two chapters each, for they have two distinct parts, only one of which is integrally related to the title of the chapter. The chapters in Volume II, which cover more of Jewish history than the first volume, have a multitude of events, names, and items within each chapter.

The chapters are arranged chronologically. Interpolated into the chronological sequence of the chapters are one in Volume I, consisting of an analysis of Joseph's motives, and three in Volume II, consisting of the story of Ruth, the twenty-third psalm, and the writings of Jeremiah.

Introductions are used in only one-fourth of the chapters. Summaries and recalls are even more scarce, with only one of each in each of the two volumes. Difficult words are not explained to the reader. Four explanations are counter-balanced by eleven cases of words and concepts, that are beyond the general vocabulary level of the books as a whole, that are not explained. Fourteen typographical or spelling errors add to the difficulty of comprehension. Only two instances were found in both volumes of itemization of information, a pedagogic device that would aid the reader in organizing the information and thereby in comprehending it as well.
The "fresh wording," that the author indicated was a feature of her presentation, was found only in Volume I. Five examples were cited of colorful style in Volumes I and II. On the other hand, the writer cited sixteen cases in the same two volumes of errors in grammar, English, or sentence structure. Three additional ones were found in the first seventy-five pages of Volume III.

Dates are not used in the first two volumes, except for one, 598 B.C.E., in Volume II. There are only two instances in Volume II, where the reader is given some idea of the passage of time. Otherwise the reader has no conception of how much time elapses between the events described, or whether they were far apart or close to each other in terms of time. The two volumes do not have an index.

The book is not based on any particular school of educational thought, or any special method of teaching, other than reading the material and recalling the items of information in it. Inherent, however, is the idea of finding the moral or lesson of an event or episode or the life of a person, and ostensibly of applying that lesson to one's own life. Nine examples of this method were found by the writer.

The questions at the end of each chapter are overwhelmingly information-seeking questions. The main exception to this generalization is the group of five questions at the end of Volume II on the book as a whole. They ask for opinion and thought. In asking the reader to give what are in his opinion the noblest deed and the worst action in the entire volume, the questions substantiate the assumption in the paragraph above, that the author had as a teaching goal the inculcation of guides to action by the reader. One of the questions is about the present-day. There are no suggestions for additional reading in any of the volumes.
CHAPTER V THE PESSIN TEXTBOOK

Section 1: - Aims

Introduction

The United Synagogue of America published its first Jewish history textbook in 1951, when Book I of The Jewish People by Deborah Pessin was produced. This was the first of a three-volume history of the Jewish people, "planned for a three-year course of study for children between the ages of ten and thirteen." (p. 7, Book I) Book II appeared in 1952, and Book III, in 1953.

The time span of Book I is from earliest times to the return from the Babylonian captivity in 536 B.C.E. Book II covers the period extending from the return of the Babylonian captives to Judea until the expulsion of the Jews from Spain in 1492. The modern period, from 1492 to the present day (at date of publication) in the various countries of the world, including America and Israel, is the content of the third book.

The distinctiveness of the series, and hence its contribution to Jewish history textbook literature, was to be its unique approach to the biblical period, and its "attention on historical events which make manifest both change and continuity within historical development." (p. 12, Book I, from Foreword by Leo L. Honor) These aspects will be considered in their appropriate places in the discussion that follows.

The following analysis will cover the period from earliest times to the destruction of the Second Temple. That will include all of Book I and the first three units of Book II. The latter constitute
half of the six units in Book II or thirteen of its twenty-five chapters.

Identification

Identification with the Jewish people was not a declared aim of this textbook. Yet it might be implicit in the author's hope that her treatment of the material "will give the children a truly meaningful appreciation and understanding of the events and movements of Jewish history, and of the personalities who helped shape its course." (p. 7, Book I, preface) Appreciation of the history of one's own people should mean identification as well.

In the special introduction to the student for Book I as a whole, entitled "Dear Readers," the author links the reader to the people who are the subject of this book, with the term, "our ancestors." (p. 15, Book I, italics, the writer's) This association is further enforced by the explanation that Abraham's descendants will be variously called the Israelites, Hebrews, or Jews, in the text. This sets the stage for the reader to identify with the terms, Israelite, Hebrew, or Jew, as any of them is used throughout the book. Subsequently, the reader is told that "Abraham became the head of a large clan called Hebrews." (p. 23, Book I) "Then his son Isaac took his place as leader of the Hebrews, and after Isaac came Jacob, the grandson of Abraham. Jacob's name was changed to Israel, and his followers, bearing his name, called themselves the Children of Israel, or Israelites." (p. 27, Book I)

The closing sentence of the introduction to the book as a whole provides the tone for identification. It says: "And now, a happy voyage into the past of our people." (p. 16, Book I, italics, the
This is followed by the specific introduction to the first unit. It tells the reader that "when people tell stories, we learn many things about the people who tell them... When the Israelites told their stories, they talked mostly about their God, who was just, and about Abraham, who did many deeds of kindness, and about Moses, who brought them their freedom. And so we know about our forefathers that they loved justice, and kindness, and freedom." (p. 18, Book I)

Here, identification with the Jewish people is reinforced by identification with individuals and the values of both the people and the individuals.

Identification is also inherent in the idea of bonds that unite a people. These bonds are described by the author as memories of early Jewish history. (The historical significance of the memories will be discussed subsequently under the category of interpretation.)

The memories of their days of slavery in Egypt, of the coming of Moses, of the Miracle of the Red Sea, became bonds that united the Israelites. Together, they had suffered and been freed. They had gone through all these experiences as one people. And these experiences were to unite them as one people in future years.

(p. 43, Book I)

Moses is presented in a manner that evokes feelings of pride in the reader: "Moses is known as the greatest of prophets and lawgivers. Besides the Ten Commandments, the Bible records many other laws which he taught his people. These laws became the basis of the Jewish religion." (p. 18, Book I) A few pages later, the author ties the contributions of Moses to the reader's time itself, by stating that "the laws he (Moses) gave to his people, and the love of
freedom and justice he kindled in their hearts, are as alive today as they ever were." (p. 56, Book I) The tie is further intensified by the question in "Things to Talk About," at the end of the chapter, "Why are the Ten Commandments considered Israel's greatest gift to mankind?" (p. 56, Book I)

At the end of the chapter entitled, "Entering Canaan," "pride of identification with the Israelites will be aroused in class discussion that answers the question in "Things to Talk About," which consists of, "Why were the Israelites, without the superior weapons used by the Canaanites, able to win so many battles?" (p. 69, Book I)

In Book II, the writer has selected the following groups of passages as the examples of sentences that will cultivate in the reader a sense of identification with his people.

With all its laws, stories, songs, histories, poems and teachings of the prophets, the Bible became a priceless treasure to the Jews. They read and reread it, over and over again, and they taught it to their children. Many years later, when they left their native land, they took their Bible with them. Slowly other peoples discovered the importance and the beauty of the Bible, and it became a book for all the world. Thus the Jews, through their Bible, became the religious teachers of mankind.

(p. 48, italics, the writer's)

... the Bible became the possession not only of the Jews, but of all the world.

(p. 65)

It was not difficult for the people to see who their real leaders were. The Sadducees were far removed from them...........

But the Pharisees were the people they knew. they were their leaders in the synagogues ...
They were the teachers who knew the Torah and who were ready to teach it to whoever was willing to learn.

Thus the Pharisees made the Torah the property of all the people.

School, home, land itself -- all taught the child the Jewish way of life and made him proud to be one of his people.

It was their Torah which taught them defiance of tyranny, and love of justice and freedom.

But to many Jews, there was nothing more important than the Torah. Despite the decrees, they went on studying where the Roman soldiers could not see them.

The above five passages convey to the reader the value of love of Torah and education that characterizes the Jewish people. The student learns about a genuine contribution that the Jews have made to the world at large. The student who lives in our American democratic society, with its commitment to universal education, will appreciate the concern of the Pharisees with education for the masses, and will identify with the Pharisees as did his people of old, according to the author's statement.

Education is also the basis for having the child of two thousand years ago be proud of his being part of the Jewish people and its heritage, about which he learned at school and at home and through the landmarks of the country. The child reader of today can empathize with an age-peer of history, and thereby also acquire the quality of
pride in his people.

The pinnacle of the love of Torah is reached in the complete dedication of one's life to Torah even in defiance of one's rulers, in this case, the Romans. The defiance is in turn reinforced by the Torah itself, the Jewish source of justice and freedom.

The following quotations constitute a second group of passages:

Hundreds of years ago, the Syrians tried to force our ancestors to worship idols. And a wonderful thing happened in the history of mankind, something that had never happened before. The Jews fought a war for their religious freedom. The odds against them were great, but their courage was greater, and they won the war.

The struggle for religious freedom has been repeated many times, since the days of our ancestors, by other peoples. For courage is like a star. It is seen by many people, even in distant places, even in distant times.

(p. 58, from the Introduction to Unit II on the "Jews and the Greeks")

... The Maccabees were fighting for their homes and their Temple and for the right to worship God in their own way. That is why they fought desperately, ready to give their lives for their country.

(p. 90)

... For the first time in history, a poorly equipped army of farmers had won a war for religious freedom and independence.

(p. 91)

... So great, however, was the heroism of Jerusalem's defenders, that it took three years for Rome, the strongest power in the world, to put down the rebellion in tiny Judea.

(p. 131)
... though the Jews (under Bar Kokhba) were far smaller in number, they were greater in courage than the soldiers who had been sent to put them down.

(p. 141)

... even Severus, the most experienced of the Roman generals, did not have an easy time of it in Judea.

(p. 142)

The six quotations above highlight the ideal of religious freedom and the virtues of courage and freedom. These are qualities to emulate; hence, when they are justifiably attributed to the Jewish people, they have the power of eliciting pride in the Jewish child in identifying with his people. When the author makes a point of citing the universality of an ideal, as she did in the case of religious freedom, she strengthens its effectiveness in the text, for the pride of identification is deepened by the knowledge that other peoples have also hallowed the ideal of freedom.

The ensuing two quotations point up the survival of the Jewish people to the present day. Indicating to the reader that his people has outlived its oppressors is a means of identifying him with his people.

... And the story of Esther reminds them (the Jews) that though Hamans may come, they are destroyed in the end, while the Jews continue to live on through the ages.

(p. 55)

The descendants of the Jews who were conquered by Rome still live. But the conquerors who built the arch have vanished.

(p. 100, closing paragraph of the introduction to Unit III, "Under the Roman Eagle")
The quality of all of the above examples of developing identification by the reader with his people is made more positive by the fact that they have no evidence of chauvinism in them. They present virtues without the exaggeration that all of the Jewish people epitomized the ideals, or that other peoples were entirely bad. An example of the treatment of another people is the description of the Greeks.

In contrasting the Greek and Jewish religions, the author states that the Greek 'gods seemed not the least bit concerned about their people or what they did to one another. How unlike their own God, who demanded justice and kindness. (p. 71) The Greeks are given their due credit, including a sentence, "The Greeks were wise in many ways." (p. 72) However, that did not justify the actions of the Jewish Hellenists, who were neglecting "their own language, their own celebrations, their own songs." (p.73)

There is only one instance of what may be considered chauvinism, though it is couched within the framework of "memories." The Canaanites are described as people who "did not welcome strangers into the gates of their cities, and they quarreled with one another and stole and killed. . . . The canaanites had sinned, . . . but they had not sinned enough to have the land taken from them. Years would pass, and one day, when Canaan would be filled with wickedness, God would take the land from them and give it to the descendants of Abraham." (p. 31, Book I)
Development of Jewish Life - Present Day Jewish Life

The three festivals of Pesah, Shavuot, and Sukkot are mentioned in the text at their appropriate places. Pesah is introduced with the following paragraph:

So that they might never forget their slavery and the birth of their freedom, the Israelites held a festival each year and called it Pesah, or Passover. To this day, in every land, the Festival of Passover is observed by the Jewish people.

(p. 43, Book I)

The text goes on to describe the ancient agricultural festival in the spring and then devotes two pages to the Passover Seder of today, as the inauguration of the family celebration that continues for eight days. (pp. 43-45, Book I)

At the point where the receiving of the Ten Commandments is described, there is this paragraph on Shavuot:

The receiving of the Ten Commandments is celebrated to this day during the festival of Shavuot. Confirmation, too, is held on Shavuot. When the receiving of the Ten Commandments is celebrated, children pledge their loyalty to the laws which their ancestors received at Mount Sinai.

(p. 51, Book I)

Sukkot is given a paragraph in the narrative on the wanderings of the Israelites in the wilderness:

We celebrate the festival of Sukkot in memory of the wanderings of our ancestors in the wilderness. In the autumn, little booths, or Sukkot, are built of wood and decorated with flowers, fruit and branches. Many Jews eat their meals in the Sukkot for seven days, in memory of the tents and booths our ancestors lived in when they journeyed through the wilderness.

(P. 55, Book I)
Subsequently, the author has two more paragraphs on Sukkot in the time of Ezra, who guides his people in the resumption of its observance. (pp. 42-43, Book II)

All three festivals are recalled in the author's discussion of the life of the Judeans as captives in Babylonia. Their agricultural origins are reviewed and their historical associations are emphasized. "In Babylonia, where the exiles were not as close to the soil as the farmers of Judah, the historical meaning of the festivals became more important than the agricultural." (p. 196, Book I) In the chapter on education in Judea during the first century before the common era, the three festivals are mentioned again as educational experiences for the young in recalling events in their people's history. (pp. 115-117, Book II)

The celebration of Purim "to this day" is cited in connection with the story of Esther. (pp. 54-55, Book II) The reader is told that "we" celebrate Hanukah because of the "Maccabees and their heroic war for religious freedom." (p. 88, Book II) Hanukah is further related to the reader's time through the questions at the end of the chapter that ask him how we, today, can "work for the right of every people to live according to its own beliefs," how the American idea of religious freedom compares with that of our early ancestors, and how Hanukah is celebrated in Israel today. (p. 88, Book II)

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month of Av. On this day, the Jews mourn and fast because their House of God was destroyed in the year 586 B.C.E. (p. 186, Book I) Then, after the destruction of the Second Temple, there is the sentence: "The Jews mourned for their Temple, as they do to this day, on the ninth day of Av." (p. 134, Book II)

There are brief comments on other contemporary observances. The reader is told that "it was the Pharisees who made it a duty to light Sabbath candles, a custom which is practiced to this day." (p. 95, Book II) There is a paragraph on Lag Ba-Omer, when "we remember the heroism of Bar Kokhba and his soldiers, and the heroism of the scholars who studied in caves and forests." (p. 143, Book II)

The synagogue is introduced by the author in her discussion of the Babylonian Captivity, where she tells about "Sabbath gatherings," that included more than what had been Sabbath observance in Judea, and where she states that "some people believe that these Sabbath gatherings were the beginnings of the synagogue." (p. 194, Book I)

"The synagogue, which the Judeans developed, was something new in the history of mankind. For the first time, there was a house of prayer which was democratic. The synagogue was a house of prayer and a house of study for all the people." (pp. 194-195, Book I)

The reading of the Torah publicly on Sabbaths, festivals, and the market days of Monday and Thursday and some of our present-day prayers are traced back to the time of Ezra. (pp. 43-44, Book II)

This is further reinforced by two of the questions at the end of the chapter that ask why we have continued to follow Ezra's examples, and which are our present-day prayers that go back to the time of
Ezra. (p. 49, Book II) Much earlier in the text (Solomon's Temple), the student had been asked to compare the Bet Hamikdash in Jerusalem with a synagogue today, and the rabbis of today with the priests or Kohanim of ancient days. (p. 122, Book I)

There are three other items that relate to the present day. One is the b'rit, explained by the author as covenant or agreement. "Whenever a son is born to us, we renew our covenant with God." (p. 29, Book I) This is within the framework of memories, however, and is not clearly cited as a practice that has persisted to the present day, although there is the sentence that the covenant which God made with Abraham, symbolized by the ceremony, "will continue from father to son, through all our generations." (p. 29, Book I)
The ancient messages of the prophets, available to us today in the Bible, and the dispersion of the Jewish people are the other two items. For the latter one there is a missing sentence that would point out that the dispersion has persisted to our own day. (p. 160, Book I, and p. 62, Book II)

Development of the Jewish People - Continuity and Change

Due attention to the processes of change and continuity, as the basic ingredients of historical development, was to have been one of the two major historical features of this text, as has been indicated above in the introduction to this analysis. The reason was that it was part of the approach to Jewish history held by Leo L. Honor, who was the official consultant to the committee of the United Synagogue Commission on Jewish Education that planned the text and to the author who wrote it.

Honor has been quoted above (page 4 in the chapter on aims of
teaching Jewish history) with the proposition that a central idea for the teaching of Jewish history should be that "the Jewish people have been able to survive because, historically, their adjustment to new conditions has been one of continuity through change." He felt that this was a particularly appropriate core for the second cycle of the Jewish school history curriculum. That is the very cycle for which the Pessin text was intended.

Honor formulated his thesis, as early as 1917, as an answer to the riddle of how the Jews maintained their distinctive character and individuality as a people, even though they had been "uprooted from their soil, and thrown in contact with almost every known people and every form of civilization." The answer was that the Jewish people learned, in the course of its history, "the art of changing the form of life, in order to preserve the inner content. These various changes have not been a surrender to the new environment, but on the contrary, were the means employed to resist the environment, and to enable the Jewish people to continue, not only in spite of change, but in fact, through change." (1)

To counter-balance what was perhaps an over-emphasis on change, Honor in later years (1953, just after the Pessin series appeared) restored balance to his proposition by giving equal weight to continuity. At that time, he stressed that in reporting historical development, one must focus attention not only on changes, but also on the "element of continuity which persisted despite all changes, no matter how profound. Emphasis must be placed on both change and continuity. Continuity in change is the keystone to the entire structure of the developmental process." (2)
In seeking passages that stand out prominently to indicate the elements of change or continuity in connection with the various turning points in Jewish history, selected as criteria above, the writer did not find such for the narrative on the exodus from Egypt. Perhaps the reason was that the text included the Exodus among the memories of the Jewish people, prior to its settlement in Canaan, when its real history began.

The change that took place in the Jewish people upon settlement in Canaan is highlighted for the reader by a title of a section that is headed, "Nomads into Farmers." In that section the pupil learns how the "restless nomads gradually became farmers." (p. 65, Book I) In this new capacity, some Israelites grew rich while others grew poor. Religiously, the Israelites began to worship the gods of the land as well as their own God. "They conquered the land of Canaan, but, as time went by, they were conquered by its customs and by its way of life," (p. 67, Book I) "They were divided because the memories that had held them together were slipping away, and because the land itself divided them." (p. 68, Book I)

The founding of the monarchy is not discussed in a manner that would indicate clearly the elements of change or continuity. On the other hand, the author took full advantage of the opportunities afforded by the Babylonian Exile to show both change and continuity. The introduction to the unit presents the theme of the role of the tradition in maintaining the continuity of the Jewish people.

In the year 586 B.C.E. the Babylonian conquerors led many Judeans away from their homes and their fields and their cities to the distant land of
Babylonia. Other nations had been led to strange lands, and they had disappeared, leaving no trace behind them. But the Judeans remained. Driven from their soil, they survived. Why did a people who was taken to a rich country continue to yearn for its tiny land? Why did the Judeans continue to live while other conquered nations disappeared? The Judeans brought with them the teachings of Moses, and the words of the prophets who had spoken to them in the marketplaces. These were their memories, and their memories kept them alive.

(p. 190, Book I)

This theme is in complete consonance with the view of the consultant for the text, Leo L. Honor, that in tracing of continuity in the history of a people, "the role of memory of former experiences as a shaping force is particularly noteworthy." (3)

The author informs her reader that some Judeans gave up their Jewishness in Babylonia, for Nebuchadnezzar, its ruler, "gave the Judeans the freedom to live their lives as they pleased." (p. 192, Book I) These Judeans "accepted the customs, the gods and the life of the people with whom they now lived, and they were lost among them, as a ripple of water is lost in the sea." (p. 193, Book I)

However, there were other Judeans who remembered what the prophets had told them about one God who ruled all nations, who used the Babylonians to punish the Judeans for their sins, and who would some day punish the Babylonians through another nation. These Judeans observed the same laws they had observed in their native land, thus using their "freedom" to preserve their Jewishness rather than give it up. "Thus, some Judeans, remembering their past, were preparing for the future." (p. 197, Book I)
In a subsequent unit on the return to Judea, which begins Book II, the author reinforces the theme that the tradition held the Jewish people together. At the beginning of a section on the compilation of the Bible, she recalls for the reader what had taken place in Babylonia.

When the Jews had been exiled to Babylonia, they lost, in one blow, their land and their Temple, their kings and their priests. But they still had the law of Moses, and the words their prophets had spoken. They gathered these writings into books, so that they would not be lost or forgotten. Five of these books were called the Torah, or the Five Books of Moses. Without a king or a Temple or priests, the Jews of Babylonia had made the Torah their king and their Temple and their priests. The Torah kept them together, so that they did not become part of the Babylonian people.

(p. 46, Book II)

After the return to Judea, the author describes the work of Haggai and Zechariah in holding the people together under changed circumstances. This consisted of pressing for the rebuilding of the Temple. (p. 22, Book II) That was supplemented by the efforts of Ezra and Nehemiah to strengthen the people for the years ahead, through teaching them the Torah. (p. 38, Book II) The pupil is later directed to an appreciation of the work of Ezra and Nehemiah in maintaining the continuity of the Jewish people, by describing in contrast the Jews of the Elephantine, for the author had already stated that Jews had migrated to Egypt. A question for discussion at the end of that chapter is the following:

Historians tell us that the "Jewish Force" of Elephantine, though regarding themselves as Jews could scarcely be recognized as being the same people as those in Palestine. This was because
they had adopted so many of their neighbors' customs. How did the work of Ezra and his disciples prevent this from happening to other Jewish communities scattered throughout the world?

(p. 56, Book II)

An example that the author uses for the time of Ezra to show how continuity can be maintained through change is the re-writing of the Torah into a more readable square script, the script that is used today, in contrast to the ancient script that was understood only by the priests and few learned men. "Thus the Torah became the possession of the whole nation - priest, scribe, artisan, farmer and worker alike." (p. 44, Book II) This was related to a more basic change under Ezra's and Nehemiah's leadership, namely that the people were growing ready to accept the learned men as their leaders, as they began to look more and more to these learned men for guidance. (p. 44, Book II) This, in turn, led to the growth of the new institution, the synagogue. (p. 45, Book II)

In discussing the Jews of Alexandria, the author shows her young reader how they maintained the continuity of the Jewish people through translating the Bible into Greek, so that "the young people could read and understand it." (p. 63, Book II) Even though the Jews in Alexandria went to see Greek plays, read Greek books, and went to the gymnasiuims, they kept the laws and the customs of their fathers. "They were careful to keep their religion apart from the Greek religion. They formed their own community, built their own synagogues, observed their own festivals. They also had their own courts, where cases were settled according to the
Jewish law." (p. 62, Book II) To round out the picture, the author does point out to her reader that whereas the translation of the Bible helped the Alexandrian Jews to maintain their group life under changed circumstances, it at the same time undermined continuity, "for it meant that the Jews of Alexandria were forgetting the Hebrew language," and therefore later rabbis were not happy with it. (p. 64, Book II)

The destruction of the Second Temple is covered in the unit entitled, "Under the Roman Eagle." At the end of the first chapter in that unit that discusses the hardships the Jews endured under Roman rule, the author prepares the reader for future continuity under radically changed circumstances. "In the schools, in the synagogues, there were men who were quietly preparing their people for the future. They were teaching the people their Torah, which would some day take the place of kings and governors, Temple and land." (pp. 107-108, Book II) At the end of a full chapter on Hillel (though a short one), who explained the Law and reinterpreted the provisions for the cancellation of debts in the Sabbatical year, the author states that Hillel, "like the scribed before him, was preserving the Torah for the people. And the Torah, in turn, was to preserve the people." (pp. 122-123, Book II)

The fourth chapter of the unit concludes with the destruction of the Second Temple, and the dispersion of the Jews to Rome where they were taken captive, and to other lands where they fled. After a paragraph describing the darkness of despair that covered the land, the last paragraph leads to the subsequent narrative that will tell how learning would still maintain the continuity of the Jewish people.
But on the western coast of Judea, in the small town of Yavneh, a light began to glow. Brighter and brighter it glowed, till the darkness was lifted, and hope again filled the land.

(p. 134, Book II)

In the very next chapter there is the account of the establishment by Johanan ben Zakkai of the school at Yavneh, that "would prove mightier than the sword of Rome," and where he must teach his people to live even without their Temple, even, if necessary, without a land. (p. 138) With the Sanhedrin gone, the academy and the court took its place, and the people accepted them. "With the Temple gone, the synagogue became more important than ever. Prayer and kindness took the place of the sacrifices. Yavneh became the new center of the land, while the scholars became the leaders of the people." (p. 139, Book II)

The unit concludes with the second victory of Rome over the Jews in 135 C. E. Many Jews went to other lands. But they took their Torah with them, and the teachings of their rabbis and the memories of their great leaders. And wherever they went, they continued to live as Jews." (p. 144, Book II)

Description of the Life of the Group

The text gives moderate attention to a description of the life of the group interspersed in the narrative of the political and religious development of the Jewish people. Abraham's clan is introduced as "wandering shepherds, or nomads, leading their flocks from one oasis, or green spot, to another." (p. 23, Book I) In Canaan, Abraham and his followers remained shepherds, wandering
from place to place. They shared their possessions and welcomed strangers to their tents. (pp. 26-27, Book I)

After the exodus from Egypt, the Israelites again tended their sheep and picked their way from oasis to oasis, "When they found a green spot, they put up their goatskin tents and planted vegetable gardens and the women wove new clothes of camel hair for the journeys ahead." (pp. 54-55, Book I)

Upon returning to Canaan, the life of the group became that of farmers:

... They learned to use the plow, the sickle and the scythe. They built clay-baked huts and learned to press grapes into wine and olives into oil. The clay they found in the hills could be used for making pots and other vessels, and many Israelites learned to use the potter's wheel. They put aside the rough, camel hair cloaks they had worn in the desert to protect them against the sun. Instead, they wore clothes made of flax, which were more suitable for work in the fields.

(p. 65, Book I)

Two chapters in Book I are devoted exclusively to a description of the life of the people as a whole. They add up to twenty-nine pages or about twelve per cent of the 235 pages in the book. They are placed at the end of the book, but are to be read at the conclusion of the chapter on the rule of David, for they describe the life of the people during David's time.

These two chapters use the story form with imaginary characters. Their placement, therefore, at the end of the book, after the historical narrative has been concluded, was wise, for that avoids
confusing the child by interspersing historical narrative with story material.

From these chapters, the student learns that men in Judah shepherded flocks and cultivated vines, while men who lived in towns were potters, or smiths, or cobblers. The women helped in such chores as the pounding of corn, or weaving at the loom. They lived in huts and slept on mats spread on the hard, earthen floor. They could eat corn cakes, made in a pan set over a heap of glowing embers. They pressed juice from the grapes by jumping on them in a vat, which was a huge hollow cut out of solid rock, from which a narrow channel led to a lower vat. They threshed their wheat by spreading the stalks on large, flat rocks, open to the wind and sun. "With heavy flails, they bore down on the wheat, then threw it up into the air, letting the wind carry off the chaff. When the wheat had been threshed they stored it in a deep, cool pit near the hut" (p. 218, Book I)

In Jerusalem, the reader is introduced to trade. Foreign merchants have brought ivory figures from Phoenicia, beaten silver from Damascus, robes of camel hair from Arabia. Other items are bracelets, rings, earrings, chains, headgear, spices, oils, perfumes, swords, musical instruments. Israelite merchants have brought pots, jugs, weapons, leather sandals, woven mats, tunics, ornaments, olive oil. Bargaining takes place.

The visitor from the country visits his relative in Jerusalem. The section, entitled, "A House in Jerusalem," does not actually tell the reader very much about the house. It is made of cedar, and there
are things in it, not to be found in the visitor's village home, including low benches, and especially a harp. Its occupant is a wine merchant.

In the time of Ahab, the author describes the life of the ordinary people in Gilead, east of the Jordan, as a background for the prophet Elijah. Here, the life and habits of the people were simple. They pastured their sheep, spun their clothes from the wool of their own sheep, pressed their own oil, and made the flour for the bread they ate. (p. 138, Book I)

The next example of description of the life of the group is during the Babylonian Exile. Here there is a brief statement that in Babylonia, some Judeans became farmers, some landowners, and some, merchants. (p. 192, Book I)

In the time of Ezra, too, comment in this category is very brief. The point is made here that village life became more important as the population of the country grew. The villages had their own potters, weavers, smiths, and metal-workers, and their own markets and merchant shops. (p. 45, Book II)

The only other content that might be considered description of the life of the people as a whole is in a chapter on Education in Judea during the first century before the common era. Education in the school is given only two paragraphs, where the main point is that the boys studied the Torah in Hebrew. More education took place in the home.
Here children learned the prayers, and the customs of their people. They also learned to do the work their parents did. A city child learned the art of making leather goods, or textiles, or pottery. Children living near the sea or near Lake Kinneret caught fish and learned how to dry them. Girls learned from their mothers how to spin and weave and cook and take care of their homes.

If a child's father was a farmer, the child learned to plow and till the soil. He learned how to make wine and oil, and how to press dates. Village children learned how to thresh wheat and store it in deep pits for the days ahead.

(pp. 111-112, Book II)

Dedication to the Truth - Historical Method

This text is duly concerned with historical method and forthrightly presents aspects of it to the young student. The approach of the text to Jewish history, and especially to the biblical period, is the second of its two major historical features that were mentioned above in the introduction to this analysis. As in the concept of continuity and change in historical development, the stance of Leo L. Honor, consultant for the text and its author, is the underlying one of the book in the area of historical interpretation.

Honor recognized that such factors as physical environment, social environment, and the character of the group were among the "keys" to the understanding of historic causation. However, he contended that memory was another important key, and in the case of Jewish biblical history, an indispensable element, if the Jewish historic experience is to be understood. (4)
In the Foreword to the children's text, intended for the teacher or the adult parent, Honor succinctly sets forth his point of view, which was first expressed by him in his Biblical History Outlines (Chicago College of Jewish Studies, 1926) and more fully elucidated in his paper in the Kaplan Jubilee Volume of 1953. Since each experience in the history of a people is a determining factor in all subsequent experiences, "an experience which is remembered and consciously used as an instrument for deliberate charting of subsequent experiences may perhaps be the most powerful of forces determining the character of a people, its history and its institutions." (p. 11, Book I)

Remembering past experiences (which become memories) was a unique quality of the Jewish people and its leaders. This explains the attitude of the Jewish people towards its past, according to Honor, which expresses itself in the phenomenon of not beginning the account of its history from the time it was a people settled in its own land, in spite of its intense love of country. Instead, the Jewish people "always carried its story back to the earliest beginnings of which it had memory," and "never lost consciousness of the past which preceded its settlement on the land." (p. 9, Book I)

Upon settlement in the land of Canaan and conquest of it after the exodus from Egypt, the Jewish people did not succumb to being conquered by those they conquered in way of life. It was because of their memories that the Israelites "were able to resist the influences which emanated from their new environment. Out of the
clash between their new environment and their memories, there evolved the spiritual values which distinguish Israel's career."

(p. 9, Book I)

A combination of two possible explanations for the vividness of Israel's memories is set forth by Honor. One is the likelihood that these memories "reflected experiences of a very unusual character which, because of their uniqueness, left a very profound impression upon the people going through them and which, because of the intensity of the emotional reaction accompanying them, were told and retold from generation to generation." (5) The second is the possibility that the leaders at the time of the experiences "were aware of the potency that the memories of these experiences would have as shaping influences in developing certain values which these leaders cherished and deliberately chose to perpetuate their memory." (6)

The memories that the Israelites brought with them into Canaan were of two categories (closely interwoven in the Torah). One is the patriarchal age, dealing with experiences of individuals regarded as the ancestors of their people. The second is the sojourn in Egypt and its sequel which deals with the experiences of enslavement, liberation, and preparation for the historic destiny of an entire group. In Honor's view, the traditional story of the progenitors of the Jewish people, in the first category, "undoubtedly contains reminiscences of actual experiences." (7) The feature of the second category is the extraordinary effort that was made to "keep alive the memory of these experiences and to transmit to future
generations not only the memory, but also the injunction to perpetuate this memory." (8) The latter is attested to by many evidences in scripture.

In accordance with the above stance on the role of memories in Jewish history, the role of the Bible in Jewish history is partly the fact that it is the depository of the memories, "which the Israelites cherished and which were a powerful influence in shaping their history and destiny." (9) As a source for history, the biblical story can be used, "only if that story is recognized as being in itself a reconstruction of the past, a reconstruction which was not motivated by the desire to tell the story of that past, but rather by the aspiration to trace Divine influence in the experience of his people and to draw inferences from this tracing for the present and the future." (10)

The author transposed Honor's principles for the young reader in a special introduction to the text, entitled "Dear Readers." Here the student is told in the very first paragraph: "This is not a book of Bible stories. It is a history of the Jewish people. Most of you have already read the Bible stories. You are now ready for real history." (p. 13, Book I) In this way the pupil learns from the very first sentence that there is a difference between the Bible and Jewish history. Shortly thereafter, the reader is informed that the story will begin "with the descendants of Abraham when they were already a nation entering the Land of Canaan," . . . with . . . their memories of what happened to them in the past, before they settled in their own land." (p. 13, Book I)
The young reader is also told about the historical method and the problems of the historian. This is introduced by the question: "How do we know what happened so many years ago, when our forefathers lived in Egypt, in the wilderness, then in Canaan -- the land we now call Israel?" (p. 14, Book I) The answer begins with the unabashed declaration "that we cannot possibly know everything." (p. 14, Book I) However, the author does proceed to point out the sources for "finding out a good deal about those faraway days."

Four ways of finding about the past are cited by the author. First, she lists the Bible, with the note that other books of our ancestors had been lost. Second is archeology, through which a whole village may be unearthed, which will show how houses were built, the tools that were used, the eating utensils. The third source is the books and records of other peoples. The fourth method is the observation of primitive Arabs in our own day, who live similarly to their lives of hundreds of years ago when they were neighbors of our forefathers. (pp. 14-15, Book I)

At the conclusion of the introduction to the reader, the author tells him that everything that is known was not included in this book. In order not to make the book too long, the author wrote only about the people and events she believed were most important in a child's history of the Jewish people. (p. 16, Book I)

Early in the first chapter of the unit headed, "Memories of the Past," the author raises for the reader the problem of how the Israelites kept the memories, and gives the solution as story-telling
from parents to children. "With each story-teller in each generation the stories underwent changes. Some events, perhaps those that were not important, were forgotten. To some, the people added what they thought might have been. But despite the telling and retelling, the heart of the stories remained the same." (pp. 19-20, Book I)

Unit I consists of three chapters of memories, limited to Abraham, the sojourn in Egypt, and the exodus therefrom, and the travel in the wilderness, with major attention to the receiving of the Ten Commandments. Then, in the opening paragraph of the first chapter in Unit II on the early days in Canaan, the author indicates to the reader the more legitimate historicity of the material henceforth.

With the entrance of the Israelites into Canaan, we have more facts upon which to base our history. We need no longer depend on the memories of the people to tell us what happened. There were men who recorded what happened in their own day. Some of these records are found in the Bible. Scientists have dug up additional material to fill in the story about the life of our ancestors in Canaan.

(p. 59, Book I)

In addition to the above direct presentation to the pupil on the approach of the text to Jewish history, there are the following instances that indicate to him the historical method, the use of sources, and the tentativeness of historical information.

At the end of the chapter on King Saul, the following is included among the questions to the pupil: "Discuss the Bible as a course from which we get most of our information about the early Israelites. (p. 89, Book I)
At the end of the chapter on the accomplishments of David, the assignment to the pupil to read Psalm 23 and some other psalms is preceded by the sentence, "Many people believe that David was the author of the Psalms, or of some of them." (p. 100, Book I)

After the death of David, the people of Israel remembered him not so much as a warrior, but as the Sweet Singer of Israel. "In their love for David, they called him the author of one of the books of the Bible, the Book of Psalms. (p. 109, Book I, italics, the writer's)

At the end of a chapter on the accomplishments of Solomon, there is the sentence: "The Book of Proverbs, it is said, was written by Solomon." (P. 120, Book I, italics, the writer's)

In the chapter on Jews in the Diaspora, the author presents the reader with the following interesting information on how new records yield sources for the historian:

In the year 1908 an interesting discovery was made in Egypt. In the region of Egypt known today as Assuan, old records and letters were found which tell us of a large community of Jews who lived there many years ago. The region was then known as Elephantine, an island of the Nile River in the south of Egypt. According to the story which the scholars have been able to put together, Jews had hired themselves out as soldiers to the king of Egypt during the sixth century B.C.E. This was at about the time when Nebuchadnezzar was conquering Judea, and many Jews had come to Egypt to live.

The king of Egypt needed soldiers at Elephantine to guard his borders against invasion, and he gave the Jewish settlers land to cultivate, as well as money and food from the royal treasury. According to the records, this large community of Jews which guarded Egypt's
The same chapter has a few paragraphs on the Jews of Babylonia. Here the author states that not much is known about the Jews in Babylonia in those days (after the Babylonian Captivity is over), "for there are no records to tell us what happened. For eight hundred years we hear little about the Jews of this country." ... "During the eight hundred almost silent years, the Jews of Babylonia must have been developing a rich Jewish life. There were probably many schools and synagogues in Babylonia, as well as many teachers. For when we do hear about the Jews of Babylonia again, we hear about important leaders, and about great books which we shall read later of in our history." (pp. 52-53, Book II)

At the end of the chapter on Jews in the Diaspora, there is an assignment that directs the student to further investigation of the historical method:

Look up the word archeologist in a dictionary or in the encyclopedia. Discuss the work of archeologists, and how their findings give us information about the past. Do you know of any archeological findings in Judea? Where do we get most of our information about the Jews in ancient Judea?

(p. 56, Book II)

In the chapter that covers the destruction of the Second Temple, the discussion on Josephus informs the reader that he is a source for Jewish history. His history of his people's war with Rome "is the only eye-witness report we have of Judea's heroic struggle with
Rome. Were it not for the work of Josephus, there is a great deal about the Jewish war with Rome which we never would have known."
(p. 131, Book II)

There are only a few instances where conjectures of the author on certain details are presented, with no hedging clauses, so that the reader probably things that these are historical certainties.

... Abraham liked to think of his neighbors in Ur, of their homes, of the things they did, of how they worshipped. And all at once it flashed upon Abraham. Like a dart of lightning, it came upon him that the queer little gods and goddesses of his land had nothing to do with the wind and the sun and the sky and with the seasons that came and went.

(pp. 21-22, Book I)

The young man (Saul) walked with the stride of one who owns the ground he walks upon.

(P. 80, Book I)

... when he (Absolom) rode through Jerusalem with his guards around him, the people turned their heads to admire the proud son of King David.

(p. 102, Book I)

Then old King David's spirit's became young again, and the people in the chamber saw him once more as he had once been in battle, resolute, quick and firm.

(p. 108, Book I)

Judah and his arm began their triumphal march to Jerusalem. People poured out of their houses, laughing and crying. They threw flowers in the paths of their heroes. Men lifted their children onto their shoulders so that they might see their Maccabean heroes.

(pp. 85-86, Book II)
Literature and History

This text unequivocally differentiates between literature and history. The student is told at the very outset, as has been indicated above, that the text is not a book of Bible stories, but a history of the Jewish people. Casting all the events of the Pentateuch into the framework of memories puts the story of the Jewish people prior to the resettlement in Canaan to a great extent in the category of literature. Even after the resettlement in Canaan, the author continues to refer to the Bible as the source of stories and literature as well as historical information, though the latter is more reliable, according to the stance of the author and her consultant, after the Pentateuch.

For example, in the narrative on Solomon, the author declares: "Many legends have come down to us about King Solomon. These legends describe Solomon as a very wise man, the wisest in all the world." (p. 119, Book I) For the prophet Elijah, the author points out that there are a number of legends and stories, some of which became part of the Bible. Cited are the story of Naboth's vineyard (pp. 139-142, Book I), the prophets of Baal (pp. 142-143, Book I), the still small voice (pp. 144-145, Book I). An important lesson is given the student in the author's declaration that legends express the feelings of a people. Accordingly, other legends that grew up about Elijah changed him from a stern prophet into a gentle, kindly old man, because "Israel's idea of a hero was a man who was gentle and kindly and wise." (p. 147, Book I) On the same principle, "the Jews must have felt friendly toward this conqueror (Alexander the Great) who thought nothing of destroying large cities, but who respected the customs of a small peaceful nation." (p. 67, Book II) This comment is made in connection with the legend
of Alexander and the high priest.

Other examples of legends that are indicated by the author as such include the legend of the river Sambatyon in connection with the end of the northern Ten Tribes of Israel, (pp. 163-165, Book II); the story of Esther, cited as a "story (that) has come down to us in the Bible," (p. 53, Book II); the legend of the Septuagint, (pp. 63-64, Book II); the story of Hillel on the rooftop, (pp. 119-120, Book II); the story of how Johanan ben Zakkai got out of Jerusalem (pp. 136-137, Book II).

The text's stand on the historicity of miracles is determined by the "memories" approach, especially in regard to the Exodus and the crossing of the Red Sea, the giving of the Ten Commandments, and even the capture of the city of Jericho. The view of Honor, the historical consultant for the text, was that "thaumaturgic elements of the biblical story should not be told as happenings, nor should any attempt be made to rationalize miraculous elements. These elements should rather be taken as the mold into which the story of significant occurrences has crystallized in the light of ideas and conceptions prevailing in bib­li­cal times." (11) This did not remove the historical value of the miracles, for the manner in which the Jewish people remembered its past was also a factor in shaping its destiny.

The crossing of the Red Sea is told in retrospect, when the Israelites "spoke of that miraculous event with wonder and praise. For suddenly the waters parted." (p. 42, Book I) In these brief words the miracle is handled. The giving of the Ten Commandments is presented as the memory of the great experience at Mount Sinai, "the most wonderful of all the memories the Israelites carried with them into Canaan." (p. 50,
In their stories of this great desert experience they spoke of Moses as he ascended Mount Sinai to hear the words of the God of their fathers. They spoke of the wonder and the awe that filled their hearts. They remembered thunder and lightning. Mount Sinai shook. A thick cloud descended upon the mount. And there was the voice of a horn. And all the people trembled. And there was the voice of God pronouncing the Ten Commandments. Then, from the mountainside, Moses gave his people the Ten Commandments.

(pp. 50-51, Book I)

The problem of a miracle in connection with the capture of Jericho is avoided altogether. In describing the conquest of Canaan the author states that the Israelites ascended the hills of the Central Mountain Range and won some important victories. Then there is one sentence: "Strongly fortified cities, like Jericho, fell into their hands."

(p. 62, Book II)

The miracle of the cruse of oil in the Hanukah story, which is included in the portion of the texts covered by this analysis, is introduced with the words, "a legend tells us . . ." (pp. 87-88, Book II)

Dedication to the Truth - Interpretation of Jewish History

A single interpretation of Jewish history is not to be expected in this text in view of the pluralistic approach to the riddle of historic experience held by Honor, the consultant for the text. He took issue with those who tried to explain the facts of history in terms of a specific concept. Among such concepts are "the search for bread, the struggle for control of the means of production, the lust for power, the craving for adventure, the yearning for freedom and security, or the personal influence exerted by individuals, the heroes, the great men, or leaders of the group."(12)
Yet, the writer ventures to make a generalization on the basis of the "indispensability" of the memories approach. The latter has been exposited above from different angles -- that of continuity and change and the approach to historical method, which included the problems of differentiation between literature and history, and the historicity of miracles. The generalization is that this text presents an essentially cultural interpretation of Jewish history.

The development of the Jewish religion in its earliest stages is included in the rubric of the memories the Israelites brought with them into Canaan. Even within that framework, religion is presented as developing from within the people rather than the intervention of God in human affairs. Hence, "the Israelites believed that he (Abraham) was the first Hebrew, the first man to worship the one God they worshipped." (p. 20, Book I) In the context of these memories, Abraham's "longing for a land where he would not feel himself a stranger grew so strong that he heard the voice of God saying: "Get thee out of thy country . . . ." (p. 23, Book I) In the same context, Abraham "talked with God (rather than God talking with Abraham), and God promised that . . . his descendants would be as numerous as the stars in the sky and the sands of the sea." (p. 28, Book I)

Still within the framework of the stories of the memories is the vision Moses had in the desert of a burning bush from which a voice came, saying, "I am the God of thy fathers . . . ." (p. 39, Book I) When Moses questioned his ability to bring forth the children of Israel out of Egypt, he again heard God's voice: "Certainly, I will be with thee . . . ." (p. 39, Book I)

Upon settlement in Canaan, the Israelites retrogressed in the
development of their religion. "Many Israelites began to worship the
gods of Canaan, for they feared that their fields would yield no crops
if they did not please them. They continued to worship their own God,
too, but their own God, many of them believed, was the God of the wilder­
ness." (p. 67, Book I) Thus their memories slipped away, and the
Israelites became divided. (See above, page under Continuity.)
Leaders appeared and were called judges. They called upon the people
in the name of their own God and united them temporarily to ward off
their enemies. (pp. 70-71, Book I)

The text is thus introducing the theological philosophy of history
of the Bible to be found in Nehemiah, IX: 26-31, and also stated in the
Book of Judges. The appropriate verses from the latter are as follows:

And the children of Israel did what was evil
in the sight of the Lord, and served the Baalim . . . ;
(2:11) and the anger of the Lord was kindled against
Israel and He delivered them into the hands of the
spoilers that spoiled them . . . ; (2:14) And when
the children of Israel cried unto the Lord, the Lord
raised up a saviour to the children of Israel . . . ;
(3:9) And the children of Israel again did that
which was evil in the sight of the Lord." (4:1)

Honor restated the above in what he called sociological terms,'
but which the writer feels are cultural terms, for they rely on the
heritage of memories as much as on the social leadership of their
judges. The following is Honor's restatement:

And as the memories of their past experiences
tended to weaken in accord with the natural pro­
cess whereby a lower material culture tends to be
assimilated to a higher one, more and more the
people began to give up their distinctive mores
and adopt the mores of the people into whose midst
they had come; as a result of the weakening of their
historic consciousness, they began to lose their
sense of unity and consequently became an easy prey
to surrounding peoples; in their hour of distress
they turned to their national Deity -- this brought
in its wake a resuscitation of their historic
memories associated with the deity and in turn led to a strengthening of historic consciousness that made possible the recoming together of groups which had begun to lose a sense of relationship with one another, to make a united concerted effort to overcome the enemy; with the elimination of the "spoiler," the coming of peace and the return to normalcy there was once more an attenuation of the old memories and the natural process of assimilation ensued once more. (13)

The author uses the incident of taking the Ark containing the tablets of stone bearing the Ten Commandments into battle against the Philistines to show another stage in the development of the Jewish religion. This showed, the author indicates to the reader, that the Israelites "did not yet realize that what was important was to live according to the Ten Commandments, and not the tablets upon which they were engraved," a lesson that Moses had tried to teach them. (p. 74, Book I)

After a unit of three chapters of essentially political history highlighting the achievements of David and Solomon in unifying the nation, the author resumes the religious thread in the introduction to the subsequent unit. (IV) In it she tells her reader that although the story of the Jewish people deals with the rule of kings like David and Solomon, the revolution that divided the kingdom they had built, and wars with neighboring peoples, it also deals with the "still small voice." This is the "voice of God, the voice that told the people what was right and what was wrong. And in the end, it was the 'still small voice' that spoke louder than the thunder of rebellion and war." (p. 124, Book I)

In the remaining three units of the text (exclusive of an additional unit of two chapters containing supplementary reading) the development of religion is portrayed through the role of the prophets. Unit IV
has two chapters, one of twelve pages covering the division of the kingdoms and the rule of Jeroboam, Omri, and Ahab in the northern kingdom, with about a page each for the first two, and two pages for the third. The second chapter of ten pages is on the prophet Elijah and attributes the love of justice in his heart to his land of origin, Gilead, which was close to the desert, and therefore close to the "memories" of the past. (p. 138, Book I) He, in turn, occupies an important place in the memories of the Jewish people, as expressed in the legends about him. (pp. 146-147, Book I)

Unit V, consisting of three chapters, is entitled, "When the Prophet Spoke." In the introduction to the unit, the prophets as a group are presented as the men "who spoke in the name of God." They spoke when some had the finest food, while some went hungry; when judges favored the rich over the poor, when nations attacked. (p. 150, Book I) The conclusion of the introduction is in the following words:

Because they were men of God, they felt that they were His messengers, sent to lead the people back to the teachings of Moses.

They were courageous men, these prophets of Israel. They were a handful against a nation. But they were the men who prepared their people for the future.

They were the men who gave their people the knowledge of God.

(p. 151, Book I)

In the three chapters of the unit, Amos and Hosea are presented in the first; Isaiah, in the second; and Jeremiah, in the third. They all hear the voice of God propelling them into action. After four pages of the political background of the threat of Assyria to the northern kingdom of Israel, there are four pages on Amos, "the prophet of social justice." (p. 156, Book I) Hosea is given a page, and the
remaining five pages of the chapter are distributed between three pages for the end of the northern kingdom and the fall of Samaria in 721 B.C.E., and two pages for the legend on the River Sambatyon.

In the chapter of six and a half pages, headed, "In the Days of Isaiah," five are political history on the southern kingdom of Judah, in which Isaiah is an advisor to King Hezekiah in his relationships with Assyria, and one and a half are the quotation from Isaiah, hoping for peace and justice "in the end of days." (p. 172, Book I) Jeremiah is presented in the third chapter on "The Fall of Judah." Of the thirteen pages of copy in this chapter, four are on the political history of Judah in its relationships with Egypt and Babylonia; four are on Jeremiah, and the remaining five pages of the chapter are again on the political history of Judah, ending in the final destruction of Judah in 586 B.C.E., after which Jeremiah's words of comfort are quoted.

The last unit of the Book, Number VI, has two chapters of seven pages of narrative in each. The former is about the Babylonian Captivity, where the memories and the teachings of the prophets preserved the Jewish people. These were discussed above (page 598) under the topic of Continuity. At this juncture, the point is significant in the development of the Jewish religion and the people's understanding of their God at this stage in their history, as a factor in self-preservation. Honor had pointed out that "the motivation behind the ruthless transplantations of populations on the part of Assyrian and Babylonian conquerors was to destroy the historic consciousness of conquered peoples by removing them, in accordance with the accepted notion prevailing at the time, beyond the jurisdiction of their national deities and thus suppressing further impulse to rebel and strive for freedom." (14)
The fate of the ten tribes from the northern kingdom of Israel was in accordance with the above principle. The fate of the exiles from Judah was different because their historic consciousness was not destroyed, and they were consequently able to survive in exile as a historic group. "This remarkable phenomenon was possible only because a large number of these exiles did not regard themselves when on strange soil as being beyond the jurisdiction of their national Deity -- and consequently the stream of their historic consciousness did not cease."

The second of the two chapters in Unit VI concludes the Babylonian Captivity. It includes a page on the prophet Ezekiel, with a quotation on breathing life into dry bones, and a page on the "prophet of hope," who is "sometimes called the second Isaiah," with a brief quotation of comfort for his people. (p. 202, Book I)

To sum up the space distribution described above, we find that the aggregate number of pages taken up by religious development in Units II, IV, V, and VI is 31. To this should be added all 56 pages of Unit I, which is primarily religious development prior to settlement in Canaan, in the form of memories, plus the five pages of legend on the River Sambatyon in Unit V, which is a literary memory. We thus have a total of 87 pages, or approximately 43 per cent of the 212 pages of running narrative, on religious development and cultural-religious interpretation.

The pages cited above as political history in Units II, III, IV, V, and VI add up to 89 pages, which is apparently also about 43 per cent of the total of running narrative. The remaining 14 per cent consists of the 26 pages in the two chapters of supplementary reading at the end of the book on the life of the people during the time of King
David plus four pages on the geography of the land of Canaan in Unit II.

Although political history occupies 43 per cent of the pages in Book I, it is not cluttered with much detail and is sufficient to provide a framework within which cultural-religious development took place and to show how the memories of the people functioned in their history. Occasionally, there is information on the economic situation. Examples are during the reign of Solomon in the united kingdom (pp. 111-119, Book I) and during the reigns of Ahab and Jeroboam in the northern kingdom of Israel (p. 136, p. 155, Book I). Similarly, there is some geographical content. Examples are the four pages mentioned above in Unit II (pp. 59-62, Book I) and the point that the differences in the history between Israel and Judah were partly caused by geographical differences. Because Judah was hemmed in by mountain ranges and by the desert to the south, it had less contact with the world beyond its borders, whereas "Israel was more open to other lands, which were now its friends, now its enemies." (p. 129, Book I) However, in accordance with Honor's pluralistic interpretation of Jewish history, economics and geography are not presented as strong determinants. Even the role of memories is not presented as the determinant, but rather as an indispensable element.

Summary of the Aims of the Pessin Text

Identification of the child with his people is cultivated in Book I by the use of the terms, our people and our ancestors, who espoused the values of justice and kindness and freedom; by indicating the greatness of Moses, and by highlighting the achievements of the Israelites in their conquest of Canaan. In Book II, passages citing the Jewish
people's contribution of the Bible to the world, the early provision of universal education, and the pride of the individual of old in being a member of the Jewish people are the type that evokes identification.

Glorifying the revolt of the Maccabees for the ideal of religious freedom and the bravery of the Jewish people in their contest with both the Syrians and the Romans are additional examples of arousing identification. Lastly, presenting the achievement of the survival of the Jewish people through a long continuous history has identification value. The quality of all the passages cited is enhanced by their avoidance of chauvinism.

Present-day Jewish life is included through material on the holidays, the synagogue, and some observances. In Book I, Passover has three pages; Shavuot, one paragraph, and Sukkot, one paragraph, at appropriate places. Later in Book I, all three festivals are given mention in two pages during the narrative on the Babylonian Captivity. In Book II, there are two paragraphs on Sukkot in the time of Ezra, and the three festivals are discussed collectively as a means of educating the Jewish child during the first century before the common ear.

Purim, Hanukah, Tisha-Be-Av, Lag-Ba-Omer, are given two pages, one page, a paragraph plus a few sentences, and a paragraph respectively. The synagogue has a paragraph in the pages on the Babylonian Captivity. The present-day public reading of the Torah is traced back to the time of Ezra. The lighting of Sabbath candles is given a sentence, and the rite of circumcision, practiced today, is related in a paragraph to its origin. The legacy of the Bible is mentioned in several sentences as a present-day inheritance from the past.

Continuity or change is not highlighted in connection with the
Exodus or the founding of the Monarchy. For the settlement in Canaan, the changes among the Israelites are cited in the areas of occupations, economics, and religious living. Both continuity and change are presented in the history related to the Babylonian Exile. Adherence on foreign soil to the laws they had observed in their native Judea and belief in the idea that one God ruled all nations in all lands spelled continuity for the Jewish people.

Upon return to Judea, the effort to rebuild the Temple, under the leadership of Haggai and Zechariah, and the teaching of the Torah through the leadership of Ezra and Nehemiah, including its wider availability through a changed more readable script, maintained continuity under changed circumstances. The shift to learned men for leadership and the growth of the synagogue are additional new factors that maintain the old continuity.

In anticipation of the destruction of the Second Temple, the author tells her readers how the Torah will take the place of "kings and governors, Temple and land." The realization of this transposition is symbolized by the establishment of the school at Yavneh.

Twelve per cent of the 235 pages in the book are earmarked exclusively for a description of the life of the group -- in this case, during the time of King David. In addition to this limited space allocation there are limited comments on the life of the people as nomads in Abraham's time, farmers after their return to Canaan, farmers and craftsmen during the time of David as well as tradesmen. In Book II there is a chapter on education during the first century before the common era.

This text presents forthrightly to the young student the problems
of truth and the historical method. Various methods of finding out about the past are cited by the author. These include such sources as the Bible, records of other peoples, and archeology. The pentateuch section of the Bible is presented as the collection of memories of prior events upon the settlement of the Israelites in Canaan. On the assumption that these memories contain reminiscences of actual experiences, the author tells her reader that these memories were transmitted from generation to generation, with the "heart" of the stories remaining the same, but with embellishments added before they were written down. After the Pentateuch, the author indicates the Bible to be a more legitimate source of Jewish history. Josephus is cited as a source for the period of the destruction of the Second Temple, and the lack of records is pointed out for the life of those Jews who remained in Babylonia, in the period following the end of the captivity.

There are three examples where certainty is hedged by the phrases, "many people believe," "they called him," and "it is said." There is one instance of inference of what the cultural level of the Babylonian Jews must have been prior to the appearance of great books produced by them. There are five examples of sentences that provide color to the narrative, but are not indicated to the reader as such, and might give him the impression that these were certain occurrences or incidents.

The differentiation between literature and history is clearly made for the reader, beginning with the opening sentences to the child reader that this book does not consist of Bible stories but is a history of the Jewish people. Putting the events of the Pentateuch into the category of memories makes the Pentateuch more literature than history. Two items in Book I and six items in the first half of Book II, are
presented as legends, but with the explanation in two places that legends express the feelings of a people.

Miracles are not presented as historical events. The crossing of the Red Sea and the giving of the Ten Commandments are included in the category of memories, and hence the specifics of these occurrences are not presented as certainties. No miracle is even stated in connection with the capture of Jericho.

The dominant interpretation of Jewish history inherent in this text is a cultural one. This stems from the approach to Jewish history of Leo L. Honor, consultant for the text, which stressed the indispensability of understanding the role of past experiences and the memories of these experiences in the history of the Jewish people. The development of the Jewish religion is an important element in this text, for it was one of the most important factors in the people's memories. Hence, the manner in which the religious events of the Pentateuch were remembered affected the subsequent history of the Jewish people, even if the specifics of these events did not occur as written down in the Bible.

Forty-three per cent of the 212 pages of running narrative in Book I are on political history. They are the framework for another 43 per cent on religious development and cultural-religious interpretation. The latter is presented as developing from within the people rather than as the intervention of God in human affairs. Beginning with Abraham's belief in one God, the text proceeds with the experiences under the leadership of Moses, the backsliding of the people in Canaan with the theological theme of the biblical books of the Former Prophets transposed into the medium of the alternately weak and strong status
of the people's memories.

In the presentation of the prophets, Elijah, Amos, Hosea, Isaiah, and Jeremiah, are included. Ezekial is given brief mention as the prophet of comfort in the Babylonian Captivity. All of the prophets substantiate the development of religion from within them, for they "hear" the voice of God and speak in His name, rather than God speaking to them from without.

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FOOTNOTES FOR CHAPTER V - SECTION 1


3. Ibid.

4. Ibid., pp. 291-293.

5. Ibid., p. 296.

6. Ibid.

7. Ibid., p. 297.

8. Ibid., p. 298.


10. Ibid., p. 306.

11. Ibid., p. 307

12. Ibid., pp. 291-292.

13. Ibid., pp. 302-303.

CHAPTER V  THE PESSIN TEXT

Section 2: Methodology

Introduction

The Pessin series was not predicated on any specific methodology. Explicit statements on the methodology are limited. In the foreword, written by Leo L. Honor, the consultant for the text, the adult reader or teacher is told that the pedagogic principles of the author are revealed in the organization and development of the material. The content of Book I, meant for one year's course, "is organized into six large units, an organization which is conducive to a better comprehension of basic historical developments." (p. 12, Foreword, Book I)

The author herself also cites the unit organization as the major pedagogic feature of the text. She states that the distribution of the book's contents into units was in order "that broad historical patterns, psychologically grounded, might be followed. This treatment, it is hoped, will give the children a truly meaningful appreciation and understanding of the events and movements of Jewish history, and of the personalities who helped shape its course." (p. 7, Preface, Book I)

The following methodological analysis will cover Book I of The Jewish People by Deborah Pessin. The same methodological organization and procedure are followed in Books II and III.

Organization of Content

There are eighteen chapters in The Jewish People, Book I. Sixteen of these are the narrative on the history of the period, beginning with the early history of the Jewish people -- its memories of
the patriarchs and its experiences in Egypt and in the wilderness—and ending with the return of the Judean exiles from Babylonia. The last two chapters are supplementary reading on life in the days of the Bible, during the time of King David.

The chapters are not numbered consecutively but are grouped in sections of two or three each under the headings of units. This is in accordance with the statements of the author and the consultant in the preface and foreword respectively regarding the unit organization of the book. However, they were both using the term loosely. The criterion of internal integration, a key requirement of the subject-matter unit, is only partially met.

Unit I consists of three chapters which tell about the days of Abraham, the slavery in Egypt and departure therefrom under the leadership of Moses, and the wanderings in the wilderness, also under the leadership of Moses, where the receiving of the Ten Commandments is featured. The unifying thread is that these chapters constitute the memories of the Jewish people prior to their settlement in Canaan. The title of the unit is accordingly "Memories of the Past." The section is more a topical arrangement than a true unit.

The title of Unit II is "Early Days in Canaan." Its first chapter covers a description of the land of Canaan, the change in the people from nomads to farmers, and the imitation of Canaanite religion, as their memories slipped away. Chapter II, entitled "In the Days of the Judges," tells about the activities of one Judge, Deborah, and the hero, Samson. The chapter concludes with the work of Samuel, especially in his leadership of young prophets who teach the people about "the glory of the God who had chosen Israel to be His people, and about the
crossing of the Red Sea, and about Mount Sinai and the Ten Commandments they had received there." (pp. 76-77, Book I) "The First King of Israel," is the title of the third and last chapter in Unit II. It covers the selection of Saul as king, his problems with David, and his death in battle with the Philistines.

Unit III also has three chapters under the combined heading of "A United Nation." Chapter I is about the work of David in unifying his people through conquering Jerusalem and making it the capital of his kingdom, defeating other neighboring peoples, thus strengthening his borders and bringing his people products from the neighboring nations, and unifying the nation politically through his central court, and religiously through bringing the Ark of the Covenant to Jerusalem, which became the religious center for the Jewish people.

Chapter II of Unit III is called, "The House of David." It features the encounter of the prophet Nathan with King David on account of his foul deed to Uriah in order to get as his wife; the revolt of David's son Absalom and his death in battle; and the anointing of his son Solomon as king. It concludes with memory of King David as the "Sweet Singer of Israel." The third chapter of Unit III, on Solomon the Builder, features the achievements of Solomon in trade and in the building of the Temple, and cites the economic strain he created and the growing resentment of his people, especially in the North. It concludes with the memory of Solomon as a wise man.

There are only two chapters in Unit IV, entitled, "The kingdom Divided." Chapter I describes the division of the Jewish people into two kingdoms, with Rehoboam king of the southern kingdom of Judah, and Jeroboam, king of the northern kingdom of Israel. Then it describes
the northern kingdom, with its Baal worship, the rule of Omri, the reign of Ahab, and the rise of a group of religious leaders, the prophets, who demand justice and brotherhood, as they witness the gap between the rich and the poor, and the oppression of the latter by the former. Chapter II is about Elijah.

Unit V has the heading, "When the Prophets Spoke." It has three chapters, "The Fall of Samaria," "In the Days of Isaiah," and "The Fall of Judah." They cover the teachings of the prophets interspersed with the political history of both the northern and southern kingdoms. Unit VI, "By the Rivers of Babylon," has two chapters, "Remembering Zion," and "The Valley of Dry Bones," and covers the period of the Babylonian Captivity.

The enumeration of the major items in the respective chapters comprising each unit reveals a strict chronological sequence. The occasional inclusion of material on individuals is not intensive enough to make a biographical organization dominant. The apparent heterogeneity of the items and events that comprise the chapters deprive the text of true unit organization.

One aspect of the organization of history in a series of units evident in the text is the selectivity of events and material. A limited number of events and a limited number of personalities are included in the text. Another ingredient of unit organization that is employed by the text is the grouping of a limited number of chapters in each unit - never more than three, and in two cases, two. This organizes the content into limited doses for the pupil to comprehend and assimilate. It sets a specific scope to a set period of time and enables the student to acquire an overview of that period of time. Topical
organization would be a more accurate description of the organization of the content of this text, for it is arranged in blocks that concentrate on the outstanding developments during the respective periods of time.

The chapters of each unit are further sub-divided into sub-sections as given in Table XXXV. The headings of these sub-sections, as well as those of the chapters and the units are in the form of declarative statements or noun phrases. The sub-divisions break down the contents of each chapter into small segments of a few pages each, thus further reducing the content of the text into "digestible" portions. This is the converse of the function of the unit groupings that integrate the ideas of a group of chapters into a major understanding of a period of history, just as the chapters themselves tie together the minor understandings of their sub-sections.

An effective pedagogic aid for directing the attention to the major idea of each unit is the introduction at the beginning of each unit. These are quoted in Table XXXVI. In the case of the introduction to Unit III, most of the content is a review of the highlights of the prior unit, which had covered the period from the entrance into Canaan until the death of Saul. It thus serves as a bridge to the second short paragraph of a few sentences, introducing the reigns of David and Solomon, and their contributions to the unification of the nation, which is the theme of the unit.

Similarly, the introduction to Unit IV, with two paragraphs, uses the first one to contrast political history, especially during the time of David and Solomon, with the development of a religion. The two chapters in the unit are then distributed into one on political
TABLE XXXV  ORGANIZATION OF CONTENT

THE JEWISH PEOPLE - BOOK I
by Deborah Pessin

Unit 1 - Memories of the Past
Chapter 1 - In the Days of Abraham - p. 19
  When Abraham Lived - pp. 20-23
  Abraham in the Wilderness - pp. 23-26
  In the Land of Canaan - pp. 26-27
  The Memory of the First Patriarch - pp. 27-31
Chapter 2 - Out of Slavery - p. 33
  The Land of Egypt - pp. 33-35
  Slaves to Pharaoh - pp. 36-37
  Moses Frees His People - pp. 38-41
  The Miracle of the Red Sea - pp. 41-42
  Passover - Festival of Freedom (Zeman Herutenu) - pp. 43-45
Chapter 3 - In the Wilderness - p. 48
  Moses' Dream - pp. 48-49
  At Mount Sinai - pp. 50-53
  Toward the Land of Milk and Honey - pp. 53-56

Unit 2 - Early Days in Canaan
Chapter 1 - Entering Canaan - p. 59
  The Land of Milk and Honey - pp. 59-62
  Into the Promised Land - pp. 62-63
  The Land Divided - pp. 63-65
  Nomads into Farmers - pp. 65-66
  The Gods of Canaan - pp. 66-67
Table XXXV Cont'd.

Forgetting the Past - pp. 67-68
Chapter 2 - In the Days of the Judges - p. 70
Deborah Leads the People - pp. 71-73
The Philistines - pp. 73-75
Samuel Brings Unity - pp. 75-77

Chapter 3 - The First King of Israel - p. 79
Samuel's Warning - pp. 79-80
The Farmer From Gibeah - pp. 80-81
Is Saul Also Among the Prophets? - p. 82
The People Choose a King - pp. 82-84
The Parting of Samuel and Saul - pp. 84-85
The Shepherd From Judah - pp. 85-87
David Flees From Saul - pp. 87-88

Unit 3 - A United Nation

Chapter 1 - Building the Kingdom - p. 93
Civil War - pp. 93-94
David Strengthens His People - pp. 94-95
The Conquest of Jerusalem - pp. 95-96
Strengthening Israel's Borders - p. 97
Organizing the Nation - pp. 97-98
Religious Unity - pp. 98-100

Chapter 2 - The House of David - p. 102
An Only Lamb - pp. 104-105
O My Son Absalom - pp. 106-107
David's Favoriet Son - pp. 107-108
The Memory of David - p. 109
Table XXXV Cont'd.

Chapter 3 - Solomon the Builder - p. 111

Opening the Land of Canaan - pp. 111-113
Solomon Builds - pp. 114-115
Solomon's Temple (Bet-Hamikdash) - pp. 115-116
Changes in the Land of Israel - p. 117
The People Pay - pp. 117-118
Revolt in Ephraim - pp. 118-119
The Memory of King Solomon - pp. 119-121

Unit 4 - The Kingdom Divided

Chapter 1 - Each Man to His Tent - p. 125
Revolt in Ephraim - pp. 125-129
Different Kingdoms - Different Ways - p. 129
Baal Enters Israelite Shrines - p. 131
In the Ways of Jeroboam - pp. 131-132
The House of Omri - pp. 132-133
Ahab's Reign - pp. 133-135
The Prophets of Israel - pp. 135-136

Chapter 2 - The Prophet from Gilead - p. 138
Elijah's Home - pp. 138-139
Naboth's Vineyard - pp. 139-142
Elijah and Baal - pp. 142-143
The Still Small Voice - pp. 144-145
The Memory of Elijah - pp. 146-147

Unit 5 - When the Prophets Spoke

Chapter 1 - The Fall of Samaria - p. 152
Assyria's Might - pp. 152-154
Table XXXV Cont'd.

Jeroboam and Prosperity - pp. 154-155

The Prophet of Social Justice - pp. 156-157

Thus Saith the Lord - pp. 157-160

The Prophet Hosea - pp. 160-161

The Smoking Firebrands - pp. 161-162

The Last Days of Israel - pp. 162-163

The River Sambatyon - pp. 163-165

Chapter 2 - In the Days of Isaiah - p. 167

The Reign of Hezekiah - pp. 167-169

At the Gates of Jerusalem - pp. 169-171

In the End of Days - pp. 171-173

Chapter 3 - The Fall of Judah - p. 175

The Revolution of the Book - pp. 176-177

The Rise of Babylonia - pp. 177-178

The Prophet of Sorrow - pp. 179-180

Jeremiah in Jerusalem - pp. 180-182

Jeremiah Expelled From Jerusalem - pp. 182-184

The Fall of Judah - pp. 184-187

Unit 6 - By the Rivers of Babylon

Chapter 1 - Remembering Zion - p. 191

In the Land of the Conquerors - pp. 191-192

Some Judeans Forget - pp. 192-193

Some Judeans Remember - pp. 193-194

Remembering the Past - pp. 194-196

Preparing for the Future - p. 197

Chapter 2 - The Valley of Dry Bones - p. 199

The Prophet Ezekiel - pp. 199-200
Table XXXV Cont'd.

Jeroboam and Prosperity - pp. 154-155
The Prophet of Social Justice - pp. 156-157
Thus Saith the Lord - pp. 157-160
The Prophet Hosea - pp. 160-161
The Smoking Firebrands - pp. 161-162
The Last Days of Israel - pp. 162-163
The River Sambatyon - pp. 163-165

Chapter 2 - In the Days of Isaiah - p. 167
The Reign of Hezekiah - pp. 167-169
At the Gates of Jerusalem - pp. 169-171
In the End of Days - pp. 171-173

Chapter 3 - The Fall of Judah - p. 175
The Revolution of the Book - pp. 176-177
The Rise of Babylonia - pp. 177-178
The Prophet of Sorrow - pp. 179-180
Jeremiah in Jerusalem - pp. 180-182
Jeremiah Expelled From Jerusalem - pp. 182-184
The Fall of Judah - pp. 184-187

Unit 6 - By the Rivers of Babylon

Chapter 1 - Remembering Zion - p. 191
In the Land of the Conquerors - pp. 191-192
Some Judeans Forget - pp. 192-193
Some Judeans Remember - pp. 193-194
Remembering the Past - pp. 194-196
Preparing for the Future - p. 197

Chapter 2 - The Valley of Dry Bones - p. 199
The Prophet Ezekiel - pp. 199-200
Table XXXV Cont'd.

The Valley of Dry Bones - pp. 200-201
The Rise of Cyrus - pp. 201-202
Prophet of Hope - pp. 202-204
The Return - pp. 204-205

Supplementary Reading - Life in the Days of the Bible

Chapter 1 - When David Was King - p. 209
A Home in Aphraim - pp. 210-215
Harvest in the Village - pp. 216-218
Harvest Festival - pp. 218-222

Chapter 2 - The City on the Hills - p. 223
At the Gates of the City - pp. 223-231
A House in Jerusalem - pp. 231-234
Introduction to Unit 1 - Memories of the Past - p. 18

When people tell stories, we learn many things about the people who tell them. We say, what do they talk about most in their stories? Warriors? Then they love war, and the din of battle. Sea adventures? Then they love the open sea, and the sweep of rolling waves.

When the Israelites told their stories, they talked mostly about their God, who was just, and about Abraham, who did many deeds of kindness, and about Moses, who brought them their freedom. And so we know about our forefathers that they loved justice, and kindness, and freedom.

Introduction to Unit 2 - Early Days in Canaan - p. 58

When we read the story of the Israelites in the Bible, we find that after they entered Canaan they were sometimes weak and sometimes strong. The men who wrote the story of those early days wanted to know why. And they found that when the people lived like the Canaanites, worshipping strange gods, the memories that united them fell away, and they grew weak. Then their neighbors oppressed and enslaved them, and the Israelites cried out for the freedom they had lost. But when they lived according to the laws of Moses and worshipped their own God, they were able to throw off their oppressors and they again became free men.

Introduction to Unit 3 - A United Nation - p. 92

The Israelites had now lived in Canaan for almost two hundred years. They had their own land. They had their leaders and their heroes. They had everything a nation must have, everything except unity. Deborah had tried to unite them, but she had not succeeded. "Make us a king," they had cried to Samuel, hoping that a king would unite them. King Saul came and went, but the tribes were not yet united, still looking for the leader who would make them a united nation.

Then came King David and after him King Solomon. And what the Israelites had dreamed of for many years came to pass. They became a strong, united nation.

Introduction to Unit 4 - The Kingdom Divided - p. 124

The story of the Jewish people deals with many things. We read about David and Solomon. We read about revolutions which shook the land and divided the kingdom that David and Solomon had built. It deals with wars with neighboring peoples, and with great empires.

But it also deals with the "still small voice," the voice of God, the voice that told the people what was right and what was wrong.
And in the end, it was this "still small voice" that spoke louder than the thunder of rebellion and war.

**Introduction to Unit 5 - When the Prophets Spoke - pp. 150-151**

Who were the prophets?

They were the men who spoke in the name of God.

They came from the rich and from the poor.

They came from large cities and from small villages.

But no matter where they came from, no matter what they did, they spoke in the name of God. "Thus saith the Lord," they told the people. And the people listened. For what man dared close his ears against the words of God?

When did the prophets speak?

When some men loaded their tables of ivory with the finest food of the land while other men went hungry for a piece of bread.

When the judges who sat at the gates closed their ears against the poor and smiled upon the rich who came to them with gifts.

When nation attacked nation, when the enemy thundered at the gates of the walled cities, then too, the prophets came and said, "Thus saith the Lord." They advised the people whether to fight or to surrender, whether to join other nations against the common enemy or remain neutral. For the prophet had a better understanding of what was happening. He did not let himself be carried away by the cries and the shouts of the people.

Why did the prophets fear nothing, not the anger of their fellow-men, not the king, not the darkness of prisons, not even death?

Because they were men of God. They felt that they were His messengers, sent to lead the people back to the teachings of Moses.

They were courageous men, these prophets of Israel. They were a handful against a nation. But they were the men who prepared their people for the future.

They were the men who gave their people the knowledge of God.

**Introduction to Unit 6 - By the Rivers of Babylon - p. 190**

In the year 586 B.C.E. the Babylonian conquerors led many Judeans...
away from their homes and their fields and their cities to the distant land of Babylonia. Other nations had been led to strange lands, and they had disappeared, leaving no trace behind them. But the Judeans remained. Driven from their soil, they survived. Why did a people who was taken to a rich country continue to yearn for its tiny land? Why did the Judeans continue to live while other conquered nations disappeared? The Judeans brought with them the teachings of Moses, and the words of the prophets who had spoken to them in the market-places. These were their memories, and their memories kept them alive.
history of the division of the kingdom into two parts and developments in the northern part, and one on religious development through a presentation of the teachings and activities of Elijah. The heading of the entire unit, "The Kingdom Divided," thus applies only to the first of the two chapters. The introduction to Unit VI also begins with brief mention of what had happened at the end of the preceding unit (the destruction of the first Temple and the beginning of the Babylonian Captivity), and then gives a preview of what is going to be the major theme of the succeeding unit.

There are also some introductions within the chapters themselves. These are quoted in Table XXXVII. They are few in number, for the author apparently relied on the introductions at the beginning of each unit, or group of chapters. Hence, most of the chapters do not have introductions, in the technical sense, and begin directly with the narrative of the material at hand. Six of the introductions cited (Numbers 1, 2, 3, 4, 7, and 8) lead into their respective chapters. Of these, Number 4 is placed after a preview of the contents of the chapter, and Number 7 directs the reader to what the author wants to be the main point of the chapter, but is placed between political history that precedes it and follows it. Numbers 5 and 6 come at the end of their respective chapters and are therefore introductions to the subsequent chapters.

The use of summaries is very limited in the text. The few examples that the writer considered to be summaries are quoted in Table XXXVIII. The first two of the four summarize their respective chapters. The third and fourth are for the same chapter; one summarizes the first half of the chapter, and the second summarizes the essence of the
Chapter 1 in Unit I

1. First Paragraph, page 20

Some of the favorite stories of the early Israelites were about Abraham. The Israelites believed that he was the first Hebrew, the first man to worship the one God they worshipped.

Chapter 2 in Unit I

2. Opening Paragraph, page 33

Some of the most important memories the Israelites brought with them into Canaan were the memories of their days in Egypt. Year after year, through their long history, they told and retold the story of their ancestors in the land of the Nile River.

Chapter 3 in Unit I

3. Opening Paragraph, page 48

The stories the Israelites later told about Moses did not end with the crossing of the Red Sea. Moses had freed his people but his greatest task was still before him. For his people did not know how to use the freedom they had won.

Chapter 2 in Unit II

4. Top Paragraph, page 71

In those days, the people called their leaders judges. A judge would appear, when all hope seemed gone, and lead their people against their enemies and back to freedom. When the battle was over and the victory won, the people returned to their plows.

Chapter 3 in Unit II

5. Closing Paragraph, page 100

David now sat upon his throne in Jerusalem to rule the people during many years of peace.
But there was one prophet whose voice could not be silenced. His name was Elijah, and his words were mightier than the sword of kings.

And in Jerusalem, still advising the king, still pleading with the people in the marketplace, was the prophet Isaiah. Though the son of a noble family, Isaiah championed the poor, as Amos had done in Israel.

Let us join some of the visitors to Jerusalem, and see what the capital of Israel was like in ancient days.
Chapter 1 in Unit III

1. Closing paragraph, page 99

David's chief work was done. The wars to strengthen the kingdom had been fought and won. A government had been formed which reached into the farthest corners of Israel. Jerusalem had been made a capital and a place of worship for all the land.

Chapter 2 in Unit III

2. First half of closing paragraph, page 109

When David, who had ruled for many years, died in the city of Jerusalem, all the people mourned. Future generations remembered David as the ideal king. He was the king who had brought freedom to his people and who had made Jerusalem the City of Peace. They remembered him not so much as a warrior, but as the Sweet Singer of Israel, for David, who had loved music, had written many psalms which were sung by the priests . . .

Chapter 3 of Unit III

3. Top two paragraphs, page 117 (middle of the chapter)

The forty years of Solomon's rule brought many changes in the land. The peasant nation whose first two kings had been a farmer and a shepherd, had become as developed as the nations around it. Solomon had opened the doors of his land to the rest of the world, letting new goods and new ideas flow into it.

Solomon had also strengthened his kingdom from within. Its cities had been fortified. Forts had been built along the borders of the land. The army had been enlarged. And Solomon had also tried to wipe out tribal jealousies. He divided the country into twelve sections, according to geography rather than tribes, hoping that the old divisions would disappear.

4. Closing paragraph of chapter, page 121

And yet, when we read the story of the real King Solomon, we wonder whether he was always as wise as
he might have been. Many of the things he accomplished for his people made him great, and his greatness lived after him. When generations that came after Solomon looked back at the years when he ruled, they did not think of the mistakes he had made, and they remembered only the peace and glory he had brought to Israel. Perhaps that is why they considered Solomon so wise and great a king.
entire chapter. A summary for the book as a whole is not included in Book I, but the introduction to Book II, quoted in Table XXXIX, is really a review summary of all of Book I, except for the last two sentences. It might well have been included in Book I as well. The latter does conclude with some motivation for learning what will follow.

It tells about the beginning of the trek of the Judeans back to their homeland after their many years of exile in Babylonia, and raises the question (though not the last words of the paragraph), "What would they find in the tiny land for which they had prayed and wept these many years?" (p. 205, Book I)

The author does not, on the whole, use the device of itemization of information. Only one case of a listing may be adduced, where there is a series of sentences, all beginning with the pronoun, He, which give the reasons why the northern tribes were critical of King Solomon.

In a way these sentences also constitute a summary of what Solomon had done. The sentences follow:

... He had enriched the country, they (the northern tribes) said, but they had paid for it.
He had brought many caravans through Canaan, but only the rich were able to buy the imported products. He had built a Temple for the worship of God, the prophets said, but he had also let his foreign wives build temples for their gods and goddesses. Thus he had permitted the worship of idols side by side with the worship of the one true God.
He had kept the country in peace. But that was because his father David had defeated their enemies.

(p. 118, Book I, italics, the writer's)

Definition of terms within the body of the text is not used except for two instances. One is in the sentence, "For Abraham was the patriarch, that is, the father of his tribe." (p. 26, Book I)

The second is in the sentence, "While son succeeded father in the kingdom of Judah, nine dynasties -- kings of the same family -- ruled in
In Book One of The Jewish People we read about the early history of our people. We read of their coming into Canaan - the land we now call Palestine, or Israel - from the great desert in the East. For forty years they had wandered about in the desert, picking their way from oasis to oasis, dreaming of the green land of Canaan. Guiding them, encouraging them, teaching them, was Moses, the man who had led them out of the slavery of Egypt.

Once they entered Canaan, the Jews did not forget Moses. He was one of their brightest memories. He was their great leader who had given them the Ten Commandments, as well as many other laws to guide them in their day by day living. Nor did they ever forget their days of slavery in Egypt. "A stranger shall thou not wrong," Moses had told them, "for ye were strangers in the land of Egypt."

Many were the memories the Jews brought with them into Canaan. But the ones they talked of most were of Moses, and of their years of slavery, and of an ancestor who had lived centuries before Moses.

This ancestor's name was Abraham, and his descendants considered him the first Jew. They liked to tell how he had discovered the one God, the Creator of all the world, and how he alone had worshipped the one God, while the peoples about him worshipped many gods.

Their memories and their worship of one God were the bonds that kept the Jews a united people. As the members of a family are united through their common ancestors and the things they have experienced together, so the Jews were united through their ancestors and their experiences together.

In Canaan, most of the Jews became farmers. They built little homes of baked clay and learned to live like their neighbors. But unfortunately, they also began to worship the gods their neighbors worshipped, as well as the God of Abraham. When the Jews worshipped the gods of Canaan, one of the bonds that united them fell away, and they began to drift apart, and so they grew weaker. When they grew weaker, their Canaanite neighbors were able to conquer and oppress them. But each time this happened, a leader arose to unite them and lead them against their oppressors.

It was not till David became king that the Jews finally became a strong, united people, the masters of the land of Canaan. Under Solomon, who ruled after David, they built the famous Temple in Jerusalem. Solomon did much to enrich the land and make Jerusalem a beautiful city. But to do this he taxed the people heavily. When his son Rehoboam was about to ascend the throne, the people asked him, before they chose him king, whether he would lighten the taxes his father had placed
upon them. Rehoboam refused, and the ten northern tribes set up their own kingdom, the kingdom of Israel. But the tribes of the south, which came to be known as the kingdom of Judah, remained loyal to the house of David.

Generations came and went. The kingdom of Judah and the kingdom of Israel traded with their neighbors. They learned the skills of other nations. But in Israel, more than in Judah, the people often worshipped strange gods. When this happened, prophets arose among them. They tried to bring the people back to the worship of the God of Abraham. And they tried to teach them to love justice and kindness.

The people did not always listen to their prophets, for people usually do not like to change the ways to which they are accustomed. But in the end they listened. Years after the prophets died, the people lovingly gathered the words they had written and put them into their Bible, where they were to be preserved forever.

Evil days came upon the kingdom of Israel. For about two hundred years, Israel existed as an independent kingdom, but in the year 722 B.C.E. she was conquered by mighty Assyria. Many of the people of the ten tribes were taken to another land. And Israel was no more. Judah continued to live on for a little more than a hundred years longer. During this period the teachings of the prophets began to take root. Many people were ready at last to live by their teachings. Then Jerusalem was besieged by the armies of Babylonia, and in the year 586 B.C.E. the city was taken and the Temple was destroyed.

Following the custom of other conquerors of his day, Nebuchadnezzar, king of Babylonia, took a large part of the population to his own land far across the desert. In this way he could make sure that the people he had conquered would not rise in revolt against him.

The exiled Jews built new homes in the strange and rich land of their conquerors. They grew so accustomed to Babylonia that many of them forgot their own customs, and became like their Babylonian neighbors.

But many of them did not forget. Though they were in a strange land where the people worshipped many gods, they continued to worship the God of Abraham. And they observed the customs they had observed in their own land, and the laws Moses had given them. More than ever, as time went by, did they dream of Judea's green hills, and of the sound of the Jordan's rushing waters.

About fifty years after the Jews came to Babylonia, a new conqueror, Cyrus, arose in the East. Cyrus came with his Persian warriors and conquered mighty Babylonia. What the Jews had dreamed of these many years was now to come true, for Cyrus gave them permission to return to Judea.

Book Two of The Jewish People continues with the story of our ancestors returning to Judea. We will learn how the people lived, what they accomplished, who their leaders were, and why their history continued on and on through the ages.
The comment of the consultant in the foreword that the content material has been geared to the level of understanding of the child reader may well mean that the vocabulary was selected from a specific frequency for the age level of the reader, in this instance, ten years.

In addition to the excellent choice of vocabulary, the style of the book displays the vividness and simplicity that the consultant felt renders it an extremely valuable contribution to the literature of our children." (p. 12, Book I, Foreword) Some examples of the vividness of style are the following:

Then the old cracks in the kingdom that Solomon thought he had so carefully cemented appeared again. And they grew wider and wider. (p. 119, Book I)

... Like a huge monster, Assyria sprawled along the land of the Tigris River ... Assyria had grown strong by swallowing the nations to the south, to the east, and to the north of her. But with each bite she took, her appetite grew ...

(p. 152, Book I)

In the meantime, Assyria grew greater and greater, till, like a balloon that has been overblown, it suddenly burst ... ... Judah opened like a bud and blossomed ...

(p. 175, Book I)

... They (some Judeans in the Babylonian Captivity) shed their memories of Abraham, Moses and the Temple as though they were old clothes, too shabby to be worn in the beautiful land of their rich conquerors. They accepted the customs, the gods and the life of the people with whom they now lived, and they were lost among them, as a ripple of water is lost in the sea.

(p. 193, Book I)

There are only two dates in the entire volume of Book I. One is for the conquest of the northern kingdom of Israel, where the author
states: "At last, in 721 B.C.E., the walls gave way, and Samaria, the proud crown of Israel, was brought to dust." (p. 163, Book I) This is the first place in the book where a date is used. The second is for the fall of Judah, where the author declares: "In the year 586 B.C.E. the gates gave way before the Babylonian soldiers." (p. 184, Book I) The date is repeated two pages later in connection with Tishah Be-Av, where the author tells her reader that the Jews to this day "mourn and fast because their House of God was destroyed in the year 586 B.C.E." (p. 186, Book I) The date is used twice more, in the introduction to the last unit on the Babylonian Captivity, and in the material in Ezekiel. (p. 190, p. 200, Book I)

The text makes no attempt whatsoever to indicate how long ago the events took place that occurred before the conquest of Samaria in 721 B.C.E. In fact, the first point at which the passage of time is indicated is in the introduction to the unit that begins with the reign of David. The first sentence of that introduction reads: "The Israelites had now lived in Canaan for almost two hundred years." (p. 100, Book I) The last sentence in the first chapter of that unit is, "David now sat upon his throne in Jerusalem to rule the people during many years of peace." (p. 100, Book I) The adjective, many, is of course vague and really gives the reader no inkling of how long that was.

In a Teacher's Guide to The Jewish People, Book I that was published by the United Synagogue Commission on Jewish Education in 1953, two years after the appearance of the textbook, under the authorship of another individual (Abraham Segal), there is the suggestion for teaching the time of the earliest part of the text, through the use of a time line. (pp. 9-10) However, that was the guidance of another educator.
In keeping with the elucidation of the methodology inherent in the text itself, to which this analysis must be restricted, except if the teacher's guide were by the author herself intended to elaborate the methodology underlying her own text, it is proper to infer that the author did not intend to use dates or to try to cultivate the sense of time in the ten-year old, until late in the year's work when about seventy per cent of the book had been covered.

Book II, which begins with the return to Judea, does have dates, although not with great frequency. In the first half of the volume there are mentioned 722 B.C.E. (a recall of the date used in the prior volume), 516 B.C.E., 458 B.C.E., 165 B.C.E., 60 B.C.E., 70 C.E., and 135 C.E. This is a ratio of one to every twenty pages.

There is an index in the book. It consists of nouns only, both proper and common. It is restricted to words actually included in the running narrative of the text. The index consists of discrete items only, with no sub-divisions and no instructions or explanations.

Method of Presentation

It has been stated above, in the opening sentence of this section, that this text is not tied to any particular methodology. The assignments for the pupil at the end of each chapter, to be charted below, provide for a variety of learning activities. The observation regarding the variety of methods of presentation is corroborated by the suggestions in the Teacher's Guide.

A Teacher's Guide by Abraham Segal was published in 1953, two years after the appearance of the children's text. The author of the Teacher's Guide provides the teacher with four possible approaches: the directed-study approach, the research approach, the activity approach, and the
problem-solving approach. (pp. 37-39, pp. 64-67, pp. 100-103, pp. 121-124) These are suggested in that order for the first four units of the text, leaving the option to the teacher of choosing any two of the four for Units V and VI respectively. The teacher is free to choose any of the approaches for any of the units or to use the same approach for all of them, although the latter is not recommended by the author of the Teacher's Guide. His rationale, however, for recommending the directed-study approach for the first unit is that its use, early in the term, helps the teacher discover class and individual needs, abilities and interests; find difficulties in the material that must be met; and handle latecomers and new pupils more easily." (p. 35)

The directed-study approach has as its core the reading of the text in the classroom under the supervision of the teacher. (This was discussed above in detail under Morrison's five steps of teaching a unit in the chapter, "The Methodology of History Textbooks," pp. 143-145, and under Method of Presentation in the chapter on "The Methodology of the Soloff Text," pp. 503-508) What the author of the Teacher's Guide means by the research approach is the provision of study questions by the teacher, for which the students seek answers in the basic text and in additional references as well for the fast-reading pupils. The specific procedure suggested is the skimming of the text for the location of the answers, with the page numbers to be noted. Then there follows a careful, page-by-page study of the text by the student, stopping at the pages that have the answers to the questions, to be recorded not by copying, but by writing the answers with the book closed. Then the answer may be checked against the book.

The activity approach involves the selection of an activity as an assembly program for the entire school or a culminating program
for a selected group of school dignitaries, or for the parents, publication of a class report, preparation of an exhibit, followed by the study of the text in order to give substance to the activity selected. The problem-solving approach requires the selection of a basic question, and the study follows to find the answer. It differs from the research approach in that the questions are larger in scope than the specific questions of the research approach. However, the suggestions of the author of the Teacher's Guide are not inclusive enough to meet the requirements of the organization of material by problems for concentrating a significant amount of content around a basic question or problem. (See above p. 155, in the chapter on "The Methodology of History Textbooks.") The suggestion in the Teacher's Guide is to choose from the questions at the end of the chapters.

The creative teacher is not limited to the suggestions in the Teacher's Guide. Such a person may use a variety of methods with this text that is constructed to allow a pluralistic approach to methodology. The availability of a variety of questions, specific ideas for things to be done by the pupils, and suggested readings for both the pupil and the teacher, within the confines of the text, indicates the suitability of the text for creative teaching.

Questions

In the preface, the author states that "the pedagogic aids at the end of each chapter have been designed with the aim of vivifying the past, and wherever possible, of bringing it closer to the present." (p. 7, Book I) The following description of these aids substantiates their contribution to the attainment of this aim.

The questions constitute the first part of the learning aids.
There are two kinds. One group is intellectual and is headed in each chapter under the caption, "Things to Talk About." There is a limited number of these for each chapter, varying from two to five for each chapter, with three the most prevalent number. Ten of the eighteen chapters in the book have three questions each. The grand total of questions is 52.

The questions of the intellectual type may be classified according to the following categories:

I. Questions for which there are answers in the text 9

II. Questions of opinion or thinking on the contents of the text 28

III. Questions for which answers are not in the text and may require additional reading or research 4

IV. Thought questions for which answers are not in the text, requiring comparison of Jewish history with the history of other peoples or application to the present day 12

Total 53*

Apparently only nine of the 53 questions, or a little over sixteen per cent of the total, require only recall of content. All of the others are thought-provoking questions. Of these, more than half require thinking about the content of the book. The next greatest category make the content of the text relevant to the learner by seeking comparison with other history, particularly American history, and application to the present day, as in the case of a holiday commemorating an event in history. The smallest proportion requires research

*One question has two parts; one part has been classified under category II and one, under category IV.
in other books.

The second kind of question is the activity type. This kind is also found at the end of each chapter, under the caption, "Things to Do." The number is not as great as that for the intellectual questions, totaling forty. The number here is more limited because of the time required for the implementation of the suggestions. The less suggestions, the more likely that some of them will be carried out. Most of the chapters have two suggestions each (twelve out of eighteen); three have one suggestion each, and two have three each.

The things to do may be classified according to the following types of activities: (The total is 40 instead of 36 because four have two parts; three of these have half in Category II and half in Category III; one is divided between Categories III and IV.)

I. Map Exercises 4
II. Creative Writing 12
Oral Composition 5
Dramatization 7
Original Songs 1 25
III. Painting and Drawing 4
Preparation of Murals 2
Construction of Models 3 9
IV. Trips 2

40

It is apparent that the majority of the activities, 62 per cent of the total, are in the area of creative writing, a skill that the greatest number of pupils are apt to have. The next group, in order of frequency, consists of activities that are usually known as Arts and Crafts, skill in which is usually applicable to a lesser proportion of pupils. Map exercises constitute only ten per cent of the total,
and trips, only five per cent.

Additional Reading

Additional reading is the second part of the learning aids. In addition to references for the pupil, there is a bibliography for the teacher, thus incorporating a teaching aid into the book. The number of books is few, by design. The reason is stated in the author's preface: "For fear of a confusing embarrassment of riches, the author has listed in the bibliography only a limited number of books; those she felt would help most in opening new avenues of thought and would lead to richer classroom discussion." (p. 7, Book I) It may be assumed that this explanation applies to both the children's readings and the teachers' references.

The average number of suggestions for additional reading in each chapter is two, with four chapters having three, two chapters having one, and one chapter having four. A total of six outside references are suggested for Book I. In addition, there is the recommendation to read the supplementary reading contained within the text itself. This consists of the two chapters at the end of the book on the life of the people during the time of David, to be read upon the completion of Chapter I in Unit III on the accomplishments of David.

Following are the six titles that are recommended in the text for additional reading for the pupils. The references to them are distributed throughout the text.

Bonser, Edna, How the Early Hebrew Lived and Learned.

The Bible.

Lord Byron, The Destruction of Sennacherib.
Two of the titles are referred to only once each. Gaer's book is suggested for the legend about the lost ten tribes. Lord Byron's poem was to be found in any collection of his poems and read at the end of the chapter wherein the reader is told how King Hezekiah followed the advice of Isaiah and did not surrender Jerusalem to the Assyrians, who then suddenly withdrew his army.

Of the other four references, the Bible is suggested most frequently. References to it occur at the end of seventeen of the eighteen chapters in the text. The Story Bible by Zeligs and The Book of Legends by Goldin, are referred to eight and seven times respectively. The Zeligs book is for those who find the Bible too difficult. References to How the Early Hebrews Lived and Learned occur four times.

The citations for all but one of the thirty-eight times that references are suggested in the book contain more than just the page numbers. Although the comments are very brief, there is always some descriptive account of the contents of the reference to help the student make his choice and to motivate his reading. For example, the first reference to the Bible has the following comment: "The Bible is not too hard to read if you go at it slowly. Never mind the words you don't understand. Getting the general idea is all that matters. Try reading the story of Abraham and the angels in the Jewish Publication Society edition of the Bible, Chapter 18 of the Book of Genesis, pages 19-20." (pp. 31-32, Book I) Other comments are shorter, as "You will find some legends about David in Goldin's, The Book of Legends, Volume II, pages
The teacher's bibliography at the end of each chapter is not an annotated one. It simply gives author, title, and page references. There is a total of thirteen books, and the number of references at the end of each chapter varies from one to six, with three and four items predominating. The thirteen references are cited below.


The books most frequently cited are Marx and Margolis, fourteen
times; Learsi, thirteen; Kittel, nine; Finkelstein, six; and Honor, six. The other eight titles are cited once each in Book I, which ends with the return to Judea in 536 B.C.E.

**Summary of the Methodology of the Pessin Textbook**

The content of *The Jewish People*, Book I, is divided into eighteen chapters, which are in turn grouped into six units of two or three chapters each, plus supplementary reading of two chapters on the topic of life in the days of the Bible. Enumeration of the highlights of the respective chapters reveals a chronological organization and only partial fulfillment of the unit organization, primarily because of the heterogeneity of items included. Topical organization would be a more accurate description of the grouping of chapters into sections that take limited blocks of time in the history of the Jewish people and describe historical developments in those periods. The limited number of events and personalities is in accordance with one of the requirements of the unit organization.

Each of the chapters is further sub-divided into sub-sections of about one and a half pages each, thus serving a need that is the converse of unification, namely, breaking down the content into minor understandings that can be re-unified into major understandings. Eight of the eighteen chapters in the book have introductions to the chapters themselves. All of the units, the groupings of the chapters, have introductions to the units, except for the supplementary reading at the end. Summaries are limited to four, in three chapters, for two of them summarize parts of one chapter. A summary for Book I as a whole is not provided in Book I but appears as the introduction to Book II.

The style of the author includes itemization of information only
once and definition of terms only twice, for the vocabulary does not reveal words that stand out from the general stream of narrative. Several examples were adduced to show the colorfulness and vividness of the author's style.

Comprehension of time is not a method that is inherent in Book I of this text. Only two dates, 721 B.C.E., and 586 B.C.E., are used in the book, with the first one introduced after seventy per cent of the book has been completed. More dates are subsequently introduced in Book II. There is an index in the book consisting only of nouns, proper and common.

The unique feature of the methodology of the Pessin text is its pluralistic approach. The Teacher's Guide, written by a second author, offers the teacher one of four alternatives: the directed-study approach, the research approach, the activity approach, and the problem-solving approach. The creative teacher may use other approaches or any combination of the four above.

The learning aids in the book facilitate the use of a variety of methods with this textbook. There are two types of questions, intellectual and those requiring activities. The former total fifty-three and are distributed into the categories of recall or information-seeking and thought-provoking, the numbers being nine and forty-four respectively. The suggestions for activities number forty, with the preponderant number of these requiring creative composition, written or oral.

Suggestions for additional reading are included in the learning aids, both for pupils and teachers. Of six titles recommended for the pupils, the Bible is suggested most frequently. There are thirteen
books in the teacher's bibliographies; *A History of the Jews* by Marx and Margolis, and Israel, *A History of the Jewish People*, by Learsi are the most frequently mentioned titles. The references for the pupils are annotated, whereas the teachers' references give page numbers only.
Chapter VI - The Lewittes Textbook

Section 1: Aims

Introduction

In 1952 the Hebrew Publishing Company published the first in a series of four volumes of a Jewish History textbook for the Jewish elementary school under the authorship of Mordecai M. Lewittes. It is entitled Heroes of Jewish History, with the sub-title, "Abraham to Moses," and thus covers most of the Pentateuch. Volume II, bearing the same title, appeared in 1953, and has the sub-title, Joshua to Jeremiah, thus covering the period from the settlement in Canaan to the destruction of the First Temple and the beginning of the Babylonian Captivity.

Volumes III and IV were published in 1955 and 1957 respectively. They have a new title, Highlights of Jewish History, but with the markings of Volume III and Volume IV to indicate that they are the sequels to Heroes of Jewish History. The sub-title of the former is "Daniel to the Rambam," and that of the latter, "From the Middle Ages to Modern Times." The sub-title of Volume III evidences a continued emphasis on personalities, whereas that of Volume IV points
to a broader perspective.

It is not until the third volume that the author states the age level for which the text is intended, namely, the student in the intermediate grades. (preface, p. 7, Vol. III) These grades are usually meant to be the fourth, fifth, and sixth grades. The author goes on to say that the intermediate-grade student is "maturer than the one who studied the earlier books." (p.7) However, earlier than the third grade, a child has not yet acquired a reading ability. Yet, two years are required for the first two volumes; hence, they cannot be completed before the fourth grade. Furthermore, in the preface to the fourth volume, the author speaks about "the expanding intellectual horizons of the Junior High School pupil." (preface, p. 7, Vol. IV) This means the seventh grade at least. Hence, it may be inferred that the intermediate-grade pupil referred to in the preface to the third volume, is not necessarily at the beginning of the intermediate grades and may be in the fifth grade. In all probability, therefore, the four volumes are intended for the fourth, fifth, sixth, and seventh grades.

The author's goals were to "instill in the child a love for the study of Jewish history," (preface,
p. 8, Vol. I), to provide him "an insight into the teachings of our great religious leaders," because Judaism is a historical religion, (preface, p. 8, Vol. II), and "to ignite the inner spark" that is in the pupils, even though they seem to be indifferent and apathetic. (preface, p. 8, Vol. III)

The following analysis of aims will cover the period from earliest times to the destruction of the Second Temple. That will include all of Volumes I and II and the first three units of Volume III. The latter constitute half of the six units in Volume III or thirteen of its twenty-six chapters.

**Identification**

Identification with the Jewish people is implicit in the excerpts from the author's goals, quoted above. This is further evident from his declaration that a "knowledge of the past is indispensable to Jews. It is not only the key to our understanding of our rich heritage, but the basis for a living, dynamic Judaism in our own day." (preface, p. 8, Vol. I)

One avenue of identification with the Jewish people is through association with the outstanding individuals who comprised it. Examples in this text
of linking the reader with individual personalities are the following. Sarah is described as the "mother of the Hebrew nation." (p. 56, Vol. I) Similarly, Abraham is identified as the "father of the Hebrew people." (p. 71, Vol. I) In the description of the role of Joseph in Egypt, there is the statement that "it was a very great honor to be prime minister of Egypt." (p. 107, Vol. I)

Nehemiah and Akiva are described with the superlative, greatest. The former is cited as "one of the greatest leaders in Jewish history," (p. 54, Vol. III) and the latter, as "one of the greatest rabbis who ever lived." (p. 172, Vol. III) The Maccabees are presented in a manner that would elicit admiration by the reader. "Judah the Maccabee," the author states, "had saved the Temple, the Torah, and the Jewish people from destruction." (p. 97, Vol. III) In a latter battle with the Syrians, the author presents the bravery of Judah by having him say: "Rather let me die on the field of battle of God and Torah!" (p. 99, Vol. III) Bravery is again cited much later on, in the narrative on the battle of Betar, with only part of a sentence that mentions how "the weary soldiers of Betar fought bravely -- but in vain." (p. 187, Vol. III)
At the conclusion of the section in which Jonathan of the Maccabean family is credited with the provisions of treaties with the Syrians, the closing paragraph recalls Judah's accomplishment, while stating Jonathan's accomplishment as well. "Judah the Maccabee won religious freedom for his people; Jonathan, his brother won for them complete self-government." (p. 101, Vol. III)

When Simon achieves his victory against the Syrian army, his achievement is cited against the background of a repetition of the accomplishments of Judah and Jonathan in two short paragraphs at the end of the unit of chapters, entitled, "The Glorious Maccabees."

The Maccabean brothers had fought for 25 years to achieve this goal. Judah had won religious freedom. Jonathan had won the right to self-government. Simon had now won complete independence.

Thanks to Mattathias and his valiant sons Judea was now a free nation.

(p. 103, Vol. III)

Delineation of a people's values is another way of achieving identification with that people. These values and ideals cannot indeed be separated from the persons that espoused them; hence, it was indicated above how religious freedom is associated with Judah the Maccabee. Freedom for the Jewish people is cited in connection with the departure from Egypt, where
the author states: "For 3500 years we have celebrated the beautiful festival of Passover, and we have thanked God for the precious gift of freedom." (p. 154, Vol. I)

The laws of the Torah can be presented to the pupil as the embodiment of Jewish values. Hence, the author lists for the reader in a section entitled, "The Torah," laws of the Torah that declare "Love your neighbor as yourself," "Be kind to strangers," because you were strangers in the land of Egypt," "Justice, justice, shalt thou pursue." Other laws described are the release of the slaves from their slavery in the seventh year, leaving the corners of the fields for the poor, and the seventh year of rest for the soil. (pp. 177-179, Vol. I)

Undergirding the Torah is the value of teaching it and the importance of education. Hence, the law of the Sanhedrin, under the leadership of Simon ben Shetah, requiring each city to set up schools, is presented in a manner that would evoke pride in the reader. This is done through the statement: "This was the first time in history that a compulsory education law was passed." (p. 112, Vol. III) Later on, dedication to the Torah is exemplified through the determination of Akiva to teach the Torah at the risk
of death, because he felt that "we cannot escape danger by refusing to teach the Torah." (p. 188, Vol. III)

The combination of the values of Torah and freedom is used to promote identification through summing up the contribution of Akiva and Bar Kochba:

Thus do we honor the memory of those who fought for the two great ideals of Torah and of freedom.

Bar Kochba and Akiva were not successful in their struggle against Rome. But the ideal for which they fought, freedom, lived on in the minds and the hearts of the Jewish people. (p. 190, Vol. III)

Presenting the internal group identity of the Jewish people is a third way of achieving identification. As early as the time of the sojourn in Egypt, the Jewish people is presented by the author as a group that maintained its identity.

Although they lived in Egypt the children of Israel did not change their customs. They wore the same shepherd costumes that they had worn in Canaan. They gave their children Hebrew names and spoke Hebrew to their children. They believed in one God and did not worship idols as did their Egyptian neighbors. (p. 129, Vol I)

In the same vein, the author points out that although Moses grew up as an Egyptian prince in the palace of the king, he "never forgot that he was a Hebrew," and
"swore that when he grew up he would help his people."
(p. 134, Vol. I)

Land, too, is presented by the author as a factor in group identity. In the narrative on Joshua, there is the following paragraph:

From now on the land was called Eretz Yisrael, the land of Israel, instead of Canaan. This would always be the land of the Hebrew people. And even in the future when the nation was defeated and exiled, the people would not rest until they had returned to their homeland.
(p. 36, Vol. II)

A fourth means of developing identification, that is apparent in this text, is the citing of the contributions of the Jewish people to the world at large. "The Jewish religion," the reader is told, "is really the mother of most modern religions." (p. 71, Vol. I)

At the conclusion of the narrative on the exodus from Egypt, there is a section of little over a page, entitled "Passover and American Liberty." This section lists the contributions of the Passover story to the American colonists, to the Liberty Bell, to the thinking of Franklin and Jefferson regarding a seal for the United States, and to the Negro slaves in their composition of a famous negro spiritual. (pp. 159-160, Vol. I)
The Ten Commandments, cited above as the basic Jewish values, are also presented as a contribution of the Jewish people in the sentence, "The ten commandments are Israel's greatest gift to mankind." (p. 170, Vol. I) In the narrative on the wanderings of the Israelites in the wilderness, the author introduces the holiday of Sukkot, and devotes three paragraphs on its contribution to the "beautiful American holiday -- the festival of Thanksgiving." (p. 186, Vol. I)

The contribution of the Bible is reiterated in the subsequent volumes as well. In Volume II, (in connection with Solomon) the reader is told that the wise sayings in the book of "Proverbs," which "help us lead a good life," (p. 179) "found their way into nearly every language." (p. 177) In Volume III, in connection with the work of Ezra, there is a page on the Bible and its influence on the world, that ends with the sentence, "The world owes a great debt to Ezra who helped preserve the Bible." (p. 56) A little later on, when the translation of the Bible into Greek is discussed, that particular section ends with the following paragraph:

This was the first translation of the Bible into another language. Since then there have been translations into more than 2000 other languages, thus making the Bible the most widely read book in the history of mankind.

(p. 77, Vol. III)
The alphabet is also cited as a contribution of the Jewish people, in which, however, the Phoenicians had a share. At the end of the section entitled, "Trade and the Spread of the Hebrew Alphabet," in the chapter on Solomon, there is the following one-sentence paragraph of summation: "The alphabet, one of mankind's greatest inventions, we owe to the Hebrew language as spoken by the Israelites and Phoenicians." (p. 177, Vol. II)

There are no indications of chauvinism in this text. In the treatment of the Greeks during Maccabean times, the stance is that those who imitated the Greeks were defecting from their own way of life, rather than that the Greek way of life was all bad. (p. 78, Vol. III)

In the treatment of Egypt, its contributions to world civilization are extolled in such words as, "Egypt was then (time of Joseph) the greatest country in the world, . . . the first country to construct a calendar, to make paper, or to plow with oxen. More than a thousand years before Joseph, the kings of Egypt built giant pyramids in the desert that are still the wonder of the world." (pp. 107-108, Vol. I)

Development of Jewish Life - Present-Day Jewish Life

Aspects of present-day Jewish life were of concern to the author in the writing of his text. In his
preface to the first volume, the author states that "the holidays, which present such an excellent point of contact with modern Jewish life, have been emphasized throughout the book." (p. 7, Vol. I) The third volume, which begins with the Babylonian Captivity and the return to Judea includes the author's statement that he "has sought to establish a point of contact with the modern child through those Jewish experiences that are real to him such as Purim and Chanukah, synagogue and Sabbath." (Preface, p. 7, Vol. III)

The three festivals of Passover, Shavuot, and Sukkot, are included in the text at the appropriate places. The term Passover is first used in connection with the tenth plague in Egypt in the sentence, "The name Passover is a reminder that sickness and death 'passed over' the children of Israel." (p. 153, Vol. I) Then the author presents the festival of Passover in the following paragraph:

And God said to Moses, "let the children of Israel celebrate the holiday of Passover each year as a reminder that they were freed from slavery in Egypt. For seven days shall they celebrate this holiday of freedom. During that time they must eat matzot, or unleavened bread, just as the children of Israel did when they were freed from the house of bondage.

(p. 155, Vol. I)
Shortly after the above quote, there are close to two pages describing the *Seder* of the present day. (pp. 158-159, Vol. I) This is followed by the section on "Passover and American Liberty," discussed above as a contribution of the Jewish people to American history. (pp. 159-160, Vol. I)

In Volume II, in the chapter on Elijah, there is a section, "The Legend of Elijah," which includes reference to the association of Elijah with Passover, through a special cup at the *Seder* and the opening of door to welcome him. (pp. 203-204, Vol. II) In the narrative on Akiva, his association with Passover, and especially as recorded in the Haggadah, is also described for the pupil. (p. 178, Vol. III)

Shavuot is introduced in the narrative on the giving of the ten commandments:

In honor of the giving of the ten commandments we celebrate the holiday of Shavuot. It was at this season too that first fruits were later brought to the Temple that was built in Jerusalem.

Shavuot, or the Feast of Weeks, is so called because seven weeks passed between the departure from Egypt and the giving of the ten commandments and the Torah (Law).
Today we decorate the synagogue with green leaves on Shavuot. We read the ten commandments, and honor the students who have finished a course of study in the Torah.

(p. 171, Vol. I)

At the conclusion of the chapter on the story of Ruth and Naomi, its relationship to Shavuot is presented:

The beautiful story of Ruth and Naomi will never be forgotten. Each year on Shavuot, the holiday of the harvest and of the first fruits, we read this story which took place at harvest-time in the days of the judges.

(p. 72, Vol. II)

Sukkot is presented in the narrative on the wanderings of the children of Israel in the wilderness:

Today we celebrate the holiday of Sukkot to remind us of the wandering of the children of Israel in the desert. A Sukkah is a booth, or hut, thatched with leaves and grass. The Israelites often built such huts in the desert in which to live.

What a delight it is to enter the Sukkah! The hut is decorated with grapes and apples and other fruits. As we enter we recite the blessing over wine as a sign of joy that we have received so many blessings from God.

Later in Israel the farmers also celebrated Sukkot because it was the time of the grape harvest. Many a farmer would sleep in the Sukkah, or booth, in the field during the harvest season.

(p. 185, Vol. I)
The connection of Sukkot with the American Thanksgiving was cited above as a contribution of Judaism to Americanism. (p. 186, Vol. I) After Solomon's dedication of the Temple, the reader is told that "the people celebrated the holiday of Sukkot. The farmers who had just gathered in their grapes and their fruits came to offer thanksgiving unto God." (p. 171, Vol. II)

The observance of Sukkot is again described in the time of Ezra:

Each person built a sukkah, or booth, of olive branches and wood. Processions were formed during which the people carried palm branches, citrons, myrtle and willow leaves. The booths reminded them of the wandering of the Israelites in the desert for 40 years. The palm branches and citrons were a sign of thanksgiving for the crops they had just harvested.

For eight days they celebrated the feast. (p. 53, Vol. III)

All three festivals are mentioned as commandments of Moses. (pp. 185-186, Vol. I) They are again cited in connection with the observances at Shiloh in the time of the Judges. (pp. 47-48, Vol. II) They are referred to a third time in the section on Solomon's Temple, as the three times a year when the people made a special journey to the Temple. (p. 171, Vol. II)
Rosh Ha-Shanah is included in the section on God's call to Abraham to sacrifice his son Isaac:

The ram's horn or shofar is sounded in the synagogue each Rosh Ha-Shanah or New Year's Day. The sound of the shofar is a call to freedom; it also warns the people to rid themselves of their sins. But it reminds us, too, of the sacrifice of the ram, which was caught by its horns in the tree, in place of Isaac. That is why on each Rosh Ha-Shanah day we read again the story of how Abraham obeyed the voice of God.

(pp. 55-56, Vol. I)

Rosh Ha-Shanah is also included among the festivals observed at Shiloh in the section on the Judges with the following one-sentence paragraph: "At the turn of the year, on Rosh Ha-Shanah, the children of Israel would celebrate the coming of a new year." (p. 48, Vol. I)* In the time of Ezra, the author states that "when Rosh Ha-Shanah came the people gathered in the Temple to celebrate the New Year." (p. 52, Vol. III)

The chapter on the prophet Jonah has reference to Yom Kippur:

On Yom Kippur, the Day of Atonement, the beautiful book of Jonah is read in the synagogue.

In the afternoon of this holy day of fasting, as the sun begins to set, the worshippers listen carefully to the story of Jonah.
"We fast to show that we are sorry for any wrong we may have done," the worshippers think to themselves. "We pray to God that He will forgive our sins, and that He will guide us to do what is right in the future."

(p. 215, Vol. II)

There are limited references to the holidays collectively that do not emphasize their relevance to the present day, except that the mere mention of holidays, whose names are familiar to the student, brings home to him the connection between Jewish history and his present observances. In Solomon's Temple, "On Rosh Ha-Shanah, on the Day of Atonement, on Sabbaths and at the beginning of new months special services were held." (p. 171, Vol. II) Other than this mention of the Sabbath, the only other reference to it is one sentence in the section on the provisions of the Torah that included the seventh year rest for the soil, which reads, "Every seventh day was a rest day or Sabbath." (p. 178, Vol. I)

Shortly after the arrival of the former Babylonian captives in Judea, "they celebrated the holidays of Rosh Ha-Shanah, Yom Kippur and Sukkot. A small altar was set up on the spot where once the Temple stood." (p. 33, Vol. III) In Ezra's time, the reader is told,
"the Jews observed Yom Kippur, and then, on the fifteenth of the month, they began the celebration of Sukkot."
(p. 53, Vol. III) Procedures for announcing the new moon by the Sanhedrin in the days of Johanan ben Zakkai enabled all the Jewish communities to learn "on which days Rosh Ha-Shanah, Yom Kippur, Sukkot, Passover, Shavuot and the other holidays should be celebrated."
(p. 166, Vol. III)

Purim, Chanukah, Tisha B'Av, and Lag B'Omer are discussed with the events they commemorate. At the end of the chapter on the story of Purim, there is a description of how the holiday is celebrated today. (pp. 65-66, Vol. III) There is a detailed description of present-day observance of Chanukah at the point in the book where the pupil reads about the dedication of the Temple by Judah Maccabee. (pp. 90-92, Vol. III) Tisha B'Av had not been mentioned at the point where the text tells about the destruction of the First Temple. However, in giving the date of the destruction of the Second Temple, the first tragedy is recalled as well.

The Second Temple was destroyed on the ninth day in the month of Av (Tisha B'Av) in the year 70 of the Common Era. 600 years had passed since the Temple had been rebuilt by Zerubbabel.
The ninth of Av was the very day on which the First Temple too had been destroyed. Tish B'Av became the saddest day in Jewish history. Each year on this day Jews wept and fasted as they remembered the sad fate of Jerusalem and the Temple.

(p. 151, Vol. III)

Lag B'Omer is given detailed description of two pages. (pp. 189-190, Vol. III)

Some of the prayers recited in the present day are linked for the reader with their origins. After quoting the words of Balaam, "How beautiful are thy tents, O Jacob, Your dwelling-places, O Israel," when he blessed the children of Israel, the author states that these "words in praise of Israel were so beautiful that we sing them to this very day as we enter the synagogue." (p. 194, Vol. I) Similarly the author quotes the exhortation of Moses to the children of Israel prior to his permanent departure from them, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might..." and states: "We repeat these words each day in our prayers because they teach us so many fine lessons:" (p. 199, Vol. I)

The author then points out further that as a result of this passage, we perform a ceremony of "attaching the mezuzah to our door-posts, as we were commanded by Moses."
The **mezuzah** is a copper case containing the words of the *Shma Yisrael.*" (p. 199, Vol. I) Later on the student is told how "the prayers we recite today follow closely the order set by the Rabbis at Jabneh. The words themselves may be as old as Moses, David or Ezra." (p. 166, Vol. III) The *Shma*, the Psalms of David and the 18 blessings are then mentioned specifically.

The beginning of the synagogue is set by the author in the time of Ezra after the return from Babylonia to Judea in one terse sentence at the conclusion of the following paragraphs:

The Torah was the constitution of Israel. On Sabbaths and on market-days, the people gathered to pray and to study the Torah. This custom had also been followed in Babylon.

Ezra and the leaders of the Great Assembly drew up a schedule of Torah passages to be studied and of prayers to be recited.

Thus began the first Jewish synagogues. (p. 54, Vol. III)

The **brith** is given only slight mention. The covenant between God and Abraham is quoted, and includes in it the following sentence, as having been said by God to Abraham: "For each male child that is born this **brith**, or covenant, must be renewed on the eight day after his birth." (p. 46, Vol. I)
At this point, no comment is made that the brith is a present-day observance. However, in the narrative on Elijah, there is this one-sentence paragraph: "At every brith, a chair is reserved for Elijah the prophet who comes to bless the new-born boy." (p. 204, Vol. II) Here, too, present-day observance of the brith is only implied.

In the area of present-day conditions of Jewish life, other than holidays and observances, there is some attention to the existence of a Diaspora and of the state of Israel. After the destruction of the Second Temple, the author states that "the Jews became wanderers on the face of the earth." (p. 161, Vol. III) However, he does not elaborate this one sentence to relate it to the present-day status of the Jewish people.

The establishment of the present-day State of Israel is interpolated into the narrative on the change of Jacob's name to Israel, where the reader is told that Canaan was subsequently to be known as the Land of Israel, and the Hebrew people would be called the children of Israel or Israelites. At that point, the text states: "On May 14, 1948 when a Jewish state was established the founders of the
state proudly chose the name Israel as the name of this new state." (p. 122, Vol. I) The words of Ezekiel are related to present-day Israel in the following passage: "When, in our own day, Hebrew pioneers dreamed of returning to Zion they began to sing the words of Ezekiel, 'Our hope is not yet lost.' These words became the new national anthem, the Hatikvah, or song of hope." (p. 22, Vol. III) The naming of the city of Tel Aviv, Hill of Spring, is linked to the name of the city in which Ezekiel had lived in Babylon, "a fitting reminder of the great prophet who taught the people never to lose hope." (p. 22, Vol. III)

The pioneers of Israel in our own day are woven into the section on the sayings of Hillel. They adopted Hillel's adage, "If I am not for myself, who will be for me?" as their motto, "for they knew that Jews must rebuild with their own efforts if they wish to be free." (p. 135, Vol. III) The chapter on Bar Kochba and Akiva is concluded with the statement that their dream of renewed freedom for the Jewish people "came true when the state of Israel was proclaimed on May 14, 1948." (p. 190, Vol. III)
for the student the processes of change and continuity in the history of the Jewish people. This probably stems from the emphasis on individuals and personalities. When the text, in the third volume recedes somewhat from the heroes approach to provide "other aspects of Jewish history as well," (preface, page 7, Vol. III) it chronicles events rather than underscore development. It does not attempt to develop cause and effect and probably did not intend to do so for the intermediate-grade child for whom the author intended the text. An example is not from internal Jewish history, but rather from the world about the Jews. Alexander the Great is introduced in a one-sentence paragraph: "Suddenly a new world conqueror arose -- Alexander the Great." (p. 71, Vol. III) After relating several legends about Alexander that "are proof of the deep impression he made on the Jewish people," there is a one-sentence paragraph that declares: "His coming was a turning-point in Jewish history." (p. 75, Vol. III)

The exodus from Egypt is presented with no special attention to the change involved, either explicitly stated or implicitly included in the account. In the description of the settlement in Canaan, there is one
sentence in the text that indicates to the student a change in the status of the people. It is: "The children of Israel who had been shepherds in Egypt now had to learn how to farm the land." (p. 40, Vol. II)

There is no comment on continuity or change in connection with the founding of the monarchy. For the Babylonian exile, there is some comment on a change in Jewish theology through the words of Ezekiel: "God will not punish us for the sins of our fathers." (p. 20, Vol. III) The author then proceeds to tell the story of the vision of the drybones, as a means of bringing hope to the captives in Babylonia.

For the destruction of the Second Temple, the author tells the reader what changes maintained the continuity of the Jewish people, in the unit of chapters following the one on the destruction of the Temple. The author poses the problem through having the Jews, who have become "wanderers on the face of the earth," ask: "How can we remain united? Can we who are scattered in so many lands remain one nation? Can Judaism survive?" (p. 161, Vol. III) The author then goes on to say: "It was a pupil of Hillel named Johanan ben Zakkae who, more than anybody else, helped to save Judaism. 'Only the Torah,' taught Johanan, 'can unite the Jewish
Johanan also taught that "Torah must now take the place of the Temple. We will worship God in our synagogues, teach the word of God and devote ourselves to a life of good deeds." (p. 165, Vol. III) The author concludes the chapter on Johanan ben Zakkae with the following two paragraphs:

Jews in many lands turned to little Jebneh for instruction and guidance. The scattered members of the nation were united by the Torah!

Johanan's dream had come true. The Temple had fallen, but Judaism had been saved!

(p. 169, Vol. III)

Description of the Life of the Group

This text gives little attention to a description of the life of the group. For the patriarchal period, the author does not use the word nomad, but tells how Abraham and Sarah and Lot, after traveling slowly on their camels and donkeys, "would pitch their tents near a spring or well where they and their sheep could find water to drink. Sometimes they would remain for many days before they moved on." (p. 24, Vol. III)

The occupations of the people during patriarchal times and their mode of living are described through the medium of telling about the activities of Abraham upon his arrival in Canaan:
On the slopes of the hills Abraham found rich pasture land for the flocks. Each winter heavy rains came pouring down to make the soil fertile. Wells and pools provided drinking water. Dates, figs, grapes and other fruits grew in Canaan. From the flocks Abraham could get milk, and from the trees he could obtain honey. That is why Canaan was called "a land flowing with milk and with honey."

Abraham would remain in each place for several months. He would plant seeds, and later gather in the wheat or the barley. When the wells ran dry, Abraham and Lot would fold their tents and move to another place.

(p. 25, Vol. III)

For the same patriarchal period, the reader is told how different Isaac's boyhood was from that of a boy today. "He learned how to take care of the sheep and how to ride on a camel or on a donkey. He helped his father sow barley or wheat seeds, and learned how to gather in the fruits of an olive or fig tree."

(p. 52, Vol. I)

Still in the patriarchal period, the author tells about customs of the time. There is the bargaining between Abraham and Ephron for the field of Machpelah (pp. 56-57, Vol. I). There is "the custom to swear by placing one's hand on the other person's thigh."

(p. 60, Vol. I) "It was the custom for the bride to wear a heavy veil so that her face was entirely covered." (p. 84, Vol. I)
Upon settlement in Canaan after the exodus from Egypt, the children of Israel changed from shepherds to farmers (as was stated above under "continuity and change"). "They learned from their neighbors how to plant barley and wheat. They also grew many fruits such as figs, dates, pomegranates, olives and grapes. From the fruits of the trees they made honey, and from the flocks they obtained milk." (p. 40, Vol. II) For water in the summer, "the children of Israel learned to dig deep holes called cisterns. These cisterns they lined with waterproof lime plaster. The rains came down in the winter, and the waters were stored in the cisterns." (p. 41, Vol. II)

In the story of Ruth, the reader learns that "in ancient times as a sign of a business transaction the seller would remove his sandal and give it to the buyer. This was a sign of a transfer of rights." (p. 71, Vol. II)

In a chapter on the rule of King Herod, there is interpolated a section of two pages, on the life of an average family. The section has the title, "The Hope for a Messiah," and begins with the one-sentence paragraph, "In their distress the people turned to the Torah for comfort." (p. 123, Vol. III) Then in a
rather sudden manner, the next paragraph is as follows:

Let us spend a few moments, for example, with a typical Jew living in Jerusalem. We will call him Jacob the sandalmaker.

(p. 123, Vol. III)

The content of the next two pages describes his occupation, his limited diet of bread, olives, dates and cheese, since he is poor, and his observance of the Sabbath, beginning with the lighting of the wick in a clay lamp, into which oil has been poured. Actually this is a very small segment of the life of the average people.

Dedication to the Truth - Historical Method

This text is not concerned with presenting to the young student the problems of truth in history or of historical method, except for limited instances to be cited below. There are not statements in any of the prefaces of the volumes to show that this problem was within the author's purview in writing the text. Although there are occasional indications of a differentiation between literature and history, which will also be discussed below, on the whole, there is considerable overlapping. Volume I, for example, is a direct adaptation of the contents of the Pentateuch. Volumes II and III contain adaptations of the biblical books of
Ruth, Jonah, Daniel, and Esther, without any suggestion of the difficulties regarding the historicity of all their contents.

The first chapter in Volume I is about Abraham when he lived in the city of Ur. At the conclusion of it, the author tells how scientists sent by an American college to Ur "to clear away the sand," dug at this spot, "until they found the hidden city of Ur. They found the king's palace, and the temple to the moon-god, and brick houses and golden helmets and daggers. They even found signs of the flood that once covered Ur." (pp. 20-21, Vol. I) There is no explanation of the idea that archeology is a part of the historical method. The talking donkey in the story of Balaam is explained with the sentence, "To Balaam's great surprise it seemed as if the donkey spoke in human language." (p. 192, Vol. I, italics, the writer's)

In Volume II, after telling how the children of Israel stored the rains of the winter for use as water in the summer, the author uses the phrase, "my cup runneth over," as evidence that there must have been so much water, even in the dry season, that the children of Israel could sing this refrain. (p. 41, Vol. II)

The author also tells at this point that recently many
of the villages have been dug up, and that "from the ruins of these villages we have discovered the great secret which helped the children of Israel to live in prosperity. By learning how to line the cisterns with waterproof plaster the Israelites had won the battle against lack of water. And water in the East means life!" (p. 41, Vol. II) (In the preceding paragraph the author had told how the children of Israel had learned to dig cisterns and to line them with waterproof lime plaster for storing the winter rains.)

The role of archeological expeditions in unearthing information about the past is evident again in the explanation of how copper instruments were available to Solomon in the building of the Temple. (However, the author himself does not use the word archeology.)

...Where did Solomon obtain copper? For years this remained a mystery, but in 1952 engineers from the state of Israel found King Solomon's mines about 20 miles north of the Gulf of Akaba.

The copper was refined in Elath, a port at the north of the Gulf of Akaba. The wind blowing from the north was so strong that intense heat could be created by using the proper fuel. In these fires the copper was refined.

The refineries, the largest in ancient times, were recently found. The exact process used by King Solomon, however, is still a mystery.

(p. 170, Vol. II)
This is the first indication in the text that not everything is known about the past.

Uncertainty is acknowledged in the author's discussion of how the sailors of Phoenicia and Israel in Solomon's time brought the alphabet from their homeland to the rest of the world. There the author states: "We are not sure when the other nations borrowed the Hebrew alphabet as the basis of their own. It is very possible that the sailors of Solomon and Hiram were the first to introduce the letters of the Hebrew alphabet to other countries." (p. 176, Vol. II)

Another example of finding evidence of what happened in the past in the author's telling about the discovery of a Hebrew inscription on a rock of the Siloam tunnel, "almost 100 years ago by an Arab boy who waded in the waters of the tunnel." (p. 232, Vol. II) Other examples of uncertainty about the past is the use again of the phrase, "it is possible," in connection with the suggestion that Zerubbabel might have headed the delegation of Jews that went to King Darius in Persia for permission to rebuild the Temple, (p. 39, Vol. III) and the acknowledgement that the account of how Alexander conquered Judea "which has come down to us seems to be part legend and part fact." (p. 71, Vol. III)
There is one example of telling the student about sources of history. This is in connection with Josephus:

Josephus was a great historian. His books have helped to preserve a full record of the wonderful history of the Jewish people. Josephus had failed with the sword, but he succeeded with the pen.

(p. 152, Vol. III)

There is a considerable number of instances where statements are made with no qualifying phrases and thus give the impression of being exact statements of what specifically happened. This probably stems from the author's effort "to write in a simple and dramatic style that will prove a source of enjoyment to the reader." (Preface, p. 7, Vol. III) However, it does not contribute to the pupil's appreciation of the problems of historical method.

Some examples of the type of statements discussed in the paragraph above are the following:

From that day on, Abraham believed in only one God.

(p. 17, Vol. I, italics, the writer's)

One day Terah called Abraham and the other members of the family together. "My children," he said, "the time has come for us to leave Ur." ...Abraham agreed to leave.

(pp. 19-20, Vol. I)

"Get off our land," shouted the servants of Lot.
"This is not your land," replied the shepherds of Abraham. "We too can find pasture for our sheep here."
(p. 26, Vol. I)

"Esau does not deserve the birthright," said Rebecca to Isaac.
(p. 73, Vol. I)

"I am your mother and you must do as I say," replied Rebecca. (to Jacob)
(p. 75, Vol. I)

"Listen to what I dreamed," he (Joseph) said with a smile to his brothers.
(p. 97, Vol. I, italics, the writer's)

Jacob's heart missed a beat.
(p. 120, Vol. I)

"Mercy!" cried the slave. "Have mercy!"
(p. 135, Vol. I)

Again and again they beat the poor slaves until their bodies were but a mass of open sores and bleeding wounds.
(p. 146, Vol. I)

The people looked up at their great leader with tears in their eyes.
(p. 201, Vol. I, italics, the writer's)

"How different is the spirit of the children of Israel today from what it was 40 years ago," said Joshua with a smile.
(p. 18, Vol. II, italics the writer's)

There were tears in the eyes of the people as they glanced at their leader (Joshua).
(p. 41, Vol. II, italics, the writer's)

The people came in tears before Deborah.
(p. 49, Vol. II)

When Naomi arrived in Bethlehem, her neighbors were surprised to see how much she had aged and how sad she looked.
(p. 66, Vol. II)
"Gideon once destroyed a whole army with a few men," said Jonathan. "Maybe we can do the same."
(p. 105, Vol. II)

"I should have taken the advice of my father's advisers," said Rehoboam. (after rejecting the plea of the people to make their lot easier)
(p. 191, Vol. II)

"Help! Help! cried Jeremiah, for he could not remain alive long in the mire of the pit.
(p. 257, Vol. II)

Mattathias shook his head sadly when he heard the news.
(p. 84, Vol. III)

**Literature and History**

On the one hand, the text confuses literature and history, and on the other hand, it occasionally differentiates between the two, apparently according to the judgement of the author on what is literature and what is history. The Pentateuch, on which Volume I is based is used as straight history. In addition, extra-biblical literature, like Aggadah, is used, with the implication for the child reader that this is history. For example, the book opens with a unit of chapters on Abraham. The first chapter of that unit opens with a one-sentence paragraph, "Abraham was the first Hebrew."
(p. 15, Vol. I) The first section of the chapter then proceeds to tell where he was born and other material
in a factual manner, and features the story of how he eliminated in succession the moon, the stars, and the sun as God, and came to his belief in only one God. (pp. 15-17, Vol. I) The latter is presented as history. The second section on the broken idols is also presented as if it were history, although at the end of the chapter there is the suggestion to the pupil to "act out the legend of Abraham and the broken idols." (p. 22, Vol. I) Thus, this explanation comes only after the pupil has read the material initially as if it were history, and in the case of how Abraham came to his belief in one God, is not provided altogether.

Examples of differentiation between literature and history are the use of legendary material by the author, with the attention of the reader drawn to the fact that the material is legendary. In presenting the wickedness of Sodom, the text brings in "a legend which says that they would offer a special bed to visitors," and stretch them to fit the bed. A story on the punishment of Lot's daughter is concluded with the paragraph: "This story is only a legend, but it does give us some idea of how cruel and wicked the people of Sodom were." (p. 34, Vol. I) In the section on the destruction of Sodom, the text states that "there is a strange story
about Lot's wife," before telling about her change into a pillar of salt, with the possible impression that all the other items in that section are actual history. Another case where only part of a story is earmarked as legend, with the implication that the rest is history, is in the story of Jonah, where "some say that the incident about the whale is only a legend," but "this is not the important part of the story." (p. 214, Vol. II)

The story of how Moses became tongue-tied because of a hot coal is introduced with the sentence: "There is a very pretty legend told about the infant Moses and Pharaoh." (p. 133, Vol. I) It is concluded with the statement that "this story is not found in the Bible. It is only a legend, . . ." (p. 134, Vol. I) The implication might be that whatever is in the Bible is history. Thus the story of the two women and the baby before Solomon is presented as history. (pp. 165-166, Vol. II) In the case of Daniel, too, the author introduces a legend about him and idol Bel, with the qualification that the legend "is found among the later writings not included in the Bible." (p. 24, Vol. III) Again, the implication might be that whatever is in the Bible's account of Daniel is history, including in this text, the handwriting on the wall and the lion's den. (pp. 22-23, 26-28, Vol. III)
Other items identified by the author as legends include one about a runaway sheep from Moses' flock in Midian, (p. 139, Vol. I) another about the role of a bee in enabling Solomon to answer a riddle, (p. 174, Vol. II) a third about the river Sambatyon and the ten tribes, (p. 230, Vol. II) and several about Elijah (p. 198, p. 203, p. 204, p. 205, p. 206, Vol. II) The latter are concluded with a paragraph on the value of legends:

... The legends are beautiful, however, because they show our faith in a better world. To the Jew, Elijah is a symbol that we must help others in need, and that we must work for a world at peace.  

(p. 206, Vol. II)

There are several legends about Alexander the Great, (pp. 73-75, Vol. III) so indicated by the text, followed by the explanation that "the many legends about Alexander the Great are proof of the deep impression he made on the Jewish people." (p. 75, Vol. III) An account of how the Bible was translated into Greek is described as a legend (pp. 76-77, Vol. III) and also followed with the explanation that the "legend is a sign of the great importance of the Greek translation." (p. 77, Vol. III) The miracle about the oil in the story of Chanukah is introduced as "a beautiful legend." (p. 90, Vol. III)
The approach of this text to the historicity of miracles is varied as shown by its treatment of the sampling of the crossing of the Red Sea, the giving of the Ten Commandments, and the capture of Jericho. The parting of the Red Sea is explained by natural causes: "All that night a strong wind blew on the waters of the Red Sea. The waters were pushed back to the left and to the right, leaving dry land in the middle." (p. 156, Vol. I) However, the return of the waters is described as follows:

Then God said to Moses, "Now you will see the wonders that I will perform. Wave your rod over the sea and the waters will turn back once more and cover Pharaoh, his chariots and his horsemen."

Moses stretched forth his hand and the waters returned to their usual course. . .

(p. 156, Vol. I)

The giving of the Ten Commandments is described in an ambiguous manner through the use of the word, "suddenly," and the word, "voice," without identifying the voice. This would tend to ascribe historicity to the miraculous in the account. The actual words of the text are as follows:

On the third day the people gathered at the foot of Mount Sinai. A thick cloud covered the mountain. There were loud peals of thunder and bright flashes
of lightning. In the distance could be heard the sound of the shofar.

Suddenly from the mountain a voice proclaimed the ten commandments.

(p. 168, Vol. I)

The capture of Jericho under the leadership of Joshua is explained by the author in the following paragraph:

A mighty shout went up from the Israelite army. Then wonder of wonders, the walls of Jericho fell down flat. An earthquake had caused the walls to come tumbling down.

(p. 25, Vol. II, italics, the writer's)

When Joshua commanded the sun to stand still at Gibeon, "it seemed indeed as if the sun stood still and the day had been lengthened." (p. 32, Vol. II, italics, the writer's)

Dedication to the Truth - Interpretation of Jewish History

Since this text is a direct adaptation of the contents of the Bible, it presents the theological interpretation of Jewish history inherent in the Bible. The text sets the beginning of Jewish history with Abraham, specifically with his arrival in Canaan. (p. 14, Vol. I)

The contents of the book of Genesis prior to Abraham are apparently considered as pre-history. This universal background of the Jewish people, prior to the appearance
of Abraham, is brought into the text through the device of a conversation between Abraham and his son, Isaac.

Often at night Abraham and his family would gather around the campfire to keep warm. Abraham would tell stories about the days of old, or would teach Isaac about the belief in one God.

Perhaps Isaac about the beginning of mankind. And Abraham taught Isaac that although God had made heaven and earth and plants and beasts, He was not satisfied until He made man in His own image.

"All men are brothers," said Abraham, "for Adam was the father of all men."

Abraham taught Isaac that God wanted man to be good. He told his son that God was angry when Cain killed his brother, and when the people in Noah's time did wrong. Abraham also told Isaac the story of the flood which he had heard when he was a boy in Ur.

"God has made a covenant with us," said Abraham. "We and our descendants must carry out God's law of truth and of kindness, and God will give unto our children the land of Canaan. You must always live up to this covenant."

And Isaac promised that he would try to be true to this covenant.

(pp. 52-54, Vol. I)

The above approach bears a resemblance to the memories approach in the Pessin text. The difference is that the Pessin text begins the memories with Abraham and includes among them the sojourn in Egypt and department therefrom, the receiving of the Ten
Commandments and the traveling in the desert until the return to Canaan, whereas this text begins its memories with the creation of the world until the time of Abraham. Through the background of the earlier history, quoted above, the text sets the theological basis for all of subsequent Jewish history through the covenant with God that Abraham describes to his son Isaac.

The role of God in Jewish history as recorded in the Pentateuch is presented by the author in Volume I of his text. Beginning with Abraham's belief in one God, (p. 17, Vol. I) the text tells how Abraham "seemed to hear God calling unto him," and telling him to leave the land of his father and go to the land He will show him, where he will become the father of a great nation. (p. 23, Vol. I) God's intention to destroy Sodom and Gomorrah is introduced with the phrase, "And God said to Abraham." (p. 35, Vol. I) Abraham's future as the father of a great nation of great number that will inherit the land of Canaan is preceded by the words, "One night God came to Abraham as he walked in the fields and said, . . " (p. 45, Vol. I) "God decided to try Abraham to see whether he was really faithful," is the sentence that begins the story of the sacrifice of Isaac. (p. 54, Vol. I)
The theme of God's role is continued with Isaac.

"God appeared unto Isaac and said, 'I will be with you and I will bless you. And I will keep the promise I made unto Abraham to give you this land, and to make your descendants like the stars of heaven.'" (p. 72, Vol. I) Jacob's dream, wherein he hears the voice of God telling him that He will be with him and his descendants, is related, (pp. 79-80, Vol. I) and later the author repeats this idea in Jacob's dealings with Laban, where it is stated that "God... was with Jacob, and Jacob prospered." (p. 87, Vol. I) Then the essence of the unit of chapters on Joseph and his brothers is presented in the quotation of Joseph to his brothers, "It was the will of God so that I could save your lives and the lives of this whole nation, ..." (p. 117, Vol. I) and repeated after the death of Jacob. "It was really God's will. In this way I was able to save many people from death." (p. 123, Vol. I)

Moses' selection by God is described in the following paraphrase of the lines from the book of Exodus:

Then God said, "I am the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob. I have heard the cry of the children of Israel. I shall deliver them out of the land of the Egyptians, and bring them to a land flowing with milk and honey. Come now,
therefore, and go unto Pharaoh, and bring forth the children of Israel out of Egypt.

(p. 140, Vol. I)

The giving of the Ten Commandments is preceded with the following paragraph:

And God said to Moses, "The time has come for the children of Israel to renew the covenant that I made with Abraham, Isaac and Jacob. Let the people listen to My Laws and I shall bless them and make them a holy nation."

(p. 168, Vol. I)

Moses' punishment for striking the rock to get water is described as follows:

"You did not obey My words," said God. "Because you did not show faith in me, you will not lead the people into Canaan."

This was the greatest disappointment in the life of Moses. But Moses knew he should not have lost his temper or disobeyed God's exact words.

(p. 184, Vol. I)

Volume II continues to be patterned after the Bible, including the books of the Former Prophets and the Latter prophets, and the Book of Ruth. Hence, the motif of the intervention of God in Jewish History is continued plus the idea that victory came with loyalty to God and defeat, when the people strayed from His laws. The former is more clearly stressed by the text than the latter.
The volume opens in its very first paragraph with a communication from God to Joshua:

After the death of Moses, God spoke to Joshua saying: "Lead the children of Israel over the Jordan River into the land of Canaan. Be strong and of good courage for I shall be with you. Only remember to observe the laws which I have given unto Moses."

(p. 17, Vol. II)

In the directions that Joshua gives for the capture of Jericho, he declares that nobody may "take for himself of the gold or silver or possessions that are in Jericho. Whatever you capture shall be given to the treasury of the Lord." (p. 24, Vol. II) He doesn't state that these directions were commanded by God, and hence, when difficulty is encountered in the conquest of Ai, because one man had disobeyed this command, he is described as a sinner, but the text doesn't specifically say that he had sinned against God, but rather that he had disobeyed Joshua's commands. (pp.28-29, Vol. II)

After Joshua's victories, his direction of the distribution of the land among the tribes is preceded by the following declaration to the leaders of the tribes assembled at Shiloh: "God has kept His promise to Abraham, Isaac and Jacob. He has given us this land as an inheritance." (p. 37, Vol. II) Before his death, Joshua admonishes his people: "If you will serve God,
then God will bless you. But if you follow strange
gods then you will surely be punished." (p. 42, Vol. II)

An example of the theme of the Book of Judges that
disaster resulted from defection from God's ways is
presented in the introduction to the chapter on Gideon.
The opening paragraphs are as follows:

After the death of Deborah, the
children of Israel forgot God.

Their sons married Canaanite
girls, and their daughters married
Canaanite men. When harvest time
came the Canaanites bowed down to
an idol named Baal.

(p. 56, Vol. II)

A few lines of elaboration of the above are then fol-
lowed by these two paragraphs:

From the east came swarms of Midianite
and Amalekite soldiers. They covered
the land like locusts and stole the grain
and the fruits that the children of
Israel had planted.

Those who resisted were tortured or
put to death. In terror the children
of Israel fled and hid in caves or in
the mountains.

(p. 56, Vol. II)

The author does not expostulate the connection, but
apparently leaves it to the student to infer the mes-
sage inherent in the juxtaposition of the two sets of
circumstances. The text then proceeds to relate how
Gideon heard the voice of God while he prayed, telling
him that he was picked to save Israel, but he must first destroy the altar of Baal. (p. 57, Vol. II)

The story of Ruth is interpolated by the author in his narrative on the Judges, since its setting is related to the period of the judges. It is concluded with the generalization by the author that "even though she was of foreign birth, because of her good character she was picked by God to be the great-grandmother of Israel's noblest King." (p. 72, Vol. II) There then follows an entire chapter on Samson, with its message that his strength was lost as soon as his vow to God was broken. (p. 83, Vol. II)

The theme of oscillation between loyalty to God and defection from Him is continued under the leadership of Samuel. After being admonished by him to put away the idols and false gods, if they wish to return to God with all their hearts, the people declare, "We have sinned, We will worship the one true God." (p. 96, Vol. II) Immediately thereafter the text tells how a storm thwarted the impending attack of the Philistines. After Saul is made king, Samuel gives the people his farewell warning:
Remember this. If you deal wickedly then God will sweep away both you and your king. But serve the Lord in truth and with pure hearts, and God will bless you and the royal family.

(p. 104, Vol. II)

The encounter between David and Goliath is included in the text and is preceded by David's declaration of faith that God will protect him. (p. 116, Vol. II)

Solomon's achievements are counterbalanced by his shortcomings, which the author presents in the form of the complaints that the people had. These included his forced labor, his taxation, and his allowing altars to be built for the worship of foreign gods. For the last offense God punished him by having part of the kingdom to "be taken from the house of Solomon." (p. 188, Vol. II)

The prophets included in this text are Nathan, Elijah, Jonah, Isaiah, and Jeremiah. (Elisha is also mentioned but is given only two and half lines.) There are two pages for Nathan; (pp. 147-149, Vol. II), a chapter of eleven pages for Elijah (pp. 195-206, Vol. II); a chapter of six pages on Jonah- (pp. 209-215, Vol. II). There are two chapters for Isaiah, one of six pages (pp. 221-226, Vol. II) entirely on the prophet, and one of ten pages interspersing the activities of Isaiah in the historical narrative, with four of these pages devoted
to the prophet exclusively.

There are also two chapters on Jeremiah, "the prophet of sorrow," the last two in the book. The entire nine pages of the first of these (pp. 241-249), is on the prophet. The second of eleven pages (pp. 252-262, Vol. II) is on the political history of Judah just prior to the destruction of the first Temple, with an account of Jeremiah's activities interspersed in the narrative, amounting to six pages of the eleven in the chapter.

On the basis of the allocation of space to the prophets in Volume II, described above, there is a total of forty-four pages devoted to the prophets, or twenty-four per cent of the total of 184 pages of running commentary in the volume (exclusive of questions, supplementary material, and blank pages between units of chapters). Thus, one-fourth of the book devoted exclusively to religious content intensifies the religious message that permeates the other three-fourths of the book. A minimum amount of political history is included in the book to provide the background for the narrative about personalities and the religious significance of their activities. The only exemplification of an economic strand in Jewish history is in the two
pages on the development of trade by Solomon (pp. 175-176, Vol. II) and in another two pages that refer to the forced labor and heavy taxation during Solomon's time. (pp. 187-188, Vol. II)

**Summary of the Aims of the Lewittes Text**

Four avenues of achieving identification with the Jewish people are utilized by this text. They are association with outstanding individuals, with the values of the Jewish people, with internal group survival, and with pride in the contributions of the Jewish people to the world-at-large. Sarah, Abraham, Joseph, Nehemiah, Akiva, and Judah, Jonathan, and Simon of the Maccabean brothers are cited in the first category. Religious freedom, group freedom, the humaneness of the laws of the Torah, and the centrality of education in Judaism are cited in the second category.

For internal group survival, the text presents the separateness of the children of Israel during their sojourn in Egypt and the centrality of the land of Israel in the identity of the Jewish people. The contributions of the Jewish people include other religions that followed it, the relationship of the message of Passover to Americanism, and of Sukkot to Thanksgiving, and the Bible to the world-at-large, especially the Ten Commandments. The contribution of the alphabet is shared with the Phoenicians. Chauvinism is avoided,
and both the Greeks and Egyptians are credited with their positive qualities.

Present-day Jewish life is covered through discussion of the Jewish holidays primarily, some discussion of the synagogue, and minimal mention of present-day conditions. Passover is mentioned in a paragraph on the biblical commandment, two pages on the seder of today, two pages on its relationship to American life, two pages on Elijah, and half a page on Akiva in the Haggadah. Shavuot has three paragraphs in connection with the Ten Commandments, citing how it is observed today, and a paragraph in the narrative on the Book of Ruth.

Sukkot is given three paragraphs in the pages on the wanderings in the wilderness, with specific mention of present-day observance and its later observance as a harvest festival. It also has another three paragraphs about its influence on the American Thanksgiving. Later, its observance is cited in the time of Ezra.

The story of the sacrifice of Isaac includes reference to Rosh Ha-shanah. Its observance is subsequently mentioned in the times of the Judges, Solomon, and Ezra, Yom Kippur is included in the chapter on Jonah with specific indication of observance today, and then referred to in the times of Solomon and Ezra. All five
holidays are mentioned in the time of Johanan ben Zakkai in connection with setting the time for their common observance.

Purim, Chanukah, Tisha B'Av, and Lag B'Omer are given two pages, two pages, two paragraphs, and two pages respectively. In all four cases emphasis is on how they are observed today. Two prayers are related to the Pentateuch, one on the story of Balaam, and one on the exhortation of Moses to his people, with the latter linked to the present-day Mezuzah as well. The synagogue is tied to its beginning during the period after the return to Judea. Mention is made of the brith as dating back to Abraham and in the memory of Elijah, but its present-day observance is not clearly stated.

In addition to the above, the origins of the Diaspora are given slight mention, and the State of Israel is associated with the change of Jacob's name to Israel, and with the words of both Ezekiel and Hillel. For Ezekiel it is his words, "our hope is not yet lost and the Babylonian city in which he lived; for Hillel it is the motto of the modern pioneers.

Continuity or change is not emphasized in the book as a whole. For the exodus from Egypt and the founding
of the monarchy there is no comment at all. For the settlement in Canaan there is a sentence on the change in occupation, and for the Babylonian Captivity there is one paragraph on the change in theology that God will not hold the children responsible for the sins of the fathers. In the period after the destruction of the Second Temple, there are several paragraphs on the replacement of the Temple and State with Torah and Synagogue.

Occasional descriptions of the life of the group are interspersed in the narrative of the text. The mode of living during the patriarchal period has two paragraphs, but use is not made of the word nomad. In addition, two customs, the method of making an oath, and the veil of the bride are mentioned. There is close to a page on how the Israelites lived as farmers, and how they met the water problem, upon their return to Canaan after the departure from Egypt. Two pages describe the life of an average family in the first century before the common era.

The text presents instances of historical method without clarifying them as such. Archeological digs are mentioned for the city of Ur, for the discovery of how the Israelites lined the cisterns with water-
proof plaster, and for the availability of copper instruments to Solomon. There are three cases of uncertainty about statements on the past. There is one instance of inferring a situation from a literary phrase. There is one example of a source for Jewish history.

The above features of presenting to the reader the problem of truth in history are counteracted by a greater number examples that confuse the problem. Volume I presents the Pentateuch as straight history. In addition, ten examples were presented of imagined items, meant to vivify the contents of the Pentateuch, but presented as though they actually happened as portrayed. Seven similar examples were presented from Volume II, which is based on biblical books after the Pentateuch.

Considerable legendary material is included in the book, and in eleven cases, the reader is told that they are legends. The author explains to his reader in two of the above cases, the value of legends in conveying a people's feelings. However, presenting at least one legend about Abraham's method of concluding about one God as being history, and in two cases, earmarking parts of stories as legends, with the implication that the rest if it is contained in the Bible, is history, nullifies the value of presenting legends as such. This
effect is further intensified by the omission of any mention of the historical problems of the contents of the books of Ruth, Jonah, Daniel, and Esther.

The confusion of literature and history is further deepened by emphasizing the miraculous in the crossing of the Red Sea, with the return of the waters caused by Moses' stretching forth his hand, in the giving of the Ten Commandments by the use of the word, "suddenly," and in the ingenious use of an earthquake for the capture of Jericho. Furthermore, utilizing the phrase, "it seemed," in connection with the speaking of the donkey in the story of Balaam, and the command of Joshua that the sun stand still, intensifies the idea of the historicity of miracles.

The text emphasizes the theological interpretation of Jewish history. Volume I, an adaptation of the Pentateuch stresses the intervention of God in the lives of Abraham, Isaac, Jacob, Joseph, and Moses and through them in the lives of the people as a whole. Volume II duplicates the motif of the books of Joshua, Judges, Samuel, and Kings of victory accompanying loyalty to God, and defeat, defection from Him. One fourth of the volume was found to be on the latter prophets and their religious message. Of the latter, Amos and Hosea are
omitted (as was Jephthah from the Judges). Progressive stages in the development of the Jewish religion are not enunciated.
Chapter VI - The Lewittes Textbook

Section 2: Methodology

Introduction

The Lewittes series is another set of Jewish history textbooks that was not based on a definite methodology. The only clue to the methodology of the book, given by the author, is stated in the preface. In Volume I, he informs the adult reader or the teacher that "above all, there must be a challenge to the pupil." (p. 7) This, the author hoped to achieve through the exercises and assignments at the end of each chapter. These were to stimulate the child "to think about what he has read, and to give concrete form to his ideas." (p. 7) This would be achieved through the thought questions. Play and fun were also to be available to the pupil in the school; for this purpose the author provided many games and puzzles.

In the preface to Volume II, the author again emphasizes the learning aids. Out of ten items listed there by number, giving the author's principles and methods, six are on pedagogics under the headings of style, organization, projects, exercises, pedagogic
aids, and format. The last was made attractive to
"stimulate a desire in the pupil to read and to
study." (pp. 7-8) This reinforces the impression
that the author felt his contribution, in the area of
methodology, was the learning aids that he attached
to the chapters. These will be described subsequently.

The following analysis will cover the first two
volumes, since the first volume alone is on the
Pentateuch only.

Organization of Content

Volume I is organized into twenty-two chapters,
grouped under six unit headings, with the chapters
numbered consecutively from one to twenty-two. The
entire volume is based on the Pentateuch. Chapters 1
to 13 are taken from Genesis; Chapters 14 to 18 are from
Exodus; Chapter 19 is based partly on an incident from
Exodus, and partly on laws from Exodus, Leviticus, and
Deuteronomy; Chapters 20 and 21 are from Numbers; and
the last chapter, Number 22, is from the book of
Deuteronomy.

The chapters are arranged chronologically, follow­
ing the sequence of the Pentateuch. They also follow
a biographical organization, the basic form intended
by the author, as he entitled the book, "Heroes of Jewish History." The chapters are further grouped under six unit headings.

The component chapters of the unit groupings do not meet the criteria of a unit of study, nor is there any indication by the author that the unit of study was to be an underlying methodology of the book. The term unit is used rather as a convenient heading for a group of chapters. Although the patriarchs and Joseph and Moses are the central characters of the respective groupings of chapters, the contents are not limited to them and contain other events and information.

The chapters are further sub-divided into sub-sections which are given in Table XL. These are not given in the Table of Contents of the Book, which is limited to chapter headings. The sub-divisions are quite short, probably in order to break down the contents of the text into small portions for the elementary school child. The twenty-two chapters vary in length from eight to ten pages. Each chapter is sub-divided into at least three sections, with four out of the twenty-two having four sub-sections. The average length of the sub-sections is one and three-fourths pages.
Volume II is organized into twenty-three chapters, also grouped under six unit headings, with the chapters also numbered consecutively, from one to twenty-three. The volume is based on books of the Bible -- Joshua, Judges, Samuel and Kings, plus Ruth and Jonah, and Isaiah and Jeremiah.

This volume too follows a chronological sequence and a biographical organization, for the title continues to be, "Heroes of Jewish History." The number of personalities was limited by decision of the author in order to give each leader adequate emphasis to "become a vivid, clearly defined personality." (p. 7, preface) Hence, Jephthah was omitted from the Judges and Amox and Hosea, from the prophets.

As in Volume I, the unit groupings are a clustering of chapters around a certain period of time. Three of the six unit titles, "Into the Promised Land," "The Beginning of the Kingdom," and "The Divided Kingdom," point toward a series of events. The unit headings, "The Judges," and "The Prophets of Judah," group several personalities in each case, but do not indicate any underlying theme. The title, "King David and King Solomon," covers a series of chapters on events during their times.
TABLE XL
Organization of Contents

of
HEROES OF JEWISH HISTORY-VOLUME I

by Mordecai H. Lewittes

Unit One - Abraham, the Father of the Hebrew People - p. 13
Chapter I - In the City of Ur - p. 15
1. The Belief in One God - pp. 15-17
2. The Broken Idols - pp. 17-18
3. Abraham's Family Leaves Ur - pp. 18-21

Chapter II - Abraham in the Promised Land - p. 23
1. To the Land of Canaan - pp. 23-24
2. In the New Land - pp. 24-25
3. Abraham and Lot - pp. 26-27
4. A Hero in Battle - pp. 27-29

Chapter III - The Destruction of Sodom - p. 32
1. A Wicked City - pp. 32-34
2. Abraham Pleads for Sodom - pp. 35-36
3. The Two Messengers - pp. 36-38
4. Sodom is Destroyed - pp. 38-39

Unit Two - The Children of Abraham - p. 43
Chapter IV - Ishmael and Isaac - p. 45
1. The Birth of Ishmael - pp. 45-46
Table XL cont'd.

2. Isaac - pp. 46-47

3. The Departure of Ishmael - 47-49

Chapter V - The Story of Isaac - p. 52

1. Isaac Grows Up - pp. 52-54

2. The Sacrifice of the Ram - pp. 54-56

3. The Death of Sarah - pp. 56-57

Chapter VI - The Beautiful Rebecca - p. 59

1. Eliezer's Mission - pp. 59-60

2. Rebecca at the Well - pp. 60-62

3. A Wife for Isaac - pp. 62-64

Unit Three - Jacob - p. 70

Chapter VII - Jacob and Esau - p. 71

1. Isaac - Successor to Abraham - pp. 71-73

2. The Birthright - pp. 73-74

3. The Blessing - pp. 74-77

Chapter VIII - Jacob in Haran - p. 79

1. Jacob's Dream - pp. 79-80

2. At the Well - pp. 80-82

3. Rachel and Leah - pp. 82-85

Chapter IX - Jacob's Return to Canaan - p. 87

1. Jacob Flees from Laban - pp. 87-88

2. Laban Pursues Jacob - pp. 88-90

Table XL contd.

Unit Four - Joseph and His Brothers - p. 95

Chapter X - Joseph the Dreamer - p. 97
1. Two Dreams - pp. 97-98
2. Revenge - pp. 98-100
3. In the Land of Egypt - p. 100

Chapter XI - From Prison to Prime Minister - p. 103
1. The Butler and the Baker - pp. 103-105
2. Pharaoh's Dream - pp. 105-107
3. Joseph as Prime Minister - pp. 107-109

Chapter XII - Joseph and Benjamin - p. 111
1. Joseph's Brothers in Egypt - pp. 111-113
2. The Second Journey to Egypt - pp. 113-114
3. The Silver Cup - pp. 114-117

Chapter XIII - Reunion in Egypt - p. 120
1. Jacob in Egypt - pp. 120-121
2. The Death of Jacob - pp. 121-122
3. The Last Years of Joseph - pp. 122-123

Unit Five - Out of the House of Bondage - p. 127

Chapter XIV - Moses - p. 129
1. Slaves in Egypt - pp. 129-130
2. The Birth of Moses - pp. 130-134

Chapter XV - "Let My People Go" - p. 138
1. Moses in Midian - pp. 138-140
2. The Burning Bush - pp. 140-141

3. Moses and Aaron Before Pharaoh - p. 142

Chapter XVI - The Ten Plagues - p. 145

1. Bricks Without Straw - pp. 145-147

2. The Plagues - pp. 148-149

3. The Hard Heart of Pharaoh - pp. 149-150

Chapter XVII - The Holiday of Passover - p. 153

1. The Departure from Egypt - pp. 153-154

2. At the Red Sea - pp. 154-158

3. Passover Celebrations - pp. 158-159

4. Passover and American Liberty - pp. 159-160

Unit Six - In the Wilderness - p. 163

Chapter XVIII - At Sinai - p. 165

1. Bread and Water - pp. 165-167

2. War with Amalek - p. 167

3. The Ten Commandments - pp. 168-170

4. The Importance of the Ten Commandments - pp 170-171

Chapter XIX - After Sinai - p. 174

1. The Golden Calf - pp. 174-177

2. The Broken Tablets - pp. 176-177

3. The Torah - pp. 177-178

Chapter XX - Rebellion - p. 180

1. The Twelve Spies - pp. 180-183
Table XL contd.

2. The Waters of Meribah - pp. 183-184
3. In the Desert - Sukkot - pp. 184-186

Chapter XXI - Near the Land of Canaan - p. 189
1. East of the Jordan - pp. 189-190
2. Balak and Balaam - pp. 191-192
3. The Blessing - pp. 192-194

Chapter XXII - The Last Days of Moses - p. 197
1. The Death of Aaron - pp. 197-198
2. "Hear, O Israel . . ." - pp. 198-200
3. The Death of Moses - pp. 200-201
The sub-divisions of the chapters in this volume are given in Table XLI. They follow the same pattern of the sub-divisions in Volume I. Chapters in this case are from eight to eleven pages. Fourteen of the twenty-three chapters have three sections each; six have four sections; and three have five sections. As in the first volume, brevity is a feature of the sections. Their average length is about two and a tenth pages.

Introductions are, on the whole, not utilized in this text. The author apparently preferred a style of beginning each chapter directly with the narrative through stating an event, or making a statement about an individual, rather than directing the reader to the central contents or ideas of the forthcoming chapter or sub-division. One instance that was discerned by the writer as leading to what follows is the closing paragraph in Chapter 16 of Volume I: "Then God said to Moses, "I shall send only one more plague against Egypt. Tell the children of Israel to prepare to leave by midnight tomorrow." (p. 150) The reader would then expect that the next chapter would be on this "one more plague."
TABLE XLI

Organization of Contents

of

HEROES OF JEWISH HISTORY-VOLUME II

by Mordecai H. Lewittes

Unit One - Into the Promised Land - p. 15

Chapter I - Jericho - p. 17

1. Joshua Takes Command - pp. 17-18
2. The Two Spies - pp. 18-21
3. Across the Jordan - pp. 21-22
4. The Fall of Jericho - pp. 22-25

Chapter II - Be Strong and of Good Courage! - p. 28

1. Defeat and Victory - pp. 28-29
2. Gibeon - 29-31
3. "Sun, Stand Thou Still" - pp. 31-32

Chapter III - Joshua - First in Peace - p. 36

1. The Division of the Land - pp. 36-37
2. The Return of the 2 1/2 Tribes - pp. 37-40
3. The Last Days of Joshua - pp. 40-42

Unit Two - The Judges - p. 45

Chapter IV - Deborah - The Woman Who Freed Israel - p. 47

1. At Shiloh - pp. 47-48
Table XLI Cont'd.

2. A Woman Judge - pp. 48-50

3. The Defeat of Sisera - pp. 50-52

Chapter V - Gideon - The Judge Who Would Not Be King - p. 56

1. A New Hero - pp. 56-57

2. For the Lord and for Gideon! - pp. 57-60

3. The Son Who Wanted to Be King - pp. 60-63

Chapter VI - The Story of Ruth - p. 65

1. The Faithful Ruth - pp. 65-66

2. In the Field of Boaz - pp. 66-70

3. Ruth's Reward - pp. 70-72

Chapter VII - Samson and the Philistines - p. 75

1. Mighty Samson - pp. 75-78

2. Samson the Invincible - pp. 78-79

3. Samson and Delilah - pp. 80-83


Unit Three - The Beginning of the Kingdom - p. 87

Chapter VIII - Samuel - p. 89

1. The Birth of Samuel - pp. 89-90

2. Samuel's Dream - pp. 90-92

3. The Ark of God - pp. 92-94


Chapter IX - Saul - Israel's First King - p. 99
Table XLI Cont'd.

1. "Give Us a King" - pp. 99-100
2. Saul, The Son of Kish - pp. 100-102
3. King Saul - pp. 102-104
4. Jonathan, the Son of Saul - pp. 104-107

Chapter X - David, the Shepherd Hero - p. 110
1. David Is Anointed - pp. 110-112
2. Goliath of Gath - pp. 112-115
3. David and Goliath - pp. 116-117

Chapter XI - Saul and David - p. 120
1. Saul's Jealousy - pp. 120-121
2. David and Jonathan - pp. 122-125
3. Saul Pursues David - pp. 125-128
4. "How Are the Mighty Fallen!" - pp. 128-130

Unit Four - King David and King Solomon - p. 131

Chapter XII - David - King of Israel - p. 135
1. The New King - pp. 135-137
2. The Capture of Jerusalem and Other Victories - pp. 137-139
3. "The Lord Is My Shepherd" - pp. 139-141

Chapter XIII - David and the Prophet Nathan - p. 144
1. The Ark and the Temple - pp. 144-145
2. David and Bathsheba - pp. 146-147
3. Prophet and King - pp. 147-149
Table XLI Cont'd.

Chapter XIV - "My Son, Absalom!" - p. 152
1. Prince Absalom - pp. 152-154
2. The Rebellion - pp. 154-156
3. The Death of Absalom - pp. 156-158

Chapter XV - An Understanding Heart - p. 161
1. The Last Days of King David - pp. 161-164
2. Solomon's Dream - pp. 164-165
3. A Wise Decision - pp. 165-166

Chapter XVI - Wise King Solomon - p. 169
1. Building the Temple - pp. 169-170
2. The Temple Service - pp. 170-172
3. The Visit of the Queen of Sheba - pp. 172-175
4. Trade and the Spread of the Hebrew Alphabet - pp. 175-177
5. Proverbs - pp. 177-179

Unit Five - The Divided Kingdom - p. 185

Chapter XVII - The Revolt of the Ten Tribes of Israel - p. 187
1. Solomon's Faults - pp. 187-188
2. Jeroboam - pp. 189-190
3. The Revolt - pp. 190-192

Chapter XVIII - Elijah the Prophet - p. 195
1. Kings of Israel - pp. 195-196
2. The Worship of Baal - pp. 196-199
Table XLI Cont'd.

3. The Still Small Voice - pp. 199-201
4. The Vineyard of Naboth - pp. 201-203
5. The Legend of Elijah - pp. 203-206

Chapter XIX - Jonah and the Message of Forgiveness - p. 209
2. In the City of Nineveh - pp. 212-213

Unit Six - The Prophets of Judah - p. 219

Chapter XX - Isaiah - p. 221
1. In Jerusalem - pp. 221-222
2. "Holy, Holy, Holy" - pp. 222-224
3. The Teachings of the Prophet - pp. 224-226

Chapter XXI - Isaiah's Prophecy of Peace - p. 228
1. The Lost Ten Tribes - pp. 228-230
2. The Siloam Tunnel - pp. 230-232
3. Judah is Saved! - pp. 232-238

Chapter XXII - Jeremiah - The Prophet of Sorrow - p. 241
1. An Unjust Ruler - pp. 241-243
2. A Sinful Nation - pp. 243-244
3. Jeremiah's Warning - pp. 244-246
4. The Scroll - pp. 246-249

Chapter XXIII - Destruction and New Hope - p. 252
1. "Free the Slaves" - pp. 252-254
2. Rebellion Against Babylon - pp. 254-256
3. Jeremiah a Prisoner - pp. 256-258
4. The Fall of Jerusalem - pp. 258-260
5. New Hope - pp. 260-262
Summaries of portions of content and itemization of information are two pedagogic aids that overlap in this text. Most of the summaries in the text are included in the list of instances that the writer has identified as itemization of information. The examples are summaries or recall of information are given in Table XLII. Most of these examples are summaries or recall information. The first, second, fourth, fifth, and seventh quotations recall the accomplishments of Abraham, Aaron, Moses, Joshua, and David. The third culls for the reader the high points of the passage from Deuteronomy that is in our daily prayers; the fourth classifies the problems that will face Eleazar, the high priest, after the death of Joshua; the eighth summarizes the negative aspects of Solomon's reign; and the ninth culls the morals from the story of Jonah.

In addition to the above summations, there are summaries of Volumes I and II in the special introductions to the student at the beginning of Volumes II and III respectively. The introduction to Volume II is quoted in Table XLIII. Only the last two paragraphs of it are an introduction to Volume II. The special introduction to Volume III is quoted in Table XLIV. In this case, the last three paragraphs are the introduction to Volume III; the prior content
summarizes both Volume I and Volume II. However, the student who does not go on to Volume III will not have had an opportunity to read a summarization of the volume that he did complete.

Explanation of words is not provided in this text. In the opinion of the writer, it was not required. Although this study does not include a word-difficulty analysis, the impression on this writer is that the vocabulary is of a consistent difficulty, with no words standing out as particularly more difficult than the others. Hence, if the student can read the book at all, he can read it with understanding. Possible exceptions might be the words, covet, covenant, gnats. There is a glossary of proper nouns in each of the two volumes, but it is a key to pronunciation of words rather than an explanation of them. There is no index in either Volume I or II. (Neither is there one in Volume III; Volume IV has an index consisting of proper nouns only.)
TABLE XLII

Itemization of Information

HEROES OF JEWISH HISTORY

by Mordecai H. Lewittes

Volume I

Chapter 7, pages 71-72

There are many reasons why Abraham may be called one of the greatest leaders we have ever had.

1. He was the father of the Hebrew people.

2. He was the first to teach the belief in one God. Today most people have accepted the belief in one God. The Jewish religion is really the mother of most modern religions.

3. He made Canaan the homeland of the Hebrew people by obeying God's command to go to the promised land.

4. He taught that God wants kindness and justice.

5. He accepted a covenant between God and the Hebrew people. If the people obeyed God's law, Canaan would be given to them as an inheritance.

6. He was a hero in battle, and protected his neighbors.

7. He was a man of peace who helped cultivate the land and who treated all men kindly.
Chapter 22, page 198

Aaron was one of the great leaders of Israel:

a. As spokesman for Israel he helped free the slaves from Egyptian bondage.

b. He taught the children of Israel patience whenever danger faced them in the desert. Even when Aaron told the people to bring their jewelry for the golden calf, his real purpose was to delay until Moses returned.

c. As first Kohen Gadol, or High Priest, Aaron taught the children of Israel to worship God with pure hearts.

Chapter 22, page 199

We repeat these words (Deuteronomy, VI:5-9) each day in our prayers because they teach us so many fine lessons:

a. We must love God.

b. We must always keep in our hearts God's command to be kind and good.

c. We must teach these laws of kindness and truth to our children.

d. We must carry out the ceremonies of our religion which remind us of these laws.

Chapter 22, page 201

... Moses was now 120 years old, yet he was still strong and vigorous. He had taken them out of the land of slavery. He had taught them the ten commandments and the laws of the Torah. For forty years he had faced all the dangers of the wilderness with wisdom and courage. His love for Israel had never failed even in the darkest moments.
Volume II

Chapter 3, page 41

... It was Joshua who had led them to victory against the Amalekites in the desert. It was Joshua who had served Moses when the ten commandments were granted at Sinai. It was Joshua who had brought them into the promised land, and who had wisely divided the land among the 12 tribes.

Chapter 4, page 48

Eleazar knew that there would be many problems in the days ahead.

1. Would the 12 tribes remain united?

2. Would the children of Israel continue to worship God, or would they imitate their Canaanite neighbors who worshiped Idols?

3. Would the tribes be strong enough to defend themselves against their enemies?

Chapter 15, pages 163-164

David was the greatest king the Hebrew people ever had. There are many reasons why the people never forgot the shepherd lad who became a great king:

1. He defeated the giant, Goliath.

2. He smashed the power of the Philistines so that they never threatened Israel again.

3. He made Jerusalem the capital of Israel.

4. He urged the people to follow the laws of God, and helped make Jerusalem a holy city.
5. He extended the borders of Israel so that it became a large and powerful nation.

6. He kept the nation united by showing kindness to the house of Saul and to other rivals.

7. He ruled wisely and justly and obeyed the words of God as taught by the prophets.

8. He made treaties of peace with many rulers such as Hiram, the king of Tyre.

9. He wrote beautiful psalms which have found their way to the heart of all mankind.

10. He founded the royal family which would rule in Jerusalem for 450 years.

Chapter 17, pp. 187-188

SOLOMON’S FAULTS

Although they loved King Solomon, the people had many complaints.

Their first complaint was that Solomon used forced labor. 30,000 men were used to cut down wood in the forests of Lebanon. This labor force was divided into three groups. 10,000 men were sent for a month each to Lebanon.

After a month, the 10,000 would return, and their place would be taken by a second group, etc. After two months at home the first group would again be sent to the Lebanon forest.

80,000 men were in the labor force that cut stone out of the mountains of Israel. Thousands of others carried burdens from the sea or from the mountains to Jerusalem.

A second complaint was that Solomon taxed the people heavily. In order to pay Hiram, the king would gather wheat, barley, fruits and olive oil from the farmers.
If Solomon had built the Temple only, there might have been no complaints. But besides the Temple, Solomon built a palace for himself and palaces for many of his wives. It took thirteen years to build his palace alone.

The people remembered Samuel's warning against selecting a king. He had said that the king would take their sons as soldiers, and their daughters as servants. He would take their fields, and vineyards and sheep.

"We are like slaves," the people complained.

Of course, Israel enjoyed many benefits. If it were not for his standing army, Solomon might not be able to preserve peace. Thanks to his fleet, the standard of living rose. There were many new things that the people could buy because of trade with other nations.

But the people still did not like to give away the fruits of their labor as taxes.

A third complaint was that Solomon had introduced foreign customs. Never before had so many Egyptian horses been seen in the land. Chariots were everywhere. Solomon's wives loved luxury, and worshiped idols.

Out of love for his wives Solomon permitted them to build altars for their gods. Altars were built unto the god of Moab, and the god of Ammon and the god of the Phoenicians.

Chapter 19, page 215

The story of Jonah teaches us many important lessons.

Jonah learned that one cannot run away from God or from one's duty. He learned that God takes pity on people of all nations, for Nineveh was in a different country.
He learned that fasting is not enough. People must change their wicked habits.

He learned also that God is a God of love who forgives when people repent.
Have you ever heard somebody say, "I am proud to be a Jew"? When we hear the story of our heroes and learn about the great teachings of our people, we begin to understand why we are proud to be Jews.

In the first book we read about Abraham, the father of the Hebrew people. He taught his family not to worship idols, but to believe in one God.

Obeying God's command, Abraham wandered into Canaan, the promised land. There he made a brith or covenant with God.

"Let your children follow My laws of truth and of kindness," said God, "and I will give them the land of Canaan as an inheritance."

Isaac and Jacob renewed this covenant with God. Jacob, who was also called Israel, became the ancestor of the 12 tribes of Israel. His beloved son, Joseph, who was sold as a slave rose to the rank of prime minister of Egypt, and saved the country from famine. Joseph's father and brothers joined him in Egypt be-
coming shepherds in a section called Goshen.

Many years later, a new Pharaoh made slaves of the children of Israel. Moses and Aaron were sent as messengers by God to free the slaves. After the crossing of the Red Sea, Moses led the children of Israel to Mount Sinai where they received the 10 commandments. These commandments teach us to believe in one God, to honor our parents, to rest on the Sabbath, not to steal or to kill.

For forty years Moses led the children of Israel through the desert. Our holidays remind us of these great events. Passover is a reminder of the freeing of the Israelites from slavery. On Shavuot we celebrate the granting of the 10 commandments at Sinai. The holiday of Sukkot helps us to remember how the children of Israel wandered through the desert for 40 years.

At last the Israelites were ready to enter the promised land. Before his death Moses appointed Joshua as leader, and warned the people to obey the laws of God.

How did Joshua lead the children of Israel into Canaan? What new leaders arose in time of trouble? How did the kings unite the 12 tribes? What did the
prophets teach the people?

Book II will help us to learn the answers to these questions. We shall read many exciting stories about the heroes of Jewish history, and shall learn about the great teachings of the Bible.
We have already met many of the greatest heroes of Jewish history.

It might be fun for your class to produce a dramatic pageant telling about these heroes. You might call it, "The Story of Our People," or "Meet Our Heroes," or "The Pageant of Jewish History."

You would have to write a script, make costumes and plan the staging of the pageant.

Of course, you couldn't include everything. But the narrator could briefly mention those heroes whom you didn't present on stage.

Abraham, Isaac and Jacob, the fathers of the Hebrew people, would be the first ones to cross the stage in flowing shepherd robes. The narrator might tell about Abraham as a boy in Ur breaking the idols, about his search for the promised land, about his heroism in battle, about his hospitality and kindness.

The pageant might portray Rebecca and Isaac and their two sons, Jacob and Esau. It would describe
Jacob's wonderful dream when he saw angels climbing up and down the ladder that reached from earth to heaven. It would tell about God's promise to Jacob to give Canaan unto his children if only they obeyed God's law of truth and justice. The final scene in Part I would describe Joseph as prime minister of Egypt.

Part II would tell about the slaves in Egypt. It would show how Moses and Aaron pleaded with Pharaoh, "Let My People go," and how they freed the slaves from bondage. Some Passover songs might be sung at this point.

The pageant might then describe the granting of the 10 commandments, while some Shavuot music was played in the background. The next scene would show how the Israelites wandered in the desert for 40 years, and would tell about the sukkot or booths in which they lived.

Part III might be devoted to Joshua and the Judges. It would present, through narration and song, the battle of Jericho, the division of the land, the heroism of Deborah, the loyalty of Ruth and the power of Samson.

Part IV might be called "The United Kingdom." This
act would probably be the most dramatic and colorful of all. Who does not thrill to hear the exciting tales of Saul's being anointed first king of Israel by Samuel, of David and Goliath, of Jonathan's friendship for David, of David's exploits as warrior and as king? The visit of the Queen of Sheba to Solomon would make a colorful scene. We would also hear about the building of the Temple, about Solomon's wisdom and about his great ships that sailed to Spain and to India.

The final part would have some sad moments. It would show how a rebellion brought about a division into two kingdoms, Israel in the north and Judah in the south. It would tell how the ten tribes of Israel fell before Assyria and how the Temple in Jerusalem was destroyed by Babylon.

The script would portray the prophets as the real heroes of the Hebrew people. Elijah, Isaiah and Jeremiah taught the people not to worship idols but to believe in one God, to pursue peace, to love justice and to treat all men as brothers.

The pageant would end on a note of hope as Jeremiah's voice was heard proclaiming, "There is hope for thy future. Thy children shall return to their own border."
At this point the curtain might fall.

In reality, however, the pageant of Jewish history never ends. What happened after the destruction of the Temple? How did the Jewish people in Babylon live? When did Jeremiah's prophecy of a return to Zion come true? How did the Jewish people fight for their freedom? What great ideas and ideals did they teach the entire world?

This book is a continuation of the pageant of Jewish history. It will help you find the answers to these questions. You will hear about Babylon, Persia, Greece, Rome, Arabia, France, Spain.

Some of these nations were friendly, other unfriendly. But always the Jewish people fought bravely to preserve their freedom, and to maintain their right to worship one God and to obey the laws of the Torah.

The curtain never falls on Jewish history.
The style is simple and direct. The book is interesting and readable. There are no special elements of style to report. An example of figure of speech that makes a narrative an appealing story is the sentence in the very first chapter which is the story of how Abraham, while still in Ur, comes to the realization of the one unseen God. The sentence reads:
"There was a full moon that night, and to Abraham it looked like a silver ship as it floated through the heavens." (p. 15, Vol. I)

One factor in style that makes the book easily readable for the elementary-school child is the absence of dates. This is, however, not a stylistic factor only; it presents an attitude to the presentation of the time concept in an elementary history textbook. At the beginning of Volume I, in the narrative on Abraham, the author states, "Abraham's arrival in the land of Canaan has been called the beginning of the history of the Hebrew people. This happened 4000 years ago." (p. 24, Vol. I)

Thereafter, in all of Volume I, there is no date given, nor is there any indication of how long ago the events took place or the people lived. However, there are two instances in the exercises at the end of the
chapters where the pupil is given an opportunity to appreciate the sequence of events, an elementary but first step in learning about the passage of time. In these exercises, the items in a section of the narrative are listed in a mixed-up order, and the student is asked to arrange the sentences in the order in which the things happened. These are found in Chapters 14 and 16. (p. 136 and p. 151, Vol. I)

In Volume II there is also no date through most of the book and no mention of the time of the narrative. Here too there are exercises requiring the arrangement of sentences in the order of their occurrence. The frequency of such exercises is somewhat increased, for there are four instances in this volume. (p. 33, p. 97, p. 150, p. 250, Vol. II) In addition, a date is introduced in another type of exercise at the end of a chapter. At the end of Chapter XXI, which is the third last chapter, there is a "calendar problem." It tells the reader that "Samaria, the capital of Israel, was destroyed by Assyria in 722 B.C.E. (Before the Common Era)," and then asks, "How many years ago did this happen?" (p. 240, Vol. II)
Within the context of the book, in one place at the end of the book, there is one date along with some indication of the passage of time. The time of the destruction of the First Temple is described as follows: "Then, on the ninth day of the month of Av in the year 586 B.C.E., the Babylonians set fire to the entire city. The Temple, built almost 400 years before by King Solomon, went up in flames" (p. 259, Vol. II) The teacher can, of course, help the class calculate when Solomon lived, but the exercises in the text do not include any "calendar problem" in this case.

(At the end of Volume III there is a listing of 31 "Important Dates in Jewish History." (pp. 298-299, Vol. III) The dates extend from 1900 B.C.E., for Abraham of Volume I to 1135 C.E. for the Rambam, the last personality of Volume III. However, dates are not included in the context of the book for this volume either, except for some calendar problems. Apparently, these dates were available for use by the teacher at his discretion, in a class that is at this stage in the sixth grade.)

Questions

It has been noted in the introduction to this sec-
tion, (see p. 1 above) that the methodology of this text is inherent in the learning aids at the end of each chapter. These consist of questions, things to do, and games. In terms of space, they occupy a considerable portion of the text. In Volume I they occupy 44 of the 234 pages in the book, or approximately 21 per cent. In Volume II it is a similar proportion — 59 pages of the 266 pages in the book, or approximately 22 per cent.

The first category of assignments after every chapter is classified as "Exercises." These are groups of questions (most often, five in each group) for the corresponding number of sub-sections in each chapter. In a very few cases there is one group of questions for two sub-sections. The advantage of having a set of questions restricted to a particular sub-division is that it narrows the pupil's attention to the particular pages where he will find the answers. In fact, each group of questions is preceded with the caption, directing the pupil to review the particular section being covered, with its section number and page numbers given to him. The various groups of questions correspond to the different kinds of questions found in the modern-type objective examinations. The various kinds
of questions used in the exercises are given in Table XLV.
TABLE XLV
Description of Questions in HEROES OF JEWISH HISTORY Volume I by Mordecai H. Lewittes

<table>
<thead>
<tr>
<th>Type of Question</th>
<th>Sample of Question</th>
<th>Number of Times Used</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>(In Groups)</td>
</tr>
<tr>
<td>1. True or False</td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>2. Who said to Whom?</td>
<td>Series of Quotations</td>
<td>8</td>
</tr>
<tr>
<td>3. Answer each question in a complete sentence.</td>
<td>Series of questions using a combination of interrogatives.</td>
<td>8</td>
</tr>
<tr>
<td>4. Choose the correct name.</td>
<td>Jacob at first could not believe that ______ was still alive. (Joseph, Simeon)</td>
<td>7</td>
</tr>
<tr>
<td>5. Complete each sentence</td>
<td>Egypt, Miriam, Pharaoh, Philistines, Red Sea</td>
<td>7</td>
</tr>
</tbody>
</table>
Table XLV cont'd.

7. Match

Two columns A and B. Number of appropriate explanation or identification in Column B to be associated with each of the names or terms in Column A.

8. Complete

Persons, places, holidays--with no multiple choice available

9. What is my name?

I am the ancestor of twelve tribes. Sometimes I am called Israel, but I also have another name.

10. Who?

Series of questions beginning with "who."

11. Fill in correct number.

Shavuot comes _______ weeks after Passover.

12. Arrange the following sentences in the order in which these things happened.


Mention five things that Moses taught to the children of Israel.
It is evident from the abundance of questions that the pupil is asked to answer on many items in the text, at the ratio of five items for every one and three-fourths pages, that the methodology of the text emphasizes the acquisition of numerous discrete items of information. The latter is the average length of the sub-sections described on page 2 above, and there is a group of five questions for almost every sub-section.) In addition, there are three review tests, one at the end of every two units of chapters. These consist of the same types of questions as found in the individual chapter exercises, but in less number. Often they are selections from the prior questions.

The exercises and reviews in Volume II are similar in type to those in Volume I.

In addition to the groups of questions for the corresponding sections in each chapter, there is a category called, "Questions for Discussion," usually two (only in one case is there three), which are on the chapter as a whole. These questions may be classified according to the following categories:

<table>
<thead>
<tr>
<th>Vol. I</th>
<th>Vol. II</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Questions of information on items that are in the content of the text</td>
<td>5</td>
</tr>
<tr>
<td>Section</td>
<td>Vol. I</td>
</tr>
<tr>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td>II. Questions of opinion or thinking on the contents of the text</td>
<td>20</td>
</tr>
<tr>
<td>III. Questions of comparison of content in the text with other events or persons in Jewish History or American History</td>
<td>7</td>
</tr>
<tr>
<td>IV. Questions of comparison of content in the text with the present day</td>
<td>10</td>
</tr>
<tr>
<td>V. Questions of opinion not on the content of the text</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>47</td>
</tr>
</tbody>
</table>

It is apparent from the above tabulation that the large majority of questions in the questions for discussion, approximately 90 per cent in Volume I, and 74 per cent in Volume II, are thought-provoking questions. The few remaining ones that are information-seeking, based on the content of the text, should, however, be related to the great number of questions in the exercises, all of which are information-seeking.

In addition, whenever there are review tests, at the end of each unit of chapters, described above, there are review questions for oral work preceding the written
test, ranging in number from three to four. These are evenly divided between information-seeking and thought-provoking questions.

The methodology of this textbook, as revealed in the learning aids, is not limited to the intellect alone; there is also provision for activities. These are listed under the heading of "Things to Do." They are provided for most of the chapters; the instances where they are not suggested are the three chapters in each volume that come at the end of every two unit groupings of chapters, where they are apparently displaced by the review questions and the review tests that come at the end of every two units of chapters. These may be classified according to the following types of activities:

<table>
<thead>
<tr>
<th>Types of Activities</th>
<th>Vol. I</th>
<th>Vol. II</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Map Exercises</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>II. Creative Writing</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Dramatization and Portrayals</td>
<td>10</td>
<td>13</td>
</tr>
<tr>
<td>III. Dance</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>IV. Art Work</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>Construction of Models and Handcraft</td>
<td>5</td>
<td>13</td>
</tr>
<tr>
<td>V. View Films, film-strips, pictures</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>VI. Research</td>
<td>5</td>
<td>5</td>
</tr>
</tbody>
</table>
The greatest number of items will be found in the categories of creative writing of various sorts, and arts and crafts work. Research and memorizing are extensions of studying, and are not integral parts of activities, but would be if they were correlated with creative writing or dramatizations and portrayals.

There is still one more grouping of the suggestions at the end of the chapters. For each chapter (except as in the "Things to Do," above, for those chapters that come at the end of two unit groupings of chapters where there are review questions and review tests) there is a single item in a category by itself. These are the play and fun mentioned by the author in the preface. (See above introduction to this section.)

They may be listed as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Number of Chapters</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Games, Contests, Quizzes</td>
<td>8 8</td>
</tr>
<tr>
<td>II. Finish the Jingle</td>
<td>2 2</td>
</tr>
<tr>
<td>III. Memory Quiz</td>
<td>1 1</td>
</tr>
<tr>
<td>IV. Puzzles</td>
<td>7 8</td>
</tr>
<tr>
<td>V. Calendar Problem</td>
<td>18 20</td>
</tr>
</tbody>
</table>
Additional Reading

This text does not provide additional reading for either pupils or teachers. The only exceptions are the suggestions under the heading "Things to Do." At the end of Chapter 4 in Volume II, under the subheading "Research", the student is asked to "find out about some other great Jewish women." (The chapter was about Deborah. P. 160) This will lead the student to other reading, the specifics of which his teacher or librarian might suggest. Among the "things to do" at the end of Chapter 14 in the same volume is the recommendation that the student read legends about David. The direction to this additional reading is given in the following two paragraphs.

Legends about David -- Since David was Israel's greatest king, many legends have grown up about him. Read a legend about David, and tell the story to the class. The Legends of the Jews, Volume IV, by Louis Ginzberg, contains many interesting legends. The story of the honey jars is found on page 85; the story of Saul's pursuit is on page 89; Joab's adventures are told on page 97; the story of David's tomb is on page 119.

Many of the David legends are found in a book by the great poet, Bialik, called And It Came to Pass. They may also be read in Hyman Goldin's The Book of Legends.

(p. 160, Vol. II)
A comment that Ginzberg's books are for adults, though some bright fifth graders can read such material, and that the other books were meant for children, would have been in order.
Summary of the Methodology of the Lewittes Textbook

The content of Volumes I and II of *Heroes of Jewish History* is divided into twenty-two and twenty-three chapters respectively. These in turn are grouped into six units of chapters in each volume, consisting of three to five chapters in each unit. The chapters are arranged chronologically according to the books in the Bible; the Pentateuch is followed in Volume I, and the Former and Latter Prophets are followed in Volume II, plus the Book of Ruth from the Writings.

Most of the content in both volumes follow a biographical organization, in keeping with the title of *Heroes*. The unit groupings are not units of study but rather headings for blocks of content on periods of time in which the various personalities were important. The chapters in each unit grouping are further sub-divided into sections; the average length of these is one and three-fourths pages in Volume I and two and one-tenth pages in Volume II.

Introductions which serve to motivate the reader for what follows are not available in this text. There is itemization of information; nine instances were reported. Six of these were examples of summaries or recalls as well. The special introductions to the
student at the beginning of Volumes II and III summarize the volumes preceding them.

Words are not explained in the text; however, there was no need for such explanation in view of the similar level of difficulty for the vocabulary in the text. There is a glossary for pronunciation of names, including many transliterations of Hebrew words. There is no index.

The style is smooth and does not include dates. Time-placement of persons and events is not given in any other manner as well, except for three instances. Apparently this was considered within the comprehension level of fourth and fifth graders, for there is a listing of dates at the end of Volume III, when the student has completed the sixth grade. The three exceptions are the number years ago that Abraham lived, the date of the destruction of Samaria by Assyria, and the date of the destruction of the First Temple. There are also two exercises in Volume I and four exercises in Volume II, that require the student to arrange sentences in the order that they happened in one of the sections of the text.

The unique feature of the methodology of the Lewittes text is the learning aids at the end of each
chapter. These occupy 21 per cent of the pages in Volume I and 22 per cent in Volume II. There are exercises, questions for discussion, things to do, and games at the end of each chapter, and review questions and review tests at the end of each third of each of the volumes. These are the points after conclusion of two units of chapters.

The various learning aids require recall of information, use of the information and thinking, and activities -- the ingredients of rounded learning. The exercises include a variety of the kind of questions found in modern-type objective examinations, all directly on the content of the sub-sections of the text, at a ratio of five questions for every one and three-fourths pages. Ninety per cent of the questions for discussion in Volume I, and 74 per cent of those in Volume II, are thought-provoking, usually directly related to the content of the text. The review questions and the review tests are similar to the discussion questions and to the exercises respectively, but much more limited in number and therefore more selected as well.

The activities are under the category of "Things to Do." Among these creative writing of various kinds
and arts and crafts work are predominant. The games, of which there is one at the end of each chapter (except for two instances in Volume II among the "Things to Do." One is a suggestion for research, with no specific titles mentioned. The other is the only occasion in both volumes where the pupil is referred to definite books for additional reading, in this case, legends about King David.
Chapter VII - Gamoran Textbook

Section 1: Aims

Introduction

Almost twenty years after its publication of the Soloff textbooks, the Union of American Hebrew Congregations published in 1953 the first of another series of Jewish history textbooks for the intermediate grades of the Jewish religious school, the same grades for which the Soloff textbooks had been intended. The new series was under the authorship of Mamie G. Gamoran and was entitled, *The New Jewish History*. Book I covered the period from Abraham to the Maccabees; Book II, from the Maccabees to the Discovery of America; and Book III, from the discovery of America to our own day. Books II and III appeared in 1956 and 1957 respectively.

The editor of the series was the educational director of the Union, Emanuel G. Gamoran, as he had been of the Soloff series in 1934. He presented the aim of the new series to be threefold:
to emphasize what is interesting and dramatic in the story of the Jewish people;

to stress the achievements of Judaism, particularly in the areas of social, religious, and cultural values;

and, in telling the story of Jewish persecutions, which cannot be ignored, to accent the inner fortitude which made it possible for Jews and Judaism to survive, holding aloft our great Jewish ideals despite tragedy.

(p. vii, Book I)

In attempting to fulfill the above goals, the author was concerned, according to the editor, about creating positive attitudes on the part of the children, who were "to be led to feel that the history of their people is an unfinished story in which they will participate, that it is dramatic and challenging, and that the Jewish people have made important contributions to the world and to the peoples among whom they lived. It is a record of continuous achievement in spite of many adverse circumstances in which our people found itself."

(p. vii, Book I)
The following analysis of aims will cover the period from earliest times to the destruction of the Second Temple. That will include all of Book I and the first nine chapters in Book II, or a third of the thirty chapters in the book.

Identification

The only goal that the author herself states is found in the acknowledgements at the beginning of the book. There she writes about "helping to set our children soundly on the road of satisfactory identification with their religion and their people." (p. x, Book I) She undoubtedly expected this identification to come from the knowledge of Jewish history that would be gained from a study of this text. Instances that are deemed by the writer to be specific direct attempts to evoke identification will be described below.

The word, "proud," is used in two places. In introducing the story of the Maccabees, the author declares that "every Jewish boy and girl is proud of these few brave men who fought for their religion, their land, and their people." (p. 231, Book I) The other place is the statement that the author who write the tales of Joshua's daring exploits "was proud of Joshua's
reputation as a great military leader who led the Hebrews into the Promised Land." (p. 59, Book I)

An example of forthrightly pointing out heroism or bravery, which are allied to the use of the word proud, are found in the description of the encounter of the Israelites with the soldiers of many kings who had banded together, during the time of Joshua, and who had better horses and weapons than the Israelites. But more than weapons were needed to win that day. "It needed stout hearts and a feeling of fighting for their own land which had been promised to their forefather, Abraham." (p. 63, Book I) Another example is in the encounter with the Midianites, where Gideon "did not want great numbers, but each man was to be brave and fearless." (p. 71, Book I) A third instance is after Jonathan (of the Maccabees) had been treacherously killed by the enemy: "Jonathan was a true Maccabee, brave and loyal." (p. 239, Book I)

Individuals are not linked in any strong manner with the reader of today, probably because this book was not predicated on a "personalities" approach. The only exceptions are the description of Moses as "such a good leader," because he listened to the people, (p. 47, Book I) and the use of the sentence, "And there
has not arisen a prophet since in Israel, like unto Moses," (p. 48, Book I), plus the reference to his successor as the "young, wise and courageous Joshua." (p. 47, Book I)

Group identification is implied in the sentence, "It was wise for Isaac to marry someone who would fit in with his family customs, and who could easily be taught about his God." (p. 23, Book I) The separateness of the Israelites in Egypt, in contrast to the Egyptian religion, is expressed in the sentence: "They continued to think of their God as the God of the Patriarchs, who had been chosen for them long ago." (p. 28, Book I)

Identity of the group is also portrayed in the author's statement that one of Moses' purposes, and the most important one, was to bring the Hebrews together, "and to make of them a people bound together by an idea of God, and by a set of laws, which made them different from the nations of the world in which they lived." (p. 42, Book I, italics the writer's) This is exposited further in this sentence: "The belief that the worship of God meant that men should act justly was what made the religion of the Hebrews different from the religion of the other peoples of that time." (p. 43, Book I)
After settlement in Canaan, the Israelites became similar to their neighbors in occupations but different in following the religion which they had learned from Moses. (p. 78) After the destruction of Judah, "The thoughts of Elijah, Amos, and Isaiah came to life as the Judeans went into exile believing in a God of the entire universe, not confined to the boundaries of any one country. This was the distinguishing mark between them and the nations they would encounter in many years to come." (p. 186) In the time of the Maccabees, the Jews in Egypt followed many Greek ways, but "they did not forget that they were Jews. They did not follow the Greek religion." (p. 221).

The achievements of the Jewish people and its contributions to the world are the most frequently used means in this text for achieving identification. The tone was set by the editor in his introduction where he stated that although Judaism developed from primitive beginnings to more exalted levels, "it is clear that from the very earliest days our people was distinguished by a concern for the brotherhood of man and a belief in a God who was a great universal Spirit, The Father of all mankind." (p. viii)

Following are passages that highlight contributions:
How could they imagine that thousands of years later men and women all over the world would admire and praise Moses and call him the great teacher and law giver? (p. 40)

Later on they (the Ten Commandments) became part of the law of the entire civilized world. (p. 41)

Setting up a system of rules to live by was one of the great ideas which Moses gave to the world. (pp. 42-43)

But the records of the ancient world do not tell of other men who pleaded the cause of the poor man. The words of the prophets stand alone, unmatched. (after a statement that other countries, as well as Israel and Judah had rich and poor. (p. 124)

... at last the prophets gave to the Israelites and their fellow Judeans the wonderful message of one God for all people and all nations. Through them it was given to the entire world. (p. 125)

After all these years, what the prophets said is still a guide for men to follow.... What they said helped to make the kind of world we live in today, and influenced the life of people all over the globe. (pp. 125-126)

Israel (Northern Kingdom) vanished from the scene of history, but the words of her prophets lived on. (p. 148)

Twenty-seven hundred years have passed since Micah lived in his little village. In all this time, no one has expressed this thought in more beautiful words or in a way that is easier to understand. (p. 170)

Judah's last years were troubled and stormy. Yet this period gave rise to some of the greatest literary masterpieces the world has known. (p. 185)
They (The Maccabees) had proved that might does not make right. (p. 239)

... Judaism continued to be a living force, so strong that in time it became the mother of two other religions, Christianity and Mohammedanism. These would become larger in numbers, but would always be - in debt to their parent religion for their basic ideas and thoughts. In this way, the greater part of the world owes its religious faith to that small band of fighters, the Macabees. (p. 240)

The text avoids chauvinism. It does not present entire Jewish people as perfect. "There were times when the Hebrews did not follow the Ten Commandments; but they never forgot them." (p. 43) It presents the people with whom the Jewish people had encounters as not totally deficient in positive qualities. "The Egyptians had important skills which raised them high on the scale of civilization." (p. 27) The differences between the Jews and the Greeks are presented, citing the achievements and the shortcomings of the latter, but stating that "an educated person today must know what the Greek thinkers believed, even though he may not agree with their teachings." (p. 225)

The evaluation of the Romans is exemplified in the following passage:

... Rome played a great role in the history of the world. She brought law and order to many lands. Together, Roman law and Jewish
Development of Jewish Life - Present-Day Jewish Life

In a special introduction to the student the author tells him that history has a bearing on the present day. The connection between the reader and his grandparents is obvious. The reader is an American because his grandparents' parents came to America. So do the actions of ancestors thousands of years ago have an effect on the present-day reader. (p. 3)

The author apparently expected the reader to see the relationship between the present day and past history through "a long chain linking one person to another." (p. 3) References to the holidays, for example, are only incidental. References to Passover are limited. In the description of the Exodus, there is the sentence, "From this part of the Bible story comes the custom of eating matzo, for the bread was unleavened and did not have time to rise properly." (p. 35) Later in the wilderness: "Even then they observed the holiday of Passover, which is still part of the Jewish calendar three thousand years later." (p. 45) For Elijah,
"our legends say that on Passover, Elijah visits every Jewish home during the Seder. At the proper moment we open the door and the unseen Elijah is welcomed to bless the family and guests." (p. 129) There is mention of the observance of Passover in the time of Hezekiah (p. 168), in the time of Josiah (p. 176), and along with Sukos and Shovuous, in the reign of Queen Salome (p. 34, Book II).

In Book I, which contains the account of the giving of the Ten Commandments, there is no mention of Shovuos. However in Book II, during the reign of Queen Salome, along with mention of the three festivals indicated above, there is a full paragraph on Shovuos, "a good example of a joyful festival," which describes the offering of the first fruits. (p. 36, Book II)

Purim and Chanuko are also given brief mention. The author addresses the reader: "When you celebrate Purim and read about the book of Esther, you learn about the life of some Jews in Persia." (p. 216) For Chanuko, there are these two sentences: "Judah decreed that every year at the same time, Jews should celebrate their victory by an eight day festival of lights. Chanuko, the festival of rededication, became a part of the Jewish calendar." (p. 235)
The Bible is cited as a factor in present day Judaism that has deep roots in Jewish history. The reader is told, when the text is on David, to open his Bible and read a Psalm of David, (p. 95) or to read Psalm 24, which marked the return of the Ark of the Covenant. (p. 96) In connection with the Book of Proverbs, the reader is told: "You may yourself use some of the proverbs in the Book of Proverbs without knowing that you are quoting from the Bible, and the sayings of Koheleth or Solomon are repeated again and again." (p. 101) The influence of the language of the prophetic writings upon the present day is cited in this manner: "To this very day, writers and speakers quote from the prophets, in speeches, in articles and in books, because they cannot express certain thoughts in any better way." (p. 125) In addition to the language of the prophets, "after all these years, what the prophets said is still a guide for men to follow." (pp. 125-126)

There are references to other aspects of present day Jewish life. In the introduction to the unit on the Babylonian Captivity and the return to Judea, there is the sentence, "Some of the customs of Jewish life which are observed now began in those days in rebuilt Judea." (p. 187) However, there is little correlation
of this advance statement with the contents of the chapters in the unit. When the reader is told, after the return to Judea, that "on market days, the judges sat and judged, and the people would congregate and hear the Torah being read," (p. 211) no mention is made that the Torah is read on week-days today. The author also doesn't mention the present day, when she states that "adults learned history, law, and wisdom when they heard the Torah and portions of from the prophets read on Sabbaths and festivals." (p. 213)

Apparently, the only content that was meant in the sentence of the introduction about customs was the following:

The priests and scribes of Judea were building foundations for the future. They began some customs which became part of Jewish life for centuries to come. In the Temple in Jerusalem, and even in little villages and towns, there were gatherings for daily prayers. The singing of psalms at worship began at this time.

(p. 215)

The synagogue as an institution is presented by the author during the first century before the common era in a chapter that the author sets during the reign of Queen Salome. In the Babylonian Captivity, the author had stated that a new way of worship had its beginnings at that time. It consisted of gatherings where the Levites
sang, the people prayed together with the priests, who also had brought with them the scrolls of the Torah, and where "it is possible" that some of the historical books of the Bible, which began to be written at some time during this period, were also read to the people.

(pp. 194-195, Book I)

In the chapter on Queen Salome, introduced above, which is about Jerusalem as the heart of Jewish religious life, there is the following passage about the synagogue.

... By this time, the synagogue was an important institution. It was the center of the religious life of the people. It did not have the same function as the Temple. That was the national shrine of the country. When men went to the synagogue, they heard readings from the Five Books of Moses and from the Prophets. Prayers, the Psalms, and other Bible readings became familiar to all the people through the synagogue and through the Pharisee teachers. The synagogue was the place where any important activity of a town or village was conducted. It had a three-fold purpose: to be a Beis ha-T'filo, a house of prayer; a Beis ha-K'nesses, a house of meetings; and a Beis ha-Midrash, a house of study. On market days, which were Monday and Thursday, the Torah was taken out during the synagogue service and read to the crowds which gathered to listen. From this comes the custom, which is still observed in Orthodox* synagogues, of taking the Torah from the Ark on Mondays and Thursdays, as well as on the Sabbath, and reading a portion of the Law.

(pp. 37-38, Book II)

*Failure to mention that this practice occurs in Conservative synagogues as well is inexplicable.
Another aspect of present-day Jewish life, the dispersion of Jews throughout the world, is not mentioned when the author tells the reader that there were Jews in other countries other than Palestine in the fourth century before the common era, namely, Babylonia, Persia, and Egypt.

Development of the Jewish People - Continuity and Change

The concept of development was planned to receive emphasis in this text, according to the words of the editor, who stated that the author had sought "to convey to the children, even in the intermediate grades, that Judaism has been evolving and growing throughout the ages." (p. viii) The text does give due attention to change and continuity in the historical process.

Immediately following the description of the Exodus, the beginning of the next chapter which contains the account of the giving of the Ten Commandments, is the following paragraph:

Now at last the Hebrews were really free. Never again would the Egyptians try to bring them back to slavery. A new life opened up before them.

(p. 38, Book I, italics, the writer's)

Then, after receiving the Ten Commandments, there is the generalization: "The Hebrews had taken a forward step in the growth of their religion." (p. 42, Book I)
The framework for both change and continuity in the history of the Jewish people upon their re-settlement in Canaan, is provided by the author in the introduction to the unit of chapters covering this stage. This is done in the form of listing various tests that "faced the tribes as they returned to the land of their fathers." (p. 49, Book I) These tests included the question whether the Israelites would remain faithful to the laws which Moses had given them, when they have a life that will be easier than the one in the desert, and the problem of holding together as one people though scattered in different areas miles apart. (p. 49, Book I)

The major change that is cited by the author is that "the days of wandering were over." (pp. 64-65) Homes replaced tents. Agricultural life could be developed, stated by the author in the sentences: "The Israelites planted crops and harvested grain and produce. Every house had a grain pit, where extra barley and corn were stored. Grapes and olives grew on the terraced hills. These yielded fruit, wine and oil. Wells and cisterns gave a sure supply of water. Cattle grazed on the plains and flocks grew larger. In many ways, life for the Israelites became easier." (p. 65, Book I) They learned to live a settled life. (p. 68, Book I)
Change in the status of the Israelites through the launching of the monarchy is directly stated to the reader through the use of the word, change. The opening paragraph of the chapter, entitled, "The First King," sets the tone for a turning point in Jewish history:

A great change was about to take place in the life and government of the Israelites. Up to now they had lived under tribal heads. In times of trouble the judges gathered them together and ruled after peace had come. It began to be clear that in order to live safely and in peace all the tribes would have to be united in a more definite way.

(p. 77, Book I)

The author then continues to review the status of the Israelites at this time, after "about two hundred years had passed since the Israelites entered Canaan under Joshua." (p. 77) The agricultural life, described above upon settlement in Canaan, had been intensified, and crafts and trades had been developed.

During Saul's reign, the Israelites began to understand that it was wise to be united at all times, not only when an enemy threatened the people." (p. 85, Book I)

Continuity with the past is cited by the author through her statement that David strengthened the bonds of his people with their traditions of long ago when he brought the Ark to Jerusalem. (p. 93, Book I)
The Babylonian Captivity is also portrayed for the reader as a turning point in Jewish history through the help of such words as "what might have been the end was only the beginning of a new life." (p. 189, Book I) Credit for making this possible is given to Babylonia, which treated its captives very differently from the methods of Assyria. The Jews in Babylonia "were permitted to practice their religion, enjoy their holidays, and live together as a people." (p. 189, Book I)

Credit is also given to the priests and prophets who had come with the exiled Judeans and guided them. Under their leadership, "something very important was learned. Jews could be away from their homeland and still remain Jews." (p. 190, Book I) Ezekiel is cited as the leader who taught the individuals that "the righteous son of a wicked man does not suffer for his father's wrong deed," and gave hope to the group for its survival and return to the homeland through his prophecy of the dry bones. (pp. 191-192, Book I) The second Isaiah is presented as the leader who gave the people hope for freedom from their captivity and reminded them of a "universal God, one who loves and cares for all people." (pp. 193-194, Book I)
After the return to Judea, the changes in the life of the Judeans, begun in Babylonia, were further extended. The head of the country was changed to a governor, sent by the king of Persia, who collected taxes and took care of military matters. "As far as the people were concerned, their ruler was the High Priest. He had charge of religious matters and was recognized by the king. This was the beginning of a new form of government for the Jewish people. For many years to come the country would be ruled by a High Priest who took his authority from the Persian king. This kind of government, under a religious leader is called a theocracy." (pp. 201-202, Book I)

Continuity and change are also set forth to the reader in connection with the destruction of the Second Temple. The setting is dramatically pictured at the close of the chapter telling about the conquest of Titus, where the arch of Titus is described, and the author declares that "the Romans must have thought that this arch would be a final memorial to a people lost forever to the conqueror's might." (p. 63, Book II) Then there are the following two paragraphs.

How mistaken they were! The Arch of Titus still stands near the Roman Forum, and curious tourists visit it every day. It is a lasting memorial not to a dead and forgotten nation, but to a living people whose teachers and prophets are part of the civilization of the world.
Titus could not guess that during the very days when Roman soldiers were preparing to overcome Jerusalem, Jewish teachers were taking steps to keep alive Jewish teachings and traditions, and through them, the Jewish people.

(p. 63, Book II)

The next chapter tells about the formation of the school at Jabneh by Jochanan ben Zakkai, which "was a reality when the Temple was destroyed." (p. 69, Book II) In this chapter the author tells how Jochanan ben Zakkai taught that "charity will take the place of sacrifice," and how he organized a court of justice in Jabneh which was called the Sanhedrin and which "became the official body for dealing with all problems except those few which were taken care of by Roman officials."

(p. 70, Book II) "The Sanhedrin in Jabneh was composed of Pharisaic teachers and rabbis. . . Judaism could continue only if it was ready to change and adjust to the new conditions. . . Jabneh was recognized as the center of Jewish religious life in Palestine and in other lands where Jews lived. The dates of the calendar were fixed in Jabneh and accepted in all Jewish communities. The power to fix the calendar carried with it authority on all questions of Jewish law." (p. 70, Book II)
Description of the Life of the Group

The text incorporates material on the life of the average person and the group as a whole. In terms of space, a tally of the pages or parts of page in Book I that included this type of content, reached the total of twenty-five pages out of the total in the book of 195 pages of running narrative, exclusive of introductions to the units, questions, and full-page pictures at the beginning of the chapters in each unit. That means that thirteen per cent of the content is on the life of the group. In the first nine chapters of Book II, there is no content of this type. In the subsequent chapter on the new Sanhedrin during the period, 80 to 110 C.E., there is a reference to education in these sentences: "As far back as the year 64, Joshua ben Gamala, who was the high priest, ordered schools to be opened in every town and in every province. He also decreed that boys of six and seven should be brought to these schools." (p. 75, Book II)

At the beginning of Book I there is a description of the lands of the fertile crescent and of the nomadic life of Abraham and his tribe. (pp. 12-15, Book I)

The women's activities are described as including the weaving of new cloth and the making of fresh garments
for their families. "They soaked the skins of goats and sheep and stretched them to make leather for water bags and for sandals and for other useful articles." (p. 18, Book I)

During their sojourn in Egypt, the Israelites lived in Goshen, "well-suited for cattle-raising, and for the little farming which they did," and had homes made of brick rather than tents made of goatskin and cloth. (p. 26, Book I)

There is a whole chapter of description of the land of Canaan. (pp. 51-57, Book I) Upon conquest of Canaan, the mode of life of the Israelites was a settled one. (p. 65, described above on page 9 on the change in the way of living of the Israelites upon settlement in Canaan)

Here, the Israelites "found wells and springs and good places for flocks to pasture. They used the same kind of farming implements as the Canaanites did, and followed their ways of sowing and reaping." (p. 68, Book I)

The settled life has been further intensified by the time Saul becomes the first king. The description at that time is in these two paragraphs:

... They were settled on the land. They had good farms and had herds of sheep and cattle. Olives and grapes, dates, figs, and pomegranates were only a few of the products of the good land. The hills were
terraced and even the rocky ledges were green and produced food. Modern farmers in our own day use this ancient method on hilly land. Corn and barley and wheat grew in the fertile plains. Towns and villages were growing.

Other changes had taken place. Some men had learned special skills and trades like making pottery, tools, and weapons. These people were the craftsmen or artisans. The farmer would come to a blacksmith to have his simple plow or hoe sharpened or repaired. Tanners worked on the skins of animals and turned them into soft, useful leather. A villager might put up his own house, but in the town a rich man would employ a plasterer, a stone-cutter or even a builder.

(pp. 77-78, Book I)

During the time of David, an important factor in the life of the people that is so cited by the author is that "the Israelites learned how to produce iron and began to have this useful metal, too." (pp. 94-95, Book II) In Solomon's time, commerce was increased, and the wealth of the land was evident in the abundance of wheat and olive oil, that the author tells the reader Solomon used in paying Hiram, king of Tyre, for labor and material for the Temple. (pp. 98-99, Book I)

Later in the northern kingdom of Israel, the prosperity of Solomon's time is repeated during the rule of Jeroboam II:

... Craftsmen of all kinds improved in their work. In the towns on market days, they
would sit at their stalls and display their wares. Pottery, jewelry, fine woven cloths dyed in many colors, shoes, even armor plate for the soldiers were on sale. Farmers came to the market with their grain and their olive oil. Shepherds brought the wool sheared from lambs and goats. . .

(p. 137, Book I)

The author then goes on to say that the wealth, however, was in the hands of only a small part of the people.

(p. 137, Book I)

Life in the southern kingdom of Judah, at about the time the northern kingdom was destroyed, is given an entire chapter. (pp. 151-158) It describes in greater detail the same type of living of the average man as that in Israel. The markets in Jerusalem have wares from other lands. "Each market had its own name and had its own specialties. There was the leather market, the wool market or the spice market. In the large bazaars one could buy anything, jewelry, perfumes, fine hangings, spices, curious foods, even furniture would be displayed."

(p. 153, Book I)

Whereas the above articles could be bought by the wealthy, the author also describes what goods there were for the poorer buyers:

. . . The Judeans made their own pottery, their own water flasks and cooking vessels, and these were cheap enough for anyone. They sheared the wool from their sheep and dyed it
into bright colors. Then the women wove it into cloth for clothing and for coverings for floors and walls. Some clever Judean workmen had learned to copy from the foreign merchants and could make fine articles like jewelry or embroidered cloths to sell in the market-place.

(p. 153, Book I)

Other occupations are described as follows:

... Builders had learned to put up large and comfortable stone houses for the well-to-do city people. Iron workers make spears and arrows for the soldiers to carry. With crude instruments, engineers arranged for a supply of water for the city ...

(p. 155, Book I)

The homes were one- or two-story stone houses, with flat-topped roofs. "Some of the richer people had larger houses with many rooms, and paved or cobbled courtyards."

(p. 155, Book I) Education was received by the boys from their fathers -- occupations and moral conduct; girls learned household tasks as cooking, spinning, and weaving from their mothers. Only the wealthy sons went to school.

(p. 156, Book I)

Clothes were simple. Nearly everyone wore a long robe called a simlah, tied around the middle with a girdle, a head-covering of some sort against the burning sun, and sandals on his feet. Children ran barefoot. Wealthy people had their robes made of finely woven cloth, and the girdles were embroidered and jeweled, while a poor man or a slave had only a coarse garment to cover him.

(p. 157, Book I)
The farmers and the shepherds lived in the little towns and villages outside the city. They brought their products of grain, oil, fruit and vegetables, poultry, eggs and cheese, wool and woven goods to the markets to sell or exchange. They lived in homes, built of bricks made of dried mud. (p. 157, Book I)

Dedication to the Truth - Historical Method

An outstanding characteristic of this text is its concern with the truth and the historical method. This is clearly set forth by the editor in his introduction to the adult or teacher. There he declares that "the author has sought to present the facts of Jewish history frankly, to teach our children that not everything of our past is known." (p. viii, Book I) The book also intended, the editor continues to point out, to present to the student some of the new discoveries that scientific scholars are continuously making in Bible lands. This should be part of the Jewish story, which the young student should know. Thirdly, the book was to stress the idea that there is still much to learn about our own people. New insights will emerge as scholars and students of Biblical history continue their research. (p. viii, Book I)

At the beginning of the first chapter, the author presents to the reader the problem of reconstructing
history, especially ancient history, in the following manner:

... Other nations were born long ago. Their past is cloaked in the mystery of bygone days. These are the ancient peoples. We have heard stories of their beginnings, and from these stories we can build up part of their history -- what they did long ago, who were their heroes, where they lived. Sometimes visitors to lands far away find stones and clay tablets with writing on them, or discover monuments with inscriptions carved on them. Then a scholar will study these writings and compare them with other inscriptions which he already knows how to read, and lo and behold, he may have learned some important facts about an ancient people!

(p. 7, Book I)

In the student's introduction to the book, the author had alerted him to the idea that the text will not concentrate on one kind of content, but will present "stories of war and peace, of cowardice and of courage, of defeat and of triumph." (p. 4, Book I, italics, the writer's)

It is in the light of such intention that the account of Solomon's reign includes the unpopular aspects along with his accomplishments. (pp. 104-105)

An example of how the author fulfills the editor's statement that children be told that not everything of our past is known, is in her treatment of the incident of the sudden departure of the Arameans from their siege of Samaria, during the reign of Jehu, as king of the
northern kingdom of Israel. She forthrightly states that "their departure was strange and unexpected, and has never been explained." (p. 133, Book I) Similarly, she states, after her description of the accomplishments of Ezra and Nehemiah, "we do not know exactly what happened during the next hundred years. From the few records which have come down to us, we have formed a general idea of the kind of life which was followed in Judea during this time." (p. 209, Book I)

An example of how inferences are made is in the author's introduction to the chapter on the conquest of Canaan under Joshua. Here she states that in view of the fact that city after city fell to Joshua, until in his time the main conquest of the land was accomplished, "we can understand how it happened that Joshua was given credit for something which may have happened before he lived." (p. 59, Book I)

A second example of historical inference is the assumption that the Torah and the book of Joshua were considered holy before the Judeans went into exile, from the fact that the Samaritans' holy books consist only of the Torah and part of the Book of Joshua, and the time when the Samaritans appeared in Jewish history was before the Judeans went into exile. (p. 213, Book I)
The uncertainty of statements about the past is presented by the author through the use of hedging words. Examples of this technique are the following:

It is possible that the Hebrews entered some villages and made treaties in a friendly way. (p. 63, Book I)

It is possible that in this part of the land (central plain) there were Hebrews already living, families that had never left Canaan to go to Egypt. (p. 63, Book I)

He (Saul) must have been a fine-looking youth, for this is how the Bible describes him: Saul was "young and goodly, and there was not among the children of Israel a goodlier person than he; from his shoulders and upward, he was higher than any of the people." (p. 80, Book I)

Many of them (Psalms) are said to have been written by David. (p. 95, Book I)

Many of the great scholars of the Bible believe that a number of the psalms were actually written by David... The psalms seemed more important in the eyes of their singers and readers when it was said that David had written them. As the psalms were gradually collected into a book, David's name, as the author, was attached to the entire collection. (p. 96, Book I)

These men (ambassadors from other lands) must have carried away stories of wealth and grandeur to their rulers. They might, with envy and perhaps with fear, have described King Solomon's vast array of chariots and horses. (p. 99, Book I)

Some of the families of Israel must have fled southward to Judah where they may have had friends or relatives. (p. 151, Book I)
This scroll (discovered in the Temple during the reign of Josiah), we know now, was part of the Book of Deuteronomy, the fifth book of the Pentateuch. It must have been written by someone hidden away, in the days when it was not safe to fight openly against idol-worship. (p. 173, Book I)

To them he (Josiah) read the words which Moses was supposed to have said many years earlier. (pp. 174-175, Book I)

This is the Book of Lamentations which many scholars believe may have been written by Jeremiah. (p. 184, Book I)

The last of the great Hebrew prophets appeared in the early days of this period, probably shortly after Nehemiah's time. He was known as Malachi, which means "my messenger." (p. 210, Book I)

The exact date of the Septuagint is unknown. It probably appeared at about 250 B.C.E. (p. 223, Book I)

The sources of historical information are also described by the author to the intermediate-grade pupil as part of historical method. In the introduction to the first unit of chapters, entitled, "The Beginnings of the Jewish People," the author tells the reader that the stories about the personalities in the Bible and about many other men and women "were collected and written down by men who first heard them from their fathers and their grandfathers. Later on, priests and writers called scribes began to keep written records of what was happening in their times. Religious poems and songs, letters,
and inscriptions on stones and monuments also tell of
days long gone by." (p. 5, Book I)

In Chapter I, the author further extends her account-
ing of the sources for Jewish history. There she states:
"To tell us of its (the Jewish people's) early days, we do
have tales of other old peoples, stories and legends, ins-
criptions on ancient stones, and treasures of the past.
Above all, we have the Bible. You may ask if the stories
in the Bible tell what really happened so many years ago.
We think they do." (p. 8, Book I)

Throughout the text the author refers to the Bible
as a source for Jewish history. The following are repre-
sentative instances:

Moses' adventures are told in the Bible. (p. 33,
Book I)

In the Bible we read how a council of elders
was organized to help Moses govern the people.
(p. 40, Book I)

The Book of Joshua, in the Bible, is filled
with tales of daring exploits. The author
who wrote these stories many years later was
proud of Joshua's reputation as a great mili-
tary leader who led the Hebrews into the
Promised Land. (p. 59, Book I)

It (Song of Deborah) is one of the oldest writ-
ings in the Bible. What makes it so interesting
is that scholars believe it was composed by
someone who actually saw the battle. (p. 70,
Book I)

The Bible tells how many strange adventures
befell the Ark . . (p. 92, Book I)
A great deal is found in the Bible about King Solomon. In addition to the story of his reign which is written in the First Book of Kings, there are three books which are said to have been written by Solomon. They are: The Book of Proverbs, The Song of Songs, and Koheleth. Although many scholars today do not believe that Solomon really wrote these books, most people continue to think of Solomon as their author. There are so many wise and beautiful sayings in them that Solomon is often called the wisest of all men. (p. 101, Book I)

A book of the Bible tells the sad tale of the fall of Judah. This is the Book of Lamentations which many scholars believe may have been written by Jeremiah. (p. 184, Book I)

History, you see, can be told in many ways. Even the poet is sometimes a historian. The man who wrote this psalm (126:1-3) was telling how his people were returning to their native soil after a long exile and helping us to understand the joy and delight which they felt at the opportunity to come back to Jerusalem. (p. 197, Book I)

According to the Bible, 42,360 Jews made the trip back to Judea from Babylonia. (p. 197, Book I)

The Psalms tell us again of the joy with which the great event (Building of the Second Temple, 516 B.C.E.) was hailed. There are many psalms of thanksgiving and praise which were written and sung about this time. One of these is Psalm 85 . . . (p. 200, Book I)

There are two books in the Bible which tell what happened at this time. They are called Ezra and Nehemiah, and are named after two men. (p. 202, Book I)

Not everyone agreed with Ezra. A whole book was written against this decision (to send all the foreign wives home). It showed how good and kind a woman from another people could be.
This was the book of Ruth, which is in the Bible. (p. 204, Book I)

In Book II the author cites post-biblical literature as sources for Jewish history. The Books of the Maccabees are mentioned: "The writer of the First Book of Maccabees, which tells of the exploits of all the Maccabees, described Simon's rule in a way which showed the admiration and love which the people had for their leader." (p. 9, Book II)

The author also mentions the Dead Sea Scrolls, as a discovery of a new source for historical information "about sects like the Essenes and about the life of their times." (p. 20, Book II) Whereas she states that many scholars believe these scrolls were the possession of the Essenes or some other Jewish group of their time, she does not state the contrary scholarly judgement on the authenticity of their age.*

Archeology is included by the author as one of the sources for historical information. At the beginning of the book, in the first chapter, the author points out how

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*Cf. Solomon Zeitlin, "The Propaganda of the Hebrew Scrolls and the Falsification of History," Jewish Quarterly Review, XLVE (1955-56), p. 3. The Gamoran textbook, published in 1956, was probably in press when this article was published.
archeology has helped to clarify the Bible as a record of events which happened to the Jewish people. The procedures of archeology are explained in the paragraphs that follow.

... In the lands which used to be the ancient world of Mesopotamia and Canaan and Egypt, groups of scholars called archeologists have been digging at the places where old cities existed. Wonderful discoveries have been made. Sometimes the workers have found ruins of more than one city on one spot. This would happen when a city had been invaded by an enemy and was burned or destroyed. Years later another city would be built over the first. Thus, there are layers of ruined cities one beneath another, and as the diggers go farther down, older and older cities are uncovered. In this way, parts of very old cities have been discovered and studied.

In the ruins, household articles, jewelry, and ornaments have been found. Bowls and cups of special shapes and sizes have been discovered, together with many broken pieces of pottery. The bits of pottery are called potsherds. The vessels of pottery and the potsherds can tell an important story. Though the vessels may be found in different places, scholars have learned that at certain periods in old world history, and in different areas, men made the same kind of pottery. The potsherds help to decide the date of the city that is being studied.

... In the ruined cities of long ago something else very valuable was found. Thousands of clay tablets were uncovered. These tablets were the books and letters of ancient times. The scholars who deciphered what was written on the tablets got very excited. For some of
the stories they read told of happenings very much like the stories of the Bible. The names of men and cities on some of the tablets are like the names of the people and cities in the Bible. Some of the very laws and customs written about in the Bible, which had been hard to understand, became clear after the tablets were found and read.

These tablets were discovered about 1935, so we today know more about the days of our forefathers than people knew even fifty years ago.

(pp. 8-10, Book I)

Within the text itself, the few instances where archeology is shown to contribute to historical information are not commensurate with what might be expected after the elaborate introduction quoted above. One instance is the discovery of the Moabite stone in 1868, which had writing, the author tells her reader, that was finally read by scholars. "The king of Moab told how at last he was free from Israel. No longer would he send the wool of thousands of lambs and sheep to that country every year. For a hundred years, beginning with the reign of Omri, the people had paid this tribute to Israel."

(p. 115, Book I) The author also adds that in other inscriptions which have been found, Israel is called the "land of the House of Omri," proving that Omri's name was well known. (pp. 115-116, Book I)
Another instance included by the author in the text is the discovery of the Siloam inscription in 1880. She points out to the reader how this corroborates the account in the Bible of the digging of the Siloam tunnel "in the days of Hezekiah, king of Judah, to bring water into Jerusalem if any enemy stood outside the walls and prevented the people from going out for water. When it was finished the king was proud to have his workmen carve the story on a rock for men to read for thousands of years to come." The inscription, the author points out, tells how this tunnel was dug from the village of Siloam outside of Jerusalem to bring the water into the city. (pp. 160-161, Book I)

The author also uses one instance to show how archeology can raise questions about events in the Bible. The instance is the capture of Jericho. Even though the archeologists have sifted the ashes of the ancient city, they and scholars have not reached a conclusion on how Jericho was actually destroyed. "Some said that Jericho was in ruins for about one hundred years before the Hebrews entered Canaan. It was either destroyed by an earthquake or by an earlier band of nomads who crossed the Jordan and fell on the city." The real answer may yet be found. (pp. 59-60, Book I)
Cases of imagined or inferred statements, without telling the reader that these are not certain historical facts, are few in number in this text. One instance is imagined conversation between Abraham's shepherds and Lot's shepherds: "Your sheep are pasturing on the best land!" (p. 18, Book I) Another instance is that Moses' mother "told him stories of his ancestors, and of the God of the Hebrews." (p. 33, Book I) A third instance is that Moses and Aaron and the elders met secretly to plan their departure from Egypt. (p. 34, Book I) Others are the following: "In the evenings, the families (in the desert after departure from Egypt) would gather around and someone would begin to tell stories of the days of their ancestors, of Abraham and of Joseph." (p. 38, Book I) "Someone said, 'Let us send some of our scouts into Canaan.' " (p. 45, Book I) "They were ashamed (under the leadership of Deborah) that they had brought sacrifices to images of clay and wood." (p. 70, Book I) "There was no doubt in Mattahias' mind." (that Judah should be his successor as leader) (p. 232, Book I)

In keeping with its quality of historical mindedness, the text does not confuse literature and history. When stories from the Bible are mentioned, they are identified as such. A story in the Bible "gives us a good idea of
the kind of man Abraham was." (p. 18, Book I) "The stories in the Bible tell us about Abraham, Isaac, and Jacob." (p. 19, Book I) "The best-known story of David in the Bible is about David and Goliath." (p. 87, Book I) Legends are identified as such. (Solomon's wisdom, p. 101; Elijah, p. 129; Sambatyon, pp. 146-147; Translation of the Bible into Greek, p. 223; all in Book I)

The text does not ascribe historicity to the unnatural specifics of miracles. For the crossing of the Red Sea, there is the following account:

... they came to a narrow crossing near a body of water which in English is called the Red Sea, though it is not the Red Sea of modern times. Its Hebrew name is the "Sea of Reeds."...

... ...

What could be done? Behind them were Pharaoh's soldiers -- in front the waters of the Sea of Reeds.

Before the frightened and bewildered eyes of the Hebrews an astonishing thing happened. A great wind blew up. It parted the waters of the Sea of Reeds. To those who watched it seemed like a miracle, and that is how it was related again and again to their children and descendants. Timidly at first and then with greater confidence they went forward. They fled across on the sea-bed. Most of them were over when Pharaoh and his men caught up with them. They, too, began to cross the sea. The Hebrews pushed ahead faster and faster. They reached the banks of the other side safely. But what was happening? There was a sudden shift of the wind and the waters came together.
The Egyptians in the midst of the sea were drowned. The Hebrews were saved. (pp. 36-37, Book I)

The giving of the Ten Commandments is described in the following manner:

Yes, in that far-off corner of the world, over 3,300 years ago, something unusual and significant was happening. The people were gathered before Mt. Sinai. They had been told to be washed and clean and to wear fresh garments. Moses had been gone for days and they were waiting for him to return. They expected to hear an important announcement when he came back.

From around the mountain came peals of thunder. The dark heavens broke into flashes of lightning. The people were frightened. Where was Moses? They trusted him. What did he want of them?

At last Moses appeared on the hillside. From the mountain his voice was heard speaking in the name of God. (pp. 40-41, Book I)

The capture of Jericho is given very brief treatment. "According to the Bible, Jericho was the first city of Canaan to fall to Joshua. After seven days of mysterious marching about the city, the walls crumbled and fell. Joshua's men entered and completely destroyed the city." (pp. 59-60, Book I) Rather than give this occurrence a miraculous explanation, the author says that a certain explanation is not yet available. (see above, p. , archeologist and Jericho.)
In the story of Chanuko, there is no mention of a miracle of oil. (p. 235, Book I)

Dedication to the Truth - Interpretation of Jewish History

The only direct statement in the text on the interpretation of Jewish history that is presenting is the editor's statement in his introduction where he declares that "the author has sought to give emphasis to our religious and spiritual ideals." (p. viii, Book I) This is supplemented with the goal of conveying the evolving and growing characteristic of Judaism (referred to above, p. 6, under continuity and change). Judaism apparently meant to the editor a combination of these religious and spiritual ideals.

There is a thread in the text of the development of the understanding of the people of what God is. This begins with nomadic times, when each separate tribe believed in a god of its own. The feeling of the tribes for their own God was "like that of a father and his children. Their God would protect them and help them, and they in turn would worship Him and obey Him." (p. 16, Book I) Sacrifices would be made to their God as a way of thanking Him for His help or kindness. Abraham had this kind of idea of God and felt that there was only one unseen God. (p. 17, Book I)
In Egypt, the Israelites "continued to think of their God as the God of the Patriarchs, who had been chosen for them long ago." (p. 28, Book I) Moses expanded Abraham's conception of God. According to his ideas, "the Hebrews could have only one God who could not be seen. Their God would love them and protect them. In return for His help, they had their duties to perform. They were to worship Him alone and make no images of their God. To their fellow men, they must be honest and just and fair." (pp. 33-34, Book I) The author then points out that the "teachings had to wait for a better time." (p. 34, Book I)

Upon resettlement in Canaan, the Israelites "began to copy the way the Canaanites worshipped," and while they "still worshipped the God of Abraham and Moses, and on regular occasions went to the shrine at Shiloh, some of them also brought sacrifices to these Canaanite idols." (p. 68, Book I) An example of how this practice was counteracted by one of the Judges is the author's account of Gideon's actions.

... He saw that some of the customs of his own people needed to be changed. Nearby in a grove of trees was a shrine in which Baal, the Canaanite god, was worshipped. Gideon destroyed the shrine and built another to worship the God of his fathers. Gideon intended to follow in the footsteps of Joshua and of Deborah. (p. 71, Book I)
Through Gideon's efforts, "Shiloh once more became the shrine for the worship of the God of Israel." (p. 72, Book I)

This theme of tension between the worship of the Israelites for the God of their fathers and the other gods and idols is continued by the author throughout most of the book. In the time Eli, the high priest, who "taught the young priests the law and their duties," the text describes how these priests would find "Israelites who had idols in their homes like their neighbors, the Canaanites, hoping they would bring good crops and good fortune. Then the priests would call upon them to destroy the idols and remain true to their own religion, which taught of only one God and did not permit images to be made of Him." (p. 78, Book I)

In Solomon's time, his foreign wives are cited as a factor in bringing idol worship into the land. (p. 105, Book I) Similarly, in Ahab's time, idol worship was brought into the northern kingdom of Israel, through his foreign wife, Jezebel. (p. 117, Book I) Thereafter, King Jehu, influenced by the prophet Elisha and his band of prophets, forbade the worship of Baal. (pp. 132-133, Book I) So did Joash in the kingdom of Judah. (p. 135, Book I)
It is the later prophets that make the greatest contribution to the idea of the one God. Their role had been anticipated in the general chapter on the prophets:

It was through the work of these later prophets who developed the idea of a universal God, Father of all mankind. They followed in the footsteps of earlier teachers of their people like Moses and Elijah. As they spoke, over many years, they gradually influenced their countrymen to cast aside the idea of a tribal or national god. It was not an easy task they set themselves to do, but at last the prophets gave to the Israelites and their fellow Judeans the wonderful message of one God for all people and nations.

(p. 125, Book I)

At the end of the northern kingdom of Israel, the author states that "although at times its people added foreign gods and idols to their shrines, they always worshipped the God of the Hebrews and sacrificed to Him."

(p. 147, Book I) In the southern kingdom of Judah, when Ahaz brings Assyrian gods into his land, Isaiah pleaded against the practice. (p. 163, Book I) After Hezekiah, in his reign, (time of Isaiah and Micah) had destroyed the shrines to the foreign gods, his son returns the Assyrian gods and idols, since Judah was a vassal of Assyria.

Then the author tells how King Josiah has the Temple cleansed of the idols, and through the discovery of part
of the book of Deuteronomy and the advice of Huldah, the prophetess, brings the people of Judah back to the worship of their God and upward in their progress in understanding Him. That book, the author states, "is filled with a wonderful feeling of God's love for man," and "thundered against idolatry." (p. 173, Book I)

When Judah is destroyed, the messages of the prophets of Judah, including Isaiah, Micah, and Jeremiah is summed up in the "treasures" that the Judeans took with them into exile:

The Judeans carried with them into exile the laws of their fathers which they inherited from the earliest days of their history and the ideals of justice which they heard again and again from the prophets. Added to these laws was the spirit of kindness and goodness taken from the book of Deuteronomy. This was not all. They rejected the idea of a God who could be fashioned into an image or who could be seen. The thoughts of Elijah, Amos, and Isaiah came to life as the Judeans went into exile believing in a God of the entire universe, not confined to the boundaries of any one country.

(p. 186, Book I)

Finally the message of all the later prophets reaches its pinnacle in Isaiah II's idea of the universal God, which the author tells her reader "is an expression of all the pleading, all the thinking, and all the writing about God which had come from the mighty prophets and leaders of the Bible." "From this time forth, the Jewish
people never thought or wrote of a national god or a god held in by boundaries of land or sea." (p. 194, Book I)

The author's interpretation of religious development is presented more as a force within the people rather than as the intervention of God from without. Hence, she does not present to the intermediate-grade child the biblical procedure of God "speaking" to the people, with all the confusing impressions that word may mean to the pupil. In this text the emphasis is always on the development in the person internally.

Examples of the above are the following:

It (the Bible) tells us that Abraham heard God's voice speaking to him, ordering him to leave Haran and to settle with his tribe in another land which He would give him. (p. 16, Book I) (Upon reaching the land,) Abraham believed it was the land which God had promised him. (pp. 17-18)

As Moses sat alone watching his flock, his ideas about God became clear to him. (p. 33, Book I)

Moses believed that God called to him ... He believed that only God could free the Hebrews. (p. 34, Book I)

(Moses') voice was heard speaking in the name of God. (p. 41, Book I, the giving of the Ten Commandments)

(Joshua) believed that he had heard God speak to him and say, "Be strong and of good courage for I am with you, as I was with Moses, your teacher." (p. 61, Book I)
This was God's message, he (Amos) declared.
(p. 140, Book I)

As a young man, Jeremiah felt that God called upon him to prophesy. (p. 179, Book I)

This text does not follow the biblical pattern of the direct interventions of God in human affairs or that victory was a specific immediate outcome of following the God of their people and defeat the outcome of the reverse. This is evident from the following examples.

The plagues in Egypt are described in sentences stating: "The Bible tells how one misfortune after another struck Egypt. Locusts, vermin, darkness, even death came upon the land." (p. 34, Book I) The onus of determining the role of God in these plagues is put on Pharaoh, not on the Israelites or Moses, when the author says, "At last the Pharaoh was convinced that the God of the Hebrews had sent the plagues and that only when they left Egypt would good fortune come once more to his country." (pp. 34-35, Book I)

When Moses departs from his people, at the end of his lifetime, the author relates that "he looked at the land of Canaan," .. but "his feet would never step on that soil so dear to him. No mention is made here, or prior, that this was a punishment by God for the incident when Moses struck the rock. (p. 47, Book I)
When Joshua conquers Beth El in two attempts, the first one that was a failure is not attributed to punishment from God or the wrong doing of any Israelite. (p. 61, Book I) In the background for the battle of the Israelites under Barak, and with the leadership of Deborah against the Canaanites under Jabin, the reason for the war is given in the sentences, "Some of the Canaanite clans were very warlike. They prowled about the roads and fell on the travelers." (pp. 68-69) A few paragraphs back, the text had stated that the Israelites were bringing sacrifices to the Canaanite gods as well as to the God of their fathers, but no connection is made that the war was punishment. It is simply introduced with the words, "A new difficulty arose." (p. 68, Book I) In the fighting itself, there is some indication of the role of God in the sentence, "It seemed to them that the storm was proof that God was helping them".

The encounters with the Philistines are introduced with the sentence, "But the Philistines would not let them live in peace." (p. 78, Book I) Again, the prior paragraph told about the priests urging the Israelites to destroy idols, but no connection is made that the Philistine war was the punishment of God. In fact,
the use of the word, "but" in the sentence just quoted, serves the purpose of breaking the connection.

The author's evaluation of Omri is a departure from the theological interpretation of the Bible in the former prophets. "Omri was one of the ablest rulers Israel ever had," the text states. "He strengthened the country and made friends with the Phoenicians, as David did in his day. He brought Moab under his dominion and received tribute and taxes from the land." (p. 115, Book I) The author proceeds further to discuss the Moabite stone, and other inscriptions that speak of the "land of the House of Omri," to prove his fame. This is quite different from the point of view in I Kings: 23-28, where "Omri did that which was evil in the sight of the Lord."

(See above, p. 10, "Interpretations of Jewish History .2")

God's punishment of the Jewish people for weakened loyalty to him, through the use of enemies, is not presented as the stance of the prophets. Rather is their collective message stated in the following words:

The prophets declared also that when the Israelites and Judeans held on to their own faith, their country would be strengthened. These men were keen observers and looked beyond the borders of their own land. They watched closely the countries which surrounded Israel and Judah. What happened in other lands was important to their own people. They saw how necessary it was for the people to be united and loyal
to the religion of their fathers, if they were to guard and protect their country.

(p. 124, Book I)

This is a transposition into political-social terms the theological interpretation in the Bible.

The only instance discovered by the writer where a specific punishment is cited as a direct consequence of Baal worship, is in the case of Elijah. Here the author quotes Elijah to King Ahab: "Because you have allowed idols and the worship of Baal to come into the land, no rain shall fall for three years." (p. 129, Book I)

And indeed there was a long drought in the land.

The role of God in revelation, while not presented as such in the account of the giving of the Ten Commandments (see page above), is given towards the end of the book, when the composition of the Bible is discussed. Here, there is the statement, "From very ancient times the Five Books of Moses were considered holy because people believed that they were written at the command of God." (p. 213, Book I) What the "command of God" will mean to the young reader is not certain.

A tally of the amount of space given to religious content, exclusive of the prophets, reveals that there is the equivalent of approximately twenty pages for such material. The number of pages given to the prophets -
Elijah, Elisha, Amos, Hosea, Isaiah, Micah, Nahum and Zephaniah, Jeremiah, Ezekiel, Isaiah II, Hagai and Zechariah, and Malachi - is forty. This makes a total of sixty pages or 30%. It has been noted before that twenty-five pages are on the life of the group (see above, page 785). This accounts for eighty-five of the 195 pages of running narrative in the text. The remaining 110 pages, or more than fifty percent is accordingly on the national-political development of the people, often with many details. Yet, the intertwining of the religious-social element, gives the significance to the latter content, interpreted in the "humanistic type" manner just indicated. The only time economic development stands out is in the time of Solomon. (pp. 98-99, Book I)

Summary of the Aims of the Gamoran Text

Passages in this text that were deemed to make a direct attempt to relate the child to the Jewish people were in three categories: passages that evoke pride, passages on specific individuals and the group, and passages that highlight the contributions of the Jewish people. In the first group, there were two instances where the word proud is used for the Maccabees and for Joshua. Heroism and bravery, qualities that evoke pride, are cited
in three instances -- Joshua, Gideon, and the Maccabees.

In the second category, only Moses and Joshua are presented as individual heroes. Identification with the group is apparent in six instances. All of these refer to the maintenance of group separateness. They range from the marriage of Isaac, the group identity in Egypt, the contributions of Moses, religious separateness in Canaan, the contributions of the prophets to the development of a religion that will distinguish Jews from other nations, and in the time of the Maccabees, the group identity of the Jews in Egypt amidst Greek civilization.

There were eleven citations of the achievements and contributions of the Jewish people. Nine of these are centered on religious ideals as developed by Moses and then the prophets. One is on superiority of values and ideals over physical strength. The last is the outgrowth of Christianity and Mohammedanism from Judaism. Chauvinism is avoided in the text in both the treatment of the Jewish people and in the presentation of the Egyptian, Greek, and Roman civilizations.

Passages that relate history to present day Jewish life are about the festivals, the Bible and the synagogue. Festivals are given only incidental mention. Passover is
cited by only a sentence in the narrative of the Exodus, a sentence on Elijah, and references to its observance in the wilderness, and in the times of Hezekiah, Josiah, and Queen Salome. Shovuos is mentioned only once in the description of the observance of the festival of first fruits during Salome's time. For Purim and Chanuko, there is a sentence for each in connection with the Book of Esther and the story of the Maccabees, respectively.

The reader is referred to his Bible, which he knows is used today, in connection with the history of David. He is reminded of the use of proverbs from the Bible by himself, and the use of the words of the prophets by many others. The synagogue is related to the Babylonian Captivity when prayer gatherings took place, and to the first century before the common era when there were synagogues as institutions alongside the Temple.

Continuity and change are clearly delineated in this text. The reader is explicitly told that the Exodus meant a new life of freedom and the Ten Commandments represented a forward step in the development of the Jewish religion. Resettlement in Canaan meant the change from a wandering existence to a settled life, with agriculture the major occupation. Continuity was to depend on remaining faithful
to the laws of Moses. Establishment of the monarchy is clearly cited as the means of unification of the tribes with continuity to be maintained by attachment to the traditions. Agriculture has been further developed, and crafts and trades have also come into being.

The means for continuity in the changed circumstances of the Babylonian Captivity are also forthrightly presented to the reader. The liberal treatment of the Judeans by Babylonia, and the teachings of the prophets, Ezekiel and Isaiah II, regarding the release of the sons from punishment for the sins of the fathers and the universal God respectively, maintained the survival of the group. After return to Judea, leadership of the Jewish people was in the priesthood. Upon the destruction of the Second Temple, the school at Jabneh exemplified the adjustment of Judaism to new conditions. The new Sanhedrin at Jabneh was to guide the Jewish people in its religious and group life, with prayer and "charity" taking the place of the sacrifices.

Thirteen percent of the 195 pages of running narrative in Book I are devoted exclusively to a description of the life of the group. These pages include the description of nomadic living, life in Egypt, where cattle-raising
predominated, and farming as a major occupation after resettlement in Canaan. By the time of Saul, farming had become variegated, and skills and trades were developing. By the time of the division of the kingdoms, there are city dwellers and trade. There are stone homes in the city, and bricks made of dried mud are the ingredients of the homes of the farmers. Education is in the home. In Book II, there is only one comment that falls into this category; it is the mention of the compulsory education laws of Joshua ben Gamala.

Dedication to the truth is an identification mark of this text. It frankly states to the young reader the problems of historical method and of reconstructing the past. First, the text tells the student that not everything of our past is known. Examples are the lack of an explanation of the departure of the Arameans from their siege of Samaria, the lacuna of information on what happened during the period following Ezra and Nehemiah, and the lack of an answer to the riddle of the destruction of Jericho.

Secondly, the author shows the reader how inferences may be made from information that is available. Examples are the explanation of how Joshua was given credit for the conquest of Canaan, and the use of the Samaritans'
holy books in establishing the antiquity of the Tarah. The uncertainty of much historical information is further demonstrated by twelve instances where the author uses hedging words like, "it is possible," "must have," "are said," "some scholars believe," "probably," and "supposed to." These are counteracted somewhat by several minor instances, seven to be exact, where imagined statements are made without the qualifying or hedging words. However, the net impression on this writer is still that the book is aiming earnestly to present the truth.

Thirdly, the author points out sources for Jewish history -- the Bible, and archeology. Twelve instances were cited where the author tells the reader how the Bible is a source for Jewish history. Included among these is one instance which shows the student how a literary source may be used, when she states that the writer of Psalm 126 was telling how his people were returning joyously to their homeland. Other literature mentioned by the author included the Books of the Maccabees, and in our own day, the "Dead Sea Scrolls." The role of archeology in reconstructing the past is fully discussed, although only two examples are given with the text, namely the Moabite stone and the Siloam inscriptions.
In addition to the above three aspects of historical method, the text differentiates between literature and history and does not ascribe historicity to the unnatural specifics of miracles. Stories and legends are identified as such. The crossing of the Red Sea is explained through the effects of a wind and the Ten Commandments are spoken by Moses in the name of God. The destruction of Jericho is not given miraculous explanation; it is left as a riddle, yet to be solved.

The text was to have given emphasis to religious and spiritual ideals in the history of the Jewish people. This it does through an accounting of the progressive development of the understanding of God, through the expression of God from within human beings rather than through imposition from without, and through a divergence from the biblical pattern of the direct intervention of God in specific events of Jewish history.

The idea of God is traced from that of a tribal God in Abraham's time, to the conception of Moses of the covenant between God and the people, through the vacillations of the Jewish people, after the resettlement in Canaan, between foreign gods and their own God, to the ultimate teachings of the prophets about a universal God of love,
yet demanding justice.

In the communication of God to man, all the examples in the text show how God was "heard" by the leaders -- Abraham, Moses, Joshua, Amos, Jeremiah -- rather than "speaking" from without. Some events that are explained in the Bible through the direct intervention of God, are related in this text as "humanistic-natural" happenings. These include the plagues in Egypt and the death of Moses before he could step foot into the promised land. The first failure of the Israelites to conquer Beth El, under Joshua, the attack of the Canaanites under Jabin, and the encounter with the Philistines are not presented as direct punishments by God for defection from Him. Omri is presented as one of the ablest rulers of Israel, rather than the one who "did evil in the sight of the Lord."
The rationale for the pleas of the prophets to the Israelites to be loyal to their faith and their God is the need for unity and solidarity in meeting the enemy, rather than fear of punishment by God. The incident of Elijah and the drought in the time of Ahab is the only exception to the above theme.

In terms of space, more than half of the book is national-political development. Yet, the intertwining of the religious-social development of the Jewish people
into the national-political background, gives the reader an appreciation of the important role of religion in the history of the Jewish people.
Chapter VII - The Gamoran Textbook

Section 2: Methodology

**Introduction**

The methodological intent of the Gamoran text may be inferred from a comment that is made in the editor's introduction. There it is pointed out that this book departs from the view that writers of textbooks for younger children must take only emotional appeal into consideration. This view was based on the premise that the only methods suitable for younger children were story-telling and dramatizing. Acquiring information was to come later, and reasoning was to be deferred until high school.

The view for this text was rather that the emotions should not be separated from the acquisition of information and from thinking, for children feel, learn, and think at the same time. (p. vii) This view has been corroborated by developments in general education that favor introduction of "intellectually responsible" teaching and learning in the younger grades. (See above, p. 56, Ch. 3 in Part I, on "The Aims of Teaching Jewish History.")

On the basis of the above premise, the book had
as one of its major objectives the presentation of the facts of Jewish history frankly. (This has been discussed in the preceding section of this chapter under the caption of "dedication to the truth.")

Another corollary of the above premise was to present the account of Jewish history as a running narrative of the development of the Jewish people and of Judaism, rather than just stories or biographies. A third goal was to present events for their dramatic quality, value in showing achievement along cultural, ethical, and spiritual lines. These latter qualities were analyzed in the previous section on aims.
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by Mamie G. Gamoran

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The following methodological analysis will cover Book I of *The New Jewish History* by Mamie G. Gamoran. The same methodological procedure and organization are followed in Books II and III.

**Organization of Content**

The book is organized into twenty-nine chapters, numbered consecutively from one to twenty-nine. As stated in the editor's introduction, the contents are presented as a running story. (p. vii) Hence, the book follows a chronological sequence from the time of Abraham until 142 B.C.E., when Simon, "the last Maccabean brother was called on to lead the people of Judea." (p. 239)

The titles of the chapters, all in topical form, are given in the Table of Contents, which is duplicated in Table XLVI. It will be noted that they are grouped under nine unit headings, with the number of chapters in each grouping consisting of three chapters in five of the groupings, three chapters in three of the groupings, and two chapters in one of the groupings. The chapters do not constitute units in the sense of being organized around a core with internal integration. Rather do they constitute chronological periods of
Jewish history with many details, arranged in blocks of time, to assist the student to group the developments in Jewish history within those blocks of time.

The chronological sequence is interrupted occasionally to include a description of the land or of the life of the people. This has been described under the heading of "Description of Life of the Group," discussed in the previous section. In addition, a general chapter on the prophets is interpolated after the division of the kingdom. At that point, more attention is given to developments in the northern kingdom of Israel than to the southern kingdom of Judah. For example, in Chapter 17, there are five pages on Israel, from Ahab to Jehu, (there had been a page and a half on Ahab at the end of Chapter 15, prior to the interpolated chapter on the prophets, Number 16) and two pages on Judah, from Queen Athaliah through King Uzziah.
How old are you? Ten years old? Perhaps eleven? How far back can you remember? Maybe you remember going on a picnic with your mother and father, or the first movie you ever saw, or your first day at school. That's probably four or five years ago. Who is the oldest man you know? Your grandfather, I guess. He may be fifty-five, or sixty-five or even seventy-five years old.

Of course you know that the things your grandfather and your grandmother did in their lives have something to do with the way you live today. You are an American because they or their father and mother left Europe many years ago to come to America. Suppose they had never gone away from home or they had decided to go to Cuba or to Brazil. You would be talking French or Polish or Portuguese instead of English at home and in school. You would wear different clothes and eat different foods and play different games.

What your grandfather's grandfather did many years earlier also has something to do with how you live today. It's all like a long chain, linking one person to another. And what we are told a certain man did thousands of years ago has ever so much to do with the kind of life you lead today. His name was Abraham. You will hear about him later. He is one of many men and women whose names you have heard over and over again. How they lived and what they meant to the world will be found in the pages of this book. We are going on a long journey together. We will visit country after country and hear stories of war and peace, of cowardice and of courage, of defeat and of triumph.
Reading a book is like listening to someone speak whom you cannot answer. But I do not want you only to listen. You will talk about what you read with the other boys and girls in your class and with your teacher and your parents. You will want to know more about the events and people in this book than I have written. I will tell you where you can read about them in other books. I hope you will write stories and poems, and draw pictures and charts about the men and women, the ideas and the discoveries, the hopes and the accomplishments that you will read about.

Most important of all, you will know that though you study about what has happened before to other people in other lands, you are making yourself ready to live honestly and faithfully, as a Jew in America. And now let us begin.
Chapter 18 is on the northern kingdom of Israel again, covering the reign of Jeroboam II, with most of the content on the prophet Amos. Chapter 19 is also on Israel, taking it to the destruction of Samaria in 722 B.C.E. Chapter 20 is one of the chapters described above as devoted to a description of the life of the group and discusses life in Judah. Then Chapter 21 continues with the history of Judah, picking it up at about the same time as the destruction of the northern kingdom, for it begins with the reign of Hezekiah, rather than retrace its history in the time that paralleled history in Israel before 722 B.C.E. This chapter also reverts to King Ahaz to bring in the prophet Isaiah, who has six and a half pages of the ten in this chapter. The complicated sequence becomes apparent, and could be very confusing to the young student.

Chapter 22 continues with the history of Judah, and Chapter 23 takes it to its conquest by Babylonia and the beginning of the Babylonian Captivity. The remaining chapters continue chronologically until Simon the Just at the end of the book.

There are no sub-divisions in the chapters.
They vary in length from three and a half pages to eleven pages, with the average length, six and three-quarters pages. These pages are actual running copy and do not include questions and full page pictures at the beginnings of chapters. They also do not include the nine pages of introductions to the nine units of chapters. Except for the full-page introduction to Unit I, each of these introductions are no more than a half-page of copy.

The organization of the content in this text makes considerable use of introductions, which are a means of motivating the reader to read or study what follows. First, there is an introduction to the entire text, which is quoted in Table XLVII. It points out to the young student the value of studying Jewish history, and alerts him to the kind of learning activities that will be provided.

Secondly, there are introductions to each of the units of chapters in the text. These are given in Table XLVIII. They anticipate for the reader the major events and idea of the chapters that follow in each unit grouping. Their captions are all noun phrases. In two introductions, for Unit II and Unit VII, the
contents are described as "dramatic" and "exciting" respectively. These refer to the departure from Egypt and the history of Judah just before its destruction. In one introduction, Unit V, there is a brief review of the prior content, Solomon's reign, as a bridge to the subsequent chapters that will cover the division of the kingdom, and then the history in the two kingdoms. In one introduction, Unit VI, the student is given an additional concept, beyond those included in the ensuing chapters. This is the statement about Judah and Israel being caught in a power struggle of the larger nations which surrounded them. This aspect of the encounter with the other nations is not further developed in the chapters of the unit.

Introductions within the chapters are the third kind of introductions. These were determined to be such by the writer and are given in Table XLIX. There are eleven instances. They apply to eight chapters, Numbers 9, 10, 11, 14, 16, 22, 24, and 28. The first, fourth, seventh, and eighth examples apply to one chapter each. Number 1 is at the beginning of Chapter 9 and introduces Deborah, although the chapter includes Gideon as well. Number 4 comes after the first third of
Chapter 11 has been on Saul, and introduces David, who is the chief character of the rest of the chapter. Number 7 leads to the discovery of Deuteronomy in Chapter 22, but not to all of the chapter, which has other events as well. Number 8 raises the question of what will happen to the Judeans in exile, which is the theme of the entire Chapter 24.

Numbers 5 and 6 come at the end of chapters 13 and 15 but are actually introductions to their subsequent chapters, 14 and 16. The former piques the curiosity of the reader about Rehoboam who is discussed in chapter 14, and the latter leads to the topic of the prophets, which is the collective theme of the next chapter 16.
TABLE XLVIII

Introductions to the Units

THE NEW JEWISH HISTORY-BOOK I

by Mamie G. Gamoran

Unit 1 - The Beginnings of the Jewish People - p. 5

You have surely read stories of the men and women in the Bible. Names like Abraham, Joseph, and Elijah are familiar to you. You may have thought of them as belonging to the world of fancy and of legend.

Try to think of them now as real people, who lived an everyday life, who ate and slept, who were happy and sad at different times. The stories about them and about many other men and women were collected and written down by men who first heard them from their fathers and their grandfathers. Later on, priests and writers called scribes began to keep written records of what was happening in their times. Religious poems and songs, letters, and inscriptions on stones and monuments also tell of days long gone by.

The first man we meet in our book is Abraham. The Bible says that God promised to "make of him a great nation," and that in him, "all the families of the earth" would be blessed.

This book tells about Abraham's descendants, how they lived, and what some of them did to bring a blessing to the families of the world. The early chapters take us back to the days of Abraham.

Unit 2 - How the Hebrews Became a Free People - p. 21

A large caravan of Hebrews went down from Canaan to Egypt to escape a serious famine in the land. From this journey, came a series of events which started the Hebrews on the road to becoming a nation.

The story of the Hebrews in Egypt and their flight from the country which held them in slavery is one of
the most dramatic ever told. Its hero was a man who taught the Hebrews a way of life through the worship of God. They passed on his laws and his teachings through the generations to our own day. Again and again in our prayers and blessings, we hear the phrase, "in remembrance of the departure from Egypt."

Let us see what happened to the Hebrews in Egypt and how they won their freedom.

Unit 3 - Early Days in Canaan - p. 49

The return to Canaan tested the Hebrews. The first text was whether they were strong enough to take over the land and settle on it. Canaan was the land which was promised to them. On its soil they were to develop into one people, held together by ties of kinship. Would they remember their relationship to each other when they were scattered in different areas miles apart? In this land where life was easier than in the desert, would they remain faithful to the laws which Moses had given them? Would they remember that they were the children of Abraham, who worshipped only one invisible God?

These were the tests which faced the tribes as they returned to the land of their fathers.

Unit 4 - A United People - p. 75

Temporary union under the Judges had been tried. A strong enemy threatened. A religious leader was now the only link between the tribes scattered from north to south.

A permanent central government under a king was the next step. During the next hundred years the Israelites exchanged the independence of their separate tribes for a royal ruler. From the simple rule of a soldier-king who led his people in battle, the country went into the hands of a king who reigned in splendor in a royal palace.

What took place during these years of change? Would the Israelites be satisfied with this kind of government?
Dissatisfaction with Solomon's reign came to a head at his death. Heavy taxes, forced labor, and the loss of territory made the people unhappy. The question in the minds of the Israelites was: How would his son rule the land?

The answer to this question broke the union of tribes. They became two nations with different kings. They could never be wholly separated because of their common early history and similar religious faith. The events that took place after the break with Solomon's son show the two nations apart and together.

At this time you are introduced to a group of men who were not kings nor soldiers nor leaders of political parties. Yet they played an important part in the history of both Israel and Judah and left their mark on the history of the world. They are called the Hebrew prophets.

The kingdoms of Judah and Israel were caught in a struggle for power of the larger nations which surrounded them. Israel was torn from within and attacked by forces outside. It showed the world a surface of power and wealth, while its people were sharply divided into groups of rich and poor. The men who spoke in God's name called her leaders to account.

Israel was lost as a political unit. Its people were scattered to foreign lands. It left a great inheritance to the world - the words and ideas of its prophets. They have never been forgotten.

The little land of Judah was left to carry on the religion and laws of its forefathers.

You begin this unit by making a journey to the land of Judah and paying a visit to its most important city. Do
you think you would have enjoyed living there at that
time?

Like Israel, Judah was forging its claims to a
place in world history. Its prophets spoke words of
wisdom and beauty; its priests wrote down its early
history, and in its last days its kings brought the
people back to the laws and religion which was theirs
alone.

No more exciting pages in history can be found
than these which follow, dealing with the last days
of the kingdom of Judah.

Unit 8 - Beginning Again - p. 187

Have you ever been away from home? How good it looked
to you on your return. Imagine then the joy of the
Judeans when they learned that they might return from
exile to their homeland.

What happened in Babylon during the exile and in
Judea after the return carries us through a long stretch
of years. The hardships of beginning again were com-
bined with other struggles which threatened the future
of Judaism. Leaders came to help and strengthen the
people during difficult times. Some of the customs
of Jewish life which are observed now began in those
days in rebuilt Judea.

Unit 9 - The Brave Maccabees - p. 217

A clash of ideas, followed by a clash of arms, is found
in the last unit in our book. Twice before, the people
who began with Abraham might have been lost. One branch,
the kingdom of Israel, disappeared, but Judah lived even
through exile. This time danger faced them from two
sides. The first was a threat to their religion and the
ways of living which they had developed in their land.
The second was danger of conquest at the hands of a
mighty army.

The Maccabean heroes decided the issue.
Numbers 2 and 3 and 9, 10, and 11 are related to two chapters respectively. Number 2, at the end of Chapter 9 raises the question of what will happen now that there is no judge; the answer will come in Chapter 10 which is launched with the words that a great change will come to fill the vacuum. Instances 9, 10, and 11 are collectively related to Chapter 28. Number 9, at the end of Chapter 27, raises the question of what will happen in the tension between Hellenism and Judaism; Number 10 launches Chapter 28 with the question of what will the Jews do. Number 11 introduces the Book of Daniel, in the middle of Chapter 28, which is an interpolation in that chapter.

There are nine instances that were considered by the writer to be summaries. These are given in Table L. All but two (Numbers 4 and 7) summarize content in their respective chapters. These are the description of the land of Canaan, Chapter 4; Joshua's accomplishments, which constitute two-thirds of Chapter 8; Solomon's accomplishments and shortcomings, Chapter 13; life in Judah, about 722 B.C.E., Chapter 20; accomplishments of Josiah, which constituted most of Chapter 22; accomplishments of Nehemiah and Ezra, Chapter 25; and life in Judah, just before the Maccabean period, Chapter 26.
Number 4 summarizes the teachings of the prophets in Israel and appears at the end of Chapter 19 but is covering content of chapters prior to Chapter 19, the latter being on the conquest of Israel. Number 7 summarizes the messages of the prophets of Judah, which had been in the two chapters prior to Chapter 23, where the summary is placed, and which covered the conquest of Judah. In addition, the summary recalls the prophets of Israel as well.
INTRODUCTIONS WITHIN THE CHAPTERS

The New Jewish History, Book I
by Mamie G. Gamoran

Chapter 9
Opening Paragraph, page 67
After Joshua died, one of the first persons to help the Israelites make Canaan their own was a woman. Her name was Deborah. She was a Judge in Israel.

Closing Paragraph, page 74
No Judge arose who could lead the Israelites against the strong Philistines. What was the next step?

Chapter 10
Opening Paragraph, page 77
A great change was about to take place in the life and government of the Israelites. Up to now they had lived under tribal heads. In times of trouble the Judges gathered them together and ruled after peace had come. It began to be clear that in order to live safely and in peace all the tribes would have to be united in a more definite way.

Chapter 11
Second-last Paragraph, page 86
At this moment a new figure comes into Jewish history. This figure is so dramatic, so fascinating and above all so beloved, that since his day no one has ever taken his place in the hearts of the Jewish people. This exciting person was David, the shepherd boy who became king.
Chapter 13

Last Paragraph, page 106

King Solomon was dead. Rehoboam, his son, was placed on the throne. Could he command the loyalty of the people?

Chapter 15

Last Paragraph, pages 117-119

Now Jewish history becomes different than ever before. There are still two kingdoms; there are still kings and princes who rule and make war and make peace. There are still priests who lead the people in worship and in sacrifice. But a new group steps into the picture. They are the prophets, with a message for the kings, the priests, and the people. Before we go further, we must learn who were the prophets and how they delivered their message.

Chapter 22

First Paragraph, page 171

Dates in a history book usually mark a battle, the death of a king, or the conquest of a territory. The date 621 B.C.E. commemorates none of these, yet is one of the most important dates in Jewish history. In that year, when young King Josiah was on the throne of Judah, a book was discovered. How can the finding of a book be so important? Let us try to find out.

Chapter 24

First Paragraph, page 189

The exiled Judeans came to Babylonia, the land of their conqueror. At first all seemed lost. They were far from home, with memories of a burning Temple and a ruined land. Their king was a captive. Would they share the fate of Israel and disappear from the world?
Chapter 27

Last Paragraph, pages 227-228

The Chasidim grew angry to see their Temple spoiled and the laws of the Torah mocked at and insulted. Their temper was rising. What of the future? Would the people of Judea follow Hellenism, the Greek way of life, or would they hold fast to Judaism and the Jewish tradition?

Chapter 28

First Paragraph, page 229

The Chasidim had their backs to the wall. What could they do when the most important man in the country, the High Priest, encouraged the Syrian king to mock their religion?

Second Paragraph, page 231

Another wonderful chapter in the history of our people followed. This is the story of the Maccabees. Every Jewish boy and girl is proud of these few brave men who fought for their religion, their land, and their people.
TABLE L

SUMMARIES WITHIN THE CHAPTERS

The New Jewish History, Book I

by Mamie G. Gamoran

Chapter 7

Paragraph, bottom of page 56 and top of page 57

Our airplane view of Canaan has taught us many things. We have seen a small country, only as large as New Hampshire or Vermont. It has great contrasts of climate and soil. We saw the lowest body of water in the whole world, The Dead Sea, near Jericho. There the sun beats down cruelly and the climate is like that of a tropical country. Not many miles away to the east and to the west are mountains where snow falls in the winter months, and where the temperature is cool and pleasant most of the year. Some regions, especially in the south, are wasteland, but there are many fine areas of land where comfortable homes can be built, where farms can flourish, and where cattle can graze and grow sleek and fat.

Passage in the middle of page 64

But he (Joshua) had done well. He had completed the task that Moses had given over to him. He had safely brought the Hebrews into the land of Canaan and made it theirs for themselves and their children.

Chapter 13

Bottom Paragraph, page 105; Top Paragraph, page 106

Solomon ruled about forty years. In all these years, his country was at peace. He left a magnificent palace and a beautiful Temple. The Temple and all it stood for
would hold the Jews together through years of war, through unguessed hardships and even through exile. Even when the Temple was destroyed it was not forgotten. The glory of Solomon's kingdom might fade away - the memory of the Temple remained.

Nevertheless, Solomon left a dissatisfied people. In the north, there was grumbling against the heavy taxes. Throughout the land there were complaints against the idolatry which was practiced. Even the love the people had for David could not make them forgive Solomon for these conditions for which he was responsible.

Chapter 19

Closing Paragraph, bottom of page 147 and top of page 148

From the pages of Israel's stormy history emerged great, never-to-be-forgotten figures. First came the early prophets like Elijah and Elisha. They feared no one and devoted themselves to the task of keeping the people faithful to their ancient religion. After them appeared the first of the literary prophets, Amos, who begged the people to worship God not only by sacrifice but also by good deeds. On the soil of Israel, for the first time, voices were heard demanding justice and fair-dealing for the poor and the oppressed. The beautiful picture of God as a loving Father who longs to forgive His child came from Hosea, another of Israel's prophets. From this small nation the idea went forth of a universal God who is not held by the boundaries of a country, but who watches over all men in all countries. Israel vanished from the scene of history, but the words of her prophets lived on.
Chapter 20

Closing Paragraph, page 158

This was the way the people of Judah lived for hundreds of years. They had changed gradually from tent-dwellers and wanderers to settled city and country folk. Some families had begun to live in luxury; some had fallen into slavery. They had learned many things from their neighbors, and were slowly beginning to learn important lessons from their leaders and their prophets. These lessons would later be heard in other lands far from the little country of Judah.

Chapter 22

Closing Paragraph, bottom of page 177 and top of page 178

The good years of Josiah's reign came to a sudden end. However, the work he had done was not forgotten. He accepted the great Book of Deuteronomy and made it known to the people. He strengthened the hands of the small group which had remained faithful to the words of the prophets. Through them the future of the Jewish people was made secure.

Chapter 23

Closing Paragraph, bottom of page 185 and top of page 186

One hundred and thirty-six years had passed since Israel was destroyed. Judah's last years were troubled and stormy. Yet this period gave rise to some of the greatest literary masterpieces the world has known. The message of the great prophets, Isaiah, Micah, and Jeremiah, together with the words of many others who prophesied at this time, became the great treasures of the Jewish people. The Judeans carried with them into
exile the laws of their fathers which they inherited from the earliest days of their history and the ideals of justice which they heard again and again from the prophets. Added to these laws was the spirit of kindness and goodness taken from the Book of Deuteronomy. This was not all. They rejected the idea of a God who could be fashioned into an image or who could be seen. The thoughts of Elijah, Amos, and Isaiah came to life as the Judeans went into exile believing in a God of the entire universe, not confined to the boundaries of any one country. This was the distinguishing mark between them and the nations they would encounter in many years to come.

Chapter 25

Closing Paragraph, page 207

Nehemiah, with Ezra's help, strengthened the land, the law, and the people. His honesty, his courage, and his ability helped the Jews at a time when their future hung in the balance. In the years following his work in Judea, the little land began a period of peaceful activity. The people were united. The hardships of beginning again were overcome. The Jews were established once more in their homeland.

Chapter 26

Closing Paragraph, page 216

The Jews in Judea, living quietly in their small country, took little part in the busy, bustling life of the great countries which surrounded them. They did not know that these quiet years would be followed by a tremendous struggle which would determine whether they were to live or die as a people. The quiet years were not wasted years. During this time the Jews became a unified group. Their children grew up in peace, loving their land, learning the Torah and honoring the traditions that had come to them from their earliest ancestors. All this would stand them in good stead in the years to come.
There is no summary for the book as a whole. However, the first paragraph in the introduction to Book II refers back to some of the highlights of Book I. It reads as follows:

You are now ready to go on with your study of Jewish history. I wonder how you will answer these questions. Were you pleased with what you learned about your early ancestors? Did you enjoy sharing the experiences of the men and women of Israel and Judah? Did the story of how the Bible came into being, and what it means to the world today, impress you? Did the words of the prophets ring in your ears? And did you breathe a sigh of relief when you learned that the people of Judea were to be at peace under a ruler of their own choosing? (p. 3, Book II)

In addition to summaries there are just a very few instances of recalls, where the author asks the reader directly to recall an item previously mentioned. There are three such cases. In the introduction of Deborah as a judge, the reader is asked to remember that Moses had also appointed judges. (p. 67) In describing Solomon's actions, the author asks the student to remember Samuel's warning, which is then quoted. (p. 103) When the actions of the Samaritans are described in connection with the rebuilding of the Temple, the text points out the connection between their name and Samaria, which the reader is asked to recall as the capital of Israel. (p. 199)
There are explanations of terms in five instances. These are theocracy (p. 202), t'rumo (p. 211), Canon (p. 213), Apocrypha (p. 214), Septuagent (p. 223). A word like "vassal" (p. 171), is not explained and stands out above the general level of word-difficulty. (Thorndike-Lorge Teacher's Word Book recommends that it be taught in the seventh grade, which is at least two grades or possibly three grades above the class for which this book is intended.) This study does not include a word-difficulty analysis, but the impression on the writer is that the language is quite mature. In addition, there are passages from the Bible, particularly the Prophets. However, this is in keeping with the stance expressed in the editor's introduction regarding the intermediate-grade child's thinking ability. The teacher can help, when difficulties arise. The book does not have a glossary or word list, but it does have an index of nouns only, both proper and common.

In keeping with the above comments regarding language, it may be stated that the style is not childish or condescending. It is interesting. It has several elements that facilitate learning. One is the use of direct questions and statements that
involve the reader in the narrative and in a conversation, as it were, with the author. These are cited in Table LI. A second element is the listing of information *seriatim* which serves the purpose of arranging items logically for the reader. There are only three such cases, which are given in Table LII. Respectively, they list the accomplishments of David, the characteristics of Judah in comparison with Israel, and the treatment meted out by Assyria to those it conquered.

The third element is comparisons and figures of speech. Examples of the former are distances between cities known to the readers for understanding the size of Canaan, (p. 53), the great Salt Lake of Utah for comprehending the Dead Sea (p. 54), and two quotations ("I am the master of my fate, I am the captain of my soul." -- "Every man is the architect of his own soul.") for appreciating the ideas of Jeremiah and Ezekiel (pp. 191-192).

For figures of speech, there are the following examples. There is a dramatic introduction of Amox, through the use of his words before telling who the speaker was, and the sentence: "It was as though a chill wind had begun to blow on a balmy day." (p. 140)
TABLE LI
Direct Questions and Statements to the Reader

THE NEW JEWISH HISTORY - Book I
by Mamie G. Gamoran

Chapter 7

1. Page 51

Have you a good imagination? If so, you can join our transport and go along to the land of Canaan.

2. Page 53

Do the words one hundred and fifty miles mean anything to you?

Chapter 13

3. Page 102

You shall decide if Solomon was truly as wise as legend has told.

4. Page 103

Do you remember how Samuel, the seer, tried to prevent the people from choosing a king?

5. Page 105

Chapter 14

6. Page 109

How do you think a young man only sixteen years old would feel when he was crowned king of a great country?
Chapter 16

7. Page 120

You may never have heard of them. (schools or bands of prophets)

Chapter 17

8. Page 132

You know now that Elijah and his pupil Elisha belong to the group of early prophets.

Introduction to Unit 7

9. Page 149

You begin this unit by making a journey to the land of Judah and paying a visit to its most important city. Do you think you would have enjoyed living there at that time?

Direct Questions and Statements to the Reader

The New Jewish History I by Gamoran

Chapter 22

10. Page 173

Many of the passages of Deuteronomy will be familiar to you, for this great book is the foundation of the most wonderful ideals of the Jewish people. You will recognize, "Hear O Israel: the Lord our God, the Lord is one," which is taken from the sixth chapter of the scroll.

Introduction to Unit 8

11. Page 187
Have you ever been away from home? How good it looked to you on your return. Imagine then the job of the Judeans when they learned that they might return from exile to their homeland.

Chapter 25

12. Page 197

History, you see, can be told in many ways.

13. Page 204

The story of Ruth, as you probably know, tells of a young woman from Moab, who came to live in the town of Bethlehem in Canaan.

Chapter 26

14. Page 212

You remember when the scroll of Deuteronomy was found.

15. Page 216

When you celebrate Purim and read about the Book of Esther, you learn about the life of some Jews in Persia.

Chapter 27

16. Page 225

You know how Jews have always been opposed to making statues to represent God, the invisible ruler of the universe.

Direct Questions and Statements to the Reader

The New Jewish History I by Gamoran
As you know, Purim, which celebrates another victory, falls on the 14th of Ador.
Chapter 12

Top Paragraph, page 94

........David proved he was a great king in peace as well as in war. He appointed officials of many kinds to help him rule the country. He ordered them to make a census to find out how many people lived in the land. He appointed the priests to take care of religious matters. He began to write letters to rulers of other lands and to have visitors from different countries. He established courts to hear complaints. He tried to rule justly and was himself the judge to whom people could come if they thought they had been wronged. The foundations for a strong kingdom were laid.

Chapter 15

Second Paragraph, page 114

Judah was much smaller than Israel. It had no broad highways to bring trade into the land. Its inhabitants were mainly farmers and shepherds. Its strength could not come from great cities and commerce with other countries. It would never be a great political power. It had to find its strength within itself. And that is exactly what happened.

Chapter 15

First Paragraph, page 146

The Assyrians were cruel conquerors. They
burned the cities and tore through the countryside. They looted the fine homes of the rich merchants and farmers. They burned the grain in the barns and in the fields. All the wealth of the country went to Assyria. The people were exiled. Families were separated and sent far from their native lands. Where they went, no one knows. They were scattered over all the land which Assyria held. They were lost to their people. From that time on they were called the Lost Ten Tribes of Israel.
At the beginning of the chapter on the conquest of Israel there is this sentence: "Assyria, the sleeping giant of the north, had awakened." (p. 144)

In addition, interesting style is apparent in the following two citations. There is a picturesque paragraph on the nomads, introduced with the sentence, "The tinkle of tiny bells mingles with the soft thud of the heavy broad feet of the camels as the caravan slowly winds across the desert sands." (p. 15) The following is a graphic conclusion to the chapter on Joshua’s leadership: "Farewell, Joshua! You were strong in war and wise in peace. To this day, we remembered the words you lived by, 'Chazak v'emats' " (p. 66)

There is one negative element in the style of writing that counteracts somewhat the positive elements enumerated above. It is what the writer considers excessive use of names. A tally of the number of names included between pages 101 and 240 reveals 43 different names, one name for every three pages. Some of these names include Hadad and Pezon who led the revolts of the Edomites and Moabites respectively in the reign of Solomon (pp. 102-103), Kings Menahem and Pekah in Israel (p. 144), Shafan, the scribe who delivered the scroll of Deuteronomy to Josiah (p. 212), Alcimus the High Priest, and the
Syrian generals Nicanor and Trypho in the Meccabean story (pp. 237-238).

Another stylistic element is that of dates, which improves or restricts style according to the view of the particular author. In addition, there is the pedagogic problem of teaching time to the intermediate-grade child. This text is apparently based on the view that it is proper to teach the time element in an intermediate-grade history class. This is again in keeping with the view of the text that the intermediate-grade child can learn an understanding of time.

Accordingly, there is extensive use of dates in the text. These are listed in Chart X. There are a total of nineteen instances in the text. Of these, fifteen, or more than three-fourths of the total appear in the second half of the book (between pages 135 and 240), with three of them repeated twice. Thus there are only four in the first 125 pages. This is probably because of the difficulty of establishing exact dates in the earliest Jewish history and also possibly because of the opportunity to prepare the pupils during the first half of the school year for an understanding of dates and of figuring time.
CHART X

Dates in The New Jewish History, Book I
by Mamie G. Gamoran

1. Abraham lived about 2000 years before the year 1. (page 11.)

2. Over 3300 years ago something unusual and significant was happening. (The giving of the Ten Commandments, page 40.)

3. In the year 998 B.C.E. a united kingdom was created. (page 91.)

4. About 2500 years ago these men lived and taught. (The Prophets, page 125.)

5. For forty years, from 780 to 740 B.C.E., Judah was ruled by King Uzziah, a strong and capable man.

6. King Jeroboam II ruled in Israel from 783 to 745 B.C.E. (page 135.)

7. At last in the year 722 B.C.E., the Assyrians broke down the walls of the city and entered. (page 146)

8. The date 621 B.C.E. commemorates... one of the most important dates in Jewish history. In that year, when young King Josiah was on the throne of Judah, a book was discovered. (page 171.)

9. In 612... the Assyrian capital, Nineveh fell to a great army from the south. (page 176.)

10. Nebuchadnezzar... came to the walls of Jerusalem with his arm in the year 597 B.C.E. (page 181.)

11. On the ninth day of Ov, in the year 586 B.C.E., Nebuchadnezzar and his army entered Jerusalem. (page 184.)

12. In 538 B.C.E. a royal proclamation was read to the Jews. (page 195.)
13. At last the Temple was finished in 516 B.C.E. (page 200.)

14. All this (conquests of Alexander the Great) happened in thirteen years, between the years of 334 and 321 B.C.E. (page 219.)

15. It (the Septuagint) probably appeared at about 250 B.C.E. (page 223.)

16. In 197 B.C.E. Judea passed from the hands of the Egyptians and came under the rule of Syria. (page 224.)

17. On one terrible day in Kislev, in the year 168 B.C.E., forbidden animals were sacrificed on the altar. (page 230.)

18. On the 25th day of Kislev, in the year 165 B.C.E., the Temple was rededicated. (page 235.)

19. In 142 B.C.E. the last Maccabean brother was called on to lead the people of Judea. This was Simon, a wise, just man. (page 239.)
Of the first four instances, only one is really a date. The other three establish the time of their events by stating how many years ago they took place. The first one is actually not in the body of the text. It appears as an addendum at the end of the chapter, under the caption, "Something Important to Know". In addition to telling the reader when Abraham lived, the text at this point explains the terms, common era, and before the common era, and how computations are made of how many years ago an event occurred.

In addition to the dates, there are eighteen occurrences in the text, all between pages 67 and 240 where the passage of time is cited. These include the number of years that various kings ruled, and the comparison of an event with a prior one, by stating how many years had elapsed since the prior event.

Questions

There are learning aids in this text consisting of questions and assignments of various kinds at the end of each chapter. They are concentrated in terms of the amount of space they occupy, varying from a fourth of a page to a page and a half, with the average being one and a third pages.
The assignments at the end of the chapters are grouped under a variety of captions which are varied from chapter to chapter. For example, there are captions entitled, "Some Questions to Answer," "Some Questions to Answer in Class," "Questions to Talk Over in Class," "Something to Talk Over in Class." The purpose served by this variety of wording is not clear. It might be that the author saw some value in a variety of headings for a similar kind of learning activity, for they really constitute one kind of learning exercise, namely, questions to be answered by the pupils.

The questions that appear under all of the above captions may be classified according to the following categories:

I. Questions of information on the content of the text 57

II. Questions of opinion or thinking on the contents of the text 16

III. Questions of opinion or thinking on the Present Day 16

IV. Questions of Comparison 4

V. Research 2

95

It is apparent from the above tabulation that sixty per cent of the ninety-five questions distributed throughout all the chapters of the book are information-seeking questions on the content of the text. Thirty-six of the ninety-
five, or approximately thirty-eight per cent are thought-provoking questions. The remaining two questions, which are also about two per cent of the total, require reading or study in other texts.

The learning aids also include activities, which often utilize verbalization and intellectual processes, but are not a question-answer program. These too appear under a variety of captions: "Something to Do," "Something to Do Together," "Something to Write About," "Write a Story," "Write," "Work for a Committee," "A Topic for Debate," "Map Activity," "Examine," and "Something Important to Know." There is some overlapping, for map work, debates, and writing also appear under the headings that include the words, "something to do."

The combination of items under all the various captions may be classified according to the following categories:

I. Creating Writing, Original Reports, and Compositions 9

II. Compute, Explain, Question on the text, Arrange in order of occurrence 6

III. Talks, Dramatizations, Debates 8

IV. Map Exercises 4

V. Research 3

VI. View Pictures or Films 2

VII. Arrange Exhibit 1
There is some overlapping between the activities and the questions. For example, the six items in Category II are really questions on the text. Of the remaining activities, creative writing of various kinds, and dramatizations of various kinds constitute half of the remaining activities, exclusive of Category II. Category IX is really additional information beyond what was included in the body of the text, consisting of the date when Abraham lived and the twelve sons of Jacob. In a workbook that is provided for the text, to be used by those who choose to do so, many of the questions and activities described above are repeated and expanded, with the addition of suggestions for some arts and crafts activities.

**Additional Reading**

In the special introduction to the student at the beginning of the text, the author had expressly stated to him that he will want to know more about the events and people in this book than she had written. Hence, the author tells the student that she will tell him where he can read about these events and people in other books. (p. 4)
that same introduction, the author tried to motivate the student to answer the questions and do the activities described above. She stated that she does not want the student to listen only (that is, reading what the author has to say to him), but that he should also talk about what he read with the other boys and girls in his class and with his teacher and his parents. She concludes that passage with these words: "I hope you will write stories and poems, and draw maps and charts about the men and women, the ideas and the discoveries, the hopes and the accomplishments that you will read about." (p.4)

There are suggestions to the students for additional reading at the end of almost every chapter—twenty-six out of the twenty-nine. These are included among the things to do at the end of the chapters under the caption, "Read." They give only the title of the book, author, and specific pages, with no other comments about the references. In addition to the specific citations at the end of the chapters, there is a composite list of the children's references, not found in the other texts, which give the titles at the end of each chapter only. The list of books is given in Table LIII.

Readings for Teachers are also recommended by the author. These too are not annotated. Instead of being at
the end of every chapter, they appear at the end of only the first chapter in each unit of chapters, and cover all the chapters in that unit. They are listed in Table LIV.
TABLE LIII

Children's Reading List

THE NEW JEWISH HISTORY-BOOK I - by Mamie G. Gamoran

Baity, Elizabeth Chesley, *Man is a Weaver*, Viking Press.


The Bible, Jewish Publication Society.


________, *The Story of Genesis*, Union of American Hebrew Congregations.


Eisenberg, Azriel (Ed.), *The Bar Mitzvah Treasury*, Behrman.


________, *Stories of King David*, Jewish Publication Society.


________, *The Unconquered*, Union of American Hebrew Congregations.

________, *Hillel's Happy Holidays*, Union of American Hebrew Congregations.

________, *The Voice of the Prophets*, Union of American Hebrew Congregations.

________, *With Singer and Sage*, Union of American Hebrew Congregations.

Golub, Rose W., *Down Holiday Lane*, Union of American Hebrew Congregations.

*The Jewish Encyclopedia*, Isidore Singer (Ed.), Funk and Wagnalls, Co.


Schwarz, Jacob D., *In the Land of Kings and Prophets*, Union of American Hebrew Congregations.

________, *Into the Promised Land*, Union of American Hebrew Congregations.


*Universal Jewish Encyclopedia*, Isaac Landman (Ed.) Universal Jewish Encyclopedia, Inc.

White, Anne Terry; *Lost Worlds*, Random House.
TABLE LIV
Teacher's Bibliography

THE NEW JEWISH HISTORY-BOOK I - by Mamie Gamoran

The Apocrypha.

The Bible, Jewish Publication Society.

Burrows, Millar, What Mean These Stones? American School of Oriental Research.

Central Conference of American Rabbis, Union Hymnal.

________, Union Prayerbook, (Newly Revised).

Coopersmith, Harry, The Songs We Sing, United Synagogue.


________, Preface to Scripture, Union of American Hebrew Congregations.

Glueck, Nelson, The Other Side of the Jordan, American School of Oriental Research.

Margolis, Max L. and Alexander Marx, A History of the Jewish People, Jewish Publication Society.

Miller, Madeline S. and J. Lane Miller, Encyclopedia of Bible Life, Harber and Brothers.

Orlinsky, Harry M., Israel in the Ancient Near East.

Pessin, Deborah and Temima Gezari, The Jewish Kindergarten, Union of American Hebrew Congregations.

Radin, Max, Life of the People in Bible Times, Jewish Publication Society.

Wright, G. F. and F. V. Filson, Historical Atlas to the Bible, Westminster Press.
Summary of the Methodology of the Gamoran Textbook

The content of The New Jewish History, Book I, is divided into twenty-nine chapters grouped into nine units. They are arranged chronologically in keeping with the premise of the book that intermediate-grade children have sufficient intellectual capacity to study a running narrative of the development of the Jewish people. The units are blocks of time covering group developments in Jewish history within those blocks of time. Interpolated into the chronological sequence are chapters on the description of the land and the life of the people and the general description of the prophets. The average length of the chapters is six and three-quarters pages, and they have no sub-divisions.

There is considerable use of the device of introductions in the text, including a special introduction to the student for the entire book, introductions to the units, and introductions to eight of the chapters. One of the introductions to the units reviews prior content as well, and one introduces a concept that was not clearly correlated with the content of the chapters in that unit. Four of the eight chapters cited have their introductions near the beginning of the chapters; the other four are introduced by the closing lines of the prior chapters or in combination
with sentences within their own chapters.

There are nine instances of summarizations, seven on the chapters in which they appear, and two on content in prior chapters. There is no summary for the book as a whole, though some references to its major ideas are given in the introduction to the subsequent volume. Recall for the reader of specific information previously mentioned occurs in only two instances.

The style is mature and challenging to the intellectual capacity of the intermediate-grade child. There is no glossary or word list; five terms in the course of the book are explained within its context. Direct questions or statements to the reader, involving him in the narrative were found in seventeen instances, distributed in ten chapters and in two introductions to units. Itemization of information is used three times. Colorful writing is apparent in several instances through figures of speech, dramatic introduction, and graphic description. Excessive use of names interferes with the effectiveness of the style, in its contribution as a learning aid to the pupil.

A striking methodological feature of this text is its acceptance of the idea that dates should be used in an intermediate-grade text, and that the pupils on this level should be taught to comprehend time sequence. There are
nineteen dates in the text, with three-fourths of them appearing in the second half of the book. There are eighteen occurrences where references are made to how many years have elapsed, all after the first quarter of the book.

Questions and assignments and suggestions for additional reading are available in this text, substantiating the author's views on methodology that it not be restricted to reading the text, but include opportunities for the pupil to talk with his classmates, teacher, and parents about the content, and also opportunities to write, draw maps, and dramatize, in order to make his learning truly effective.

Sixty per cent of the ninety-five questions distributed throughout the book at the end of each chapter are information-seeking on the content within the text; thirty-six per cent are thought-provoking, and the remaining two per cent require reading in other books. Thirty-seven suggestions of activities are also distributed in the book at the conclusions of the content of the chapters. Six are additional questions that could have been included with the other questions above. Of the remaining thirty-one, half consist of creative writing and dramatizations. The other half is distributed among such activities as map work, viewing pictures or films, and arranging an exhibit.
A total of thirty-three references are included in the suggestions for supplementary reading by the pupils; these include both literature and an intensification of the content of the text. Portions of the references are distributed among twenty-six of the twenty-nine chapters in the book. There are sixteen references teachers.

Portions of these are distributed among the nine units of the book. Twelve are on content; four will help methodology. The content books are on Bible, history, archeology, and life of the people in ancient times.
CHAPTER VIII: THE KLAPERMANN TEXTBOOK

AIMS AND METHODOLOGY
Introduction

A series of Jewish history textbooks in four volumes for children between the ages of nine and thirteen was launched in 1956 by Behrman House, Publishers, with the appearance of Volume I of The Story of the Jewish People by Gilbert and Libby Klaperman. This volume covered the period from earliest times to the building of the Second Temple. Volume II covered the period from the building of the Second Temple (It retraces some of the content in the last pages of Volume I.) through the age of the Rabbis, and was published in 1957. The publication dates and time covered of Volumes III and IV were 1958 and 1961, and the Golden Age in Spain through the European Emancipation, and the settlement of America through Israel today, respectively.

The reason for the writing of these books is given in the preface to Volume II where the authors state that Volume I had been projected to fill a void in the field of Jewish education, for at that time, "there was no modern graded textbook in Jewish history written in a traditional spirit and true to the religious heritage of
Israel." (p. 5, Vol. II) It is not clear what is meant by the "traditional spirit," for three volumes of the Lewittes text had already appeared. They could be considered in the traditional spirit.

The co-authorship of the text meant a combination of talents or specialties, those of the storyteller. In the preface to Volume I, Samuel Belkin, President of Yeshiva University, informs the adult reader that Gilbert Klaperman has the qualifications of "a profound understanding of both the history of our people and the eternal values of Judaism, an analytic mind and a scientific approach to historiography," and is learned in - biblical, rabbinic and non-rabbinic historical literature. Libby Klaperman is identified as the master storyteller.

The following analysis of aims will cover the period from earliest times to the destruction of the Second Temple. That will include all of Book I and the first nine chapters of Volume II (plus four pages of Chapter ten), or a little more than half of the sixteen chapters in the book.

Identification

The aims that the authors themselves had set are apparent from their acknowledgements at the beginning of
Volume I, where they state that is, their hope and prayer that the text "will give children between the ages of nine and thirteen love of their people, appreciation of their heritage, and understanding of their historic destiny." (p. 8, Vol. I) These three qualities might well be the ingredients of the aim of identification.

The writer of the preface had stated the same ideas differently, when he spoke of inspiring "our boys and girls with a healthy pride in the ancient and honorable history of our people," and guiding them "in our sacred heritage in order to give meaningfulness to our contemporary lives." (p. 5, Vol. I)

Specific instances that are deemed by the writer to have qualities that will promote identification of the child with his people and its Judaism limited cited below. In addition, it is probable that the authors felt that a study of their text in its entirety, under the guidance of the teacher will achieve their goals, and hence the subject will produce the identification rather than specific passages in the book.

In the introduction to Unit I, which follows Chapter I on the beginnings of Jewish history up to the sojourn in Egypt, the authors tell their reader that one of the reasons "for studying Jewish history is to learn the
mitzvoth and live by them." (p. 28, Vol. I) Whether
that is a valid goal for the subject of history or properly
belongs in another area of the Jewish school curriculum
depends on one's point of view, but it is a direct appeal
to the reader to identify himself with Judaism.

Bravery or heroism is cited for Joshua (p. 79, Vol. I),
and in Gideon's selection of a limited number of men,
who "were brave, for they had never bowed to idols or
worshiped strange gods, nor did they fear any man." (p. 85,
Vol. I) The word bravery is also used in the description
of Judah Maccabee, who had been a "daring" fighter and
"knew how to arouse his men by the example of his own
bravery." (p. 68, Vol. II) The power of the Jewish fighters
against Antiochus' soldiers is explained by the fact that
the Jews were "fighting the battle of the Lord." They
"were filled with faith and courage, inspired by the
knowledge that they were in the right, that they were
fighting for the freedom to worship God as they wished.
To help them, God had given them Judah Maccabee, whose
courage was that of a lion." (p. 68, Vol. II) In the
rebellion against Rome the Zealots were "fearless,"
(p. 125, Vol. II), fought fearlessly, (p. 131, Vol. II),
There are only a few occasions where terms are used for individuals that have the quality of linking them with the reader. One is the comments about Abraham, who is called "Father Abraham," because we speak of him with love and reverence, since he was the first Jew. (p. 16, Vol. I) The greatness of Moses is portrayed in the words: "It is said in Israel that there never was nor would there ever be a prophet as great as Moses to whom the Lord spoke face to face." (p. 60, Vol. I) Joshua is evaluated in the words: "He had served his people selflessly for 28 years. He is always remembered as the heroic leader who conquered Canaan for the people of Israel." (p. 79, Vol. I)

Elijah is cited as the courageous prophet whom the people remembered best and loved the most. (p. 153, Vol. I) After stating that "the life of Simon the Just was a life of Torah, for he was a wise and learned man who always kept on studying," and whose "good deeds were many," the authors declare that he "is remembered most as a Kohen Gadol, who led his people with kindness and understanding." (p. 56, Vol. II) A whole chapter is given to Hillel, who "was loved as the greatest teacher since Ezra." (p. 114, Vol. II) For Ezra too, the term love is used, where the text says that the people "loved him more and more as they became aware of his devotion to them and to the Torah." (p. 27, Vol. II)
On the group level, the authors forthrightly state that "the Jews have been able to survive because they have remained loyal to the Torah and to God's laws." (p. 25, Vol. I) The idea of survival is used again in the discussion of Greek rule, where for almost the first time in their history, Jews had to worry about their survival as Jews." (p. 47, Vol. II) A third time, pride in survival is evoked through the sentences, "The glory of the Romans is gone forever. But Israel and the State of Israel live." (p. 138, Vol. II)

When the canonization of the Bible is discussed, there is the statement, "And because we, the Jewish people, believe in and live by the Bible, we are known as the "People of the Book." (p. 38, Vol. II) In addition to a favorable appellation for the Jewish people, this passage also involves the reader through the use of the collective personal pronoun, "we."

Describing the contributions of the Jewish people to the world is another means of achieving identification. After the description of the giving of the Ten Commandments, there is the statement that "the Ten Commandments have been accepted as a code of living by many people all over the world." (p. 56, Vol. I) For David, there is the comment that his psalms are "in the prayers of many
other religions." (p. 122, Vol. I) The impact of the Bible is cited in connection with its influence on the founding fathers of America (pp. 39-40, Vol. I), in the assertion that the Bible has become important to all the peoples of the world, during the discussion on its canonization, (p. 39, Vol. II), and in the sentence, "The Bible is the gift of Judaism to the peoples of the world," after an account of translations of the Bible. (p. 55, Vol. II)

The area of Jewish values is the concluding criterion for identification. In the discussion of the Exodus, the point is made that "the Passover holiday ... teaches Jews the value of freedom -- the principle that all men and all nations should be allowed the rights and privileges of living as they wish." (p. 43, Vol. I) Torah is presented as the Jewish value par excellence and is a current theme of the text. "The Torah taught ... morality and ethics, proper behavior, and the obligations that people must assume towards each other ... These were necessary things for people to know and to live by. Yet they had never been at all well understood or practiced before God gave the Torah to Israel." (p. 65, Vol. I) After Ezra and Nehemiah, the authors inform their reader, "'Learning' became a natural and important part of the
life of every Jew. No matter what his occupation, he still knew how to study the Torah." (p. 35, Vol. II) Extending Torah to mean the Bible, the authors declare that it "guides Jews in all things, in their private and social lives as well as in their religion." (p. 38, Vol. II)

In the description of life during the first century before the common era, the importance of Torah to the Jew is again underscored:

No matter what their occupation, most of the Jews had one thing in common. At the end of a day of back-breaking toil, when they were through with their hard demanding work, they turned to the Torah. In the small hours of the night, by the light of the candles, the Jew studied his Torah and rejoiced. His love of Torah made the days meaningful. His love of Torah kept him alive and content, for it gave him faith and hope in the future. (p. 106, Vol. II)

The law of Simon ben Shetach that made it compulsory for Jewish boys to study the Torah (p. 83, Vol. II) and the decree of Joshua ben Gamala, one hundred years later, "that even the smallest of communities had to have a school of Torah and that children from the age of six should receive religious education," (p. 107, Vol. II) are also cited by the authors. Finally, the role of the "tannaim" in promoting the study of Torah is presented
in the words that "it was because of them that Torah burned brightly in the hearts of every Jew." (p. 108, Vol. II)

The text avoids chauvinism. Internally, the reader learns that "sometimes they (the Jewish people) were good and sometimes they were bad." (p. 99, Vol. I) Externally, positive features of the Egyptians are noted (the making of thin sheets out of papyrus, the crafts of the potters, Page 30, Vol. I), even though they enslaved the Hebrews. "The average Egyptian worked hard too." (p. 33, Vol. I) In the encounter with Greek culture, its positive features in "philosophy, in art, and in literature," are pointed out to the reader, as well as the differences in culture and religion between the Greeks and the Jews. (pp. 50-51, Vol. II) The Romans are not treated quite as positively; their positive features are limited by the authors to the evaluation that "they were brave and well disciplined in their fighting; they showed great courage in their wars." (p. 93, Vol. II) Their shortcomings are given as lack of mercy, compassion, or "feeling of kindness towards other human beings." (p. 93, Vol. II) Later, the Romans begin "to realize that they had an empty, meaningless faith." (p. 122, Vol. II) In the same category is an earlier
reference, in the time of Joshua, to the "silly beliefs" of the Canaanites. (p. 70, Vol. I)

Development of Jewish Life - Present-Day Jewish Life

Passover is given significant discussion in only one place, in the narrative on the Exodus, where it has two pages. Its historical meaningfulness to the present-day Jew is properly presented, when the authors state that at the time of the holiday, each Jew "tries to think of himself as if he himself had been freed from slavery and brought out of Egypt, and as if he himself had experienced the great moment when God led the Jews to freedom." (p. 43, Vol. I) Thereafter, the holiday is mentioned incidentally through its observance by the Israelites at Gilgal after they had arrived in Canaan under the leadership of Joshua; (p. 74, Vol. I), and through a sentence on the connection of Elijah with the "Pesach table." (p. 154, Vol. I)

Shavuoth has a paragraph in the narrative on the giving of the Ten Commandments, where it is stated that we celebrate the holiday "to commemorate the giving of the Torah." (p. 56, Vol. I) Succoth has three paragraphs, where one of them is a one-sentence paragraph that states: "To this day Jews recall the huts in which they lived
when they went forth from Egypt." (p. 58, Vol. I) It is mentioned again just after the Great Assembly called by Ezra and Nehemiah. "On each of the eight days of Succoth which followed, Ezra read a different portion of the law, and the Levites interpreted it." (p. 30, Vol. II)

All three festivals are mentioned collectively in a paragraph that tells how the pilgrims came to the Temple in the time of Solomon to observe these festivals. (p. 131, Vol. I) Later, there is the point that King Hezekiah "re-established the tradition of the pilgrimages to the Temple" on these three festivals. (p. 166, Vol. I) When the Judeans are in Babylonia, the point is made that they continue to observe these festivals, even though they cannot bring sacrifices to the Temple and say prayers in place of them. (pp. 182-183, Vol. I) This point is then repeated in the review of this time in Volume II. (p. 21.) Pilgrimages to Jerusalem for these festivals are cited again during the first century before the common era (p. 84, and 108, Vol. II), and then recalled after the destruction of the Second Temple, as part of the point that Jerusalem remained as a center, binding the Jews of the Diaspora into a common unit. (pp. 120-121, Vol. II)
Purim today has three paragraphs after the story of Esther, with the significant sentence: "Everyone celebrated the release from oppression and wickedness in the time of Esther and Mordecai." (p. 43, Vol. II) There are two paragraphs on Hanukah today, at the point in the narrative where it covers the rededication of the Temple by the Maccabees. Its relevance for the present-day is given in the sentence that "we think of Hanukah as a time to dedicate ourselves to be better Jews and better human beings." (p. 70, Vol. II) We also recall "the great miracle which God performed when a small cruse of oil lasted eight days, and a small Jewish army defeated a strong Syrian host." (p. 71, Vol. II)

Rosh Hashana is introduced after the story of the sacrifice of Isaac: "To this day, we are reminded of that event on Rosh Hashana, one of the holiest days of the year. We sound the ram's horn, the shofar, to remind us that God prepared the ram to take the place of Isaac, and that He will protect us as He did Isaac." (p. 17, Vol. I)

Tisha B'Av is cited in two paragraphs as "a memorial day of mourning and fasting that commemorates the destruction by the Babylonians." (p. 175, Vol. I) After the destruction of the Second Temple, it is reviewed again,
with the point that in this day Jews "remember not only the thousands who died 'al kiddush ha-Shem' in the war with Titus, but the other Jewish martyrs as well." It is "the means we have of recalling all the sacrifices that go into the making of a people." (pp. 135-136, Vol. II) There is the additional point that the western wall still stands today. (p. 137, Vol. II)

The prayers and the synagogue of today are related to their background in Jewish history. The "Sh'ma," presented by the authors as part of Moses' blessing, "is enclosed in the Mezuza on our doorposts, so that the commandments of Moses is kept forever. The t'fillin, too, contain this portion of the Sh'ma, bringing it close to the heart and mind of the wearer." (p. 59, Vol. I) The authors also point out that the psalms of David are part of our prayer book. (p. 122, Vol. I)

The synagogue is traced to the Babylonian Captivity, where some communities have built special houses of worship for praying and studying, which "are called Houses of Assembly." (p. 182, Vol. I; see footnote, Zeligs Aims, p. .) In the review of this period at the beginning of the second volume, the authors refer back to gatherings in private homes in Babylonia for praying and studying and state the following: "These small
houses of prayer and study were the beginnings of the
synagogues that we have today. That is why a synagogue
is often called a House of Prayer or a House of Study."
(pp. 20-21, Vol. II)

In the fourth period after Ezra and Nehemiah, the
authors state that "just as the Temple in Jerusalem was
the center for the people of all Judea, the synagogue in
each city became the center for the people of that city
... Because the synagogue was the center for all
activity -- social, educational, and spiritual -- it was
also called the Beth Haknesseth, the House of Assembly.
In the synagogue, the Jews assembled to solved their
problems, as well as to study Torah and to meet with each
other." (pp. 35-36, Vol. II) Reading the Torah on Mon­
days and Thursdays is traced to Ezra. (p. 36, Vol. II)
"As the years went on, readings from the sayings of the
prophets, called Haftaroth, were also included in the
Sabbath and holiday services." (p. 36, Vol. II) "Our
services today are based on the services in the days of
Anshei Knesseth Hagdolah." (p. 37, Vol. II) Finally
by the time of Hillel in the first century before the
common era, the reader learns that the synagogue is well
established, from this sentence of the authors: "The
synagogues were crowded as Jews came to offer their
prayers to God, to pour their hearts out, and to feel the joy and peace of God's presence." (p. 108, Vol. II)

Other references to the present day include the antiquity of the Bible. This is made when the authors describe the work of the soferim, who are identified as great scholars, in copying the scrolls of the Five Books of Moses. "They preserved the original text of the Bible so carefully that we have the same text of the Torah as our forefathers had 2500 years ago, the very same text that Moses himself wrote at God's command." (p. 37, Vol. II) When the teachings of the prophets had been discussed, the authors had pointed out that their teachings of justice, mercy, peace, and love of God "are as true today as in the olden times when these men lived and taught." (p. 141, Vol. I)

The dispersion of the Jews is discussed by the authors, but with little tie-up with the present day. The beginnings of the Diaspora during the Babylonian Captivity are discussed, along with an explanation of the term Diaspora, as the reader is told that there were three Jewish centers - Babylonia, Egypt, and Judea - and is asked the question, "Are we living in the Diaspora today?" (p. 19, Vol. II) A fuller description of the Diaspora during the first century of the common era is given later on, but the
present day is not mentioned here. (pp. 117-119)

**Development of the Jewish People - Continuity and Change**

Both continuity and change are given attention in this text, with the greater emphasis on continuity. This is evident at the beginning of the introduction to Unit I, where the statement is made that one reason for studying Jewish history "is to answer the question, 'What has kept the Jews alive for so many thousands of years?'" (p. 25, Vol. I) The theme of the text is then set in the authors' answer: "The Jews have been able to survive because they have remained loyal to the Torah and to God's laws." (p. 25, Vol. I) It was these laws that united the Israelites, already having many things in common, "more strongly than ever." (p. 27, Vol. I)

Change is anticipated for the reader at the very beginning of the book where the authors state: "In the first 800 years of their existence, the Jews changed from a wandering shepherd people without a country to a nation with the Torah and their own land." (p. 12, Vol. I)

The change in the Jewish people that is caused by the departure from Egypt, is stated in one sentence: "The Exodus from Egypt is so important to every Jew because it marks the beginning of Jewish independence."
Then followed the giving of the Ten Commandments, the first of the two possessions mentioned in the paragraph above that united the Jewish people.

In the resettlement of the Israelites in Canaan, the change from wanderers to a settle people is not described by the authors, even though that had been anticipated above in the quotation on how the Jews changed from a wandering shepherd people to a nation in their own land. The next stage of becoming a nation, unification under a king, is also not discussed by the authors. It is alluded to in the point that now the children of Israel had a third gift, a king, in addition to the two prior gifts of the Torah, "which was a system of law, teaching them how to live," and a land, "the land of Canaan on which they had already settled." (p. 97, Vol. I) Samuel had prepared the people for unification, for under his leadership, "the tribes began to learn the value of following one leader." (p. 92, Vol. I) However, "Samuel was a prophet, who served his people by observing the Torah and the word of God." (p. 92, Vol. I) The kingship was wanted for political leadership. But Moses and the Torah were still to be remembered. (p. 99, Vol. I)

For the Babylonian Captivity, the prophets are credited for their role in maintaining continuity under
changed circumstances. After the destruction of the Temple, in the days of Gedaliah, "Jeremiah taught the people a new idea. He taught them that they could remain a nation even though they were scattered and did not live in Judah. He taught that possessing a land was only one of the factors that kept a people alive. Without a land, but with faith in God, Jeremiah said, the Israelites would never be lost among the other nations. Even though they were exiled, if the Jews kept their religious heritage, they could still survive as a people." (pp. 175-176, Vol. I) The authors had previously informed the reader that a fourth factor -- in addition to the prior three of Torah, Land, and King -- molded the life of the children of Israel in their early history, namely, the prophets. (p. 141, Vol. I)

In Babylonia itself, Ezekiel's contribution is presented as consisting solely of comforting the people and encouraging them with hope for renewal through his vision of the dry bones. (pp. 179-180, Vol. I) In addition, the point is made that prayers replaced sacrifices. (p. 183, Vol. I) Upon the return of the Judeans to their homeland, under the rule of Persia, it is the Torah again that is the major factor in continuity. "Because it was not a physical asset, the Torah could
not be taken away from the children of Israel. It was a treasure of the spirit." (p. 186, Vol. I) The authors' generalization is that "the Second Commonwealth had an even greater, more intense, devotion to Torah and religious life than the First Commonwealth had had." (p. 17, Vol. II)

After the destruction of the Second Temple by the Romans, the Torah is again cited as the means for the continuity of the Jewish people. When Rome first became the new ruler of Juda, "Jewish religious leaders were permitted to continue their influence over the people. These leaders were scholars and wise men, men learned in the Torah and full of love for their people. If not for these leaders, the Jews would have surely disappeared from the earth." (p. 104, Vol. I) Thus there was a Simon ben Shetach, and a Hillel, and thereby a Jochanan ben Zakkai, whose establishment of a school at Yavneh is related by the author. (pp. 141-144, Vol. II) Thus the thread of Torah was not broken. "This thread now was the sole source of strength. This thread was the only hope of a new beginning for the Jewish people. The man who protected the golden thread was the head of the Jews of that day, Rabban Jochanan ben Zakkai." (p. 141, Vol. II)
Description of the Life of the Group

The text includes material that describes the life of the group at the various stages of Jewish history. In terms of space, it is a modest proportion. A tally of the number of pages or parts of pages devoted to this area in Volume I reached the total of approximately ten pages, or seven per cent of the 137 pages of running narrative in the book, exclusive of questions and full-page pictures. In Volume II, the tally was five pages of the 103 pages of running narrative in the first nine and two-fifths chapters, or about five per cent.

Abraham's tribe is introduced as shepherd folk who lived on a diet of goats' milk and the meat of the sheep or cattle they kept, plus what grain and fruits and vegetables they could barter for. They were nomads who used mats of goatskins for their cots and benches. (p. 18, Vol. I) When the children of Israel sojourned in Egypt, "they no longer lived in tents as nomads, but in small clay or brick houses like their poor Egyptian neighbors." (p. 31, Vol. I) For shoes they wore sandals. (p. 33, Vol. I)

Upon resettlement in Canaan, "the Israelites lived as simple farmers, planting wheat and grain, and raising
They lived in huts of baked clay and learned all about planting, reaping, and harvesting. They learned how to make wine out of grapes, and how to press oil out of olives." (p. 79, Vol. I) A home in Mizpah in the days of Samuel might fit the following description:

There were five rooms all opening off the courtyard and encircling it. Around the house ran an 8-foot-high brick wall, with an entrance to the narrow road. The road was covered with slate-like rock, worn smooth by the hoofs of countless beasts, and shadowed by the over-hanging boughs of ancient, spreading trees.

(p. 100, Vol. I)

In the time of David, there is a baked clay home, and a boy may be dressed in a soft wool robe and sandals. (p. 113, Vol. I) Agriculture is still predominant, as indicated by the "tall wheat stalks, and the mother still does the weaving. (p. 114, Vol. I) Wine is made by having the men jump on the grapes which are in a large vat. The juice then flows from the large tub through a slender opening that is connected by a small wooden pipe to a
smaller tub. (p. 115, Vol. I) Olives are still cultivated, and a simple meal could consist of bread and cheese. (p. 116, Vol. I)

In the time of Solomon, a rich family lives "in a stone house with fine cedarwood floors. Soft rugs lie on the floors. There are beautiful, richly colored curtains on the walls." There are fine clothes of spun linen with rich embroidery. A merchant imports spices and sandalwood and smooth ivory from Arabia. (p. 125, Vol. I) New roads were Solomon's accomplishment. (p. 126, Vol. I) Solomon's "Temple is built around a courtyard. Imposing brass pillars stand before it. It is made entirely of stones which were tooled and shaped beforehand, in quarries far from the Temple." (pp. 129-130, Vol. I) On the other hand, the poor farmer lives "in a clay hut hung with simple sheepskins," and becomes poorer because of Solomon's taxation. (p. 131, Vol. I)

In the Babylonian Captivity, the Judeans also live in houses of baked clay. (p. 181, Vol. I) They write on soft clay with a stylus. (p. 182, Vol. I) After their return to Judea, the people are again mostly farmers, although some Jews engage in commerce, and others are skilled craftsmen. (p. 34, Vol. II)

During the time of Simon the Just, at the beginning of the period of the encounter with Hellenism, Jews earn
their living "as shepherds, raising cattle on the hills of Judea." In the markets farmers sell their crops of dates and figs, as well as oils, wine, and ornaments of gold and silver to merchants from foreign countries. (p. 57, Vol. II)

In the first century before the common era, there is compulsory education for boys through the law of Simon ben Shetach. (p. 83, Vol. II) Life in Judea is marked by "trading with the countries to the north and to the east." Judea is exporting wine, olive oil, grain, fruit, and importing linens and cloths, rugs and ivory, and precious parchment for writing. (p. 84, Vol. II)

In the time of Hillel, shortly thereafter, the major occupation is still agriculture. "The Jews who lived in the cities became merchants and shopkeepers, craftsmen and artisans. It was the merchants and shopkeepers who sold the products which the farmers produced. The craftsmen worked with wood and metal, making furniture and household goods." There were shoemakers and tailors, and pottery was important. (pp. 104-105, Vol. II) A new industry was fishing. (p. 106, Vol. II)

In the first century of the common era the compulsory education law of Simon ben Shetach of the prior century is intensified by the decree of Joshua ben Gamala requiring communities to establish schools of Torah
"and that children from the age of six should receive religious education." (p. 107, Vol. II)

Dedication to the Truth - Historical Method

Introduction of the intermediate-grade child to the historical method and the problems of attaining historical truth is patently not one of the aims of this text. Except for indicating some of the sources for Jewish history, to be noted below, the text does not in any way intimate that some of its statements are not absolute facts but rather warranted assumptions or that not all is yet known about everything in the past of Jewish history.

Although the text states that "the first Jew was Abraham, and he was the founder of the Jewish people," (p. 13, Vol. I), the sub-heading on the title page reads, "From Creation to the Building of the Second Temple." (p. 3, Vol. I) Thereupon, the authors begin their story with these statements: "The Jews, like all other people, are descendants of Adam and Eve. . . . And because all people have the same first ancestors, whom God made, we believe that they are all equal in the sight of God." (p. 12, Vol. I) This pre-history is theology rather than history.
The Pentateuch in its entirety is apparently considered the equivalent of history. Hence, there is a synopsis of the Joseph story, presented as actual history in all its details. (pp. 19-21, Vol. I) Extra-biblical literature is also used as history for the crossing of the Red Sea. Here the text states: "The former slaves were fearful. But as soon as one of their number entered the dry path, they all found courage and followed suit." (p. 42, Vol. I) On the other hand, selections from Agadah are introduced and presented as such. There are in a special section at the end of the chapter that is the last one each unit of chapters. (pp. 60-63, 93-95, 137-138, 186-188, Vol. I)

Incidents that are known to have elements of legend in them are not presented with any comment that there are legendary elements in them or that there is no historical certainty for all the details in them. These include the following: Solomon's understanding of the language of the birds and beasts (although the sentence is hedged with the phrase, "it is told." - p. 128, Vol. I); seventy Jewish scholars in seventy different rooms (p. 55, Vol. II); the departure of the Assyrians from the siege of Jerusalem, because the angel of the Lord spread a plague through the Assyrian camp (p. 169, Vol. I);
the narrative of the Book of Esther (pp. 41-43, Vol. II); Alexander the Great and the Kohen Gadol (p. 52, Vol. II); the exact similarity of the Greek translations of the Bible of the handwriting on the wall in the Book of Daniel (p. 23, Vol. II); the martyrdom of Hannah and her seven sons (p. 65, Vol. II); the explanation of Maccabee as the first letters of four Hebrew words (p. 68, Vol. II); the story of Hillel on the roof of the Academy at Jerusalem (p. 109, Vol. II); the judging of Solomon between two women who claimed the same baby (p. 128, Vol. I); in addition, the colorful description of the Hebrews when they left Egypt as being "too numb to realize and appreciate all that had happened," and their cries, "We are lost, we are lost!" (p. 40, Vol. I) may give the young reader the impression that these are historical facts.

The sources for Jewish historiography are first stated in the preface for the adult reader. Listed as primary source materials are the Pentateuch, the Prophets, the books of Ezra and Nehemiah, the Chronicles, the Maccabees, and the later Rabbinic literature. (p. 5, Vol. I) To the pupil, the authors first introduce sources at the end of the first chapter, under the caption, "Where is the beginning of Jewish history told?" There the authors declare: "All the stories in this chapter can
be found in the first book of the Bible, B'Rashis, the Book of Genesis. B'Rashis is the Hebrew word which means "in the beginning," and you can see that the Book of Genesis tells of the beginnings of the world and of the people of Israel." (p. 21, Vol. I)

Other references to sources within the content of the book include the statement that the "prophecies and messages of the great prophet Jeremiah, and the story of his life are written in the Book of Jeremiah, which is part of the Bible." (p. 170, Vol. I) The Book of Ezra in the Bible is quoted as a source for the story of the rebuilding of the Temple. "Almost all that we know about our ancestors' life in Judea in these days we learn from the Books of Ezra and Nehemiah." (p. 25, Vol. II) The Books of the Maccabees are also mentioned in connection with the Maccabean struggle. (p. 65, Vol. II) Then Josephus is mentioned as the one from whose writings "we have learned all that we know about the war with Rome." (p. 132, Vol. II)

The one mention of new discoveries of historical information, which occurs in the second volume, is about the Jews of Egypt. The authors tell the reader that "at the beginning of the 20th century, an ancient record was found in the Assuan region of Egypt that describes the
Jewish community of that country. From this record we learn that as far back as the 15th century B.C.E. Jewish people in Egypt made up part of the army that guarded the southern border of the country against attack."

(pp. 19-20, Vol. II)

The Book of Ezra in the Bible is quoted as a source for the story of the rebuilding of the Temple. Almost all that we know about our ancestors' life in Judea in these days we learn from the Books of Ezra and Nehemiah." (p. 3, Vol. II) The Books of the Maccabees are also mentioned in connection with the Maccabean struggle.

(p. 65, Vol. II)

The approach of the text to the historicity of the miracles associates with the crossing of the Red Sea, the giving of the Ten Commandments, and the capture of Jericho is a varied one. For the crossing of the Red Sea, the text says that "God caused a strong wind to blow, and when Moses lifted his hand over the Red Sea, the waters rose and formed two walls with a dry path between them. . . . As the children of Israel marched safely across, the great walls of water hung in space on either side of them. . . . But as soon as they (the Egyptians) stepped into the path, the waters crashed down upon them. . . . Then the overjoyed Israelites realized that they had just witnessed another of God's great
miracles, and they set up a mighty shout." (p. 42, Vol. I) No mention is made of Moses' lifting his hand again to bring the waters back.

The giving of the Ten Commandments is described through the story of an imaginary character, a boy who lived at the time (this story form of presentation used in most of Volume I will be described in the section on methodology.) After describing Mount Sinai as hidden from view because of a thick cloud that had fallen upon the mountain, and as trembling and shaking, for thunder and lightning raged about them, the texts says that suddenly the boy heard the long, loud blasts of a ram's horn. "Then, in a sudden stillness, from the thick darkness that covered the mountain, Uri (the boy) heard a voice, the voice of the Lord Himself proclaiming the Ten Commandments to his people." (p. 55, Vol. I)

The capture of Jericho is described in the following lines:

For six days the procession of Israelites marched steadfastly around the strongly fortified city of Jericho.

On the seventh day, the procession marched around the city not once, but seven times. For six times they marched as on the previous days. On the seventh time, at a given signal, the priests blew on their horns, and the people roared out in a mighty shout, praising the Lord for all His goodness and declaring their faith in Him.
With the first shouts echoing from the hills, the walls of Jericho began to quiver and fall. . . . the strong walls fell like a crumpled garment. . . . In moments, without even an arrow having been fired, God had brought the Jews to their first victory in Canaan.

(p. 75, Vol. I)

In the battle against the five Canaanite kings, when Joshua came to the aid of the Gibeonites, the text tells how Joshua won the battle against them, "with the help of a storm of hailstones sent by the Lord." When Joshua prayed to the Lord asking Him that the sun should be made to stand still over Gibeon, "by the Lord's miracle, the sun did not set at its regular time. By its light, Joshua was able to rout the remaining soldiers of the Canaanite kings." (pp. 76-77, Vol. I)

The story of the departure of Elijah from this earth in "a chariot of fire, drawn by horses of fire," (p. 153, Vol. I), and the story of the cruse of oil that lasted eight days by God's miracle, in the Maccabean narrative, (p. 70, Vol. II), are related without any indication either that these are stories or that they are legends. On the other hand, the paragraph in Volume I that is given to Daniel, does not include any mention of the fiery furnace or the lions' den. (pp. 180-181, Vol. I)
Dedication to the Truth - Interpretation of Jewish History

A theological interpretation of Jewish history is clearly the basic one in this textbook. It is evident from the statements about the book and from the contents in the book. For the former, there is a forthright statement in the preface that "the manifestation of the Divine in our historical experiences" is the central theme of Jewish history and the "ingredient that distinguishes it from any other ancient history." (p. 5, Vol. I) The preface goes on to say: "the history of the Jewish people and the spiritual history of Judaism are indivisible. Our social and political struggles are interwoven with our beliefs in monotheism, revelation, prophecy, and religious disciplines."

The authors substantiate within the text the statements of the writer of the preface. The first chapter is on Abraham and the belief in the one God. (p. 14, Vol. I) The incident of the intended sacrifice of Isaac by Abraham, presented as historical fact requested by God from without, is shown to have three important results:

... First, it proved that Abraham had complete faith in God and was prepared to do whatever He required. Second, it proved
that Isaac shared his father's faith and would be a worthwhile successor to Abraham as a leader of his people. Third, since God did not permit the sacrifice to take place, the test taught that God did not want human sacrifice at any time. The belief that their gods demanded human sacrifice was one of the cruel and evil beliefs held by idol worshippers of that day.

(p. 17, Vol. I)

The text does not take the stance that the idea of God developed over the years; rather does it present a view that the belief in one God was further intensified. Hence, in the introduction to the unit of chapters that contain the giving of the Ten Commandments, (Unit I) the authors point out that "the whole basis for the Torah, the books of the Bible, is the belief in one God."

(p. 25, Vol. I) The same introduction also points out that one of the reasons for studying Jewish history "is to learn the mitzvoth and live by them." (p. 28, Vol. I, see above pp. 878-879.) The mitzvoth are defined as "specific laws in the Torah which tell us how to behave properly." They are included in the Torah along with history. (p. 28, Vol. I)

The introduction to the second unit of chapters on the acquisition of the land under the leadership of Joshua and the Judges, recalls as well the meaning of the centrality of God and the mitzvoth in the Torah. After reviewing
the major ideas of the Ten Commandments and other
teachings of the Torah regarding the care of the poor,
the sick, and the helpless and the requirements for
honesty and obedience to the laws of society, the in-
troduction states further:

The Torah also taught that the Jews must
love God, as well as their fellowmen. The
Torah told how a Jew should behave in order
to show his love and reverence for God. He
had to have a clean, pure heart and a humble
spirit. He had to believe in God, pray regu-
larly, observe the Sabbath and the holidays,
and follow the other precepts of the Torah.
By turning his heart to God and following
God's laws, man would refrain from doing evil,
and would do only good.

An example in the text of the theme of the intensi-
fication of the belief in God is the point about the role
of the judges. There the author states:

... Were it not for the Torah and God's
laws, the people of Israel might have been
lost forever. Fortunately, at different
times during these early days, there were
good men who served the people as prophets
and judges. Through their wisdom they
were able to lead the people back to right
paths and so help them overcome their ene-
mies. The early days in Canaan are known
as the "Days of the Judges" because of these
leaders.

(p. 80, Vol. I)

The only example of the extension of the idea of God
is given in the unit of chapters on the prophets. Here
Jeremiah is cited as the prophet who taught that God
could be worshipped in all the lands, not only in the land of Judea. (See page 11 above on Continuity.)

The source for the Torah is God. This the authors state in their introduction to Unit I (the unit that contains the giving of the Ten Commandments, referred to above) where they anticipate for the reader the point that the Torah was given by God through Moses to the people, about 400 years after the time of Abraham." (p. 27, Vol. I) This is reiterated in the discussion on the canonization of the Bible, where the soferim preserved the "very same text that Moses wrote at God's command," (p. 37, Vol. II), and where there is the following additional declaration: "The Five Books of Moses, the words of the prophets, and other sacred writings are the word of God as given to Moses and to the godly men who succeeded him. Every single word of the Bible is holy." (p. 38, Vol. II) Shortly thereafter the authors move from the above emphasis on revelation to the idea of inspiration, when they say that the Five Books of Moses "were inspired by God and written by Moses," except that "the last eight lines which tell of the death of Moses were written by Joshua." (p. 40, Vol. II)

The authors present the idea of the "chosen people" as part of their history text. They explain to the
reader that this status was achieved before the giving of the Ten Commandments. "From the day that God chose Abraham to be the founder of the Israelite nation, the Jewish people have been known as the "chosen people," because they were chosen by God to bring His way of life, as written in His Torah, to the world." (pp. 25-47, Vol. I) This concept is repeated in the Maccabean period, where the authors state: "The Chassidim tried to remind the Hellenists that they were part of the "chosen people," the people chosen by God to bring the Torah and its teachings to the world." (p. 58, Vol. II) Later, the idea is stated again in a chapter on the first century before the common era where the conversion of the kingdom of Adiabene is discussed. "Judaism does not urge other people to become Jews. We Jews believe that as the "chosen people" of God, we are to bring the message of brotherhood, love, and goodness, to teach the Ten Commandments and the Torah." (p. 123, Vol. II)

With the above emphasis on theology, the text presents the role of God in Jewish history through the biblical procedure of "speaking" to them. Although Abraham arrives at his knowledge "that it was God Who made man and all the world in which man lived," and he "believed in the one God," (p. 14, Vol. I), God appeared to him, "and
promised him that he would become the father of a great people." (p. 14, Vol. I) On the other hand, Moses heard a voice calling to him from within the burning bush." (p. 37, Vol. I)

In Egypt, "the Lord was with the Israelites and sent 10 plagues down upon the land of Egypt." (p. 38, Vol. I) Then "the children of Israel saw how the Lord punished Pharaoh's land, and they realized that it was through God's might alone that they would become free men." (p. 39, Vol. I) When Moses is about to make his permanent departure from his people, the text states: "It was God's will that Moses should not enter the Promised Land." (p. 59, Vol. I) The authors do not say that this was a punishment of God for a wrong Moses had done. Gideon's "trumpet-pitcher-torch" strategy of defeating the Midianites is concluded with the comment (of an imaginary character in the story form): "God showed us that with faith in Him, we could beat the Midianites without even lifting a spear!" (p. 87, Vol. I)

Although the biblical form of having an "angel of the Lord" come to an individual was used for Gideon (p. 84, Vol. I), "Samuel was called by the Lord and told that his mission would be to lead the children of Israel." (p. 90, Vol. I) . . . . The people called Samuel a seer
and a prophet, for he heard the voice of God and became His spokesman to the children of Israel." (p. 91, Vol. I) The Lord appeared to Elijah. (p. 152, Vol. I) The Lord sent Amos to teach in the North, (p. 158, Vol. I); he stated that the Lord had appointed him to speak to the people. (p. 159, Vol. I) Jeremiah was a young lad when God called to him to go on his holy mission. (p. 170, Vol. I)

The biblical motif of direct reward for loyalty to God and punishment for defection from Him is adopted by this text with some modification. In the introduction to the unit of chapters that include Joshua and the Judges, the text alerts the reader to the fact that the Israelites "began to stray after strange gods and adopt the idol worship of the inhabitants of Canaan." (p. 67, Vol. I) Yet within the chapters this is not emphasized. The point is made that the Canaanites worshiped a false god called Baal, "but the children of Israel worshiped the God." (p. 79, Vol. I) There is also, however, a paragraph stating that the Israelites often "strayed from the worship of God and worshiped the idols of the Canaanites and other neighbors. As they drifted from God, they lost that magnetic strength that made them part of a great family." (p. 89, Vol. I) The drifting from God
is not punished by calamity, apparently, but rather by loss of strength. The judges and prophets are credited with leading the people back to right paths, because of their wisdom, and so help the people overcome their enemies. (p. 80, Vol. I)

On the other hand, an instance where direct punishment is shown to follow idol worship is in a battle with the Philistines, where the Ark of the Lord had been taken into battle with the hope that it would help the Israelites win. "But the battle was a disastrous one for the Israelites. Because they had strayed from the Lord's ways and worshiped idols, the Ark was captured by the Philistines. . . ." (p. 90, Vol. I) The text goes on to say that the Ark was later returned to Israel, "but the Temple at Shiloh had been destroyed because the people had neglected the Torah, God's laws." (p. 90, Vol. I)

In the time of Jeroboam, the text declares that there will be punishment for returning to the worship of idols and destruction because of leaving the ways of the Lord (through the means of an imaginary character quoting from his father). (p. 133, Vol. I) In the chapter on Elijah, there is the direct statement that "because the poor were oppressed and the worship of God had been outlawed, Samaria was suffering a terrible draught." (p. 146, Vol. I)
page later there is an explanation that Elijah taught this because he wanted to prove the powerlessness of Baal, which the people worshiped, who apparently could not stop the drought. (p. 147, Vol. I) This is a circuitous theological explanation for what is first presented as a historical fact.

A tally of the amount of space given to direct religious content shows that there is the equivalent of about thirty-three pages for such material. In addition there are twenty-four pages on the prophets -- Elijah and Elisha, Amos, Hosea, Isaiah, Micah (only a phrase), Jeremiah, and Ezekiel. This is a total of fifty-seven pages of the 137 pages of running narrative in Volume I, or a little over forty per cent. However, the percentage of space does not adequately portray the religious tone of the text. Almost every page has the word "God" on it. The total of these words will not tally much space, but the religious thread is found in almost the entire book.

The amount of space for political-national development may be said to be seventy of the 137 pages of running narrative (exclusive of questions and full-page pictures). This is computed by subtracting the figure of fifty-seven above plus the ten pages that were deemed to be on the description of the life of the group (see above page 12.) from the total of 137. Thus about
fifty-two per cent of the book is the framework within which the religious motif is presented, the extent of which is great, as indicated in the above paragraph.

Within the political framework Omri is given close to a page for his accomplishments, (pp. 134-135, Vol. I) and Ahab's achievements are also cited, along with the comment that he "was more successful as a general than as a religious leader." (p. 136, Vol. I) Jehu is cited for wiping out all the shrines and altars to Baal in the northern kingdom is Israel, (p. 156 , Vol. I), and later on Hezekiah is similarly credited for smashing "all the altars of the idol worshipers (in the southern kingdom of Judah) in his desire for the people to return to God and to His teachings." (p. 166, Vol. I)

Summary of the Aims of the Klaperman Text

Passages in this text that may be considered to have the qualities of identifying the reader with his people and Judaism were described in the categories of bravery or heroism, specific individuals, the group, contributions of the Jews, and Jewish values. Heroism or bravery was cited for Joshua, Judah Maccabee, the men fighting under Judah Maccabee for freedom of worship, and the zealots against Rome.
Individuals who were linked with the reader were Abraham, Moses, Joshua, Elijah, Ezra, Simon the Just, and Hillel. The group was set forth in a direct appeal to the reader by the authors at the beginning of the book to live by the precepts of Judaism. In addition, there were three instances of the appeal of the group, through the emphasis on survival by loyalty to Torah, group identity and survival in the encounter with the Greeks, and the appellation, the people of the book, into which the reader is invited through the use of the pronoun "we."

The contributions of the Jewish people are in the area of the Bible, with specific mention of the Ten Commandments as part of world civilization, the psalms of David in other religions, and the impact of the Bible on American history and on the world-at-large. Jewish values include the message of freedom in the Passover story and the place of Torah in Jewish life, which is the all-encompassing value highlighted by this text. The latter was extended to include the importance of learning and education in themselves, as cited by the dedication of Jews to learning no matter what their occupations, the compulsory education laws of the first century before the common era and of the common era, and the role of the Tannaim.
Generally, the text avoids chauvinism, internally through stating that the Jewish people had its faults, and externally through crediting the Egyptians, Greeks, and Romans with positive features. Referring to the meaningless faith of the Romans and the silly beliefs of the Canaanites are slight evidence of chauvinism.

Passages in the text that are related to present-day Jewish life are about the festivals, the synagogue, the Bible, and the Diaspora. Festivals mentioned are Passover, Shavuoth, Succoth, Purim, Hanukah, Rosh Hashana, and the observance of Tisha B'Av. Passover has two pages at the discussion of the Exodus, with emphasis on the need for the person of the present day to consider himself a participant in the Exodus, and then only slight mention in the narratives on Joshua and Elijah.

Shavuoth has a paragraph with the giving of the Ten Commandments. There are three paragraphs for Succoth in the narrative on the wanderings in the desert, and incidental mention during Ezra's time. All three festivals are cited for the pilgrimages made to Jerusalem in the times of Solomon, Hezekiah, Babylonian Captivity, and the First Centuries before and after the common era.

Purim is given three paragraphs at the Esther story, with the significant comment that we must repeatedly
celebrate the release from oppression. Hanukah has two paragraphs in the Maccabean story, with the relevant point that we today should dedicate ourselves to being better Jews and human beings. There are two sentences for Rosh Hashanah in the story of the sacrifice of Isaac. Tisha B'Av is cited at the points of the destruction of the First and Second Temples; for the latter there is association with the martyrs of all of Jewish history, who constitute the price for the making of a people.

Prayers are associated with the words of Moses in the Sh'ma that are found in the mezuzah and t'fillin and the psalms of David that are found in the Siddur. The synagogue is traced to the Babylonian Captivity, where in the first volume the text says special houses of worship were built, and in the second volume the text says that home gatherings were held for prayer; the next step is the reading of the Torah on Mondays and Thursdays in the time of Ezra; the third step is the synagogue as a city center after the time of Ezra, when the basis of much of our present-day services was set; the fourth step is the time of Hillel in the latter part of the first century before the common era, when the synagogue is well established.
The Bible today is cited as the same text as that established by the Soferim 2500 years ago, with the teachings of the prophets as relevant as when they first uttered. The Diaspora is mentioned at two stages -- during the Babylonian Captivity and the first century of the common era, with the present day raised as a question in connection with the first stage only.

Of the instances on continuity and change, the ingredients of historical development, the passages are predominantly on continuity. The theme of the text is that Torah maintained the continuity of the Jewish people. This was accomplished through the teaching of the earlier prophets, as exemplified by Samuel, after the Israelites had resettled in Canaan. This was further accomplished by the later prophets. The Judeans were able to continue their Judaism in the Babylonian Captivity, because Jeremiah had taught them loyalty to the Torah and to God was possible even in a strange land, and because Ezekiel gave the exiles hope during the exile. The Jewish people could begin again after the destruction of the Second Temple, because before the destruction it had been permitted religious leaders, whose successor, Jochanan ben Zakkai, established the school at Yavneh, which continued the thread of Torah.
Limited mention is made of the change from slave to free man at the Exodus, and of the cessation of wandering, upon resettlement in Canaan. No mention is made of the change caused by the founding of the monarchy.

Seven per cent of the 137 pages of running narrative in Volume I and five per cent of the first 103 pages of running narrative in Volume II are devoted exclusively to a description of the life of the group. These pages cover the nomadic life of Abraham's time, the slave status in Egypt, and the life of farmers who live in baked-clay huts upon resettlement in Canaan. In Samuel's time, the city dweller lives in a more spacious home opening off a courtyard and encircling it and wears garments of linen. In the time of David, the description of the life of the group is the same, but in the time of Solomon, a rich city group has developed, living in stone houses, for a merchant group has come into being.

In the fourth century before the common era, the occupations of the Jews are predominantly shepherding and farming, with the farmers exchanging their products for wares from foreign countries. Agriculture predominates in the occupations described during the first centuries before and after the common era. In the latter time, however, craftsmen have developed in addition to merchants
and shopkeepers. Fishing is a new industry. A unique feature of the life of the group in both centuries before and after the common era is the importance of education, which is made compulsory through the efforts of Simon ben Shetach and Joshua ben Gamala.

Presentation of the problems of the historical method is not a characteristic of this text. It considers the theology of the early chapters of the Book of Genesis as part of Jewish history. It confuses literature and history by using all of a narrative from the Pentateuch and one from extra-biblical literature as actual history. In addition ten instances were cited where no mention was made that they might have some legendary elements in them. There were two cases where colorful style might be interpreted as actual history.

One aspect of historical method is utilized by the text -- informing the reader of the sources for historical reconstruction. One of these is the early chapters of Genesis, which are actually pre-history. However, other material, properly cited for the pupil as sources for Jewish history, are the Bible, identified as such in two instances, the Books of the Maccabees, Josephus, and archeological discovery of an ancient record.
The text ascribes historicity to miracles. In the account of the crossing of the Red Sea, a natural cause is given for the parting of the waters, but it is brought about through the lifting of Moses' hand. On the other hand, the return of the waters is simply stated as an occurrence and not as a result of Moses' stretching out his hand. In the giving of the Ten Commandments, the voice of the Lord Himself is heard. The crumbling of Jericho's walls is explained completely through the shouts of the Israelites and the miraculous intervention of God. Other miracles presented as historical facts is having the sun stand still at the prayer of Joshua, the departure of Elijah in a chariot of fire, and the miracle of the cruse of oil in the Maccabean narrative.

The basic interpretation of Jewish history presented in this text is a theological one. The Torah, with its central feature of faith in God, is the core of Jewish history; it was nurtured by the prophets and religious leaders throughout Jewish history. Both divine revelation and divine inspiration of the Torah is presented by the text; the former is evident in the account of the Ten Commandments, and the latter is apparent in the discussion on the Soferim. Development in the understanding of God is not presented, except for the extension of the concept
of God, presented by Jeremiah, as the Judeans were about to go into captivity in Babylonia. The theological concept of the "chosen people" is presented three times - in the narrative on Abraham, in the Maccabean period, and in the first century before the common era.

In the communication of God to man, He is presented both from without man and within man. Examples of the former are the following: God appeared to Abraham, sent the ten plagues, willed that Moses should not enter the Promised Land, came to Gideon through an angel, appeared to Elijah, and sent Amos. Examples of the latter are these: Abraham believed in the one God; Moses heard a voice; Samuel was called by the Lord.

The idea of direct punishment for idol worship by the Israelites is evident in their defeat by the Philistines, and in the drought in the time of Ahab. On the other hand, in the time of the Judges, idol worship results in the loss of the inner solidarity of the group.

In terms of space, a little over forty per cent of the 137 pages of running narrative in Volume I was on religious content, including the prophets. Fifty-two per cent of the volume is on political-national development, with a religious thread woven throughout it.
Introduction

There is no statement to the teacher or adult reader in either the preface to this text or the acknowledgements by the authors regarding a special methodology for this book. The only intimation is the point in the preface that one of the authors is a master story-teller. The inference may be made that story-telling will be part of the methodology. Another comment in the preface is that the content will be presented in a methodological manner. This might well mean an orderly sequence.

It has been noted in the first section of this chapter that the series was intended for the intermediate grades. The following analysis will be made of Volume I of The Story of the Jewish People by Gilbert and Libby Klaperman. It will attempt to uncover the methodology inherent in the text, including the story-telling and sequence mentioned in the paragraph above.

Organization of Content

The book is organized into twelve chapters, numbered consecutively, even though they are grouped
into four units. They follow a chronological sequence from the time of Abraham to the return of the Judeans to Judea after the Babylonian Captivity. Although much attention is given to individuals, the form of organization is a running narrative of events.

The titles of all the chapters and the unit headings as well are in the form of topical phrases. The units are not "units of study" in the technical sense, but rather groupings of chapters according to periods of time. There is a major topic in each unit of chapters, which is pinpointed by the authors in the introduction to each unit, as the message of that unit.

Description of the life of the group, discussed above in Section 1 of this chapter, is not given any special chapters, but is incorporated into the chronological narrative at the various stages of Jewish history.

The average length of each chapter is approximately ten and a third pages, ranging from six to fifteen, exclusive of full-page illustrations, maps, and time lines, and exercises at the end of each chapter, as well as selections from Aggada that occur at the end of each unit.

Each chapter is sub-divided into many small sections. They are given in Table LV. (They are not
numbered in the text; the numbers on the Table are only for the purpose of referring to them subsequently.) The number of sections in each chapter varies from five to sixteen, with the average being ten. Each of these sub-divisions is headed by a question. The authors are thus parceling out the contents of the book into very small bits, each answering a specific question. The intermediate-grade pupil is thereby motivated to look for the answers in portions of content that are small enough for him to limit his scope of concentration and thereby facilitate his comprehension.

Of the twelve chapters, Chapter I is not part of any unit grouping. It provides the setting for the book by telling about Abraham, his belief in one God, his arrival with his tribe in Canaan, and his readiness to sacrifice his son Isaac. Then in one paragraph, the transition is made to the children of Jacob or Israel. The story is concluded with the account of how the children of Israel came to Egypt.

The remaining eleven chapters are the ones that are divided into the four units. In addition to the chapters, there is a section at the beginning of each unit. They vary in length from one and a third to two and a half pages. The first one is subdivided into
five sections. The others have no subdivisions.

These unit sections provide the ideational content of the units. They are quoted in Table LV. As such they are really more than introductions. They discuss the significance of the events and persons that are included in the narrative of the chapters. Many of the ideas in the first section of this chapter were culled from these special sections. They are not overviews of all the contents of the subsequent chapters. For example, the section on Unit I, headed, "The Torah and the Mitzvoth," refers to one event only of the many in the two chapters, namely, the giving of the Ten Commandments. There is a paragraph in the section on the "chosen people," which is not correlated at all with the content of the chapters in the unit. The four special unit sections present the four factors that molded the life of the children of Israel in their early history, according to the authors. These are Torah, land, kingship, and the prophets. However, not all the events in the respective chapters cluster around these factors; it is, therefore, left to the teacher to bring out the association.
## TABLE LV

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By Gilbert and Libby Klaperman

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Except for Chapter I and the unit sections, there is a unique and interesting method of presentation of the content of the chapters in Volume I. This is a story form of organization. (Volume II does not have the story framework.) In almost every one of the chapters, an imaginary character usually of similar age as the reader, is introduced at the very beginning of the chapter. The only exception is Chapter XI where there are two pages on the background of the time of Hezekiah and Isaiah; then, the plot character is introduced, in this case an adult merchant. In one case, Chapter X, on the end of Samaria, the narrative is introduced by a scribe, who is recording the fateful events. In another case, Chapter XII, on the return to Judea, the chapter is launched in the form of a letter written by a youth who is returning to his cousin in Jerusalem.

The story-form method of presentation establishes empathy between the reader and the characters in the story, who become real people to the reader; he can identify with the experiences as well. Through the words and activities of the imaginary activities, the historical aspects are related. The characters also help to project the passage of time. For example, a
youth Gazi is the central character in the chapter on Egyptian slavery. Then, in the next chapter on the wanderings in the desert and the receiving of the Ten Commandments, Gazi is a grandfather, and his grandson Uri is the central character. Through the contrasts between these two individuals, the differences between slavery and freedom can be concretized for the reader, as is exemplified in the following passage.

Grandfather Gazi patted the young boy at his side. "This reminds of the old days when I would often run away and hide myself, to daydream in front of the Egyptian palaces."

Uri smiled. His grandfather had been a slave to the Egyptians. But Uri knew that his own life would be different. He would grow up a free man. For the Lord had sent Moses to free the people of Israel from bondage! Uri did not mind the hot, dry sand or the long hours of marching under the burning sun. He knew he was free. He knew that no taskmaster would ever stand over him and whip him as he labored.

(p. 47)

Although much historical information is woven into the story framework, at some point in each chapter there is straight historical narrative. The division of content is as follows: (The sub-sections are according to the numbers in Table LIV.)
According to the above tabulation there are sixty-four sections within the story framework, and fifty-eight sections of straight historical narrative. However, it should be reiterated that the story framework does not eliminate historical narrative from its midst; in fact, there is considerable historical narrative in it. Sometimes it is difficult to realize that the story framework has been discontinued. The beginning of a new chapter makes it apparent that the story framework has been resumed. The teacher's help is probably needed in this regard.
The teacher's help may also be needed to point out that an opening paragraph in a chapter may have characters that are not historical, but are making the non-mentioned persons, the average man, alive for the reader. This is needed, as an example, for the following paragraph that opens the chapter, containing the account of the capture of Jericho:

Elihu dried the mouth of the ram's horn for the hundredth time that day. His father, the aged priest Nachman, had suddenly collapsed, and Joshua had appointed Elihu to take his father's place among the marching priests. It was a grave responsibility for a youth, but Joshua had asked it of him, and Elihu had faith that what Joshua required he would be able to do.

The rest of the children of Israel, encamped on the eastern side of the Jordan River on the heights of Ramoth-Gilead, shared Elihu's faith.  

(p. 69)

Introductions

The use of introductions in this text are limited to the introductions to the units. They are preceded by Chapter I, as has been indicated above. The third paragraph in the chapter leads to the rest of the book: "As you read this book, you will learn many events in Jewish history and the reasons for them. You will see how the Jewish people have lived, why certain things have
happened to them, and who their leaders have been."

(p. 11)

It is concluded with two short one-sentence paragraphs, which introduce the first unit of chapters: "Now we are ready to learn what made the children of Israel a united people. First, there came the Torah."

(p. 22)

The introductions to the units are quoted in Table LVI. They are truly more than introductions. They are the discussions of the ideational content of the chapters in each grouping. However, the closing paragraph of each introduction leads into the chapters that follow. In Unit I, the student is told that he will be able to answer three important questions, after reading the chapters. In Unit II, he is told to read in order to see "how the struggle for the land of Canaan was interwoven with the struggle to be strong believers in the one God." In Unit III he is told that he will see how the children of Israel went through many changes during the 500 years between Saul and the last king. In Unit IV he is told that he will see why the prophets were so greatly needed in the days that followed the Division of the Kingdom.
Introductions to the Units

THE STORY OF THE JEWISH PEOPLE

Volume I

by Gilbert and Libby Klaperman

Unit One: **THE TORAH AND THE MITZVOTH** - pp. 25, 27-28

One reason we study Jewish history is to answer the question, "What has kept the Jews alive for so many thousands of years?" The Jews have been scattered over many countries, they speak many different languages and follow different customs, and yet they survive as a Jewish people. How is this possible? The answer is simple. The Jews have been able to survive because they have remained loyal to the Torah and to God's laws.

What is the foundation of the Torah?

The whole basis for the Torah, the books of the Bible, is the belief in one God. Abraham was the first man to deny that the idols were gods, and to believe in only one God. Since his day, we, the descendants of Abraham, have held the same belief. Our fathers and grandfathers and a hundred generations before us for nearly 3800 years have believed in the same God that Abraham did. The God of Abraham is also called the God of Abraham, Isaac, and Jacob, because Isaac and Jacob, like Abraham, helped teach the world about God.

Why are the Jews called the "chosen people"?

Abraham, Isaac, and Jacob are known as the three Patriarchs, the three Fathers of the Jewish people. Their noble wives, Sarah, Rebecca, Rachel, and Leah, are called the four four Matriarchs, the four Mothers.

From the day that God chose Abraham to be the founder of the Israelite nation, the Jewish people have been known as the "chosen people," because they were chosen by God to bring His way of life, as
written in His Torah, to the world.

How did the Torah unite the Jewish people?

As the children and grandchildren of Abraham began to understand that there was a God, they devoted themselves to teaching their fellow men how to behave toward each other and how better to serve God. They knew that God's laws were wiser and better than the laws that were made by the kings of those days. The families and followers of Abraham, Isaac, and Jacob had many things in common. They spoke the same language, wore the same kind of clothes, lived in the same place, had the same history, and believed in the same God.

It was God's laws, which they cherished and observed, that united them even more strongly than before. Although many other nations had languages and countries of their own, none had the Torah to make their lives so holy and so worthwhile.

How did the children of Israel get the Torah?

The Torah was given by God through Moses to the people, about 400 years after the time of Abraham. The new laws taught the children of Israel to worship God and to honor Him. They also explained how to help the poor and the needy, and how to do what was right and just. They taught men to love each other and to care for each other. These and many other laws make up the Torah. To this day, Jews all over the world live by the Torah and guide themselves by its 613 mitzvoth.

What are the mitzvoth?

The mitzvoth are specific laws in the Torah which tell us how to behave properly. Since the Torah contains history as well as laws, we speak of the mitzvoth when we want to discuss only the laws.

The mitzvoth are God's commandments which help us become noble. Another reason for studying Jewish history is to learn the mitzvoth and live by them. Did you know that the study of the Torah is in itself a mitzvoth?
This unit on the Torah continues the story of what happened to the Jews in Egypt. After you read it you will be able to answer these three important questions: "How did the Torah unite the Jewish people?" "Why does the Torah make the Jewish people 'the chosen people'?" "Why have the Jews survived for so many thousands of years?"

Unit Two: THE LAND - pp. 65, 67-68

When Joshua became the commander of the Jewish people, they already had their first great possession, the Torah, their new way of life. The Torah taught them morality and ethics, proper behavior, and the obligations that people must assume towards each other. As we have seen, the Ten Commandments prohibited stealing, robbing, bearing false witness, coveting, and doing the other things that upset the relationship between people. The Torah also taught the importance of caring for the poor, the sick, and the helpless; of being honest and telling the truth; and of obeying the laws of society. These were necessary things for people to know and to live by. Yet they had never been at all well understood or practiced before God gave the Torah to Israel.

The Torah also taught that the Jews must love God, as well as their fellow men. The Torah told how a Jew should behave in order to show his love and reverence for God. He had to have a clean, pure heart and a humble spirit. He had to believe in God, pray regularly, observe the Sabbath and the holidays, and follow the other precepts of the Torah. By turning his heart to God and following God's laws, man would refrain from doing evil, and would do only good.

In acquiring their second great possession, the land of Canaan, the Israelites were thrown into contact once again with idol-worshiping tribes. The Jews had not had much experience with their own religion, having had the Torah for only 40 years. Some people thought that the Torah was too hard to observe, that it made too many demands. Others failed to realize that by observing the Torah they would find the most happiness and satisfaction. As a result, they began to stray after strange gods and adopt the idol worship of the inhabitants of Canaan.
These were stormy years for the children of Israel. They were frequently attacked by the surrounding nations, and they had to fight constantly in order to protect their settlements.

The different Jewish tribes also fought against each other. So the nation had to fact trouble not only from outside forces but from within as well. But the greatest struggle was between those who believed in the one God and those who had accepted the religion of the Canaanites.

It was not until the reign of King Davis, several hundred years after the death of Moses, that these three problems were finally solved: the problem of enemy attacks, the problem of lack of unity among the tribes, and the problem of straying from their religion.

In King David's reign, the enemies of Israel were completely subdued, and the national peace of the Jews was established. Not only were their enemies defeated, but all the tribes of Israel were united. Finally, the worship of God was firmly established and centered in the idea of the Temple which was to be built by Solomon.

Read this unit and you will see how the struggle for the land of Canaan was interwoven with the struggle to be strong believers in the one God.

Unit Three: THE KINGDOM - pp. 97, 99

The new king that was anointed by the prophet Samuel was named Saul. He was the son of Kish of the tribe of Benjamin. Saul was a powerful, good-looking man whose family were farmers. He had had no experience as a ruler, but he did want to be a good king to his people. We shall see whether or not he succeeded.

Before Saul became king, the children of Israel had already been given two great gifts. One was the Torah, which was a system of law, teaching them how to live. The other was a land, the land of Canaan on which they had already settled.
Now they had a king as well. And like the other peoples around them, they now owed obedience to a king. Three kings, Saul, David, and Solomon, ruled them in succession. Then the division and the quarreling which Samuel had feared caused a split in the kingdom, and their hopes for unity and quiet living under God were destroyed. For after Solomon, Palestine was divided into two kingdoms, and two kings instead of one began to rule over the children of Israel.

During the time of the division of the kingdom, the children of Israel had many happy and peaceful moments, but they also had many misfortunes. They were not united as a people with a single ruler, and they still nursed jealousies and envies. Worst of all, they were often led by unfaithful kings to worship the Canaanite god, Baal, and other idols.

About 500 years passed from the days of Saul until the death of the last king. We will see how, during these 500 years, the children of Israel went through many changes. Sometimes they were good and sometimes they were bad. Sometimes they were at war. Sometimes they were at peace. But most of them never forgot Moses and the Torah which he had brought to the people.

Unit Four: THE PROPHETS - pp. 141, 143

The prophets had been a part of Israel's life almost from the beginning. They taught the people to live a religious, holy life. Abraham, Isaac, and Jacob had taught the world that there was only one God. Moses, of course, had given the children of Israel their new way of life, the Torah. From his day on, he was regarded as the greatest prophet in the history of Israel. Joshua and the judges had led the tribes in battle in order to free the Holy Land. And Samuel, the seer and prophet, had helped the Israelites unite under the laws of Moses.

But each of these men was alone in his generation. They were individual prophets living at different times. It was in the days of the divided kingdom, however, when many kings in quick succession ruled in the North, and some helpless kings ruled in the South, that the
age of the prophets was reached. During this time, not one but many prophets appeared, all teaching the word of God.

The names of these prophets outshone the names of the kings of Israel and Judah; for it was to the prophets that the people looked for guidance, and not to the kings. The teachings of the great prophets - Elijah, Amos, Hosea, Isaiah, Jeremiah - are as true today as in the olden times when these men lived and taught. For these prophets taught justice, mercy, peace, and love of God. And these ideas go beyond national boundaries and outlive all events in history.

The prophets, then were the fourth factor which molded the life of the children of Israel in their early history. The Torah gave them laws to live by; the land of Canaan gave them a home; the kings, Saul, David, and Solomon, gave them unity; and the prophets gave them lofty principles and high ideals inspired by the word of God.

As you read about the prophets, you will see why the prophets were so greatly needed in the days that followed the Division of the Kingdom.
There are no introductions in the chapters themselves, other than Chapter I. Instead, the story form of organization, launched the chapter directly and catapults the reader, as it were, into the narrative immediately. For example, the opening words in the chapter on the period of the Judges, are "Hurry, Batya, Hurry!" (p. 82.) This leads into the description of threshing the wheat in the winepress secretly, for fear the Midianites would interfere.

**Summaries**

There are four instances in Volume I of what the writer classified as summaries. In the introduction for Unit II, which is about the settlement of the land, the first two paragraphs constitute a summary or review of the contents of the Torah, the giving of which was a highlight in the first unit. These two paragraphs are quoted in Table LV on the introductions to the units.

In the chapter on the early days in Canaan, there is a paragraph in the middle of it which separates the first part on the Judges and the second part on Samuel, that summarizes the achievements of the Judges:
The judges tried to overcome these forces that weakened the people. Deborah and Gideon had taught a love for God and the importance of faith. Jephthah and Samson taught the importance of courage and the willingness to strike out for freedom.

(p. 89)

The second last paragraph in the chapter on the reign of David sums up his achievements:

David had accomplished many important things for his people. He had freed them of their enemies. He had given them a capital city, Jerusalem, City of David and City of Peace. But he was remembered and loved most as the "sweet singer of Israel."

(pp. 122-123)

The fourth instance of a summarization is the introduction to Unit IV on the prophets. This introduction is almost in its entirety a review of the topics of the three preceding units -- Torah, land, and kings. It is quoted in Table LV. At the end of the book, there is a paragraph on page 186 that recalls for the reader again the centrality of Torah in Jewish history. This was cited in the first section of this chapter in the discussion on continuity. (p. above in Klaperman Aims.) There is no summary for the book as a whole. However, there is an introduction in Volume II, which is a summary of Volume I, except for the last two paragraphs. This review is given in Table LVII.
TABLE LVII

Introduction - pp. 13, 15

THE STORY OF THE JEWISH PEOPLE

Volume II

by Gilbert and Libby Klaperman

Torah - the Golden Thread

Last year you studied the history of the Jewish people during the first 1,300 years of their existence. If you think back, you will remember Abraham, the first Jew who taught belief in the one God. You will remember Moses, who brought the Torah to the children of Israel, and Joshua, who helped them conquer Canaan. You will remember also the hard, struggling days of the judges, and the time when Samuel, the greatest judge of all, urged the Jewish tribes to protect each other and prepared the people for a United Kingdom.

What is the first commonwealth?

The period from the time of King David until the Babylonian Exile in 586 B.C.E. is known as the first Commonwealth. Commonwealth means "state." The first Commonwealth includes the reign of David and of Solomon, and covers both the Northern and Southern kingdoms until the time that they were destroyed.

What was the effect of the Torah and the Prophets?

Throughout the days of struggle in these first 1,300 years, the children of Israel developed in a special way. They not only had a moral code of laws which taught them how to behave towards God. The Sabbath and the Shalosh R'galim, the Festivals, for example, were mitzvoth of behavior towards God. The moral laws were taught by the prophets whose voices were heard in the time of the first Commonwealth.

The way of life presented by the Torah and emphasized by the prophets was the only possession the Jews had when they left for Babylonia in 586 B.C.E. But it was a great one. They were the only nation in the world that had an idea of the one God. They bore the
wonderful privilege of bringing God's Word to the rest of the world.

The Jews kept their religion alive by the faith that was taught by Jeremiah, Ezekiel, and the other prophets - the faith that God would someday return them to the Promised Land. This hope of return, of rebuilding the land and the Temple, was like a flame in their hearts. It warmed and encouraged them at all times.

Torah - the golden thread

In this volume we will study about 1,500 colorful years of Jewish history. You will see what great things happened during the Second Commonwealth and the years that followed.

See if you can understand what we mean when we say that Torah is the golden thread which runs through the lives of the Jews during this time. What does it mean when we say there is a thread running through a person's life? How can the Torah be a golden thread?
There is no index in Volume I. (Volume II does have an index consisting of proper and common nouns only.) There is also no glossary or word list, and the explanations of terms occur in only three places. These terms are Exodus (p. 40), anointed (pp. 101, 103) and Messiah (p. 123). On the whole, explanations of words are not needed as the vocabulary flow is on a similar level of word-difficulty. A few words stand out as above this level. These are lavishly and lithely (p. 33), aghast (p. 50), surly (p. 51), and anticipation (p. 75). (The Thorndike-Lorge Teacher's Word Book recommends that the words lavishly and anticipation be taught in the seventh and eighth grades, lithely and aghast, in the tenth grade, and surly, in the eleventh grade, whereas this text is intended for the fourth grade.) Terms like morality and ethics, used in the text, cannot be explained dictionary-style. These and other ideas in the text, especially those in the introductions to the units, need to be discussed in class under the guidance of the teacher.

**Style**

The style of the text is interesting and may be equated with the story-form of presentation discussed
above. Examples of colorful phrases that help to make the style interesting are: "Rehoboam listened to the advice of the politicians who hung around his court." (p. 132)" . . the power behind the throne was his wife Jezebel." (p. 135) "... Elijah seemed clothed with an inner strength." (p. 147)

The text uses in its style direct questions and statements that involve the reader and itemization of information very sparingly. The examples of the former are cited in Table LVIII. Examples of the latter include the three important results of the intended sacrifice of Isaac by his father Abraham discussed under religious interpretation in the first section of this chapter. (See p. above, Klaperman aims) Another example is the itemization of the three important questions that the reader will be able to answer after reading the first unit. These are quoted in the last paragraph of the introduction to Unit I, given in Table LVI. A third example is the itemization of the three problems of the Israelites that were solved in the reign of King David. These are quoted in the third last paragraph of the introduction to Unit II, given in Table LVI.
Dates

The text also uses dates in moderate measure. These are listed in Chart XI. There are a total of eleven instances. After the first example, which also includes a lesson for the pupil in the computation of time before the common era, the remaining instances are all in the second half of the book. As has been surmised previously by the writer, (see above p. 85 in Gamoran Methodology), this may stem from a desire to defer extensive use of dates to the second half of the school year when the students have advanced in their maturation level. In addition to the items in Chart XI, there are twelve instances where the number of years that have elapsed between two occurrences are given. These are scattered throughout the book. For example, the Torah was given to the people about 400 years after the time of Abraham. (p. 27) Later, there is the statement that the Judges ruled about 500 years after Abraham. (p. 89)

In addition to having dates, and the numbering of years, the text has time lines in four places. These are full-page charts at the beginning of each of the four units of chapters. The first two are the same, extending from 1800 B.C.E. to 1950 C.E.
TABLE LVIII

Direct Questions and Statements to the Reader

THE STORY OF THE JEWISH PEOPLE, Vol. I,

by Gilbert and Libby Klaperman

Chapter 1

Page 11

Have you ever wondered about the beginning of things? Have you ever thought about the earth, and the waters, and the skies, and how they began? Have you thought of how you yourself began? And did you ever wonder how the Jewish people began? How they lived and where they lived and what changes have come about in their lives?

When we know how things began, we can understand ourselves better - why we behave in a certain way, and why we do certain things.

As you read this book, you will learn many events in Jewish history and the reasons for them. You will see how the Jewish people have lived, why certain things have happened to them, and who their leaders have been.

Unit I

Page 28

After you read it (the unit) you will be able to answer these three important questions.

Chapter 5

Page 93, Agadah

Think about these stories.... Can you find the point
that each story makes?

Chapter 9

Page 137, Agadah

What do these stories tell you about the worship of God and its importance in the life of the Jews who lived in those days?
CHART XI

Dates in The Story of the Jewish People,
Vol. I, by Gilbert and Libby Klaperman

1. Jewish history goes back 3800 years. Now, 3800 years is a long time. In studying Jewish history, you will read about the Jews and how they lived long before the year one, starting, in fact, 1800 years before the year one. (p. 11)

Whenever we talk about dates before the year one, we will say B.C.E. These letters stand for the words "before the common era." For example, Abraham lived in 1800 B.C.E., which means 1800 years before the year one. How long ago did Abraham live? (p. 12)

2. Samuel taught and inspired the children of Israel for 80 years, from 1100 to 1020 B.C.E.

3. In the Battle of Gilboa, in the year 1013 B.C.E., Saul's sons were killed and the Israelites soundly defeated. (p. 110)

4. David ruled at about 1000 B.C.E. (p. 122)

5. After the division of the kingdom in the year 934 B.C.E. . . . (p. 134)

6. Jeroboam died in the year 912 B.C.E. (p. 134)

7. In 887 B.C.E. Omri became king. (p. 134)

8. For 23 years, from 876-853 B.C.E., Jezebel plagued the Northern Kingdom. (p. 135)

9. In the year 721 B.C.E., Assyria conquered the Northern Kingdom . . . (p. 161)

10. In 586 B.C.E., almost 140 years after the destruction of Samaria, Nebuchadnezzar destroyed the city of Jerusalem. (p. 174)
11. All of 1300 years before, Abraham had started out from Babylonia as the first Jew to teach the existence of God to the world. Now again, in 515 B.C.E., the Jews came forth from the same part of the world to rededicate the Temple and to reaffirm their faith in the existence of the one God. (p. 186.)
They are marked off in intervals of 500 years. The second one has the date for Moses and the Torah, 1440 B.C.E. added to the previous indications for Abraham, Joseph, and David. (p. 24, p. 64) The third one is a partial time line, extending from 1800 B.C.E. to 1000 B.C.E. with expanded space for the intervals, and a new marking for the period of the Judges. (p. 96) The fourth one has the same space intervals as the third one, but the line is extended to 515 B.C.E., and the new markings added are for the division of the kingdom, exile of Samaria, exile of Judah, and the rebuilding of the Temple. (p. 140) (Volume II has a chart of 32 important dates to remember, culled from both Volumes I and II.)

Questions

The text has learning aids consisting of questions and things to do at the end of each chapter. They average about a page of copy to each chapter, ranging from three-fourths of a page to two pages.

All of the assignments at the end of each chapter are classified under three captions: Things to Remember, Things to Think About, and Things to Do. The first two categories are questions. There are three or four questions of each category for every chapter, with the
exception of one chapter that has two of the latter category. All of the questions under the category Things to Remember are information-seeking questions or recall of content in the respective chapters.

The questions in the category, Things to Think About, are obviously thought-provoking questions. They may be described in the following groupings:

| I. Opinion or thinking about the Content | 18 |
| II. Recall of Content | 13 |
| Current chapter | 9 |
| Comparative content from a prior chapter | 4 |
| III. Present-day of Jewish people and human relationships | 5 |
| IV. Questions on content not in the text, requiring research elsewhere | 2 |
| V. Questions relevant to American history or Americal life | 1 |

It is apparent that thirteen questions, or a third of the total are actually recall questions in addition to those listed under the heading, Things to Remember. The
other two-thirds are truly thought-simulating or requiring some study outside of the text.

The items under the classification, Things to Do, are the activity-type assignments. They may be described in the following groupings:

I. Write a play and act it out 3
   Debates 2
   Make a speech 1
   Puppet show 1
   Pageant 1
   ______ 8

II. Write a composition 2
    A chart, listing arguments 1
    Write a newspaper account 1
    Write a story 1
    ______ 5

III. Table Model Display 2

IV. Cartoon strip 1
    Paint a mural 2
    ______ 3

V. Make a scrap book 1
    Dress dolls 1
    ______ 2

VI. Map work 2

VII. Visit a museum or look at pictures 2
The greatest number of activities are in Group I, consisting essentially of dramatizing of various sorts. There are eight of these, or about thirty per cent of the twenty-six. Group II consists of activities that are creative writing. There are five, or close to twenty per cent of the total. Group III is craft work; Group IV is art work; Group V is art work that requires writing and speaking in addition. Collectively, there are seven items of arts and crafts work, or close to twenty-seven per cent of the total. Each of the remaining kinds of activities -- map work, looking at pictures, asking questions, constitutes close to eight per cent of the total.

Additional Reading

The text does not suggest any references for supplementary reading either for the pupils or for the teachers. (Volume II has a Teacher's Bibliography of twenty-three books at the end of the volume, but no specific page references for either the chapters or groups of chapters in the
units.) There is a section entitled "Agadah," at the end of each unit, coming before the questions and activities at the end of the chapters that are the last ones in the respective units of chapters. Collectively, they occupy ten pages of copy. Three of the sections consist of two pages each, and one is four pages.

The first time the selections appear, there is the following preamble:

We learn some beautiful thoughts and ideas from the teachings of the Rabbis about Bible history. "Agadah" is the word used to describe these teachings. These wise sayings were handed down through the generations, and are found in the Talmud.

Read these stories. Think about them. Why did the Rabbis tell these stories? What is the point of each story?

(p. 60)

This limited amount of additional reading for the pupil is of a very specific nature. It serves to deepen the theological content of the text.

Summary of the Methodology of the Klaperman Textbook

The content of The Story of the Jewish People, Volume I, by Gilbert and Libby Klaperman is divided into twelve chapters, of average length of ten and a third pages. They are further sub-divided into sections, averaging ten to a chapter, each headed by a question.
The book follows a chronological sequence. After the first chapter, which goes up to the sojourn in Egypt, the remaining eleven chapters are grouped into four units each, each unit being primarily a group of chapters that cover a block of time. Each unit is introduced with a section that highlights the major idea in the unit, though all of the content and events in the chapters do not cluster around that idea.

The method of presentation of the content in Chapters II through XII is the story form. Parts of each chapter are straight historical narrative. Fifty-four sub-sections of the chapters fall within the story framework, and fifty-eight, within the straight historical narrative, although the former has historical narrative woven into it.

There are very few introductions and summaries. Only the last paragraphs of the introductions to the units lead into the chapters that follow; the rest of the content is the development of an idea within the subsequent chapters. There are no introductions within the chapters themselves.

There are four summaries. Two are within chapters, one summarizing the first half of a chapter on the accomplishments of the Judges, and one on a chapter on the
reign of David. Two are within the special introductions to the units, in Unit II, reviewing the idea in Unit I, and Unit IV, reviewing the ideas of the prior three units. There is an introduction to Volume II, which is mostly a review of the contents of Volume I.

The style is in the story-form of organization. It includes only four instances of direct questions or statements to the reader that involve him in the narrative. It includes three instances of itemization of information.

The text accepts the idea of using dates in an intermediate-grade text. Eleven dates are used, with ten of them coming in the second half of the book. There are also twelve occurrences where references are made to how many years have elapsed; these are scattered throughout the book. In addition, the book has a time line at the beginning of each of the four units in the book.

Questions and assignments are provided at the end of each chapter. They are in three classifications: Things to Remember, Things to Think About, and Things to Do. In the first classification there are forty-four questions, distributed at the ratio of three or four to a chapter. All of these are information-seeking questions or recall of content in the respective chapters.

There are thirty-nine questions in the second
classification of Things to Think About, distributed at the ratio of three or four to a chapter. Two-thirds of these questions are thought-provoking questions or require some study outside the text. The other third consists of recall questions, which should be added to the first classification.

The third classification consists of activity-type suggestions. There are twenty-six of these. Thirty per cent consist of a variety of dramatizing activities; twenty per cent are creative writing; twenty-seven per cent are arts and crafts work. The remainder consists of three activities -- map work, looking at pictures, asking questions; each of these is eight per cent of the total.

Suggestions for supplementary reading in other books for either pupils or teachers are not provided by the text. There are selections from "Agadah" at the end of the last chapter in each unit, which serve the purpose of deepening the theological content of the text.
Part III: SUMMARY AND RECOMMENDATIONS

Chapter 1: Summary of the Aims and Methodology of the Texts of the Thirties

Introduction

This study analyzed the Jewish history textbooks of eight different authors, whose books were intended for the Jewish elementary school, and particularly its intermediate grades. The analysis was based on criteria consisting of two broad categories: aims and methodology. Four series of texts appeared in the 1930's. Then there was a hiatus in the publication of Jewish history textbooks for the Jewish elementary school until the 1950's. In the latter decade, another four series appeared. The summary in this chapter will discuss the aims and methodology of the books of the thirties.

AIMS

Identification

A tabulation will be made of the passages that were deemed to have the quality of evoking feelings of identification with the Jewish people and Judaism in the narrative covering the period from the earliest times to the destruction of the Second Temple of the various texts. For the Golub text, which includes three volumes, there were nine instances. Two forthrightly called upon the reader to be proud of his people. The other seven instances included two citations of bravery and heroism; four achievements, including two firsts, and one value. There was only one evidence of a chauvinistic boast, and two cases where chauvinism was avoided, one in evaluation of the Jewish people, and one
in evaluation of the Greek people.

In the Zeligs text there were fifteen passages. Eleven were about the Jewish people, including six individuals, the bravery of the people, and its contributions. Four were on Jewish values. There were three evidences of chauvinism in the original edition, two of which were removed in the revised edition. Avoidance of chauvinism was evident twice, once in regard to the Jewish people and once in regard to the Romans.

In the Soloff text there were fourteen instances. In the first volume the use of the possessive pronoun "our" occurred twice, for ancestors and for the Bible. The words "proud" and "pride" were used in three places. In the first twelve chapters of Volume I, "proud" and "loyal" or their equivalents were found in twelve instances, and there were two specific cases of identification with a hero. There were two instances in the first volume, and one in the first twelve chapters of the second volume that were considered to have the element of chauvinism, which was, however, avoided in the treatment of Hellenism.

In the Ish-Kishor text, three instances of positive association were cited: bravery against the Romans, readiness to fight for the Law in all Jewish history subsequent to the fourth century before the common era, and a hero, Hillel. Six other instances also had qualities of identification, counteracted by elements of chauvinism within the very same instances, which indicated total superiority, or assigned qualities of exclusiveness and craftiness to the Jewish people. In addition to all of the above, there was a citation that had the quality of disassociation.
Recapitulation of numbers gives us the following results:

<table>
<thead>
<tr>
<th></th>
<th>Positive Passages</th>
<th>Evidence of Chauvinism</th>
<th>Avoidance of Chauvinism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Golub</td>
<td>9</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Zeligs</td>
<td>15</td>
<td>3</td>
<td>2&lt;br&gt;(minus 2 in the Revised edition)</td>
</tr>
<tr>
<td>Soloff</td>
<td>14</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Ish-Kishor</td>
<td>3</td>
<td>6</td>
<td>6&lt;br&gt;(part of the same 6 under positive passages)</td>
</tr>
</tbody>
</table>

Aside from the numerical count, there is need for a qualitative statement about the texts of the thirties in the area of identification. The Golub text pointed out two "firsts" for the Jewish people. One was that the Jewish people was perhaps the first to select its leaders by merit rather than by birth (in the time of the Keneset ha-Gedolah), making it one of the oldest democratic peoples of the world. The other was the uniqueness of the Maccabean revolt that produced something new in the history of the world -- the choice to die for one's faith rather than surrender. Also significant in Golub's text was his forthright call to the reader to be proud of his ancestors' achievement in the idea of God that they attained, and their determination never to forget that they were once slaves in order to cherish freedom and not to enslave others.

The Soloff text used a most effective means for achieving identification of the reader with the Jewish people, that would not be evident in a tabulation of passages. This was the use of the term "Jew" throughout the book, so that the link with the Jew of today is continuously evident to the reader. Conversely, the Zeligs text used
the term "Hebrew" through most of the book, except for the period following the return to Judea from the Babylonian Captivity. This makes the narration in the text mostly in the third person, which gives the text a certain aloofness for the Jewish reader, and does not contribute to the idea that the people whose life is being described in the text is integrally related to him.

Development of Jewish Life - Present-Day Jewish Life

The three festivals of Passover, Shavuoth, and Succoth were included in the Golub, Zeligs, and Soloff texts. Only Passover was mentioned in the Ish-Kishor text with a few sentences that it was celebrated in memory of the deliverance from Egypt. Golub linked Passover with the present day in his reference to the need for everyone to participate in its observance, as commanded by the Bible. The other two festivals were not tied up meaningfully to the present day when they were identified along with Passover as three agricultural festivals in the time of David.

Zeligs made the point for Passover that Jews of today celebrate the holiday in memory of the time when the Hebrew slaves won their freedom. For both Passover and Shavuoth she emphasized their agricultural aspects, and added that Shavuoth came to have another meaning, the association with the receiving of the Ten Commandments, and today we remember that event on Shavuoth. For both holidays, she missed the inter-penetration of the two festivals into the lives of the present-day Jew, if their historical relevance is to have meaning to the contemporary child. That inter-penetration can come about only if the present-day Jew will be made to feel "as if he too left Egypt," and "as if he too stood at Mt. Sinai to receive the Ten Commandments."
Succoth had only incidental mention as being observed in the days of the Judges and in the days of the Maccabees.

Soloff covered all three holidays in a manner that related them meaningfully to the present day. Passover especially received a whole chapter with the present-day emphasized. Shavuoth had two paragraphs, one on its historical association, and one on its agricultural basis. The present-day was brought in through practice of Confirmation when young people are impressed with the need to know and obey the laws of the Torah. Succoth had one paragraph, where the point was made that Jews build huts and live in them for a week.

Both Golub and Zeligs did not include mention of Purim. Soloff included Purim in connection with the story of the Book of Esther and described its method of celebration today, but not its message of the evil of anti-semitism. Ish-Kishor had a few sentences on the celebration of Purim in honor of Esther and Mordecai.

All four authors mentioned Hanukkah. Golub devoted the section in one of his volumes that is the narrative of the encounter with Hellenism and the Maccabean war, as an answer to the question of why we celebrate Chanukah, and concluded with its present-day significance of appreciating religious freedom. Zeligs concluded her narrative of the time of the Maccabees, with a few sentences on the present-day celebration to remember Judah Maccabee and his men, and in the revised edition, the words, "the first to fight a war for religious freedom" was added.

*The description of the mother's activities in preparation for the holiday does not include the changing of dishes and related practices of traditional Jews.
Soloff had a paragraph on Hanukkah when we light candles to "re­mind us of those great days when Judah Maccabee rededicated the Temple."

Ish'Kishor had a sentence to remind us of the miracle of the oil.

Tisha B'Ab was mentioned in Zeligs, Soloff, and Ish-Kishor, but not in Golub. In all three there was a sentence that it is a day of sorrow recalling the destruction of the Second Temple.

An institution of present-day Jewish life, the synagogue, was included by Golub, Zeligs, and Soloff. All three authors trace its origin to the Babylonian Captivity. The problem of the accuracy of the beginning of the synagogue, which the young reader will assume to be the institution known by this Greek name today, has been raised in the discussion on the Zeligs text. It is possible that all three erred in this regard; however, more important is the fact that the authors chose to call to the attention of the reader, that this important present-day institution has historical antecedents.

Golub traced the synagogue further through its role as the place where the faithful gathered after the return to Judea, and before the Temple was rebuilt, as a house of assembly during the time of Ezra and Nehemiah, along with the school and the court, as the center for social life and worship during the period of the Hasmonean rulers, and as the center for all Jewish social life, children's school, and classes for adults in the early days of a Diaspora. Zeligs too included mention of the synagogue in Judea under Persian rule, during the Greek and Roman periods. Ish-Kishor simply related the giving of the Ten Commandments to the Torah in the Arks of our synagogues today, and the blessing of Aaron to the priestly benediction in our Services today. Only Golub mentioned the reading of the Torah on Mondays and Thursdays, as ori-
ginating in the time of Ezra and Nehemiah and repeated it in the
narrative on the first century before the common era; both Golub and
Soloff included the beginnings of the compilation of the Bible by the
Anshe Hakenest Hagedolah. Soloff also mentioned that the Siddur which
we still use had its beginning at the same time with the composition
of the Tefillah.

The origins of the present-day dispersion were included by Golub
and Zeligs. The latter had it only in the original edition. Golub
gave a whole section of twenty-two pages to the dispersion which was
motivated by an introduction that asked specifically how it is that
Jews are in many parts of the world today. Soloff included the rebuild­
ing of Palestine in our own day, but in his mention of mezuzah, tefillin,
and zizit in his description of Jewish life during the first century
of the common era, he failed to mention that these still function in
the lives of many Jews today.

As significant as coverage of present-day holidays, institutions,
and conditions is the direct appeal of an author to the reader to under­
stand that the present is an outgrowth of the past. This both Golub
and Soloff did. Golub stressed to the reader that the Torah from the
days of Moses was the seed, from which our present-day Judaism blossomed,
and the history of the period of the Second Temple was the roots of
the tree of which today our lives are the leaves. Soloff emphasized
the point that the early Jews were our great-great grandparents.

**Development of the Jewish people - Continuity and Change**

Attention to the concepts of change and continuity in historical
development was evident only in the Golub and Soloff books. The Ish-
Kishor text practically ignored it, except for the mention at the de-
struction of the Second Temple, that the "spirit remained after the bodies were captured." The Zeligs text was much more concerned about the description of the life of the people than about historical development. Attention to continuity was evident in the role of memory in the Babylonian Captivity, and the role of Torah after the destruction of the Second Temple.

The five stages in Jewish history, used as checking points for evidence of attention to change and continuity in this study were the Exodus, Settlement in Canaan, Founding of the Monarchy, the Babylonian Exile, and the Destruction of the Second Temple. The Golub text fulfilled the aims for all five points: change from slave people to free people; change from nomadic people to a settled nation; the end of tribalism; the change in Jewish religion through the teachings of Ezekiel, and the continuity through the strong interests among the Judeans to retain their language and way of life even when transplanted; and the replacement of the Temple by the book.

The Soloff noted no change at the Exodus; cited continuity only upon settlement in Canaan through the role of religion; pointed out unification upon establishment of the monarchy; attributed continuity in the changed circumstances of the Babylonian Captivity to the beginnings of the Synagogue; presented the change in leadership upon the destruction of the Second Temple from the political man to the scholar.

Description of the Life of the Group

The Golub, Zeligs, and Soloff texts gave attention to this criterion. Of the three Golub volumes, there was only slight attention in the volume, In the Days of the Second Temple, where eight of the 313 pages of running narrative were on this area. However, in the
other volumes, half of *Israel in Canaan* described the life of the people in their nomadic stage and as an agricultural nation, and forty-three pages of the 280 pages of running narrative in the volume *In the Days of the First Temple*, or sixteen percent were on the life of the people, with the major point the addition of commerce to that of farming in the life of the people.

In the Zeligs text, description of the life of the average man was the major purpose of the text. Half the space of this text was given to this purpose. The book traced the homes and the occupations of the Jewish people along the various stages of nomadic life, settled life in Canaan, the period of the Judges, the time of Solomon, the divided Kingdom, the Babylonian captivity, and Judea under Persian, Greek, and Roman rule. Homes developed from tents, to sun-dried clay huts, to homes of sun-dried clay bricks and then of stone. Occupations developed from shepherding, to primitive framing, more developed agriculture, by-products from agriculture -- oil from olives and wine from grapes, and then crafts and trades.

Soloff devoted fifteen percent of the 233 pages of running narrative in the first volume, and ten percent of the first 121 pages of the second volume, covered in this study, to description of the life of the group. Volume I included the life of the nomadic shepherds in early Palestine who lived in tents bare of furniture, the sojourners in Egypt who lived in brick houses, wanderers in the desert again in tents, and the dwellers who had resettled in Canaan occupied in agriculture, and later with other occupations and trades. The twelve pages in Volume II were on education in the first century of the common era.
The Golub and Soloff textbooks unabashedly told their readers that all is not known about early Jewish history. They both informed the reader that the Bible is a source for Jewish history and not Jewish history itself, with the additional point by Golub that the records of other peoples have shown us that the Bible writers omitted from their history what they wanted to omit.

Golub showed the reader in each of his three volumes how inferences are made. In the volume, *In the Days of the Second Temple*, he inferred from Nehemiah's status as a cup-bearer to the king that he was a trusted noble; that there must have been many readers in the period of the Kneset ha-Gedolah, from the information that there were so many books written then; that in the second century before the common era, the land was prosperous, and that particularly the farmers enjoyed plenty, from the fact that Palestine had a large population and many of its inhabitants lived in cities; that the Jews on the Greek islands in the first century before the common era must have been quite prosperous, from the fact that they sent large gifts to the Temple which so frequently aroused the greed of the Roman officials.

In the volume, *Israel in Canaan*, the author made additional inferences: that some of the early Hebrew tribes were not completely nomadic and tilled the soil, from the information in the Bible that Isaac raised crops; that there was hostility by the nomads against other peoples, from a quotation in Genesis (XVI:12); that nomads moved in small armies, from the biblical account of Abraham's defeat of four kings; that a whole clan might be ordered exterminated, from the biblical account of the war with Amalek; that hospitality was a quality
of our ancestors, from the biblical stories about the same; that there was separateness of the clans, from the biblical account of the quarrels in the Joseph story.

Inferences in the third volume, *In the Days of the Second Temple*, include the prosperity in the reign of Solomon, from the fact of trade relations with stronger nations, and large revenue from trade and traders, from the fact that the trade routes between several foreign nations passed through Hebrew territory.

Soloff also gave examples of how inferences are made: We can conclude that the Jews who left Egypt were weak and helpless from the content of the many stories in the Bible about the Jews who left Egypt; Solomon was truly wise as shown by his success in keeping peace in Palestine and by the many stories about his wisdom.

Golub presented a picture of the life of our earliest ancestors by describing desert peoples of our own time, because of the hints the Bible gives which lead us to believe that desert dwellers in ancient times were very much like similar peoples of today. Zeligs, too, in addition to showing the historical method through its referrals to archeological digging, made use of it through a method similar to that of Golub. She, too, used the description of Bedouin life today as probably being similar to the life of our nomadic ancestors. The Zeligs text also cited the Bible as a source for Jewish history. It exemplified the tentativeness of truth by attaching to its statements hedging words like no doubt, was believed, it is said, and probably. Hedging words were also used by Soloff who prefaced a sentence with the words "people believe."

The dedication to the truth inherent in the use of hedging words
depends on their basis. If the basis is solid historical evidence, then the dedication to the truth would be enhanced by a declaration by the author to that effect. Even then, the author, who for children's texts may not be a historical scholar, could say to the reader that reputable historians so declare. If the book has previously conveyed to the reader the problem of truth in history, and for ancient days in particular, such qualifications of historical statements will have significant meaning to him, and help him appreciate the problems of the historian in his dedication to honesty.

Zeligs' story form of organization handicapped the problem of historical truth in her book, as did fifteen imagined statements in the Soloff text.

Three of the four texts of the thirties differentiated between literature and history. Golub identified legends for the patriarchs in Genesis, for Elijah in Kings, and for Hannah in the Hanukkah story. Zeligs identified legends for David, Elijah, Elisha, Alexander the Great, Hillel, and Jochanan ben Zaccai. In Volume I of Soloff, he identified seven items as stories, including material about Lot and Abraham, the Joseph story, and Jephthah's daughter.

Golub did not ascribe historicity to the miraculous specifics of events that were contrary to the laws of nature. For the exodus from Egypt and the crossing of the Red Sea he ascribed natural explanations that during a period of severe epidemics, the Israelites fled to their freedom under the leadership of Moses, and that some circumstance of nature permitted the Israelites to cross the Red Sea. The description of the actual giving or receiving of the Ten Commandments was not provided at all. The capture of Jericho was described as happening
through some stratagem, without giving the specifics of it.

A most significant aspect of Golub's handling of miracles was evident in his explanation that it was people's reactions that made events miracles. In his review of the crossing of the Red Sea, he stated that although we (italics, the writer's) do not know exactly what happened, in the eyes of our ancestors it was nothing short of a miracle, and people felt that it was through the help of God. Similarly, for the miracle regarding the oil in the Hanukkah story, he pointed out that our ancestors thought it was a miracle. Thus, these were miracles because of the views of the writers. This might have been elaborated, for it is in consonance with the thesis of a contemporary biblical scholar that the possibility of miracles and their actual occurrence were an element of biblical faith, and that our ancestors cherished the miracles as the concretization of the basic faith of Judaism.*

Zeligs did not include miraculous descriptions and thus simply did not choose to meet the problem. The method of crossing the Red Sea and of capturing Jericho are not described. For the receiving of the Ten Commandments, there was only the sentence that the Hebrews received them at Mt. Sinai. Soloff showed some ambivalence, which was also a way of avoiding the problem. He described the escape from Egypt at a time when the Egyptians were visited by a great many plagues and other troubles, and then placed his explanation of the crossing of the Red Sea through the blowing of a strong east wind immediately following his statement that Moses prayed to God to help him. He used the same device for the capture of Jericho, where his sentence that

the very walls crumbled and fell immediately followed the sentence on the blowing of the trumpets. He did not tell his young reader specifically whether in his view the preceding conditions caused the subsequent results or did not have any integral relationships.

The fourth text of the thirties, that of Ish-Kishor, did not give any attention to historical method at all. No differentiation was made between literature and history. Twenty instances of imagined statements were cited. The miraculous specifics of the biblical accounts of the exodus, the giving of the Ten Commandments, and the destruction of the walls of Jericho, were given as historical certainties.

Dedication to the Truth - Interpretation of Jewish History

Three of the four texts of the thirties may be said to have emphasized a sociological interpretation of Jewish history. These were Golub, Zeligs, and Soloff. Ish-Kishor emphasized a strictly theological interpretation of Jewish history, and added an economic interpretation from the time of Solomon to the destruction of the Second Temple.

Golub took three volumes to cover the same period that Zeligs had one volume, Soloff, one volume and a fraction of a second, two volumes and a fraction of a third. Golub's volume, In the Days of the Second Temple, was predominantly political. However, the other volumes, Israel in Canaan, and In the Days of the First Temple, had half the content of one on the social life of the early Hebrews, and half the content of the other on the civilization of the time, including the religion of the time.

The Zeligs book was sociological on a less mature level. Golub
had intended his books for the sixth grade and higher, whereas the Zeligs text was intended for the fourth grade and higher, as the student progresses through the volumes. Yet the gap between the books is greater than a two-year differential. For the intermediate-grade child, Zeligs, it was evident, felt that a sociological presentation meant the description of the home life and occupations of the Jewish people at the various stages of its history. It was noted above in this chapter, under the heading of "description of the life of the group," that half the space in this volume was devoted to this kind of content.

The sociological approach of Soloff, where again half the book was on religious and social history, had a greater religious emphasis than the other two, because religious development was interspersed as well in the other half, which provided the national-political development of the Jewish people.

In all three texts of Golub, Zeligs, and Soloff, the development of religion was presented from an approach that might be termed humanistic or man-centered. Golub stressed the role of religion in the history of the Jewish people, but not as a supernatural force directing history. Rather was his approach that of religion as a factor shaping the social group. Hence, he traced the growth of the Jewish religion from the earliest beginnings in nomadic times with the belief in many gods to the predominance of the belief in the one God. His stand was that the understanding of God by the Jewish people was not a sudden burst of exposition but rather a developmental process over a long period of time. That development was within the people and like all development was not a straight-forward line but rather a jagged line which is the usual earmark of progress. Golub's emphasis on the progress
of man himself in his understanding of religion and of God was exemplified by his description of several levels of the understanding of God existing at the same time, his point that it was human beings who ascribed authorship of the Bible to God, and his stand that it was the prophetic party that identified the belief in one God of the universe, who demanded proper behavior of those who believed in Him.

Soloff, too, traced the development of Jewish religion from the point of the idea of human sacrifice, to actual animal sacrifice, to the replacement of sacrifices by kindness and justice, the teachings of the prophets. Soloff too presented God in Jewish history, not as an external force imposed on the Jewish people, but as a force from within that led them on, as exemplified by Moses' decision, inspired by God, to lead his people out of Egypt, give them the Ten Commandments, and teach them the belief in God. In the same vein, the Judges and Samuel felt within themselves that the belief in God would help their people progress and taught them accordingly.

In both the Golub and Soloff books, the reader should emerge with the impression that religion played a unique role in the history of the Jewish people. In the first part of Soloff's second volume that extends from the return of the Judeans to the destruction of the Second Temple, it was again religion and faith in God, as nurtured by the leaders, Ezra and the Pharisees, that maintained the solidarity of the Jewish people and made possible its progress. However, in the Zelig book there is not the emphasis on the crucial role religion played in the history of the Jewish people. This book, too, told the young reader that religion developed from within man, as exemplified by the passages that Abraham believed in one God, and Moses felt that God was
directing him, and the Hebrew slaves felt that God was helping them. Progress in the development of the Jewish religion was shown here too from the level of rain in response to a request and its lack as a punishment to the still small voice of Elijah. However, its presentation on a par with the description of occupations and home life, leaves the impression that religion had a part in the social development of the Jewish people, but not a unique one.

Ish-Kishor followed the biblical pattern of the intervention of God as an active agent in Jewish history, described in the Pentateuch, in Joshua, and in Judges, with its theme of punishment for defection from God and redemption through repentance. In the presentation of the prophets, there is emphasis on the miraculous. The additional economic interpretation was evident in presenting the class struggle as the basis for the conquest by Babylonia, the Maccabean revolt, and even the defeat by Rome.

Methodology of the Texts of the 1930's

Organization of Content

Each of three of the four texts of the thirties made a distinct contribution to the methodology of Jewish history beaching in the Jewish elementary school through the organization of their content. Thus all three of them represented milestones in the pedagogics inherent in textbooks. The three were the Golub, Zeligs, and Soloff texts.

Golub's contribution was the problem approach wherein information is unified in reply to basic questions. This approach was much better achieved in the volumes, Israel in Canaan, and In the Days of the First Temple, than in the volume, In the Days of the Second Temple. The
latter volume appeared before the first two volumes and was actually a chronological history of the Jewish people from 597 B.C.E. to 70 C.E., though externally constructed according to the problem approach.

The volumes were divided into large blocks of content, called sections, instead of the more common chapter arrangement. Each section was headed by a question. In the volumes, *Israel in Canaan* and *In the Days of the First Temple*, events were kept to a minimum. Each section was preceded by an introduction to the section which was an overview of the contents of the section and a bridge from the former section. Each of these large sections was further subdivided into sub-sections and the latter into further sub-sections. There were frequent summaries of the first sub-sections and over-all summaries of each of the large sections or the two parts of them, when there were two parts. The introductions and the summaries enabled the author to cluster the content around a series of generalizations.

Each of the above two volumes provided a historical framework and then discussed aspects of the civilization of the time. *Israel in Canaan* alternated historical development and sociological achievements. There were six major sections. The first, third, and sixth sections were sociological, describing the life of our nomadic ancestors until the sojourn in Egypt, the nature of the land of Canaan, and the civilization of our ancestors upon resettlement in Canaan, respectively. The last section had two parts, one on civilization in general, and one on religion in particular. The second, fourth, and fifth sections were historical narrative on the Exodus, the conquest of Canaan through the period of the Judges, and the history of the reign of Saul and David, respectively.
In the Days of the First Temple covered its historical period completely first, and then retraced the period with the description of the inner life of the people in the second part of the book. This volume had five major sections. The first section was a historical narrative of the reign of Solomon, and the second section covered the history of the divided kingdom until the destruction of Judah. Then Sections III, IV, and V, discuss the civilization during the time of the divided kingdom, the religion during that time, and the role of the prophets, Elijah, Amos, Isaiah, and Jeremiah in the development of religion, respectively. Only this volume had an introduction to the book as a whole, reviewing the prior one and setting the stage for the new one, and a summary for the book as a whole.

The non-historical or civilizational sections of Israel in Canaan and In the Days of the First Temple, met the requirements of the problem organization effectively than the historical sections. In the volume, In the Days of the Second Temple, only one section on the origin of the Jewish Diaspora fulfilled the requirements of the problem organization at all. This indicated that the problem organization lends itself more readily to sociological topics than to historical narrative.

Volume I of the Zeligs text was divided into six parts, each a large block of material describing the life of the Jewish people in chronological order: in nomadic times, in the land of Canaan through the time of Judges, Solomon, and the divided kingdom, the sojourn in Babylonia, life in Judea under Persian rule, in the time of the Maccabees, and under the rule of the Romans. Each part had a brief historical narrative alternated with a description of the life of the people. Each part was subdivided into small sections, ranging in length from a half a page to six pages, with the average approximately two pages.
In Part II the small sections averaging two pages each were re-grouped into four groups on life during the time of the Judges, stories from the Bible about the Judges, Jerusalem in the days of Solomon, and the story of the divided kingdom, of twelve, nine, five, and eleven pages respectively.

The unique feature of the organization of the content in the Zeligs text was the story form. In addition, in the original edition the content was enclosed within the framework of a present-day class situation, which opened and closed each part. The bulk of the content of each part was in the form of reports from the committees in the class, to which the class reacted. The classroom discussion provided the opportunities to motivate the study of a topic, to summarize the content of a report, to plan follow-up activities as dramatization and construction of models, to comprehend historical method, and to cite the relevance of the material to Jewish life.

The revised edition, published in 1951, omitted the organizational framework of the modern classroom. The same story form was retained. Instead of a report from a committee the class regarding an imaginary trip that it took, there was the direct statement of the author to the reader, inviting him to take the imaginary trip, which was narrated by one of those who had actually "taken the trip." This deprived the revised edition of the advantages given above. It also deprived the revised edition of introductions and summaries which were among the qualities of the classroom discussion. In the revised edition there were introductions to Parts III and IV.

The content of Volume I of the Soloff text, When the Jewish People Was Young, was organized into chapters, each of which was to answer a
basic question. Of the twenty-two chapters in the book, the first was a general introductory chapter, citing to the reader the values to him of studying Jewish history. The remaining twenty-one chapters were grouped into three sections on the following themes: the life of the Jewish people before their settlement in Palestine; the establishment of the Jewish people in Palestine, covering the period of Joshua, the Judges, Samuel, and the kings Saul, David, and Solomon; and the teachings of the prophets, Elijah, Amos, Hosea, Isaiah, Jeremiah, and Ezekiel. This sectionalization was not, however, pointed out to the student.

The book followed a chronological sequence, with sixty-two per cent of the 233 pages of running narrative clustered about individuals. The chapters were subdivided into sub-sections of no more than two or three pages each. There were introductions to fifty per cent of the chapters and summaries in one third of them.

Methods of Teaching the Golub, Zeligs, and Soloff Texts

A unique aspect of all three texts was that they were predicated on specific methods of teaching the texts that their authors advocated. For the Golub text, the classroom was to be a study laboratory, where the student reads his text, and other books as well, as research for the answers to specific questions that have been posed to him. The study was not limited to the classroom time, but could extend to the home or library, where the laboratory continues.

The method of teaching was modeled after Morrison's five steps of teaching a unit of study. These were formulated for the text by Nudelman in the Teacher's Guide for the text. The steps then consisted of exploration, presentation, assimilation, organization, and reci-
tation. These meant finding out what the pupils knew before they began formal learning of the unit; a preview by the teacher; study by the pupils of the content of the text, with the use of questions, in preparation for class discussions; outlining the contents of the topic; summarizing by the pupils of the major ideas of the units.

Zeligs intended her text to be the basis of an activity program with emphasis on group projects. This was an innovation in the Jewish school. The purpose was to enable the child to visualize in a concrete way the description of the life of the group verbalized in the content of the text. Thus, the class as a group could work on a complete nomad encampment, each child making what he was most interested in - camel, sheep, water-skin, millstone, churning-skin and tripod, tent, paper dolls in Arab costume. To help the teacher in this regard the author provided suggestions for illustrative material, including cut-outs, models, pictures and designs. Other suggestions included preparation of a frieze, construction of a model, and dramatizations. In any of these, the work could be distributed among individuals or committees of individuals. The same activities were recommended in the revised edition, except that the suggestions to the teachers were omitted, indicating perhaps a greater emphasis on creativity without reliance on prepared cut-outs.

There is the problem of the time required by the activity program. Advocates of the activity concept defend the use of time needed in construction of a model or the preparation of a frieze for what it does for individual differences and for the appreciation of the content the learner acquires through these activities. Utilization of the senses and drives in the child, other than the intellectual, deepens and con-
cretizes the impressions received from the printed or spoken word. Hence, it is advisable, from this point of view, to reduce the amount of content in order to have the time to learn the remaining contents truly effectively. In addition, there is always the possibility of coming at non-class hours for such activities, or to do some of the work at home.

Soloff intended that his text be used according to what he called the "supervised study method." He prepared his own teacher's book to explain it, as a simplification of the laboratory approach which had been advocated in Morrison's five steps of teaching a unit. He emphasized supervised study, where most of the study by the pupil could be done right in the classroom, under the guidance of the teacher. He chose that one of the five steps called assimilation, and used by Golub in his procedure.

Soloff divided the assimilation step into three parts: the introductory period, the individual study period, and the social period. Soloff counted on no more than an hour's time for each lesson, to take place once a week. He distributed the hour into fifteen minutes, thirty minutes, and fifteen minutes, respectively for the three parts. The first was motivation by the teacher and preparation of the pupil for what will follow; including the use of the outline of guidance; the second was the time when the students did their work, concentrated on answering questions in worksheets or workbooks; the third was recitation in various forms. The advantages of the method were that it provided for active participation of the pupil in the learning process, for individual differences, for creative self-expression, and had simplicity and interest.
The Ish-Kishor Text

The Ish-Kishor text followed a procedure different from the other three texts of the thirties. The content of Volume I was organized into forty-three short chapters, averaging four and a half pages each, with no subdivisions needed because of their brevity. They were all incidents based on the Pentateuch. Volume II had forty-five chapters, based on most of the remaining books of the Bible. These too were short, with no sub-divisions, and averaging five pages each, and included a multitude of events, names, and items.

The content was arranged chronologically with a few interpolations like the analysis of Joseph's motive in Volume I, and the story of Ruth, the Twenty-third Psalm, and the writings of Jeremiah. There were introductions in one-fourth of the chapters and one example of a summary or a recall in each of the two volumes.

There was no specific methodology indicated for the Ish-Kishor text. It had a story-telling method, with an apparent intent to elicit the moral or lesson from a story; nine examples of the latter were found in the two volumes. The questions over the book as a whole in Volume II intensified the seeking of morals by asking the reader to determine the noblest deed in the book, and in contrast, worst action in the book.

Method of Presentation

The Golub texts had a mature style with emphasis on ideas. It involved the reader in the narrative through the device of inviting him to join with the author in living with his ancestors through the description of the life of the desert peoples of our own time, to join with the spies of the land, and to participate in an archeological
expedition.

Zeligs' story-form of presentation was its style. It utilized imaginary trips, imagined conversations, diaries, to communicate with the reader and to involve him in the narrative. The contemporary classroom situations in the original edition further involved the reader. When the framework of the present-day classroom was omitted from the revised edition, the book still spoke directly to the reader: "Let us see what happened to these Jewish pioneers of Israel."

Soloff's style was on the whole third person narrative. However, he too at times spoke directly to the reader. Twelve instances were cited of direct questions to the reader to involve him in the narrative. Six instances were cited of comparisons with what is familiar to the reader.

In Ish-Kishor there was some colorful story-telling. However the style was impaired by sixteen instances of errors in grammar, English, and sentence-structure.

Pedagogic Features

The availability of various pedagogic features in the four texts of the thirties are given in Chart XII. They are not necessarily required in every book, but reflect what particular authors choose to include in their books. Availability of an index is an indication that the learner is mature enough to use one, for it is a necessary tool for research and for review when the student wants to go back to certain items. The Golub and Soloff texts had an index. The Zeligs text did not have an index in the original edition, but by the fifties the author may have revised her educational principles somewhat to determine that the book should have an index. The Ish-Kishor did not have an index.
<table>
<thead>
<tr>
<th></th>
<th>Index</th>
<th>Explanation of Difficult Terms</th>
<th>Itemization of Information</th>
<th>Date</th>
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</thead>
<tbody>
<tr>
<td>Golub</td>
<td>X</td>
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<td>---</td>
<td>Second Temple 24</td>
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<td></td>
<td>Canaan 9</td>
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<td>and 2 Time Lines</td>
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<td>Zeligs</td>
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<td></td>
<td>First Temple 23</td>
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<tr>
<td>Original Edition</td>
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</tr>
<tr>
<td>Revised Edition</td>
<td>X</td>
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<td>9</td>
<td>3</td>
</tr>
<tr>
<td>Soloff</td>
<td>X</td>
<td>---</td>
<td>9</td>
<td>1 and 14 instances of number of years ago</td>
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<td></td>
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<td>I</td>
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<tr>
<td></td>
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<td>(11 difficult words not explained)</td>
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<td>II 1</td>
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<tr>
<td>Ish-Kishor</td>
<td>---</td>
<td>4</td>
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<td>I</td>
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Explanation of difficult terms is necessary only if the author feels that there are some words or concepts that are beyond the average level of the book. In this area, only Ish-Kishor included such explanations for some words, but failed to explain others that appeared to be beyond the difficulty-level of the text. Itemization of information was found to be only in Soloff, a characteristic unique to this book, and a device that he chose for presenting information logically.

Dates were used to a very limited extent in three of the four books. Golub was the only text that used them; they occurred only in those sections that consisted of historical narrative, and were not used in the sociological sections that described the civilization of the people at the various stages of history. The explanation may be that the other three writers intended their texts for pupils somewhat younger than the readers of the Golub text. Even so, there were fourteen instances in Soloff where time was indicated through the means of stating the number of years ago the event took place.

Questions and Additional Reading

The learning aids of questions or assignments and additional reading in a text will reflect the methodology the author intended for the text. All four texts of the thirties had questions for the pupil at the end of each chapter. Their distribution is given in Chart XIII.

All of the questions in all three volumes of the Golub text were of the thought-provoking type, indicating a strong emphasis in the methodology of this book on reflective thinking by the pupil. The only other type of assignment consisted of map work in the volumes, Israel in Canaan and In the Days of the First Temple. In the volume, In the Days of the Second Temple there were suggestions for creative writing, dramatizations, drawing and sketching, making of models.
<table>
<thead>
<tr>
<th>Questions</th>
<th>Activities</th>
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<tbody>
<tr>
<td>Recall of Content</td>
<td>Thought-Provoking</td>
</tr>
<tr>
<td>Golub</td>
<td>Second Temple</td>
</tr>
<tr>
<td>---</td>
<td>Creative writing and dramatization - 52%</td>
</tr>
<tr>
<td>100%</td>
<td>Arts and crafts - 32%</td>
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<td></td>
<td>Plan and program - 61%</td>
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<tr>
<td></td>
<td>Research - 6½%</td>
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<tr>
<td></td>
<td>Special map - 3%</td>
</tr>
<tr>
<td>Zeligs</td>
<td>Canaan</td>
</tr>
<tr>
<td>73%</td>
<td>Map work</td>
</tr>
<tr>
<td>27%</td>
<td>First Temple</td>
</tr>
<tr>
<td>Map work</td>
<td>Dramatization - 60%</td>
</tr>
<tr>
<td>15%</td>
<td>Making of things - 40%</td>
</tr>
<tr>
<td>85%</td>
<td>Soloff</td>
</tr>
<tr>
<td></td>
<td>Ish-Kishor I</td>
</tr>
<tr>
<td>93%</td>
<td>7%</td>
</tr>
<tr>
<td>90%</td>
<td>10%</td>
</tr>
<tr>
<td>Ish-Kishor II</td>
<td>---</td>
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</tbody>
</table>
In the Soloff text, eighty-five per cent of the questions in Volume I were of the thought-provoking type. Here, too, the emphasis is on thinking. No other assignments were provided within the textbook.

In the Zeligs text and in the Ish-Kishor text, the majority of the questions required recall of content, with the majority greater in the Ish-Kishor text than in the Zeligs text. However, the Zeligs text, being based on an activity approach provided other assignments as well, in the form of various kinds of activities. These were classified as falling into two main groupings, dramatizations for sixty per cent of them, and the making of things, for forty per cent of them.

Two of the four texts provided suggestions for the pupils for additional reading. These were the Golub and Soloff books. For the two volumes, Israel in Canaan and In the Days of the First Temple, Golub separated the reading into categories. First there was Bible study, which had heavily-annotated directions for readings in the Bible. Then there were additional suggestions for reading in other history books, literature books, and magazines. There were twenty-seven different items in Israel in Canaan, thirty-two items for In the Days of the First Temple, and five titles of books in the volume, In the Days of the Second Temple. The latter did not have any Bible study.

The references to supplementary reading for the pupils in the Soloff text consisted primarily of four items, one of them being the Bible. Here too the references were heavily annotated and contained direct motivation to the pupil. They actually occupied fourteen and a half per cent of the grand total of 282 pages in the book.

References for teachers were included only in the Golub text. These were all books of content. There were eleven titles, eight titles,
and fifteen titles, respectively in the volumes, *In the Days of the Second Temple*, *Israel in Canaan*, and *In the Days of the First Temple*. Soloff’s references for teachers were in his Teacher’s Book. Ish-Kishor had none.

**Conclusions**

1. The Golub, Zeligs, and Soloff texts had more passages that evoke identification with the Jewish people and Judaism than did the Ish-Kishor text. Qualitatively, the most intensive passages were in the Golub and Soloff texts. However, identification is an outcome of the full study of a text, and is not limited to specific passages. The period after the destruction of the Second Temple, which was not included in this study, may well be the period that offers greater opportunity for more passages of this type.

2. The Golub, Zeligs, and Soloff texts paid much more attention to the present day than did the Ish-Kishor text, where the attention to the present day was insignificant. On the lowest common denominator, mere mention of present-day holidays and observances to the pupil strikes a responsive chord in him as he recognizes these holidays and observances in this history text, and thus minimally at least becomes aware of the fact that history has something to do with these occasions and that they, in turn, must have antecedents in the past.

Qualitatively, the Golub text again gave the strongest impression that the present grew out of the past. Although the Soloff text had a whole chapter on how Passover is observed today, the Golub text pointed out the need for every Jew to participate, as it were, personally in the departure from Egypt. The Soloff text gave more attention to Shavuoth and Succoth than did the Golub text. However, while the Soloff text stated that we celebrate Hanukkah to remind us of those
great days when Judah Maccabee rededicated the Temple, the Golub text stressed the message of religious freedom that Hanukkah has for us today. Although both the Zeligs and Soloff texts mentioned the beginnings of the synagogue in the Babylonian Captivity, the Golub text in addition discussed its role upon the return to Judea before the Temple was rebuilt, during the time of Ezra and Nehemiah, during the period of the Hasmonean rulers, and in the early days of the Diaspora. Of the four texts, Golub's was the only one to include the beginnings of the practice of reading the Torah on Mondays and Thursdays. Both the Golub and the Soloff texts made a direct appeal to the reader to see the present as an outgrowth of the past.

3. The processes of change and continuity in historical development were significantly evident only in the Golub and Soloff texts.

4. Description of the life of the group was found in the Golub, Zeligs, and Soloff texts. In the former two, it was more predominant than in the latter one. In the Golub series, fifty per cent of the pages of running narrative of the volume, *Israel in Canaan*, and sixteen per cent of the pages of running narrative of the volume, *In the Days of the First Temple* were on this area. In the Zeligs text, half the book was on this area, which was the distinguishing earmark of the text. Soloff included the area, but did not make it the all-encompassing aspect of the book. Fifteen per cent of the 233 pages of running narrative in Volume I, and ten per cent of the first 122 pages of running narrative in Volume II were devoted to this area.

5. The Golub and Soloff texts gave the most attention to historical method. They both cited the Bible as a source for Jewish history but not Jewish history itself, with Golub stating the case more qualitatively. They both presented historical inferences; thirteen instances
were cited for the three volumes of Golub and two instances for one volume of Soloff. Zeligs gave some attention to historical method and demonstrated the tentativeness of truth through the use of hedging words.

6. The Golub, Zeligs, and Soloff texts differentiated between literature and history.

7. The Golub, Zeligs, and Soloff texts did not ascribe historicity to the specifics of miracles. Golub gave as an explanation of the miracles, not a rationalization, but rather the proposition that our ancestors considered them so.

8. The Ish-Kishor text gave no attention whatsoever to historical method.

9. The Golub, Zeligs, and Soloff texts had sociological interpretations of Jewish history, with religion included. All three stressed the development of religion from within the people and its progressive growth from primitive levels to higher ones. In the Zeligs text, the role of religion was not presented as unique a factor in Jewish existence as it was in the Golub and Soloff texts.

10. Ish-Kishor followed a strictly theological interpretation of Jewish history as depicted in the Pentateuch and the books of Joshua and Judges, where the theme is direct punishment for defection from God and reward for loyalty to Him.

11. The Golub text was a pioneering advance in Jewish history textbook literature for its methodological use of the problem approach and the laboratory method of studying history, based on Morrison's five steps of teaching a unit.

12. The Zeligs text was another milestone in the methodology of Jewish history textbooks through its emphasis on the life of everyday people, its story form of presentation, and its grounding in an activity
13. The contribution of Soloff to the methodology of Jewish history textbooks was the use of the supervised study method to accompany his text.

14. Methodologically, the Ish-Kishor text was an adaptation of the Pentateuch and other books of the Bible, rather than a history, and pointed out the moral of its stories.

15. All four texts were divided into sufficiently small portions to limit the scope of content to be comprehended by the pupil at the various stages of his progress through the book.

16. The Zeligs, Soloff, and Ish-Kishor texts had three or less dates for the period from earliest times to the Destruction of the Second Temple.

17. The Golub and Soloff texts emphasized reflective thinking in the questions at the end of the chapters, whereas the Xeligs and Ish-Kishor texts had a majority of recall questions. However, the Zeligs text emphasized activities.

18. The Golub and Soloff texts provided suggestions for additional reading for the pupils, and thus reflected a methodology of not limiting learning to the textbook, but rather enriching and deepening the understanding of those pupils who will do additional reading. The Golub text also provided references for the teacher.
Chapter 2: Summary of the Aims and Methodology of the Texts of the Fifties

Introduction

As in the previous chapter, the summary of the aims is based on the analysis of the narrative of the texts for the period from the earliest times to the destruction of the Second Temple. For the texts of the fifties, the specific volumes that are thus included in the summary of aims, as has been stated in the chapters of Part II, are one and a half volumes of the Pessin series; two and a half volumes of the Lewittes series, one and a third volumes of the Gamoran series, and one and a half volumes of the Klaperman series.

The conclusions regarding the texts of the fifties will be compared with those of the thirties.

AIMS

Identification

The number of passages in the Pessin text that were deemed to have the quality of promoting identification with the Jewish people and Judaism amounted to nineteen. Three made a direct appeal to the reader through the terms, our people, our ancestors, and through citing pride (of a child in the text) in being a member of the Jewish people. Three were on internal group identity and group survival, and one was about an individual, Moses. Five citations were on bravery and heroism, and five were on Jewish and universal values. There is some overlapping, as evident from passages that speak of bravery in behalf of Torah or religious freedom, which differ from passages that cite heroism by itself. One passage on the values might have been included in the
"direct-appeak" group, for it referred to the values in stories of our ancestors. Two referred to the contributions of the Jewish people. There was only one evidence of chauvinism in the point that when the Canaanites will have sinned enough and sufficiently filled with wickedness, their land will be taken from them and given to the descendants of Abraham. On the other hand, chauvinism was avoided in the treatment of the Greeks, even though the differences between the Greek religion and Judaism were pointed out.

In the Lewittes text there were eighteen passages of the identification category. Two were about internal group survival; eight were about individual heroes, and four were on Jewish values. The contributions of the Jewish people were cited in four passages. Chauvinism was avoided as evident from the treatment of the Greeks and the Egyptians.

In the Gamoran text there were twenty-four instances. Two used the word proud; there were three about heroism and bravery; six related to the group and its separateness, and two were about individuals. The remaining eleven were about the achievements of the Jewish people and its contributions to the world. Chauvinism was avoided, both internally in the story of the Jewish people, and externally in the treatment of the Egyptians, Greeks, and Romans.

The Klaperman text had twenty-two passages in the identification category. Four were about heroism or bravery. Three were based on the group and seven were tied to individuals. Five were on Jewish values, three of which were on the theme of education, but in three different places of the text. The remaining three passages dealt with the contributions of the Jewish people. Chauvinism was avoided in the admission that the Jewish people had its faults, and in fair treatment on the
whole of the Egyptians, Greeks, and Romans. However, it was evident in such phrases as the meaningless faith of the Romans, and the silly beliefs of the Canaanites.

Recapitulation of the statistics is as follows:

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<th>Positive Passages</th>
<th>Evidence of Chauvinism</th>
<th>Avoidance of Chauvinism</th>
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<td>Pessin</td>
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<td>Lewittes</td>
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<td>Gamoran</td>
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<td>4</td>
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<tr>
<td>Klaperman</td>
<td>22</td>
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Qualitatively, there was a distinguishing mark about each of the four texts in the area of identification. In the Pessin text, the use of the word "our" at least three times was significant, for it was a concrete way of telling the reader that he was part of the history he was reading. The use of these terms has another value in that they counteract what loss in identification might occur from the use of different appellations for the Jew -- Hebrew, Israelite, or Jew, according to the period of history under consideration.

Also significant in the Pessin passages was the point that although there had never been a war for religious freedom in the history of mankind before the Maccabean struggle, other peoples since that time have seen the beckoning "star." The universalizing of a value strengthens the feeling of pride for a share in the progress of the world.

A unique aspect of the passages on personalities in Lewittes was the direct tracing of the child's ancestors through references to Father Abraham and Mother Sarah. In Gamoran, the achievements and
contributions of the Jewish people stood out among the passages on identification. (There were eleven instances in comparison to two, four, and three, in Pessin, Lewittes, and Klaperman, respectively.) All of these were in the area of religion and spiritual values, thus impressing the reader with the role of religion in the life of the Jewish people.

As did Lewittes, so did the Klaperman text refer to Abraham as Father Abraham. However, the all-encompassing earmark of this text in the area of identification was its emphasis on Torah. At the very beginning of the book, the authors had informed the reader that the purpose of studying Jewish history was to be enabled to live according to the precepts of the Torah. On the group level, survival of the Jewish people was through the Torah. The Jewish people was identified as the people of the book. The theme of the Torah was repeated in the introductions to each of the four units in the book.

Development of Jewish Life - Present-Day Jewish Life

The three festivals of Passover, Shavuoth, and Succoth were included to some extent in all four texts. The Klaperman text related Passover to the present day most meaningfully in the point that the Jew of today must consider himself as though he himself participated in the release from slavery. Hence, this qualitative aspect of the treatment of Passover in the Klaperman text outweighed its rank in the amount of space given to Passover, which was two pages, in comparison six in Lewittes, three in Pessin, and several sentences in Gamoran.

Pessin pointed out that the Passover festival was held by the Israelites so that they might never forget their slavery and the birth
of freedom and included a description of the Seder today. Lewittes also included a description of the present-day Seder, along with his account of the association of the tenth plague with the term, Passover, the biblical injunction that Passover must be a reminder of the freedom from slavery in Egypt, the relationship to American life, and the connection of Elijah with the Passover observance.

Shavuoth was given a paragraph in Pessin, three paragraphs in Lewittes and a paragraph in Klaperman. All three placed their paragraph with the account of the giving of the Ten Commandments. Pessin and Lewittes cited the present-day observance of Confirmation, with Pessin mentioning it by name, as the time when children pledge their loyalty to the laws their ancestors received at Mount Sinai. Lewittes simply stated that we honor those who studied Torah. Klaperman stated that we commemorate the giving of the Torah.

Succoth had a paragraph in Pessin, six paragraphs in Lewittes, and three paragraphs in Klaperman. Both Pessin and Klaperman cited the holiday as the occasion when we remember the booths or huts of our ancestors. Pessin included recalling the wanderings as well. Lewittes brought in the present-day significance of appreciating the blessings of God, in addition to recalling the wanderings, and cited the influence on the American Thanksgiving. All three authors cited the observance of the three pilgrimage festivals at various stages of Jewish history.

Gamoran gave only incidental mention to all three holidays. For Passover, it was only that the custom of eating matso (her spelling) had its origin in the story of the Exodus, that the holiday which is still part of our calendar today was even observed in the wilderness,
and that the Elijah legends have an association with the Seder of today. For Shavuoth there was a paragraph that it was a first fruits festival in the first century before the common era. Succoth is included only as one of the three festivals being observed at that time.

All four authors included Purim. Pessin had two pages, with emphasis on how it is celebrated today with its message that Hamans may come, but they are destroyed in the end, and the Jews continue to live on. Lewittes also had two pages with emphasis on the method of celebration today, but with no indication of its meaning. There were three paragraphs in Klapennan, where the point was that we celebrate today the release from oppression in the time of Esther and Mordecai. (Italics, the writer's.) Gamoran had a single sentence that this was the time when we could learn about the life of some Jews in Persia.

Hanukkah was mentioned in all four texts. Pessin had one page in which the point was made that the celebration tells us the story of the Maccabees and their heroic war for religious freedom. There were two pages in Lewittes, and as in his treatment of Purim, the emphasis was on the method of celebration today, but with no indication of its relevant meaning. There were only two paragraphs in Klapennan, recalling the miracle of oil and the defeat of the strong by the few, but with the relevant point that the observance should help us today be better Jews and better persons. Gamoran, as for Purim, had only a sentence stating that the holiday, which was declared by Judah Maccabee to celebrate the victory of his people, became a part of the Jewish calendar.

Tish B'Ab was cited in Pessin, Lewittes, and Klaperman, but not in Gamoran as a present-day observance. Pessin and Lewittes, who had
a paragraph and two paragraphs respectively, identified it as an occasion for mourning for the Temples in the Pessin text, and as a remembrance of the sad fate of Jerusalem and the Temple in the Lewittes text. Klaperman devoted a total of four paragraphs, distributed between the narratives on the destruction of the first and second Temples. Relevance for the present day was appropriately included in the point that we recall all Jewish martyrs, in order to appreciate the sacrifices that go into the making of a people.

In addition to the holidays of the present day, there is the institution of the synagogue, which was included by all four authors. Except for Lewittes, the other three authors placed the beginning of the synagogue in the Babylonian Captivity. Pessin hedged the statement by stating that some people believe that the prayer gatherings in the Babylonian Captivity were the beginnings of the synagogue. The Klaperman text at one point stated that special houses of worship were built at this time, and later in a review of the same time in the next volume referred to home gatherings for worship in Babylonia. Gamoran also gave the term prayer gatherings to the activities in Babylonia. Lewittes placed the beginnings of the synagogue in a later time -- during the time of Ezra, who along with the other leaders drew up a formal schedule of Torah passages to be studied and prayers to be recited. (In Babylonia, the studying and praying had not been formally arranged.) Additional comments about the synagogue were made by Gamoran and Klaperman. The former cited its existence in the first century before the common era along with the Temple. The latter referred to its function as a center in the city during the time of Ezra, and as a well-established institution in the time of Hillel.
Pessin and Klaperman mentioned the beginnings of the public reading of the Torah on Mondays and Thursdays during the time of Ezra. Pessin, Gamoran, and Klaperman alluded to the Bible in our lives today, respectively in the message of the prophets; the use of psalms, proverbs, and quotations from the prophets by people of today; and in the sameness of our text as that of the Soferim, as well as the message of the prophets. Lewittes and Klaperman referred to prayers of today that come from the Pentateuch, since theirs were the two texts that included intensive adaptation of the contents of the Pentateuch.

Pessin, Lewittes, and Klaperman discussed the dispersion respectively in Hellenistic times, after the destruction of the Second Temple, and in the time of the Babylonian Captivity plus the first century of the common era. Only Klaperman provided a tie-up with the present day and only then in the point on the Babylonian Captivity.

Apart from the coverage of present-day holidays, institutions, and conditions by all the authors, Gamoran informed her reader that history is a long chain, linking one person to another, and that was why what a certain man did thousands of years ago has a connection with the life that the reader leads today.

**Development of the Jewish People - Continuity and Change**

All four texts of the fifties gave attention to the ideas of change and continuity in varying degrees and in differing emphasis on either change or continuity. Pessin did not highlight change in connection with the Exodus, possibly because it was included among the memories prior to the resettlement in Canaan, when more historical information became available. Upon resettlement in Canaan, several changes in the Jewish people were noted: change in occupations from restless nomads
to farmers; change in economic life, as some grew rich and others
grew poor; change in religion as the Israelites began to worship the
gods of the land as well as their own God. At the founding of the
monarchy, there was no explicit indication of continuity and change.

For the Babylonian Captivity, Pessin cited continuity in the
adherence of the Judeans on foreign soil to the laws they had observed
in their native Judea, and change in the revised concept of one God,
ruling all nations in all lands. After the return to Judea, continuity
was attained through the effort for rebuilding the Temple under the
leadership of Haggai and Zechariah and through the teaching of the
Torah under the leadership of Ezra and Nehemiah. The changes that
facilitated the continuity were the changed script of the Torah, the
shift to learned men for leadership, and the growth of the synagogue.

In anticipation of the destruction of the Second Temple, Pessin
alerted her reader to the fact that the Torah would replace kings and
governor, Temple and land. This was realized in the establishment
of the school at Yavneh.

Development was not emphasized in the Lewittes text generally;
it chronicled events rather than give attention to cause and effect.
For the Exodus there was no comment in this area. For the resettle-
ment in Canaan, there was a sentence on the change in occupation in
the point that the shepherds in Egypt now had to learn how to farm the
land. There was no comment for the founding of the monarchy. For
the Babylonian Captivity, there was a paragraph on the change in theo-
logy, that God would not hold the children responsible for the sins
of the fathers. After the destruction of the Second Temple, there
were several paragraphs on the replacement of the Temple and State
with the Torah and the synagogue.
The Gamoran text delineated change more clearly than any of the other texts of the fifties. There was explicit statement on the Exodus that it meant a new life of freedom, and the Ten Commandments were openly declared to be a forward step in the development of the Jewish religion. Change was shown for the resettlement in Canaan in the transition from a wandering existence to a settled life with agriculture as the major occupation, and continuity was shown in remaining faithful to the laws of Moses. At the time of the monarchy agriculture was further developed, and crafts and trades came into being. The major change that was clearly stated was the unification of the tribes, whereas continuity was maintained through attachment to the traditions.

Gamoran attributed the continuity in the Babylonian Captivity to the liberal treatment of the Judeans by the Babylonians and to the change in Jewish theology, as exemplified by the teaching of Ezekiel that the sons would be released from punishment for the sins of the fathers, and by the teaching of Isaiah II regarding the universality of God. Further change, upon return to Judea, was stated by Gamoran to be the assignment of leadership to the priesthood. At the destruction of the Second Temple, the adjustment to new conditions was made possible by the school at Jabneh, along with the replacement of the sacrifices by prayer and charity.

The Klaperman text emphasized continuity over change; the theme of the text was that the Torah maintained the continuity of the Jewish people. At the Exodus, there was limited mention of the change from slave to free man, but the giving of the Ten Commandments was emphasized as the acquisition of the Torah, which was to be the mainstay throughout Jewish history. Upon resettlement in Canaan, cessation of wandering was not specifically mentioned, but at the beginning of the book
there had been the statement that in the first 800 years of their existence, the Jews had changed from a wandering shepherd people without a country to a nation with the Torah and their own land. (This point is pertinent even though it took the history beyond the time of the resettlement in Canaan.) In addition, the authors stressed the teaching of the earlier prophets, as exemplified by Samuel, in the maintenance of Torah.

The Klaperman text did not explicate change at the establishment of the monarchy. In the Babylonian Captivity, the teachings of the later prophets maintained Torah, paralleling the work of the earlier prophets after the resettlement in Canaan. Jeremiah had taught that loyalty to the Torah and God was possible even in a strange land, and Ezekiel gave the exiles hope during the exile. After the destruction of the Second Temple, the Jewish people could begin again, because it had been permitted religious leaders, whose successor, Jochanan ben Zakkai established a school at Yavneh, which continued the thread of Torah.

Description of the Life of the Group

All four texts of the fifties gave some attention to description of the life of the group. In the Pessin text, two chapters of the eighteen in Book I were exclusively on this area. They constituted twenty-nine pages or twelve per cent of grand total of 235 pages. Counted on the basis of the number of pages of running narrative in the book (excluding introductions and title pages), there were twenty-five pages of actual running narrative, or fourteen per cent of the total of 180 pages of running narrative in the book. These two chapters described life in the time of King David, when the men shepherded
their flocks and cultivated the vines, while in Jerusalem there was trade and homes made of cedar.

Woven into the rest of the text was the description of nomadic life in the time of Abraham, farming after the return to Canaan, and farming plus crafts during the time of the kings. In Book II, one chapter out of the first thirteen in the book was on education during the first century before the common era.

Lewittes concentrated no special space on this area. Limited comments were interspersed in the narrative of the text. There were two paragraphs during the patriarchal period, describing nomadic life (though the word was not used), including among customs, the method of oath-taking and the veil of the bride. Upon resettlement in Canaan, there was a page on the life of farmers. During the first century before the common era there were two pages on the life of an average family, where a sandal-maker was chosen, who lives on a modest diet and observes the Sabbath scrupulously.

The Gamoran text had thirteen per cent of the 195 pages of running narrative in Book I devoted exclusively to a description of the life of the group. This was traced from nomadic living to life in Egypt, where cattle-raising was the occupation, resettlement in Canaan, where farming was the major occupation; the time of Saul, when farming became variegated and skills and trades developed; and the time of the division of the kingdom, when there was trade for the city dwellers who lived in stone homes, while the dwellings of the farmers were made of bricks of dried mud, and education was in the home. In the first third of Book II of Gamoran, the only item in this category was the mention of compulsory education laws.
In the Klapernan text, seven per cent of the 137 pages of running narrative in Volume I, and five per cent of the first 103 pages of running narrative in Volume II were devoted exclusively to this area. It covers the gamut from nomadic life in the time of Abraham; slave status in Egypt; farming in Canaan, when homes were baked-clay huts; better homes for the city-dweller in Samuel's and David's times; development of a merchant group in the city in the time of Solomon who lived in stone houses; shepherding and farming in the fourth century before the common era, with the farmers exchanging their products for wares from foreign countries; continuation of the predominance of agriculture in the century at the turn of the eras, but with crafts in addition to business, and fishing as a new industry, and with compulsory education.

Dedication to the Truth - Historical Method

Both the Pessin and the Gamoran texts had substantial evidence of incorporating historical method into its content. Both declared forthrightly to the reader that not everything is known about the past. In the course of the texts, Pessin had the example of the lack of records for the Babylonian Jews for the period following the Babylonian Captivity, and Gamoran substantiated the premise with three specific instances. These included the lack of an answer to the riddle of Jericho; the lack of an explanation for the departure of the Arameans from their siege of Samaria; the lacuna of information on what happened during the period following Ezra and Nehemiah.

Both authors pointed out to the reader that much information can be secured about the past from various sources. Pessin listed the Bible, records of other peoples, archeology, and Josephus for the
period of the destruction of the Second Temple. For the Pentateuch section of the Bible, Pessin presented the view to the student that it was a collection of "memories" prior to settlement in Canaan. These were transmitted from generation to generation, with the result that the "heart" of them remained the same, but embellishments were added before they were written down. After the Pentateuch, she declared, the Bible was a more legitimate source for Jewish history.

Gamoran presented the Bible and archaeology as the major sources for Jewish history. In the course of the text, there were twelve instances where historical information was identified as coming from the Bible. Post-biblical literature was cited in the Books of the Maccabees. For archaeology, there was the Moabite stone and the Siloam inscription. Even the Dead Sea Scrolls were mentioned.

The formulation of inferences was included by both authors. In Pessin, there was one example -- that the Jews of Babylonia must have been developing a rich Jewish life, including many schools and synagogues, as well as teachers, during the eight hundred years following the Babylonian Captivity, inferred from the fact that when the Jews of Babylonia are heard from again, there are important leaders and great books. Gamoran gave two examples: that Joshua was given credit for what might have happened before him, inferred from the fact that city after city fell to him; that the Torah and the book of Joshua were considered holy before the Judeans went into exile, inferred from the fact that the holy books of the Samaritans consisted of the Torah and Joshua only and that the time they appeared in Jewish history was before the Judeans went into exile.

Both authors used hedging words like "it is said," "it is possible,"
to show the uncertainty of some of their statements. There were three instances in Pessin and twelve in Gamoran. On the other hand, they both made use of the literary device of imagined sentences, without declaring that they were not historical certainties. Five such instances were found in Pessin and seven in Gamoran.

Both texts differentiated between literature and history. Pessin told her readers at the beginning of the book that it was not a book of Bible stories, but a history book. In addition, placing the content of the Pentateuch in the form of memories made them more literature than history. She included legends, and stories, but identified them as such, twice in Book I and six times in the first half of Book II. Among the topics were Solomon, Elijah, the river Sambatyon, Esther, the Septuagint, Hillel, Jochanan ben Zakkai. In addition, she mentioned a value of legends, in that they express the feelings of a people. Gamoran also identified as legends three stories from the Bible, and four legends from extra-biblical sources. Among these topics were Abraham and the other patriarchs, David, Elijah, the river Sambatyon, the Septuagint.

Both Pessin and Gamoran did not assign historicity to the specifics of miraculous events. For Pessin, the crossing of the Red Sea and the giving of the Ten Commandments are included among the memories of the Israelites. For the capture of Jericho no explanation was attempted; there was only the statement that strongly fortified cities like Jericho fell into the hands of the Israelites. For Gamoran, the crossing of the Red Sea was explained by the natural cause of the winds; in the giving of the Ten Commandments, Moses spoke in the name of God; the method of taking Jericho was handled as a riddle yet to be solved.
In the Lewittes and Klaperman texts historical method was not as strong as in the Pessin and Gamoran books. For one thing, both Lewittes and Klaperman did not at all inform their readers that there are problems in historical reconstruction. Yet, there were instances of historical method in both books without identifying them as such. Both authors cited some of the sources for Jewish history. Lewittes used archeology when he mentioned digs at Ur, ancient cisterns, copper instruments in the time of Solomon, and the discovery of the Siloam inscription. He also credited Josephus for his help in preserving a record of the history of the Jewish people. Sources mentioned in the Klaperman book were the Bible, in two places -- the book of Jeremiah, for his prophecies, and Ezra and Nehemiah for the period of the rebuilding of the Temple; the books of the Maccabees; Josephus; and archeology in the instance of the discovery of the ancient record in the Assuan region of Egypt (an item that had also been mentioned by Pessin).

One example of an inference was found in Lewittes, where he inferred that water must have been available even in the dry season in the days of the Psalmist, from the phrase, "my cup runneth over." Lewittes also had examples of uncertainty in some of his statements when he told about the introduction of the Hebrew alphabet to other peoples, the participation of Zerubbabel in a delegation of Judeans to King Darius, and when he stated that the account of how Alexander conquered Judea was part legend.

However, the examples of historical method in both Lewittes and Klaperman, enumerated above, were counteracted by other factors. Both books presented the Pentateuch as equivalent to history. The
Klaperman text, in addition, cited the book of Genesis as such, including the theology of the pre-history. Both texts intertwined literature and history. For example, the Klaperman text used a story from extrabiblical literature, that one of the former Hebrew slaves, upon arrival of the Hebrews at the Red Sea, entered to show the way, and so the other followed, as true history. In addition there were ten other instances, that are known to have some legendary elements in them, that were given with no indication of this quality. These included such items as Solomon and the language of the birds and beasts, Alexander the Great and the Koen Gadol, the exact similarity of seventy Greek translations of the Bible, the handwriting on the wall in the book of Daniel.

Lewittes did identify legends as such in eleven instances. These included such items as the wickedness of Sodom, the infant Moses and a hot coal, a runaway sheep from Moses' flock in Midian, the role of a bee in enabling Solomon to answer a riddle, the river Sambatyon. In two of the eleven instances (Elijah and Alexander the Great), the author pointed out the value of legends in conveying a people's feelings (a point mentioned also by Pessin). However, there was also an intimation that the criterion for a legend was its emanation from extrabiblical sources. In the narrative of the story of the infant Moses and the hot coal, the point was made that it was not found in the Bible, for it was only a legend. The same point was made about the legend of Daniel and idol Bel, with the impression that everything else in the book of Daniel is historically true.

Yet, the author had opened his book with the story of how Abraham came to the conclusion that there was one God, after eliminating other
possibilities, without stating that it was not in the Bible, much less actual history. Still another confusion within literature itself was the earmarking one part of a story as legend, with the impression that the rest of the story was history. This was done for the whole part of the Jonah story and the pillar of salt part of Lot's story. The author included adaptations of the books of Ruth, Jonah, Daniel, and Esther without indicating that there were historical problems about their contents. Both Lewittes and Klaperman used the medium of style to formulate imagined statements, that the reader might think were part of history. Two instances of this were found in Klaperman, and ten in Volume I of Lewittes, and seven in Volume II.

Both texts ascribed historicity to miracles. For the crossing of the Red Sea, the parting of the water was caused by a strong wind in Lewittes and by the raising of Moses' hand in Klaperman; for the return of the waters in Lewittes, Moses stretched forth his hand, but that was not mentioned in Klaperman. For the giving of the Ten Commandments, in Lewittes there was a voice that was not identified, whereas in Klaperman, the voice of the Lord Himself was heard. For the capture of Jericho, Lewittes gave a possible explanation of an earthquake as the explanation, and the Klaperman text cited shouts and God's miraculous intervention. In both texts, the sun stood still for Joshua.

Dedication to the Truth - Interpretation of Jewish History

The Pessin text had a unique interpretation of Jewish history, stemming from the approach to Jewish history of Leo L. Honor, consultant for the text, which stressed the role of past experiences and the memories of those experiences in the history of the Jewish people.
The dominant interpretation was therefore a cultural one. In that culture, religion was an important part, and was one of the most important factors in the memories of the Jewish people. The manner in which the religious events of the Pentateuch were remembered affected subsequent Jewish history, even if the specifics of these events did not occur exactly as they were finally written down in the Bible, and especially the Pentateuch.

Religion was presented in the Pessin text as a development from within the people rather than through the external intervention of God in human affairs. The Jewish religion grew from Abraham's belief in the one God, through the experiences under the leadership of Moses, and the regression and then progress, in Canaan, where the text transposed the theological theme of the books of the former prophets into the cultural definition of the alternately weak and strong status of the people's memories. Then followed the latter prophets, with their message of social justice, God's love, and hope, as they gave their people deeper knowledge of God. All of the prophets mentioned in the text, Elijah, Amos, Hosea, Isaiah, and Jeremiah, substantiate the development of religion from within the people, for they all "hear" the voice of God and speak in His name. This form was preferred by the text over the form of having God speak to them from without.

Forty-three per cent of the running narrative of the text was on religious development and cultural-religious development. An equivalent forty-three per cent was on political history, giving only highlights. If we add the fourteen per cent that was on the life of the people in the time of David, there is a total of fifty-seven per cent of the running narrative on cultural-religious-social content.
The Gamoran text presented a religious interpretation of Jewish history, from a stance that was humanistic, for it considered its goal to emphasize the religious and spiritual ideals in the history of the Jewish people. It traced the progressive development of the people's understanding of God from the tribal God of Abraham, through the conception of Moses of the covenant between God and the people, the vacillation of the Jewish people after resettlement in Canaan between foreign gods and their own God, and the ultimate teachings of the prophets about a universal God of love, yet demanding justice.

The expression of God was within human beings rather than through imposition from without. This was evident in the text in several ways: Instead of speaking from without, God was always heard by the leaders, Abraham, Moses, Joshua, Amos, and Jeremiah. Events that were explained in the Bible through the direct intervention of God, were presented in the text as humanistic-natural happenings. Examples were the plagues in Egypt, and the timing of the death of Moses before he reached the land of Canaan. During the time of the early prophets, attacks by the neighboring peoples occurred because they were warlike, or a "new difficulty arose," and not as punishment for defection from God. During the time of the latter prophets, the rationale for their pleas to their people to be loyal to their faith and their God was the need for unity and solidarity in meeting the enemy, rather than fear of punishment by God.

Although more than half of the space of the book was given to national-political development, with considerable detail, the religious-social development was intertwined into it.

Both the Lewittes and Klaperman texts had a theological inter-
pretation of Jewish history, following the biblical historian's interpretation of the direct intervention of God in history. Volume I of Lewittes was an adaptation of the Pentateuch with its pattern of God's intervention in the lives of Abraham, Isaac, Jacob, Joseph, and Moses, and through them in the lives of the people as a whole. Volume II duplicated the motif of the former prophets of victory for loyalty to God, and defeat, defection from Him. One-fourth of the volume was on the latter prophets, who were presented in the pattern of God speaking to them.

The Klapeman text emphasized faith in God and the Torah as the core of Jewish history. The religious leaders and prophets nurtured this faith throughout Jewish history. The entire book featured the religious thread and referred to God on almost every page.

Both divine revelation and divine inspiration were presented by the text, the former in the giving of the Ten Commandments, and the latter in the discussion of the Soferim, when the origin of the Torah was reviewed. Development of the understanding of God was not presented, except for Jeremiah's extension of the God concept, when he taught that even without their own land, the Jewish people could still retain their faith in Him. The theological concept of the "chosen people" was repeated three times at different points in the book. God communicated with man both from without and from within. Examples of the former included His sending the ten plagues, determining that Moses should not enter the land of Canaan, appeared to Elijah, sent Amos and called to Jeremiah. In the latter category, Moses heard a voice, and Samiel was called by the Lord.

Although a little over half of Volume I was political-national
development, it was interwoven with the religious thread.

**METHODOLOGY**

The summary of the methodology of the texts of the thirties is based on the analysis of the first volume in each of the series, except for the Lewittes text. The latter included two volumes, for the first one was related to the Pentateuch only.

**Organization of Content**

The texts of the fifties did not feature any new form of organization that would be considered a new development in children's Jewish history textbook literature. All four of them were organized into chapters which were in turn arranged in groups under unit headings.

Book I of the Pessin text was divided into eighteen chapters plus two supplementary chapters on life in the days of the Bible. The eighteen chapters were then arranged in six units of two or three chapters each. These arrangements partially fulfilled the requirements of the unit organization through limiting the number of events and personalities. However, complete internal integration of all the content around a central theme, a key requirement of the subject-matter unit, was not fulfilled.

Topical organization would have been a more accurate description of the arrangements, which consisted of blocks of content, covering a specific period of time within a limited scope, that highlighted certain developments. The titles of the units were "Memories of the Past," "Early Days in Canaan," "A United Nation," "The Kingdom Divided," "When the Prophets Spoke," and "By the Waters of Babylon." Except for the words of the prophets, the titles themselves suggested that the chap-
ters in the units would cover consecutive periods in Jewish history.

The chapters followed a chronological sequence and were subdivided into small sections that averaged one and a half pages each. There was an introduction for each unit, highlighting a major idea in the ensuing unit. There were also chapter introductions for eight of the eighteen chapters, and summaries in three of the chapters. There was no summary for the book as a whole, but the introduction to Book II summarized the highlights of the prior volume.

Volume I of the Lewittes text was based on the Pentateuch and consisted of twenty-two chapters, arranged in six unit groupings. Volume II, based on the books of the former and latter prophets plus the book of Ruth, had twenty-three chapters, also arranged in six unit groupings. The titles of the unit groupings in Volume I were "Abraham, the Father of the Hebrew People," "The Children of Abraham," "Jacob," "Joseph and His Brothers," "Out of the House of Bondage," and "In the Wilderness." Volume II had the following unit titles: "Into the Promised Land," "The Judges," "The Beginning of the Kingdom," "King David and King Solomon," "The Divided Kingdom" and "The Prophets of Judah." All of these titles really introduced blocks of content on periods of time in which various personalities were important.

The chapters followed a chronological sequence, combined with a biographical emphasis. They were subdivided into small sections that averaged one and three-fourths pages in Volume I, and one and one-tenth pages in Volume II. There was no use of introductions and six instances of summaries and recalls.

Gamoran's first volume had twenty-nine chapters, arranged in nine units. The following were their titles: "The Beginnings of the

Gamoran presented her contents chronologically as the running narrative of Jewish history. Occasionally there were interpolations in the chronological sequence to describe the land, the life of the people, and the prophets as a group. There were no subdivisions in the chapters, whose average length was six and three-fourths pages.

Considerable use was made of introductions and summaries in the text. There was an introduction to the student for the entire book and introductions to each of the nine units. One of the unit introductions highlighted the statement that the kingdoms of Judah and Israel were caught in a power struggle of the larger nations that surrounded them. The contents of the chapters were not explicitly articulated for the pupil with the concept in the introduction. There were also introductions to eight of the chapters, four at the beginning of their chapters and four at the conclusion of the prior chapters. There were nine instances of summarizations, seven on the chapters they concluded and two on prior chapters, and two instances of recall of specific information. There was no summary for the book as a whole, but the introduction to Book II referred to some of the major ideas in Book I.

Volume I of the Klaperman text had twelve chapters. After the first chapter on the pre-Egyptian period, the remaining eleven chapters were grouped into four units. Their titles were "The Torah and the Mitzvoth," "The Land," "The Kingdom," and "The Prophets." Again, the units were sequential blocks of time in the history of the Jewish
people from earliest times to the return from the Babylonian Captivity. Each unit had a special introduction that was ideational content on a level different from the narrative of events within the chapters of the units. Exposition of these ideas within the chapters would have made them units of study in the fullest sense of the term (but perhaps too difficult for the age level of the reader). Instead, the chapters were narratives of events within a prescribed period of time, wherein the ideas came into being.

The book followed a chronological organization. The average length of the chapters was ten and a third pages. They were subdivided into ten sub-sections each, making the average length of each sub-section about a page. Each sub-section was headed by a question. There were no introductions in the chapters, with the narrative in each case beginning directly. However, the last paragraph of each of the unit introductions led into the chapters that followed. There were only four instances of summaries, one summarizing half a chapters, one, an entire chapter, and the other two in the sectional introductions, reviewing the prior unit in one case, and three prior units in the second. There was no summary for the book as a whole, but the introduction to Volume II reviewed the contents of Volume I.

Methods of Teaching and Presentation of Content

None of the texts of the fifties was identified with a particular method of teaching. The Pessin text was concerned about grouping the information to facilitate comprehension of basic historical patterns. It advocated a pluralistic approach to methods of teaching. Hence, the teacher's guide suggested several approaches, each of which had
its special advocates in the field of education and among the Jewish
textbook writers of the thirties. These were the directed-study approach,
the research approach, and the problem-solving approach. Combinations
were also possible.

The Lewittes text aimed at making Jewish history study challenging
to the pupil through the many exercises and assignments it provided.
These will be summarized below. Gamoran was interested in intellec-
tually responsible teaching for the intermediate grades and therefore
presented Jewish history as a running narrative of developmental history
rather than stories or personality reviews. Only the Klapernan text
made no special comments on methodology, except for its mention of the
skill of the master story-teller.

The story form was featured in the method of presentation in the
Klapernan text. It was contained in each chapter, usually the first
part of the chapter. The number of sub-sections throughout the book,
included in the story-form of organization, was fifty-four. The remain-
ing fifty-eight sub-sections were straight historical narrative. This
was in addition to the historical narrative that was woven into the
story form. There were four instances in the presentation of direct
questions or statements to the reader, involving him in the narrative.

The presentation in the Pessin text had stylistic instances of
colorfulness and vividness. The presentation in the Lewittes text
featured a style that was easy and interesting. The style of the
Gamoran text was more mature than the other intermediate-grade texts
of the fifties, in keeping with its premise to challenge the intellec-
tual capacity of the intermediate-grade child. The Gamoran text used
the device of involving the reader in the narrative through direct
questions and statements to him. There were seventeen instances of this technique, distributed in ten chapters and two introductions to the units. The style included the use of figures of speech, a dramatic introduction, and graphic description. It was hampered by the use of many names, some of which were not important.

Pedagogic Features

The availability of various pedagogic features in the four texts of the fifties is given in Chart XIV. The Pessin and Gamoran texts had an index, indicating possibly that the authors felt that fourth graders would not benefit from an index, but that fifth graders are ready for it.

The Pessin, Gamoran, and Klaperman texts introduced an occasional explanation of words within the body of the text, whereas Lewittes had only a glossary for pronunciation. There was no need for more explanations in the Pessin and Lewittes, for the vocabulary level was a consistent one. A few examples were found in the Gamoran and Klaperman texts, where some words were above the level of the rest of the book, and merited explanations.

Itemization of information was a device used sparingly by the authors of the fifties. There were nine instances in Lewittes (six were included in the category of summaries and recalls), three in Gamoran and Klaperman, and none in Pessin.

Dates were hardly utilized in Pessin and Lewittes, but were available in Gamoran and Klaperman. Pessin had only two dates, 721 B.C.E. and 586 B.C.E. In Volume I of Lewittes there was the statement that Abraham's arrival in Canaan happened 4000 years ago. In Volume II,
<table>
<thead>
<tr>
<th></th>
<th>Index</th>
<th>Explanation of Difficult Terms</th>
<th>Itemization of Information</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pessin</td>
<td>X</td>
<td>2</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Lewittes</td>
<td>---</td>
<td>---</td>
<td>9</td>
<td>3 (Vol. I -1)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Glossary for pronunciation)</td>
<td></td>
<td>(Vol. II +2)</td>
</tr>
<tr>
<td>Gamoran</td>
<td>X</td>
<td>5</td>
<td>3</td>
<td>19</td>
</tr>
<tr>
<td>Klaperman</td>
<td>---</td>
<td>3</td>
<td>3</td>
<td>11</td>
</tr>
</tbody>
</table>
there were two dates, 722 B.C.E., and 586 B.C.E. (Volume III continued to omit dates from the body of the text, but provided a table of important dates in Jewish history from 1900 B.C.E. to 1135 C.E. at the end of the book.

There were nineteen dates in the one volume of Gamoran and eleven dates in the one volume of Klapennan. Eighteen of the nineteen dates in Gamoran were in the second half of the book. There were also eighteen occurrences of statements of how much time elapsed between two events, all after the first fourth of the book. Ten of the eleven dates in Klapennan were in the second half of the book. There were also twelve occurrences of how much time elapsed between two events, scattered throughout the book. Both texts apparently accepted the idea that dates should be used in an intermediate-grade text, and both placed them in the latter part of the school year. Klapennan also had a time line at the beginning of each of the four units.

Questions and Additional Reading

All four texts of the fifties had questions and assignments at the end of each chapter. The distribution of questions is given in Chart XV. Questions requiring recall of content and reflective thinking were found in all four of the texts. In the Pessin text, the number of thought-provoking questions far exceeded the number of information-seeking questions. In the Gamoran text the ratio was in reverse. Apparently, the premise of this text that intermediate-grade children had considerable intellectual capacity, was translated in this instance into the acquisition of information.

In the Lewittes and Klapennan texts there were two groupings of questions. These were called "exercises," and "questions for discus-
<table>
<thead>
<tr>
<th></th>
<th>Recall of Contents</th>
<th>Thought-Provoking</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pessin</td>
<td>17%</td>
<td>83%</td>
</tr>
<tr>
<td>Lewittes Vol. I</td>
<td>10%</td>
<td>90%</td>
</tr>
<tr>
<td>Vol. II</td>
<td>26%</td>
<td>74%</td>
</tr>
<tr>
<td></td>
<td>In addition to the exercises at ratio of 5 questions for every 1 3/4 pages</td>
<td></td>
</tr>
<tr>
<td>Gamoran</td>
<td>60%</td>
<td>38%</td>
</tr>
<tr>
<td></td>
<td>(Read in another book-2%)</td>
<td></td>
</tr>
<tr>
<td>Klaperman</td>
<td>33 1/3%</td>
<td>66 2/3%</td>
</tr>
<tr>
<td></td>
<td>In addition to &quot;Things to Remember&quot; 3 or 4 questions at end of each chapter</td>
<td></td>
</tr>
</tbody>
</table>
sion," in the former book, and "things to remember," and "things to think about," in the latter book. In the second of the two groupings in each of the two books, there were more questions requiring thought than recall of information. All of the questions in the first of the two groupings were on the content of the book, at the ratio of five questions for every one and three-fourths pages in Lewittes, and three or four questions for each chapter in the Klapernan book. On a grand-total basis, therefore, there were many more information-seeking questions in these two texts than those that stimulated thinking.

In addition to intellectual questions, all four texts provided activities or "things to do." These are given in Chart XVI. They included creative writing and dramatization of various kinds, arts and crafts, viewing of films, film strips, and pictures, and map work. There were suggestions of trips and dancing. Some were additional intellectual suggestions, including quiz games, or requiring additional research or asking further questions on the text. However, the majority of the activities in all four of the books were in the areas of creative writing and dramatization, and arts and crafts. In addition to all of the above, Lewittes had suggestions for games.

Two of the four texts provided suggestions to the pupils for supplementary reading. These were Pessin and Gamoran. There were six titles in Pessin, with the Bible most frequently mentioned. Brief but meaningful annotations accompanied every suggested reading. There were thirty-three items in Gamoran, with no annotations. There were no suggestions for additional reading in the Lewittes and Klapernan books, except for two small items among "things to do" in the former (in Volume II), and selections from Aggadah right within the text in the
<table>
<thead>
<tr>
<th>Activity</th>
<th>Pessin</th>
<th>Lewittes Vol. I</th>
<th>Lewittes Vol. II</th>
<th>Gamoran</th>
<th>Klaperman</th>
</tr>
</thead>
<tbody>
<tr>
<td>Creative writing and dramatization</td>
<td>62½%</td>
<td>34%</td>
<td>36%</td>
<td>46%</td>
<td>50%</td>
</tr>
<tr>
<td>Arts and crafts</td>
<td>22½%</td>
<td>34%</td>
<td>25%</td>
<td></td>
<td>26%</td>
</tr>
<tr>
<td>Dance</td>
<td></td>
<td>2%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>View films, film strips, pictures</td>
<td>5%</td>
<td>7%</td>
<td>9%</td>
<td>8%</td>
<td></td>
</tr>
<tr>
<td>Trips</td>
<td>5%</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Map work</td>
<td>10%</td>
<td>3%</td>
<td>5%</td>
<td>10%</td>
<td>8%</td>
</tr>
<tr>
<td>Research, study, memory work</td>
<td>24%</td>
<td>25%</td>
<td></td>
<td>19%</td>
<td></td>
</tr>
<tr>
<td>Additional questions on text</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>16%</td>
</tr>
<tr>
<td>Quiz games</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>8%</td>
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</tbody>
</table>
latter, to deepen the theological content of the text.

References for teachers were also found only in the Pessin and Gamoran texts -- thirteen in the former and sixteen in the latter, with no annotations. (Of the remaining two texts, Klapennan started to include teacher's bibliographies in the subsequent volumes not included in this methodological analysis.)

**CONCLUSIONS**

1. All four texts had a similar number of passages (ranging from nineteen to twenty-four) that evoked identification. Evidences of chauvinism were insignificant, and there were instances in all four texts where chauvinism was avoided.

2. The present-day holidays of Passover, Shavuoth, Succoth, and Purim, Hanukkah, and Tisha B'Ab, were given noticeable attention in three of the four texts: Pessin, Lewittes, and Klapennan. In Gamoran they were given insignificant attention, and present-day Tisha B'Ab was not mentioned at all.

Pessin and Lewittes had detailed descriptions of the Seder today, and pointed out the need to recall the meaning of freedom and abhorrence of slavery, while the Klapennan text involved the reader in the past event.

Pessin and Lewittes involved the reader in the origin of Shavuoth, while the Klapennan text only commemorated the giving of the Torah.

For Succoth, Pessin remembered the wanderings and the huts; Klapennan remembered the huts; Lewittes involved the reader in the meaning of today's observance, as the appreciation of God's blessings today.

Pessin, Lewittes, and Klapennan gave detailed descriptions of the celebration of Purim today. Pessin cited the message for today, that
oppressors are destroyed, but the Jew continues to live on; the Klaperman text recalled the ancient release from oppression; Lewittes gave no indication of meaning for today.

For Hanukkah, Pessin recalled the heroic war for religious freedom; Lewittes gave a detailed description of the observance today, but not its meaning for today; Klaperman recalled the miracle regarding the oil and the defeat of the strong by the few plus the point that the holiday should help Jews today to be better Jews and better Americans.

For Tisha B'Ab, Pessin and Lewittes mourned and remembered the Temples and the sad fate of Jerusalem, whereas the Klaperman text in addition stressed the appreciation by the present-day reader of the sacrifices that go into the making of a people.

All four texts mentioned the beginning of the synagogue in the Babylonian Captivity, though Lewittes added that its real start was in the days of Ezra. Gamoran and Klaperman cited its development in the first century before the common era. Pessin and Klaperman cited the beginning of the custom of public reading of the Torah on Mondays and Thursdays in the time of Ezra. Pessin, Gamoran, and Klaperman referred to the function of the Bible in our lives today.

The dispersion of the Jewish people, though mentioned by Pessin, Lewittes, and Klaperman, was not related to the present day in any of the texts, except for a minute interpolation by Klaperman of the question, "Are we living in the Diaspora today?" Gamoran was the only author to state to the reader that the present day is an outgrowth of the past through a long chain linking one person to another all the way back to the beginning of history.

3. Change and continuity were significantly evident in the Gamoran and Pessin texts, with change more clearly delineated in the former
The Lewittes and Klaperman texts emphasized continuity and presented change mostly in the theological context, which was really an extension of continuity. Klaperman especially emphasized the centrality of the Torah throughout Jewish history.

4. Description of the life of the group was included in all four texts. Fourteen per cent of the running narrative in Book I of Pessin and one chapter out of the first thirteen in Book II was exclusively on this area plus additional content interwoven into the narrative. Gamoran had thirteen per cent of the running narrative in Book I on this area. In the Klaperman there was seven per cent of the running narrative in Volume I, and five per cent in Volume II. No special space was earmarked in the Lewittes text, which had very limited comment interspersed in the text.

5. Attention to historical method was much stronger in the Pessin and Gamoran texts than in the Lewittes and Klaperman texts. They both informed the reader that not all is known about the past. They both cited the Bible as a source for Jewish history, but not Jewish history itself, and also cited other sources. They both made historical inferences, with one example in Pessin and two in Gamoran. They both used hedging words to show the uncertainty of some of their statements; there were three examples in Pessin, and twelve in Gamoran.

The Lewittes and Klaperman texts did not inform their readers of the problems of historical reconstruction. There were four sentences in Lewittes and five in Klaperman that were identified by the writer as information on sources. In Lewittes there was one instance identified as inference, and three as uncertainties, but not in the context of the problems of historical method.
6. The Pessin and Gamoran texts differentiated between literature and history. The "memories" approach of the Pessin text made the Pentateuch more literature than history. The Lewittes and Klapeman texts made the Pentateuch equivalent to history, and though they identified legends in some cases, they presented them in other cases in a manner that would give the reader the impression that they are actually history.

7. The Pessin and Gamoran texts did not ascribe historicity to the specifics of miracles. In the case of the Pessin text, the crossing of the Red Sea was included among the memories of the Jewish people; in that context, the parting of the waters was not explained in any miraculous manner, and in the "recollection" of the giving of the Ten Commandments, there was the voice of God pronouncing the Ten Commandments, though Moses gave them to his people. Both the Lewittes and the Klaperman texts ascribed historicity to the specifics of miracles.

8. The Pessin had a cultural interpretation of Jewish history, in which religion was an important part. The religious events in the Pentateuch were part of the memories of the Jewish people, with the manner in which they were remembered affecting all of subsequent Jewish history, even if that manner was not exactly as they occurred. The Gamoran text highlighted a religious interpretation of Jewish history from a humanistic stance. Both texts presented God as an expression from within human beings rather than in a manner that would emphasize external intervention in Jewish history. Both transposed the theological theme of the former prophets into other terminology: Pessin presented the alternately weak and strong status of the people's memories; Gamoran presented the problems of conquering a land that had warlike people and that was surrounded by larger and stronger powers.
Both presented progressive development of the Jewish religion.

The Lewittes and Klapernan texts presented a stronger theological interpretation of Jewish history, which was an adaptation of the interpretation of Jewish history inherent in the Bible. Lewittes patterned Volume I after the Pentateuch, and Volume II after the former and latter prophets, with its style of the expression of God from without the personality. Klapernan emphasized faith in God and the Torah as the core of Jewish history. This text stressed the theological concept of the "chosen People."

9. All four texts of the fifties were arranged in chapters that were in turn arranged into unit groupings. All four texts used the term units in the general sense of unifying a group of chapters, rather than in a technical sense to represent a unit of work. In all four texts, the units were blocks of content, covering a specific scope of time, in which some key development took place, rather than a complete integration of all details around a central theme of understanding.

10. All four texts followed a chronological sequence. In the Lewittes text, this was combined with a biographical emphasis.

11. Pessin, Lewittes, and Klapernan sub-divided their chapters into small sub-sections, ranging in length from one to one and three-fourths pages each. In Klapernan each sub-section was headed by a question. There were no sub-divisions in the chapters of the Gamoran text, where the average length was six and three-quarters pages.

12. The texts of the fifties did not adopt particular methods of teaching. The teacher's guide for the Pessin text recommended several approaches, each one of which had been identified with a particular text in the thirties. The Lewittes text aimed to make Jewish history
study challenging by providing more learning exercises and activities at the end of the chapters than any of the other three. The Gamoran used a mature style to make it intellectually challenging. Volume I of the Klaperman text featured a story-form of presentation.

13. The Pessin and Lewittes texts avoided the use of dates, with two in the former and three in two volumes of the latter. The Gamoran and Klaperman texts advocated the use of dates in an intermediate-grade text, though in moderate measure. The two books had nineteen and eleven dates respectively in the first volumes of their texts, with almost all of them in each case occurring in the second half of the volume.

14. All four texts supported the importance of reflective thinking in the learning process, through provision for the pupils of questions that were thought-provoking. In Pessin, this type of question was provided at the ratio of about five for every one of the information-seeking type of question. In Gamoran, the ratio was in reverse at the ratio of about three to one. In the Lewittes and Klaperman texts, the total of all the categories of questions was significantly more than the other two books. Within that greater total the number of recall questions exceeded the number of thought-provoking questions.

15. All four texts recommended "things to do" as a supplement to the questions, thus extending learning beyond reading and recall of content and discussion of the same. This indicated a general acceptance by the textbook writers of involving the learner in his total personality, including both intellect and emotion and activity.

16. The Pessin and Gamoran texts provided suggestions to the pupils for additional reading in other books, thus accepting that
methodology which considers Jewish history study that is limited to one text as inadequate even for the intermediate-grade pupil. The Lewittes and Klaperman texts did not suggest outside sources for supplementary reading. The Klaperman text included within the confines of its own book selections from Aggadah, apart from the content of the regular chapters, to deepen the theological content of the chapters.

The Pessin and Gamoran texts also had references for the teacher, whereas Volumes I and II of Lewittes, and Volume I of Klaperman did not have this feature.
A. Comparisons of the Conclusions of the Texts of the Fifties with the Conclusions of the Texts of the Thirties

1. There was no appreciable difference in the provision for developing identification of the reader with the Jewish people and Judaism. In both decades there was attention to this goal.

2. The texts of both decades relied upon the holidays primarily to relate history to the present day. There were variances in both decades on the degree of involving the reader in the historical background of the holidays according to authors and according to holidays. (within the Union of American Hebrew Congregations, its publication of the thirties emphasized holidays, whereas its publication of the fifties did not.)

3. Two of the four texts in the thirties presented development in Jewish history through attention to change and continuity. Similarly, two of the four texts in the fifties gave significant attention to both change and continuity.

4. Three of the four texts in the thirties included description of the life of the group, with one of them making its major characteristic. Three of the four texts of the fifties gave moderate attention to this area, and one, very limited attention.

5. Three of the four texts of the thirties differentiated between literature and history and did not ascribe historicity to the specifics of miracles. Two of these three gave significant attention to historical
method, whereas one was more concerned with description of the life of
the group. The texts of the fifties were evenly divided between two
that emphasized historical method, differentiated between literature and
history, did not ascribe historicity to miracles, and two that were the
converse on all three points.

6. Three of the four texts of the thirties featured sociological
interpretations of Jewish history, with varying amounts of attention to
religion. One featured a theological interpretation of Jewish history
plus the economic explanation of the class struggle for three major
events in Jewish history -- the Babylonian and Roman encounters and
the Maccabean revolt. The four texts of the fifties were distributed
into one, a cultural interpretation; one, a religious-humanistic inter­
pretation; and two, a theological interpretation. One of the latter
was expressly intended to be written in the "traditional" spirit.

7. In methodology, three of the four texts in the thirties had
unique features -- problem organization and laboratory method for
one; story organization and activity approach for a second; and the
supervised study method for a third. In the fifties, the texts did not
adopt any special methods; they were eclectic and used combinations
of the specific methods.

8. Both the texts of the thirties and the texts of the fifties
followed a chronological sequence; in each decade, there was one text
that combined it with a biographical emphasis.

9. In the assignments at the end of the chapters the texts of the
fifties had achieved universal acceptance of the idea to provide ques­
tions that require reflective thinking and to provide activities in
various categories, for they were provided in all four books.
Two of the four texts of the thirties provided additional reading for the pupils as did two of the four texts of the fifties.

B. Recommendations

1. To achieve identification, textbooks on the intermediate-grade level must make greater use of the possessive pronouns "our" and "your," with the latter reserved for the occasions when the author is addressing his reader. In addition, to these single words, whole passages are necessary periodically to remind the reader of his link with the contents of the text, however remote in time.

   The pride of the reader should unabashedly be evoked, but chauvinism should be avoided. In that way a positive "emotional-intellectual" identification will be achieved, that will not lose its effect, as the child matures in age and knowledge.

2. To achieve an understanding of how the present grew out of the past, both holidays and practices, and institutions and conditions of present-day Jewish life have to be traced to their historical antecedents in terms of the period of history being studied. Holidays are not sufficient, though they are the most familiar to the intermediate-grade student. Present-day institutions and conditions need to be utilized more extensively than the texts in this study did. When the holidays, are studied, the text should concentrate on their historical origins rather than the method of present-day observance. The latter is rightfully not part of the history book, but belongs to the area of Jewish life and religious practices, for which there are separate texts.

   When the holidays are presented, the present-day Jewish child must be involved in the historical significance of the holiday, and
conversely the historical background of the holiday must penetrate the personality of the reader. Holidays that only recall events do not function in the child. Jewish history is not a finished process; it is the prelude to the future of the Jewish people. Hence, its content, in this case the holidays, must through its historical relevance, propel the reader into the future as well.

3. History without development loses its major ingredient. In addition to the processes of change and continuity, cause and effect must also be integrated into the text, which is possible for the intellectually-expanding horizons of many intermediate-grade pupils, particularly among the Jewish group, which is generally today not a culturally-deprived element of the population.

4. Bible study should be separated from history. In biblical study the child may be introduced to theology and taught to interpret the communication of God to man and to understand and appreciate the biblical style of God speaking to man.

5. Although literature may be correlated with history through outside reading, it should not be confused with history. Legends should be identified and their value indicated for the study of history.

6. Dedication to the truth must be a quality even of children's texts. Historical events should not be contrary to the laws of nature. There is a difference between religious truth and historical truth, and the child needs to be guided to appreciate the validity of both truths.

When a statement is prefaced with the words, "Some people believe," there should be an indication of what other believe, and each group should be identified.
When historical inferences are made and when sources of Jewish history are cited in the intermediate-grade text, the reader should be informed that these are procedures of historical method. Thereby, the young student will develop an appreciation of the historical method.

7. History textbooks should be written by a team of authors, combining various special competencies. Hence, there should be the historian-scholar, the psychologist, the educator, and the classroom teacher.

8. On the assumption that the second cycle of Jewish history study should begin with the fifth grade, dates should be used in moderate measure, and comprehension of time should be taught.

9. The availability of additional reading was not much greater in the fifties than in the thirties. Jewish educational agencies that publish books and The Jewish Publication Society should forge ahead in producing books for the intermediate-grade child in his study of Jewish history to supplement the textbook. Fictional history and stories should be reserved for such books, which will not have "history" as part of their titles.

10. The running narrative of developmental history does not lend itself to the requirements of the unit of study, in its technical sense. Rather should the terms, section, or part, or book, be used to designate the block of time within which several chapters are usually grouped.

11. Methodology is only reflected in texts; it is realized through the efforts of the teachers. Teachers must put into practice the suggestions made in the textbooks, and sometimes amplified in teachers' guides. Teachers need to be proficient in the skills required for the
implementation of activities, which depend more on the teacher, than on the availability of an inordinate amount of time. Teachers should obviously be knowledgeable in content as well as methodology.


Greenberg, Moshe, "On Teaching the Bible in Religious Schools, Jewish Education, XXIX:3 (Spring, 1959), pp. 45-53.


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