

The

NER TAMID GUIDE

FOR BOY SCOUTS AND EXPLORERS



Issued by the
NATIONAL JEWISH COMMITTEE ON SCOUTING
New Brunswick, N. J.

NER TAMID GUIDE

FOR BOY SCOUTS

and

EXPLORERS

A Handbook of
Basic Information for the

NER TAMID AWARD

Fifth Printing

Issued By

THE NATIONAL JEWISH COMMITTEE ON SCOUTING
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INTRODUCTION

WE take great pleasure in presenting to you this pamphlet, which contains basic information to help you achieve the Ner Tamid Award. The requirements for the Ner Tamid Award involve an understanding of the meaning of the twelfth point of the Scout Law and its application to Jewish boys, in particular. "A Scout is reverent. He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion." The requirements for the religious awards to boys of Catholic and Protestant faiths involve a similar understanding.

The major part of the manuscript of the *Ner Tamid Guide for Boy Scouts and Explorers* was written by the late Ben M. Edidin, shortly before his sudden passing. Many rabbis, educators, and Ner Tamid counselors reviewed the manuscript and offered helpful advice and criticism. On behalf of the Jewish Committee on Scouting, I extend thanks to the following for their valuable suggestions:

Dr. Robert Gordis, president of the Synagogue Council of America; Rabbi Samuel Berliant, Scouting chairman of the Rabbinical Council of America (Orthodox); Dr. Norman Salit, Scouting chairman of the Rabbinical Assembly of America (Conservative); Dr. Philip D. Bookstaber, Scouting chairman of the Central Conference of American Rabbis (Reform).

Finally, the Jewish Committee on Scouting is especially grateful to Harry Lasker, national director of Jewish Service, Division of Relationships, Boy Scouts of America, who wrote the section on Biblical illustrations of the Scout Law, contributed many of the excellent photographs used as illustrations, and served as general editor of the pamphlet.

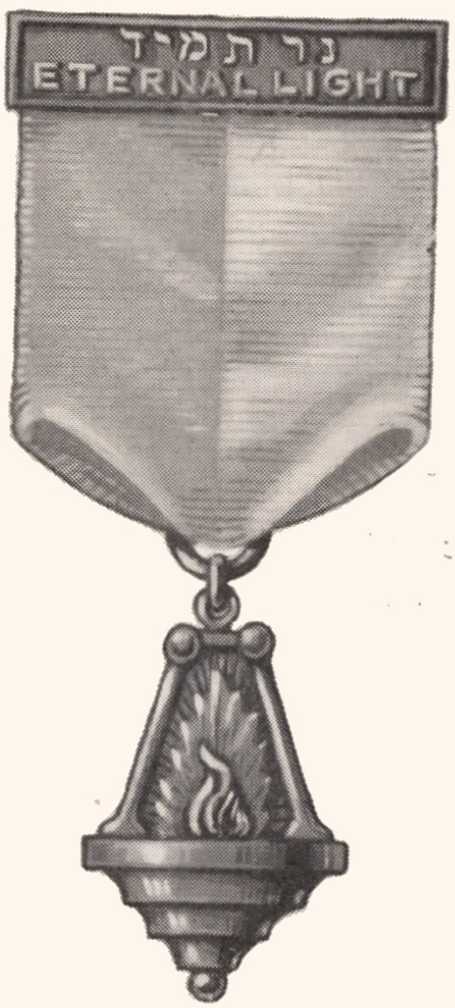
It is our hope that the *Ner Tamid Guide for Boy Scouts and Explorers* will inspire you and help you achieve this distinguished award for reverence. The guide will also serve as a fitting tribute to the blessed memory of Dr. Edidin, who, for many years, was an ardent and devoted Scouter. Through this pamphlet, it is hoped that he will help guide thousands of Scouts to the Ner Tamid Award.



Frank L. Weil

Chairman

National Jewish Committee on Scouting



NER TAMID SCOUT AWARD

A bronze medal is attached to a blue and white ribbon and a bronze bar pin.

How to Use the Ner Tamid Guide

IF you are a Scout who has attended a good religious school, you probably have most of the basic knowledge required for the Ner Tamid Scout Award. But even if you have not had the benefit of such education, you need not be discouraged, since you will find this guide most helpful in preparing for the award.

Before you begin you should have the *Ner Tamid Record Book,* which contains all the requirements. You will also find it helpful to have a notebook in which you can keep all the information required for the award.

Of course this guide does not attempt to give you all the answers. That wouldn't be fair. Instead you will find each topic treated briefly, and you will be expected to use your initiative in digging out more information by consulting a few of the references listed in the back of the guide under each topic. You should also consult your rabbi or religious school teacher, who will serve as your Ner Tamid counselor.

Just one word more—as you prepare for the Ner Tamid Award, try to do a real Scout job and show that you really know your stuff. Try to pick up the *spirit* of the Ner Tamid Award, just as you pick up the *spirit* of Scouting. Then you will find real satisfaction and fun.

Now let's get started!

CHAPTER I

OUTLINE OF JEWISH HISTORY

From Abraham to the State of Israel

THE Jews are an ancient people, among the oldest in the world. In four thousand years of Jewish history there were naturally many great events, many great men, and many great achievements. Of the ancient peoples, the Jews alone have survived, in spite of wars, persecutions, and world-wide wanderings. The devotion of the Jews to their faith and heritage has made this possible. Let us now trace this remarkable history of the Jewish people.

The Story Begins

Thumbing back through the pages of history, we find that Abraham is generally regarded as the first Hebrew. He and his descendants, Isaac and Jacob, are considered the patriarchs (or fathers) of the Jewish people. Their story is found in the first book of the Bible, and to this day their names are honored.

From Slavery to Freedom

Back in the early days, eking a livelihood out of the soil was often a difficult task. Famine was frequent, and when it threatened to destroy the Hebrews, the patriarchs migrated from Canaan to Egypt, where Joseph, son of Jacob, had saved the land from famine. But later on, the Israelites were enslaved for over four long centuries. Finally, under the leadership of Moses, the great Exodus took place, and the Israelites left Egypt to go to the Promised Land. We commemorate this event each year with the celebration of Passover.

Giving of the Law

The Hebrews wandered in the desert on their way to Canaan, as Palestine was then known. Moses and the other

leaders meanwhile planned their new life and taught new laws which would govern their people. It was on that momentous journey that our ancestors received the Ten Commandments at Mt. Sinai. These laws were destined to serve as a guide not only to the Jews but to all civilized people. Thus, armed with their new laws and with the teachings of God, the Israelites were prepared to establish their new way of life.

Settlement in Canaan

While Moses still lived, the tribes of Reuben, Gad, and half of Manasseh settled east of the Jordan, in the country now known as the Hashemite Kingdom of Jordan. The rest, under Joshua, crossed the Jordan, fought their way into Canaan proper, and worked industriously to set up the new life there. Great judges or heroes arose—Gideon, Deborah, Samson—to lead the Hebrews against their attackers. And under the Prophet Samuel the tribes became unified, and Saul emerged as their first king.

United Kingdom

Under the kings, the Hebrews were united and they prospered. Saul was followed by David. Under David, the nation's boundaries were extended and the hostile Philistines were subdued, as were the other enemies who threatened the peace and prosperity of the nation. King David is remembered as a poet and a singer, as well as a king. Solomon, the son of David, succeeded to the throne, and in the era of this wise sovereign the Hebrews enjoyed a golden age of peace and prosperity. The great Temple of Jerusalem was erected at this time. It served as a central house of worship for the entire nation.

Israel and Judah

The unity that had existed under the kings suffered a setback after Solomon's death. There was a revolt, in which the northern Ten Tribes broke away to establish the kingdom of Israel, while the southern tribes established the kingdom of Judah. It is from this portion of our people that we derive the name "Jews." Judah was ruled by the descendants of David. There were occasional wars between Israel and Judah, but at most times they lived



Rabbi Samuel Berliant and Rabbi Norman Salit, cochairmen of the Ner Tamid Committee, congratulate religious award recipients and their Scoutmaster in New York City.

side by side as sister nations. In 722 B.C.E. Israel was conquered by Assyria and many of its inhabitants were exiled. Israel ceased to exist as a nation. One hundred and fifty years later, in 586 B.C.E., Judah was conquered by the Babylonians, the beautiful Temple was destroyed and countless thousands were exiled to Babylon.

The Prophets

During these restless centuries, a remarkable group of men known as prophets came upon the scene. They taught the ways of God, and their teachings have been a beacon light to mankind ever since. In Israel the great prophets were Elijah, Amos, and Hosea; in Judah there were Isaiah and Jeremiah. They taught that God is one, the God of the entire world, and that He is a God of justice, love, and mercy. They preached social justice, holiness, and brotherhood. They prophesied of Messianic times, when all mankind would live in peace and harmony.

Exile and Restoration

Another of the great prophets was Ezekiel, who lived among the exiles in Babylon and comforted the Jews, giving them hope that they would soon return to Palestine to rebuild their nation. His words came true. Seventy years after the destruction of the Temple, many thousands returned to their land and a new Temple was dedicated in Jerusalem. It was a moment of great triumph, which became even greater in the next few decades when the

Second Hebrew Commonwealth became a reality. The names of Zerubavel, Ezra, Nehemiah, and Malachai are best remembered during this period.

The Maccabees

There were years of peace, but strong, hostile nations continued to harass the people of Palestine. The Syrians arose as a new power and won the control of Palestine. And then came Antiochus Epiphanes, king of Syria, who tried to impose the Greek religion and Greek culture on the Jews. This began a bitter struggle. Amongst the Jews there were those who became known as Hellenists, who allied themselves with Antiochus and tried to influence their people to accept the Greek religion. But there also appeared a brave family that led the Hebrews in the growing struggle. This was the family of Mattathias, the Hasmonean, and his five sons. The greatest of these was Judah Maccabee, who led the heroic fight for liberty and independence and whose victory over Syria in 165 B.C.E. we honor today in the celebration of Hanukkah.

The Struggle with Rome

The victory of the Maccabees paved the way for another glorious period in Jewish history. Once again, under the leadership of Judah Maccabee's brothers and their sons, Palestine became as strong as it was in the days of King David. But foreign aggression was always threatening. The power of Rome appeared on the horizon. With each year, Rome grew in strength and was gradually becoming the master of the world. Palestine fell under its yoke. And yet the Jewish will for freedom burned strongly, and the Jews revolted against the rule of the Romans. After years of struggle (in 70 C.E.) the Second Temple was burned down, Jerusalem was razed to the ground, and the Jewish state was completely subjugated. Fifty years later, under Bar Cochbar, a final attempt was made to regain freedom, but Rome was too strong for little Judea.

Great Teachers

In the centuries before the conquest by Rome, the Jews became even more deeply religious than they had been. They opened synagogues and devoted themselves to the

study of the Torah and the prophets. They even started a number of schools and academies. And many spiritual leaders arose to give them new guidance and teaching. Among these was Hillel, whose wise sayings and laws are still studied today. One of his famous sayings was: "What is hateful unto you, do not do unto others."

The Mishnah and Talmud

The great teachers and the undying will of the people enabled the Jews to survive and to keep their religion, even though they were bereft of their own nation and government. At the time that Jerusalem was under siege by Rome, Yochanan ben Zaccai was given permission to leave the capital and establish an academy in the town of Yavneh, on the Mediterranean. This academy became the center of Jewish learning and law after the Temple was destroyed.

As a result of the work of ben Zaccai and of those who followed him, a new book of Jewish laws was completed almost two centuries later by Judah Hanasi and his fellow scholars in 200 C.E. This book was the Mishnah. It later became a part of the Talmud, which contains also the Gemara or discussion of the Mishnah. The Talmud was completed about the year 500 C.E. and included many volumes of learning on a great variety of subjects. Along with the Bible, the Talmud became the great guide for Jews all over the world.

Babylonian Jewry

In the land of Babylon, Judaism flourished anew. The Jews enjoyed a great deal of freedom and even exercised self-government. It was here that the Talmud was created, although there was also a Talmud written in Palestine. The Jews were governed by an exilarch (head of the exile), who was the political and civic leader. The religious leader was the Gaon (the Exalted), who was the head of the outstanding Yeshivah or academy in the country. One of the most famous of the spiritual leaders was Saadyah Gaon. He wrote books on Jewish philosophy, compiled a prayer book, and spread the study of the Talmud among the people.

The Diaspora

Following the uprooting of the Jews from their homeland they settled in many countries. There were Jews in Egypt, Arabia, and North Africa. Others traveled to the countries now know as Italy, Germany, and Spain. But Babylon was the center of the Diaspora (all the Jewish communities outside of Palestine). It was to Babylon that the Jews looked for leadership and for the answers to any questions on religion and law. They looked to the Gaon, the head of the Yeshivoth in Babylon, and sent gifts to Babylon for the support of these schools. From Babylon came the Talmud, which reached the Jewish communities in the other countries and was eagerly studied for inspiration and guidance.

Hardships were constantly placed in the path of the Jews. When the Church spread to Rome and other lands, Jews suffered because they insisted on remaining true to their own religion. When the Moslem religion was founded by Mohammed in the seventh century, the Jews again suffered because they refused to accept this new faith. Generally, though, the Jews were favorably treated in Moslem countries and in Spain for several centuries.

Golden Age in Spain

Under Moslem rule in Spain a large and prosperous Jewish community developed. Many Jews occupied important positions. Some were ministers, some were physicians to the rulers. Judah Halevi, Solomon ibn Gabirol, and Moses Maimonides gained renown as poets and philosophers. Judah Halevi (1080-1140) wrote the most beautiful Hebrew poetry since the Psalms of the Bible. Maimonides (1135-1204) was a physician, but he became even more famous as a writer of books on Jewish law and philosophy, the most outstanding being called *Guide to the Perplexed.*

Other Jews were noted astronomers, scientists, and scholars who made important contributions to the civilization of Europe. Columbus used their books and instruments on his voyage to America. It was indeed a golden age for the Jews of Spain.

When Ferdinand and Isabella became rulers over Spain, they decreed that all inhabitants must either become



Scouts participate in Scout Sabbath services, 92nd Street Y.M.H.A., New York City.

members of the Church or leave the country. Many Jews became marranos (hidden Jews), practicing their religion in secret. The Inquisition was established and it brought great suffering. In Tishah b'ab, in 1492, the year Columbus discovered a new world, the Jews were ordered to leave Spain. More than a quarter of a million people became refugees.

Ghettos in Europe

While the Jews of Spain prospered, conditions for their brothers in other countries of Europe were not as fortunate. In France, for some years, they enjoyed freedom and prosperity. This country produced the great scholar Rashi (1040-1105), who wrote a commentary on the Bible and the Talmud, which is still studied today. But the militant Crusades ended the Jewish bid for freedom. The Crusades, beginning in 1096, was a movement in England, France, Germany, and other countries to conquer Palestine from the Moslems. The Crusaders frequently attacked and destroyed whole Jewish communities. These were the days before the Reformation, and the era of enlightenment which brought religious liberty for all groups was far distant.

Gradually the Jews were forced into ghettos—confined sections of the cities which were surrounded by high walls. The Jews could leave these ghettos only during daytime hours. They were not allowed to own land. They were taxed heavily and were greatly oppressed.

Refuge and Hope

But the more they were oppressed, the greater was the determination of the Jews to keep the faith. In the darkest hours, the flame of Judaism could not be extinguished. In each ghetto the Jews organized their own self-governing community. They conducted their own courts of law; they maintained schools and synagogues; they cared for the poor and helped one another in times of distress. This will to live as Jews, faithful to God and the teachings of the Torah (the Law), could never be destroyed.

Then arose in those dark days great Jewish scholars, poets, and teachers who brought new wisdom to their people and gave them hope and courage. Isaac Abarbanel was a Spanish refugee. He urged the king of Spain not to expel the Jews. When his plea failed, he settled in Italy where he became an important figure in the government. Like other great Jews, he wrote books which were avidly read by his people. Another refugee settled in Palestine where he achieved enduring renown as a writer and scholar. He was Joseph Karo (1488-1575), the author of *Shulchan Aruch,* a book of laws and customs that is followed by Orthodox Jews to this day.

The Jews of Poland and Russia

As the persecutions in Germany and the countries of western Europe increased, the Jews migrated eastward to Poland and Russia. Though here also they knew the sting of persecution, the lot of the Jew in these countries was better than it was in the more westward nations, and in time the Jewry of Poland and Russia became the largest in the world.

They stayed on in these countries and their numbers multiplied with each generation. Schools and synagogues flourished everywhere and great scholars arose to teach the people. Lithuania, in particular, became a great center of learning. Here, the great Talmudic scholar, the Gaon of Wilna, became a leader of his people, and his picture is still found in many Orthodox homes. In Russia a new movement was born under the leadership of Baal Shem Tov (Master of the Good Name). He was a great and

inspiring leader who taught that Jews should sing and dance and worship their God in a spirit of joy despite their suffering and poverty. His followers were known as Hasidim. Many new songs came from these people, songs that were to become a part of the Jewish heritage everywhere.

Emancipation

There were changes taking place in the world. People were beginning to rebel against the rule of autocrats and sought a new freedom. In America, a group of embattled farmers decided that taxation without representation was tyranny. So they revolted and set up a new nation—the United States of America. In France, a nation of humble citizens raised the banner of revolution. Everywhere the words democracy and freedom and rights of man were introduced into the daily life of the people.

The Jews, too, gradually began to enjoy the fruits of the new freedom. In France and Holland, and in other countries, they were granted citizenship and treated as equals. They began to learn the national languages and became part of the national life. In Germany, Moses Mendelsohn translated the Bible into German, so that the Jews could study their religion in the language of their country.

There were some Jews who were swept away by this new freedom. The great German-Jewish poet Heinrich Heine was one of many who cast aside their Judaism because they were so impressed with the new freedom that they had found. But, like Heine, most of them lived to regret their folly. Thinking Jews held fast to their religion, while at the same time they remained loyal citizens of their country.

In America, particularly in the United States, a new Jewry was arising. From the time that Columbus landed in the New World with several Jews in his crew onward through the years, the Jewish population has grown and prospered and contributed greatly to the culture of the New World. During the period of the discovery and colonization, there was a trickling of Jews entering the new continent. By the time of the Revolution, in 1776, there were about three thousand. But a century later this figure had grown to a quarter of a million. For this was

truly a land of freedom, where the Constitution granted the Jews full equality and citizenship.

The Jews of America fought in the Revolutionary War. In every way they did their share to build up the nation. They also established synagogues and schools and set up societies to help the poor and needy. After 1840 there was a large increase in the Jewish population of America, with most of the immigrants coming from Germany.

Promised Lands Across the Ocean

While the Jews of western Europe were granted citizenship, in Poland and Russia their lives became more oppressive. In the years 1881-82 a series of pogroms took place and special laws harmful to the Jews were passed. From this situation there arose two important developments—mass migration of Jews to the United States and the founding of modern Zionism to build up Palestine.

The great leader who founded the Zionist movement was Theodor Herzl. He formed a world-wide Zionist organization to settle Jews in Palestine. There they established agricultural colonies, factories, and Hebrew public schools. They founded an all-Jewish city, Tel Aviv, which today stands as a monument to Jewish industry and initiative. Hebrew once again became a living, spoken tongue. And once again, especially in eastern Europe, a new literature in the Hebrew language arose. Poets, novelists, and scholars wrote in Hebrew, the most outstanding of these being H. N. Bialik, who moved to Palestine and was considered the Hebrew poet laureate.

The growth of American Jewry was equally remarkable. More than two million Jews crossed the Atlantic to the new haven in America. They settled in many cities and brought with them their culture and industry. They built synagogues and schools; they organized societies, lodges, labor unions, and cultural clubs.

During the first World War (1914-18), American Jewry had become three million strong and was to play an important part in supplying relief for its kinsmen in war-stricken regions of Europe. After the war it used its influence to gain equality for Jews and sought to aid the building of Palestine as a Jewish homeland.

Between Two Wars

In Palestine, the Jews continued to drain swamps, cultivate land, and build new settlements and colonies. In America, the number of Jews rose to nearly four and a half million, and as each year passed the Jews were becoming more and more an integral part of the American scene. In Europe, with the exception of Poland and Russia, discrimination against Jews was generally diminishing and they were making important contributions to each of the countries of which they were citizens. This was the scene in 1933 when Adolph Hitler ascended to power.

The poison of Nazism was to infect the world. But since the Jews were to be Hitler's chief scapegoats, they were the first to suffer. Later the Jews of Poland, Austria, and many other countries were to drink the bitter cup to the very bottom. As Hitler's hordes moved into Poland, Austria, Czechoslovakia, France, and the other countries of Europe, they had more than half of the world's Jewry snared in the Nazi trap. The merciless imprisonment, torture, and murder of the Jews was so savage that by the time of the Hitler downfall as many as six million Jews were killed and millions more were made homeless.

The State of Israel Is Reborn

With the close of World War II (1939-45), the attention of the world was focused on the United Nations as an instrument of winning the peace. Thousands of people were homeless, living in displaced persons camps. Most Jewish survivors of the war in Europe desired to emigrate to Palestine and begin life anew. On November 29, 1947, the United Nations adopted a resolution calling for the creation of an independent Jewish state in Palestine. It was one of the greatest days in Jewish history. On May 14, 1948 (Hebrew calendar Iyar 5, 5708), the State of Israel was proclaimed in a Declaration of Independence! Surrounding Arab armies immediately invaded the country, but the Jewish defenders of Israel beat off the attacks. Dr. Chaim Weizmann was elected the first president of Israel. Today, the new State of Israel is welcoming to its shores thousands of immigrants. Over sixty nations have already recognized Israel. Early in 1949 the United States, the world's greatest democracy, extended.



The Ner Tamid Award being presented by Rabbi Leon Fram at Temple Israel, Detroit, Michigan.

full recognition to Israel, the world's youngest democracy, and on May 11, 1949, Israel was elected to membership in the United Nations.

The Ner Tamid Award

Thus we have traced the four-thousand year history of the Jewish people. In spite of hardships and suffering, the Jewish people remained loyal to their faith. Other ancient peoples have long since disappeared from history, but the Jews have survived. Is it any wonder that they have been called the Eternal people? Do you see now why the Ner Tamid or Eternal Light has been selected as the symbol of the religious award for which you are working? The Ner Tamid symbolizes better than any other object the Jewish people's eternal devotion to God and His teachings. The Ner Tamid Award is a badge of honor, which you will be proud to possess and add to its luster and brightness in your daily living as a loyal American and loyal Jew.

CHAPTER 2

HOME OBSERVANCES

The Sabbath and Holidays; Customs and Ceremonies; the Hebrew Calendar

How the Sabbath and Holidays Are Observed

What does home mean to you? There are a hundred answers to this question. Home means love and protection. Home is the place where we eat, sleep, play, listen to the radio, read books, entertain friends. Home is father and mother. Home is, well—there is no place like home!

To the Jewish people, home has always had a special meaning. The Jewish home throughout history has been one of the great factors for maintaining Jewish life. Beginning with the Ten Commandments, which require every Jew to honor his father and his mother, Jews have, during their long history, developed many customs and traditions which made the family of first importance in their lives. Many of the ceremonies of the Sabbath and Jewish holidays are essentially home observances. They lend beauty, meaning, and character to our lives as Jews. It is in the home that we Jews are taught from infancy the traditions and the virtues that mold our character both as citizens of our country and as Jews. We learn love, kindliness, and loyalty. We are taught the meaning of the words hospitality, tolerance, honesty. We learn self-control, reverence, and sobriety. We achieve an understanding of the importance of cleanliness, both of the body and of the mind. We learn to love God and to obey His commandments.

The Sabbath

The weekly Sabbath — Saturday, the last day of the week — is a day of rest for the Jews. It is also a day of

study, a day of joy, and a day of worship. On the Sabbath, the Jew turns his thoughts to the finer things in life. It is the one holiday mentioned in the Ten Commandments, and it has been cherished by the Jews throughout the centuries. First adopted by the Jews, the idea of a Sabbath or a day of rest was later accepted by the Christians and the Moslems. The original acceptance of a Sabbath day was of great historical importance. It marked the first recognition of the fact that man is entitled to a day of rest from his labors. It accepted the fact that all men have the right to a day of leisure when they can enrich themselves with spiritual pursuits and enjoy fully their home and family life.

In the home the Sabbath begins with the lighting of the candles before sundown Friday by the mother while in the synagogue the day is welcomed with special prayers and hymns. Later the family gathers for the festive Shabbos meal. Father sings the kiddush over a cup of wine and recites the Hamotzi blessing over the Halloth or Sabbath loaves. Between courses, in many homes, Zemiroth or chants are sung by the family. In the synagogue, services are conducted on Friday evening and on the following day. An important part of the service Saturday morning is the reading from the Torah and the rabbi's sermon. Often a bar mizvah boy chants the Haftorah. The Sabbath day concludes with the Havdalah ceremony, consisting of blessings over wine, spices, and candlelight, bidding farewell to the Sabbath at nightfall and extending greetings to the new week.

The High Holy Days

The Jewish religious year begins with the High Holy Days, Rosh Hashana and Yom Kippur, which are the most sacred days of the year and the most widely observed.

Rosh Hashana is the Jewish New Year. On that day we examine our past deeds and pray for life, plenty, and happiness in the year ahead, for ourselves and our fellow men. It is a Day of Judgment, when man passes before his Creator and his actions are evaluated. At home, the meals are festive. The kiddush (sanctification) is recited and bread is dipped in honey and new fruit is eaten to denote a sweet and good year. "Leshanah tovah tikosevu"



Sabbath services at Scout camp, Ten Mile River, New York

(May you be inscribed for a good year) is the greeting exchanged between members of the family and between friends. The sacredness of Rosh Hashana is felt most in the synagogue at the morning service, with its inspiring prayers and beautiful hymns. Most impressive is the shophar ceremony. The shophar, made of a ram's horn, reminds the Jew of the covenant between God and Israel, of the ancient Temple in Jerusalem, and of the Messianic hope of everlasting peace and brotherhood for Israel and all mankind.

Yom Kippur is the Day of Atonement when Jews confess their sins, ask forgiveness, and resolve to live in accordance with the highest ideals of Judaism. It is a day of fasting and it is the conclusion of the solemn season when Jews examine their actions of the previous year and set their course for the year to come. They pray for peace and righteousness in the world. It is the most sacred day of the year, "the Sabbath of Sabbaths." The evening of Yom Kippur, known as Kol Nidre night, and the following day are spent in the synagogue, reciting prayers of confession, petitioning God for life and happiness, reading from the Torah, and listening to the rabbi's sermon. The Memorial Service is one of the impressive moments of the sacred day. Yom Kippur concludes with the sounding on the shophar of one long, hopeful note.

The Three Festivals

Next to the High Holy Days in the Jewish calendar are the Three Pilgrimage Festivals — Pesach, Shavuos, and Sukkos. They are called Pilgrimage Festivals because in ancient times the Israelites would come as pilgrims to the holy Temple in Jerusalem on each of these three holidays.

Pesach or Passover commemorates the Exodus from Egypt, when Moses led the Israelites out of bondage, and as a free people they began their long journey to the Promised Land. This is the festival of liberation. It is also a spring festival, marking the beginning of the grain harvest in Palestine. At the beautiful Seder ceremony each year the Jew retells the ancient story of enslavement and liberation. As he dips the bitter herbs in salt water, he remembers the suffering and tears of his ancestors, and as he eats the crumbly matzo he thinks of that wonderful night long ago when the Israelites left Egypt and became free men. In the synagogue the following morning, special prayers of thanksgiving and praise are recited and appropriate chapters from the Bible are read.

Shavuos is a Torah festival, celebrating the Giving of the Law at Mount Sinai. Throughout the centuries, Shavuos has been the day when we reaffirm our faith in the teachings of the Torah. It is a harvest festival, too, the holiday of Bikkurim or First Fruits, when the Jewish farmers brought the first of their crops to the Temple in Jerusalem. We decorate the home and synagogue with green branches and with flowers. We eat honey cakes and cheesecakes. These remind us of the Torah which is sweet to those who study it and live in accordance with its teachings and of the farm life of our ancestors in ancient Palestine and also today. In the synagogue the Ten Commandments are read, and in many houses of worship the Confirmation ceremony is held.

Sukkos is the holiday when we recall the wanderings of the Israelites in the desert on their way to the Promised Land. It is also a harvest festival which reminds us that in ancient times the Hebrews lived an agricultural life in Palestine. As such, Sukkos has inspired the American Thanksgiving holiday. In synagogues, centers and schools, and also in many homes a Sukkah is built



Using their pioneering skills, Scouts built this Sukkah for the synagogue.

in which to eat the holiday meals. The Sukkah reminds us of the tents and huts in the desert during the long journey to Palestine and also of the booths in which the harvesters lived at this season. Part of the service in the synagogue is a beautiful procession with the ethrog (citron) and lulab (palm branch), to the accompaniment of appropriate prayers and chants. On the last day of Sukkos, known as Simhath Torah, the reading of the Torah is completed, and immediately after, the first chapters are begun again. There is also a series of impressive processions with the Torah known as Hakafoth, to express the love of the Jews for their heritage.

The Minor Holidays

Then there are the so-called minor holidays: Hanukkah, Hamishah Asar Be'Shevat, Purim, and Lag b'Omer.

Hanukkah honors the Maccabees and their brave struggle for religious liberty. Each of the eight nights we light the Hanukkah Menorah, beginning with one candle the first night, two candles the second night, etc., and as we look at the lights we give thanks for the great miracle of the survival of the Jewish people all these centuries in spite of continuous wanderings and persecution. Hanukkah has also come to mean to us the holiday of religious liberty, of the right of every person to live in accordance with his faith.

Hamishah Asar Be'Shevat is Jewish Arbor Day, the New Year of the Trees. In ancient times it was a day of planting. A cedar was planted for every boy born that year and a cyprus for every girl infant. Today children in school and at home eat Palestine fruit and have appropriate celebrations. In Israel it has become again a day of tree planting.

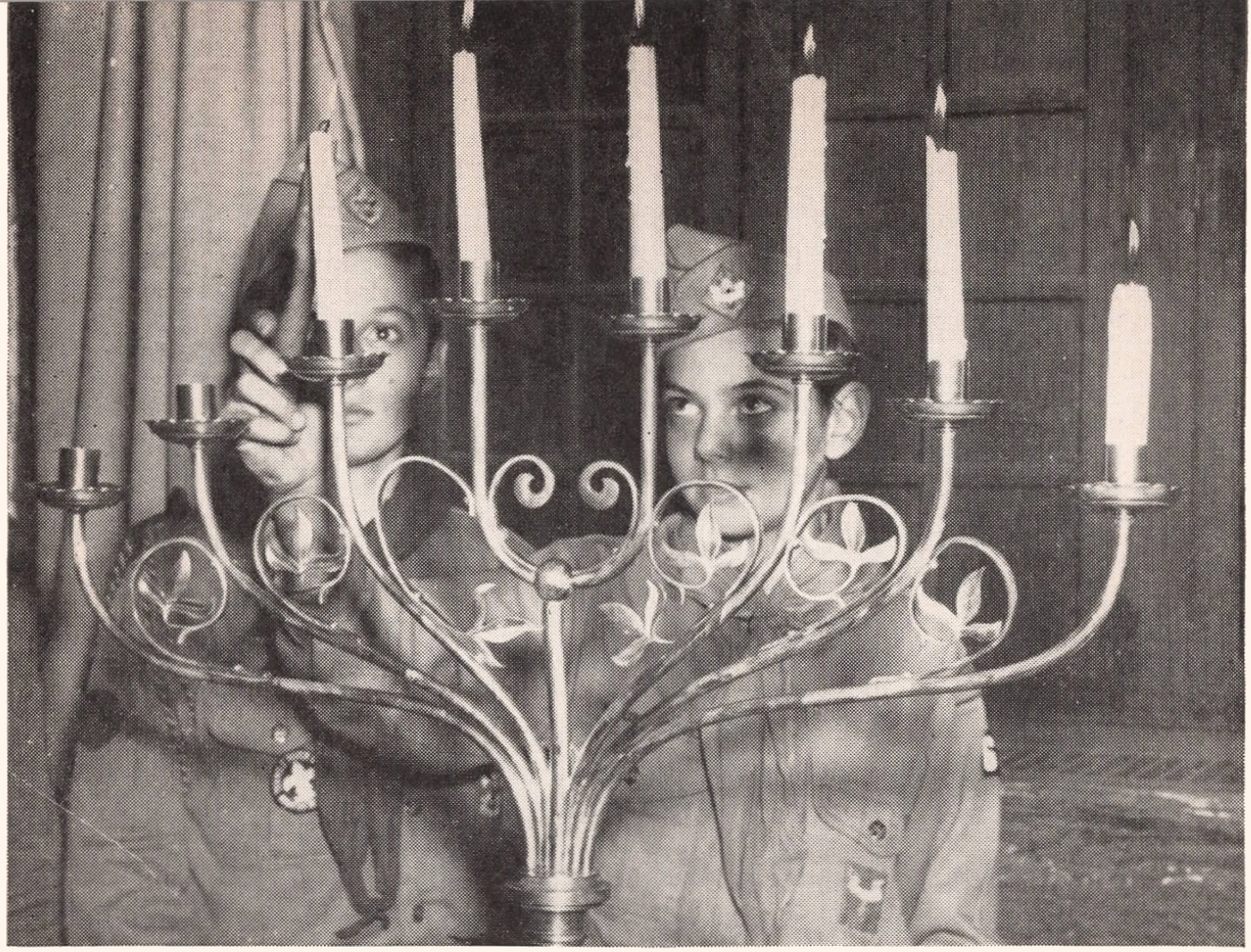
Purim celebrates the victory of Mordecai and Esther over wicked Haman and keeps alive the hope that the Jews will outlive all their enemies. In the synagogue the Megillah or Book of Esther is read, and special prayers are recited. In the home Shalachmanoth or gifts are exchanged and family parties are held. Purim is also a day of masquerades, carnivals, and general merriment.

Lag b'Omer recalls the heroic Bar Cochba who led the revolt against the oppression of Rome and also the martyred Rabbi Akiba and his students who gave their lives for their Torah and people. Children go on picnics where they play with bows and arrows and other games to remember the brave heroes of long ago. In Israel bonfires are lit on Lag b'Omer night.

Jews also have fast days in commemoration of sad events in their history. The most widely observed is Tishah b'ab, or Ninth of Ab. On that day the First Temple and also the Second Temple were burned down. In synagogues the Book of Lamentations is chanted and special prayers and hymns are recited.

Ceremonial Objects

Sabbath and the holidays are adorned by ceremonial objects which lend beauty and inspiration to Jewish practice. The mezuzah on the door post shows that the family



Hanukkah is the holiday of religious liberty.

is peace-loving and devoted to God's commandments. The Menorah stands for purity and unity, for the light of faith and learning. The Tsedakah (or charity) box is a daily reminder of our duty to the less fortunate and to the community in general. The two sets of dishes for the observance of kashrus (the dietary laws) promote cleanliness, care, and self-control in our eating habits. The Seder plate for Passover, the kiddush cup for the Sabbath and holidays, the Hanukkah lamp, the ethrog box for Sukkos, the Havdalah twisted candle and spice box are all sacred ceremonial objects and they also serve to beautify the home. The shophar, sounded in the synagogue on Rosh Hashana and Yom Kippur, is a sacred ceremonial object which heralds important events. Its loud, clear notes, which are always greeted with deep reverence, speak of great happenings in the past and give hope for the future.

Individual Customs

When a child is born there is joy in the family. Life has begun for a new member of the Jewish family. Is it a girl? Then she must be named in the synagogue. And on the Sabbath following the child's birth, the father is called up to the Torah, when the infant is given her Jewish name. Is it a boy? Then he must not only be given his name but also must be circumcised on the eighth day after birth. As the family and relatives all gather, the rite of B'rith Milah, or circumcision, is carried out and the child is initiated into the Jewish fold. A month later, if he is the first born, the Pidyon Haben (Redemption of the Son) is celebrated, and when the child is old enough his Jewish education is begun.

When the boy has reached the age of thirteen, it is time for the bar mizvah ceremony. In this day the parents spare no effort to make this an event that the son will remember for his entire lifetime. For the bar mizvah is the day on which the boy assumes full religious responsibilities. He pledges himself anew to the faith and ideals of his people and to further Jewish study of a higher order. He is given a pair of tephillin (phylacteries) to put on daily at morning services. Jewish boys and girls from Conservative, Reform, and some Orthodox homes also participate in the ceremony of Confirmation.

Now, when the boy and girl have grown up, they are ready for the most important occasion of their lives—their wedding day. The word Kidushin, which is a Hebrew word for marriage, means holy, sacred event. And marriage is indeed the most sacred and important event in the life of an individual. A happy marriage means not only the happiness of the wedded couple, but also the happiness of parents and family and relatives and friends. Marriage means the beginning of another Jewish home. The young married couple once again rededicate themselves to live a true Jewish life and pledge that they will bring their children up to be devoted Jews and worthy citizens.

The words "Baruch Dayan Emet" (Blessed be the true Judge), are the first words spoken upon hearing news of the passing of a member of the family or a friend. Death is a sad and tragic occurrence, but it must be accepted

with courage, since we know that such is our destiny ordained by God, who gave us life, and that death comes to all men. During the first week of mourning, known as Shivah, friends and relatives come to the home of the bereaved and console them, bringing sweet things to lighten the pain. The children say Kaddish, and each year on the correct date they observe the Yahrzeit. Jews have always honored the memory of their dead. Through these observances the family ties remain strong and the family traditions are carried on.

The Hebrew Calendar

The Hebrew calendar, known as Luah, serves as a guide in our religious and folk life. We refer to it for the dates of the Jewish festivals, bar mizvah, Yahrzeit and similar occasions. Some Jews celebrate their birthdays and wedding anniversaries according to the Jewish calendar. Many homes have artistic Jewish wall calendars which, along with the ceremonial object, make them distinctively Jewish homes.

Solar Year and Lunar Months

The Jewish calendar is a lunar calendar adjusted to the solar year. As you know, the length of the regular year is determined by the time it takes for the earth to make a complete trip around the sun. This is exactly 365 days, 12 hours, and 49 minutes. The month is determined by the length of time it takes the moon to travel around the earth. From one new moon to the next it is 29 days, 8 hours, and 48 minutes. Thus, there is a difference of about eleven days between a solar year and twelve lunar months. In order to take care of this difference, we add an extra month about every third year (seven times every nineteen years). The extra month is known as Second Adar or Adar Sheni. The first day of each month is known as Rosh Hodesh or New Month. This day is considered a half holiday, and is observed with appropriate prayer.

CHAPTER 3

THE SYNAGOGUE

Holy Objects and Symbols; the Prayer Books; Prayers for Various Occasions

IT is Saturday or perhaps a holiday in the morning. Father, mother, and children are walking towards the synagogue. Their steps are quick and there is a feeling of eagerness in their hearts. As they round a corner, they see the synagogue before them.

What is the synagogue? It is a House of Worship, Beth Hatfillah, where they come to pray and offer thanksgiving. It is a House of Study, Beth Hamidrash, where they receive instruction in religion and in the traditions and literature of their people. It is a House of Assembly, Beth Haknesseth, where they meet to hold celebrations and meetings.

They mount the steps, cross the lobby, and take their places inside the synagogue. There before them, the central object in the auditorium, stands the stately Aron Ha' Kodesh, the Holy Ark. This ark contains the Sepher Torahs, the Scrolls of the Law. They know that the Aron Kodesh dates back to the ancient times when it contained the Two Tablets of the Law. The Holy Ark is usually so placed that the congregation faces eastward or towards Zion. And over the doors of the Ark they see the curtain called Parocheth.

During the service the children always look forward to the ceremony of the reading of the Torah. The Sepher Torah is taken from the Ark. It is made of a fine, heavy parchment, and they know the writing thereon is in decorative Hebrew letters. The staves on which the parchment is bound are known as Etz Hayim, the Tree of Life. Each Sepher Torah is robed in a richly embroidered man-



Boy Scouts assisting at Scout Sabbath services held at Beth Tfilah Synagogue, Baltimore, Maryland.

tle. Over the mantle are hung a shield and a Yad, a pointer, to indicate the place when reading. They know that it is forbidden to touch the inside of the scroll with the bare finger. Golden or silver crowns with little bells are mounted on the Etz Hayim.

The young children are always fascinated by the Ner Tamid, or Eternal Light, which hangs in front of the Holy Ark. Father tells them that this reminds us of the golden Menorah which stood in front of the Ark containing the Ten Commandments in the ancient Temple in Jerusalem. The Ner Tamid burns unceasingly, day and night, before the Holy Ark, symbolizing the eternal presence of God and the eternal faith of Israel.

The rabbi stands on the Bimah, or pulpit, which is usually in front of the auditorium. The hazzan or the cantor, too, stands on the pulpit. When the Sepher Torah is taken from the Ark, it is placed on a large reading desk called the almemar. On either side of the almemar stands a seven-branched Menorah.

On the Sabbath, father, mother, and the children frequently sit together in the living room and discuss religious matters. On such occasions the oldest child might ask: "Father, why do we go to the synagogue and pray?" And the father might answer in this manner:

"My children, we pray because it is our way of expressing our beliefs and hopes, our joys and sorrows, our petitions and desires, and our abiding faith in God. Through our worship and our prayers, we strive to make our lives holy and find love and goodness. Also, through our prayers in the synagogue we find we are amongst our own people with whom we are strongly united. This is true of Jewish people all over the world, whose prayers are an expression of loyalty to Israel and to its traditions."

The Prayer Books

As the head of a Jewish family the father generally sees to it that his home should have all the necessary prayer books. For the daily prayers there is the siddur, which also contains the Sabbath and holiday services, the berakoth or benedictions, grace after meals, the bedtime prayers, and prayers for special occasions. For the High Holy Days, the household has the mahzor, in which are found the complete services for Rosh Hashana and Yom Kippur. There is also a special mahzor for Pesach, Shavuos, and Sukkos. For the Passover Seder there is the haggada which contains the story of the Exodus and the prayers and hymns for the Seder; for the Fast of Tishah b'ab there are the Kinoth and Book of Lamentations which book is part of the Bible; for the days before Rosh Hashana there is a book of selihos or Prayers of Forgiveness, and, of course, there is the Psalter or Book of Psalms. These books are used by Orthodox and Conservative Jews. The Reform Jews have prayer books for various occasions. They differ from the traditional versions.

Three Daily Services

Frequently many a pious Jew attends the daily services. When he goes in the morning before he begins his day's work, he attends the shaharis. The afternoon service is called minhah and the evening ceremony is called maarib. The shaharis and minhah are prayer services which in our day replace the ritual in the ancient Temple of

Jerusalem, where morning and afternoon sacrifices were offered daily. The maarib was introduced after the destruction of the Temple. A minyan, or ten men, counting boys over thirteen, is required to carry on public worship. This is based on the traditional stress that Jews have always placed on praying together with their fellow men as a congregation.

Sabbath and Holidays

The Sabbath service which the family attends is more festive, more ceremonial, and more musical than the daily services. An important part of the Sabbath service is the reading from the Torah and the Prophets. Each Sabbath a Sedra or portion from the Pentateuch is read, so that all the Five Books of Moses are covered in the course of the year. Each Sabbath, also, the Haftorah, which consists of a chapter from the Books of the Prophets, is chanted. Selections from the Torah and the Prophets are read on the holidays as well, while on all Mondays and Thursdays, the first part of the Sedra of the Week is read at the morning service. One more important addition to the service on the Sabbath and holidays should be mentioned — the Mussaph, which actually means addition, and is based on the ritual in the ancient Temple where an extra sacrifice was offered on these occasions.

Prayers

The youngest child frequently expresses admiration of his father for being able to chant so many of the prayers without even looking at the book. Father smiles and explains to his son that it is not really difficult, because the prayers are so beautiful, and he has become familiar with them through the years. The young child wants to know how many prayers there are and will he ever be able to know them all. There are many prayers, father explains, for many different occasions. The berakoth or benedictions over bread, wine, fruit, etc., are recited daily. There is the Birkath Hamazon or grace after meals. Other prayers are said daily when we awake in the morning and when we retire at night. There are special prayers for circumcision, for Pidyon Haben, for the wedding day, for the burial ceremony. There are prayers for safety and deliverance from danger and memorial services for the dead.



A group of Jewish Scout leaders from many lands that met at the world jamboree in France in 1947. Held every four years, the world jamborees bring together Scouts and leaders from many nations, races, and creeds in one world brotherhood of Scouting.

The Shema

Perhaps the best known prayer of all, father continues, is the Shema, which begins with the words "Hear O Israel, the Lord our God, the Lord is one." It gives voice in beautiful language to the belief in one God and to the love of God. It speaks of the importance of the Torah and of learning and of the holiness of life. The Shema is important, father explains, because it teaches us to respect ourselves, to appreciate knowledge, and to love and serve God with all our hearts.

The Shmoneh Esreh

The prayer that Jews recite silently at every service is called Shmoneh Esreh because originally it contained eighteen parts, each ending with a blessing (now it has nineteen parts). In the Shmoneh Esreh the Jew praises God, thanks Him for knowledge and understanding, and petitions Him for mercy and forgiveness, for health and prosperity, for protection from enemies, for the welfare of community leaders and teachers, for the restoration of Zion, and for peace and goodness. On the Sabbath and on holidays, only the first three and the last three parts of the weekday Shmoneh Esreh are retained, and in place of the omitted sections, special prayers for the occasion are recited.

There are other prayers, father explains, which also express the belief and principles of Judaism. The kiddush, chanted on the Sabbath and holidays, reminds us of the Creation, of the freedom from slavery in Egypt, and of the holiness of each occasion. The "Adon Olam" hymn is a beautiful poem voicing Israel's faith in God. En Keloheynu means, "There is no one like our God," that God is supreme. The famous "Yigdal" hymn is a poetic version of the Thirteen Principles of Faith.

The children listen attentively to father, and once again the younger son wishes to know whether he will ever learn all these prayers by heart. Father replies that he will certainly learn them; that the prayers will become songs in his heart, to be sung at home or in the synagogue on those appropriate occasions, be they joyous or sad. And the children are reassured.

A Scout's Prayer

The following prayer, written by a Scout, has been used often at Scout Sabbath services and as a closing prayer at troop and Explorer meetings:

> Ever-living God, we thank Thee for the blessings we enjoy through Scouting. We ask Thy benediction upon the Boy Scout movement which has been rendering devoted service to youth for many decades; a movement broad in its outlook, welcoming boys of all colors, races, and creeds, as brothers together; a movement which strives to build the finest character in a boy, spurring him on with its splendid motto, "Be Prepared," to serve his God, his country, and his fellow men.
>
> We are thankful to our parents for their consideration, kindness, and love. May we always appreciate all the sacrifices made for our sake.
>
> Teach us to play fairly and to learn and practice the laws of cooperation and friendliness. Help us to express our thanksgiving, not only in words, but also with deeds of goodness and truth. Amen.

CHAPTER 4

JEWISH STUDY

The Bible; the Talmud; the Ten Commandments; the Bible and the Scout Law

TO be good Jews, we need learning. Without a knowledge of the history, the religion, the language, and the sacred books of the Jewish people, we cannot have a good understanding of how to carry out our obligations to our faith and people.

Jewish Schools

Let us take a Jewish family with three children; a boy of eleven, a girl of seven, and a boy of four. The older boy attends the public school, but he also is a student at the Talmud Torah, or Hebrew school, which has classes each afternoon of the week. The daughter attends the Sunday religious school. The youngest child goes each day to a Hebrew nursery and kindergarten.

The older brother has a friend who is a student at a Yeshivah. This is an all-day school where the friend receives both his general and Jewish education. When graduated from the Yeshivah, he hopes to go on to Hebrew high school and then to a Hebrew college. He might change his mind and attend a Jewish teachers institute or a rabbinical college. The elder son in our family is not certain whether he will go to Hebrew high school after graduating from the Talmud Torah or whether he will take Hebrew courses in the public high school. A friend of the girl in our family attends the Folkshul, where Yiddish is the language of instruction but where Hebrew also is taught.

The Bible

On an evening in the week, the older son will walk into the living room and take down the copy of the Holy Scriptures. He sits down in the large club chair and soon is busily perusing the book, checking up on a point that

was raised in the classroom. This scene is not uncommon, because the Bible is the most important book studied by Jewish children. More than that, it is the most widely read book in the world; the source of inspiration and knowledge for Jews, Christians, and other peoples the world over.

In Hebrew the Bible is known as Tenach. Now let us examine what this means. The "T" stands for Torah, which consists of the Five Books of Moses. In Hebrew the Five Books of Moses are known also as Humash, which means five. In English they are called the Pentateuch for the same reason. The "N" is for Neviim (or Prophets), and these include books of Jewish history as well as the books of the great Prophets. The "CH" is for Chetuvim (writings or scriptures), and this portion includes the Psalms, Proverbs, Ezra, Nehemiah, and other books.

We already know that portions of the Bible are read in the synagogue on the Sabbath and holidays and also on certain workdays. Sedra is the portion which is read from the Torah; Haftorah is the portion from the Prophets. The first selection from the Portion of the Week is read during the morning services on Mondays and Thursdays in Orthodox and Conservative synagogues. In addition, the Song of Songs is read on Pesach, the Book of Ruth on Shavuos, the Book of Esther on Purim, the Book of Lamentations on Tishah b'ab and the Book of Ecclesiastes on Sukkos.

The Talmud

The older son's friend who attends the Yeshivah is also studying the Talmud. He finds it a fascinating subject, though much of it is still a mystery to him. The Talmud was created after the Bible and is based on the teachings of the Bible. He has heard it described by his friend as an "ocean of wisdom." For in the Talmud's many volumes he has come upon learned discussions of a variety of subjects. He has found there Jewish laws and explanations of the various Jewish customs. He has read in it history and legend, science and philosophy. He has begun to find out why, since the completion of the Talmud some fifteen hundred years ago, it has been the great guide in the life of the Jewish people. He has begun to understand why every rabbi and Hebrew teacher must study the Tal-

mud before being ordained or graduated. In the Mishnah and the Gemara, which are the divisions of the Talmud, he has discovered why it is called an "ocean of wisdom" of which his friend from the Yeshivah spoke. In the Talmud are expounded the written laws of the Pentateuch and the teachings of the Prophets. It was developed over a period of several hundred years.

Hebrew

The older brother and his friend have learned to speak Hebrew with some degree of ease, and they take pride in the fact that they have begun to master another language in addition to the English which is their native tongue and the Yiddish which is sometimes used in their homes. As their teachers have explained to the boys, in recent years Hebrew has again become a living language. This is due principally to the rebirth of Jewish life in Israel, where Hebrew is the spoken tongue. Another reason is the increase in literary contribution by Hebrew poets and writers in Israel, America, and in other parts of the world. Hebrew is taught in all Jewish schools, and increasingly it is being taught in many public high schools and colleges.

Hebrew is an old and great language. The Bible was written in Hebrew and much of the Talmud is in Hebrew. The siddur (prayer book) consists of Hebrew prayers, and indeed, most of the religious and literary treasures of the Jewish people have been written in the Hebrew language. It is no wonder then, as the Yeshivah student says, that a knowledge of Hebrew is a key to the treasure chest of Jewish learning.

Other Subjects

Let us review the conversation that our two friends had one day, and in which the young sister joined. The little girl told how they were learning about the story of Esther and Mordecai and the significance of the Purim festival. Her brother explained that his class had discussed the custom of the lighting of the candles on the eve of the Sabbath. And his friend said that in his class they were studying each of the Ten Commandments. So it is that in the various Jewish schools are taught many subjects: the history of Israel; the observance of the holidays; Jewish

customs and religious practices; religious and ethical teachings; and the present life of Jews in America, in Israel, and throughout the world.

The Meaning of the Ten Commandments to Boy Scouts and Explorers

THE Ten Commandments may be found in the Holy Scriptures, or Bible, in the Book of Exodus, Chapter 20, Verses 2-14, and Deuteronomy, Chapter 5, Verses 6-18.

The following is a summary of the Ten Commandments and a brief explanation of each:

I. "I am the Lord thy God who brought thee out of the house of bondage."

This means to be faithful to God, His Torah, and its teachings.

II. "Thou shalt love no other gods before Me."

This means also to prize truth and right living more than ambition, success, and wealth.

III. "Thou shalt not take the name of the Lord thy God in vain."

This means also not to swear, not to use profane language, and to fulfill all promises.

IV. "Remember the Sabbath day to keep it holy."

This means to believe in the holiness of the Sabbath and to honor Jewish tradition generally.

V. "Honor thy father and thy mother."

This means to be respectful, obedient, and polite to parents, teachers, and to all good men.

VI. "Thou shalt not murder."

This means also to be merciful and not to harm any living creature.

VII. "Thou shalt not commit adultery."

This means to keep oneself clean and healthy in body and in mind.

VIII. "Thou shalt not steal."

This means to be honest and to respect the rights and property of others.

IX. "Thou shalt not bear false witness against thy neighbor."

This means not to lie — but to be fair and truthful to others and to oneself.

X. "Thou shalt not covet anything that is thy neighbor's."

This means not to be jealous of others, but to seek to improve oneself and to do good unto others.

THE SCOUT LAW

Bible Quotations Illustrating the Scout Law

1. A Scout Is Trustworthy

"A Scout's honor is to be trusted. If he were to violate his honor by telling a lie, or by cheating, or by not doing exactly a given task, when trusted on his honor, he may be directed to hand over his Scout badge."

A Scout's word should be as good as his bond. He speaks and acts the truth and can be depended upon to do his duty to the best of his ability.

"Thou shalt not bear false witness against thy neighbor." (Exodus 20:13)

2. A Scout Is Loyal

"He is loyal to all to whom loyalty is due—his Scout leader, his home, and parents and country."

Joseph is an example of loyalty to his family, his country, and his God. He was faithful to his master when he was a slave. When he became prosperous he sent for his family and shared his good fortune with them. He was not ashamed of them, as many successful people are ashamed of their poorer relations.

He did not mistreat his brothers because they had treated him wrongfully but he forgave them and helped them. When he held high office he served for the benefit of his country and the welfare of the people. Through all his life Joseph was loyal to God. When Pharaoh praised Joseph as an interpreter of dreams, Joseph answered Pharaoh saying, "It is not in me; God will give Pharaoh an answer of peace." (Genesis 41:15)

3. A Scout Is Helpful

"He must be prepared at any time to save life, help injured persons, and share the home duties. He must do at least one Good Turn to somebody every day."

Every human being is our neighbor. We should be ready and glad to help anyone in need of assistance whatever be his nationality, creed, or color. A Scout should always be on the lookout for an opportunity to help someone.

"Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land." (Deuteronomy 15:12)

4. A Scout Is Friendly

"He is a friend to all and a brother to every other Scout."

One of the purposes of Scouting is to develop friendship. True friendship is among the greatest blessings in life. One of the most famous friendships is that of Jonathan and David. It was a mutual friendship; each felt the same way toward the other. There was no jealousy or rivalry in either with regard to the success of the other. Jonathan defended David even before his father, the king, and tried to have him treated fairly. He was willing to help him even at the risk of his own success and life. (First Book of Samuel 18:1-16. Also 20:1-17)

"Thou shalt love thy neighbor as thyself." (Leviticus 19:18)

5. A Scout Is Courteous

"He is polite to all, especially to women, children, old people, and the weak and helpless. He must not take pay for being helpful or courteous."

Courtesy is another word for politeness. It is the mark of a gentleman. It helps make life smooth and pleasant.

When a Scout is courteous, he not only makes other people feel better, but he feels better too.

"Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy God: I am the Lord." (Leviticus 19:32)

6. A Scout Is Kind

"He is a friend to animals. He will not kill nor hurt any living creature needlessly, but will strive to save and protect all harmless life."

It is well known that the Bible commands us to be kind to the weak and the helpless, to those who are sick, and to those who are in trouble. But the Bible also teaches us to be kind to animals as well, and to all harmless living creatures, as it is written in the Book of Proverbs:

"A righteous man regardeth the life of his beast." (Proverbs 12:10)

7. A Scout Is Obedient

"He obeys his parents, Scoutmaster, patrol leader, and all other duly constituted authorities."

If we are to grow into good citizens, we must obey the laws of our country. If we are to have strong healthy bodies, we must obey the laws of health. In the same way if we are to develop the right kind of character, we must keep the laws of God. The best place to begin obedience is by being obedient to parents, Scoutmaster, patrol leader, and all other duly constituted authorities.

When Moses set before the people of Israel all the laws which God commanded him, all the people answered together and said: "All that the Lord hath spoken we will do." (Exodus 19:8)

8. A Scout Is Cheerful

"He smiles whenever he can. His obedience to orders is prompt and cheery. He never shirks nor grumbles at hardships."

Nobody likes a grouch. It is important therefore to cultivate happiness and a cheerful disposition.

We use oil on a machine to make all the parts run smoothly. Cheerfulness is to life what oil is to a machine; it makes all that we do proceed more smoothly. When we are cheerful we make better progress ourselves and we are more agreeable and helpful to all other people.

"A cheerful heart is a good medicine; a broken spirit drieth up the bones." (Proverbs 17:22)

9. A Scout Is Thrifty

"He does not wantonly destroy property. He works faithfully, wastes nothing, and makes the best use of his opportunities. He saves his money so that he may pay his own way, be generous to those in need, and helpful to worthy objects. He may work for pay, but must not receive tips for courtesies or Good Turns."

By thrift we mean making the best use of our earnings and avoiding all waste. We should save part of what we earn and use the rest for our needs and those of others.

"Go to the ant, thou sluggard, consider her ways and be wise, having no guide, overseer or ruler, she provideth her bread in the summer and gathereth her food in the harvest." (Proverbs 6:6)

10. A Scout Is Brave

"He has the courage to face danger in spite of fear and to stand up for the right against the coaxings of friends or the jeers or threats of enemies, and defeat does not down him."

To be brave does not mean not to fear, but to have courage in spite of fear. Concern for the right and the truth and to defend it with all our might is the highest bravery of all.

The story of David and Goliath is famous because it is a story of great bravery. You will recall how the Philistine Goliath defied the living God. There was no one in the armies of Israel to take up his challenge, but David, a shepherd lad, volunteered to battle with the strong man of the Philistines. David was brave and he had faith as

well; he said: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver thee out of the hands of the Philistines." (First Samuel 17:37)

11. A Scout Is Clean

"He keeps clean in body and thought, stands for clean speech, clean sport, clean habits, and travels with a clean crowd."

Cleanliness of mind and body indicates self-respect and strength of character.

"Who shall ascend into the mountain of the Lord?
And who shall stand in His Holy place?
He that hath clean hands and a pure heart . . ."
(Psalm 24:3, 4)

12. A Scout Is Reverent

"He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion."

The twelfth point of the Scout Law has often been described as a summary of the other eleven. As a Scout, living in close contact with nature, one can't help knowing more deeply the handiwork of God. As you see the wonders about you, the starlit sky, the soft green of the trees and grass, the rolling hills, your reverence toward God increases and your faith in Him is strengthened.

The other part of the twelfth point of the Scout Law is respect for other people, for their religion and customs. Color and religious beliefs are not a basis for judging a man. All men were created by God and all are equal before Him. By living up to the Scout Oath and Law, we do our duty to God and our fellow men.

"It hath been told thee, O man, what is good, and what the Lord doth require of thee:

Only to do justly, and to love mercy, and to walk humbly with thy God." (Micah 6:8)



Scouts from many lands gather for Sabbath services at Sixth World Jamboree in France, 1947.

CHAPTER 5

THE AMERICAN JEWISH COMMUNITY

Famous American Jews; Community Agencies and Institutions; Population of Large Cities

AMONG the first white men to set foot in the New World was Luis de Torres, one of the six Jewish members of Columbus' crew in the epic voyage which the explorer made in 1492. Since then, American Jewry has played a significant role in the growth of the United States, where there are now about four and a half million Jews. Together with citizens of other faiths, American Jews have contributed labor, technical skill, and ideas to the development of America.

First Pioneers

The first groups of Jews in the New World settled in Brazil, Mexico, and the West Indies. They were marranos

from Spain and Portugal, who adopted Christianity but practised Judaism in secret. When the long arm of the Inquisition reached out to engulf the Jews in South America, they had to flee for their lives back to Europe.

Among those who fled, a small group of twenty-three reached New Amsterdam by chance in September of 1654. They were the first Jewish settlers in the country which was to become the United States. Here they encountered the wrath of Peter Stuyvesant, who was governor of the Dutch colony. But gradually they were given the rights of residence and bearing arms and were accorded the recognition of burghers. Many years later, under English rule, they were allowed to build a synagogue.

Sephardic Jews

When Paul Revere made his famous ride, there were about three thousand Jews living in the thirteen colonies. Jewish communities had been established in New York, Philadelphia, Newport, Charleston, and Savannah. They consisted mostly of Sephardic or Spanish Jews, who had come from Spain, Portugal, Holland, and England.

Fighting for Independence

One out of every ten Jews in the colonies is believed to have fought in the Revolutionary War at one time or other. Several Jews attained high rank, but the greatest Jewish contribution was performed by a civilian. He was Haym Solomon. Imprisoned by the British for his revolutionary activity, Solomon escaped and devoted all his effort to raising money for the financing of the Revolution. In spite of the fact that Solomon raised and contributed great sums to the cause, he died a poor man.

Striking Roots in the New Land

The growth of the Jewish population following the Revolutionary War was slow. By 1840 there were scarcely 15,000 Jews in the United States. But they managed to establish new communities in Richmond, New Orleans, Baltimore, Louisville, and Cincinnati. They helped to found new cities and develop industry and trade. During the War of 1812, and later in the Mexican War, the Jews were quick to offer their assistance and join the services of their country. Uriah P. Levy distinguished himself as a naval officer.

Other Jews enacted a prominent role in the growth of the country. Judah Touro was a leading citizen of New Orleans. He won the respect of Jews and non-Jews alike for his bravery in war and for his philanthropies. Mordecai Manuel Noah was an outstanding journalist and political leader, who served as the American consul in Algiers. He conceived the idea of establishing a Jewish state on Grand Island, near Buffalo, and even tried to carry it out, but the project failed. Rebecca Gratz was a Philadelphian. She became one of the best-known women of America because of her numerous civic activities and her personal charm. She is also remembered for her share in establishing religious schools for Jewish children in her city.

Fighting for Liberty

When the Civil War broke out, the number of Jews in this country had grown to two hundred thousand. It was in the years following 1840 that German Jews came to the United States in large numbers. This was known as the second wave of Jewish immigration. Soon the German Jews had taken up their new task of improving their lot as Jews and contributing to their new country. They erected synagogues and established charitable societies and institutions. In many ways they strengthened the Jewish community in the United States.

In the War Between the States, Jews fought for both North and South. Judah P. Benjamin became secretary of state in the Confederate government. The great majority, however, were on the side of freedom and equality for white and black alike.

The Great Immigration from Eastern Europe

The third wave of Jewish immigration began in 1880. From the fields and shops, from the cities and farms of Russia, Poland, Romania, Lithuania, and neighboring countries, Jews streamed steadily into the new land of hope and opportunity. In a period of thirty-five years, nearly two million Jews found a refuge and haven in this country. They left behind them the oppression, the persecution, and the poverty which the Old World had imposed upon them. But when the first World War broke out, the road to America was closed.

There was freedom and opportunity in the New World. But the immigrants were soon to find that the streets were not paved with gold. They struggled and suffered in poverty, worked in factories for only a few dollars a week, raised families in sordid slums. They struggled to learn the language and customs of their new country. It was an uphill struggle, but they were happy that the despair which had been so commonplace in the old country was left behind. They erected many new synagogues and schools, they organized lodges and Zionist clubs, they formed labor unions and charitable agencies. They helped themselves and the more unfortunate Jews in Europe. And gradually they began to take part in the civic affairs of their new country, doing their best to develop the industry and the commerce, the education and culture of the United States.

Leaders and Teachers

As always, a few arose to lead their people, to hold the lamp of truth and understanding. Emma Lazarus was a poet. One of her poems is inscribed on the base of the Statue of Liberty. Isaac Leeser translated the Bible into English. Bernard Revel played a major role in the growth of Yeshiva College which is devoted to strengthening Orthodox Judaism. Solomon Schechter served for many years as president of the Jewish Theological Seminary, which furthered Conservative Judaism in the United States. Isaac M. Wise established the Hebrew Union College and organized the Reform synagogues into a Union of American Hebrew Congregations. Louis Marshall was the leader in the fight for Jewish rights and equality, and he worked for the welfare of Jews in America and in other countries. Louis D. Brandeis, who became prominent at the outbreak of the first World War, was an associate justice of the Supreme Court of the United States and a Zionist leader. Yehoash was outstanding among the Yiddish-speaking Jews. He wrote many beautiful poems and translated the Bible into Yiddish.

Relief and Reconstruction for Jews in Europe

During the years 1914-18, when the world was ablaze with war, the Jews of America, now more than three million strong, brought relief to the war-stricken Jews

of Europe. And, working together with the Jews of other countries, American Jewry was able to win equal rights for the Jews of Europe and open the gates of Palestine for a new immigration to the Holy Land.

After World War I, immigration to the United States was resumed and many more Jews came to this country. But soon the free immigration to this country was stopped when quotas for immigration from the different countries were established for all nationalities, and the gates could be opened only slightly to save the lives of many who were fleeing from the barbarous clutches of Hitlerism.

In World War II (1939-45), American Jews joined Americans of other faiths in the struggle against Nazi Germany. After the Japanese attack on Pearl Harbor on December 7, 1941, the United States entered the war. On the battle front and the home front Americans of all faiths contributed to victory over Fascist tyranny and dictatorship. As American citizens, the Jewish people joined hands with men of good will everywhere to strengthen the arm of liberty in our country and to build a better world.

Jewish Population in Large Cities

The following shows the general and Jewish population of the ten largest cities in the United States in 1950:

City	*General Population*	*Jewish Population*
New York	7,891,000	2,000,000
Chicago	3,620,000	300,000
Philadelphia	2,071,000	265,000
Los Angeles	1,970,000	250,000
Boston	801,000	140,000
Detroit	1,849,000	90,000
Cleveland	914,000	80,000
Baltimore	949,000	75,000
Newark	438,000	56,000
Pittsburgh	676,000	54,000

Jewish Community Life

How many times have we found ourselves in the circle of our family and thrilled at the reminiscences and stories the older people have told about the years gone by? Grandfather may have told how he came to the United

States, the first of the family to set foot on American soil. He may have told about his experiences as he left Russia or Poland and traveled across Europe; about how he was nearly turned back because he did not have the necessary amount of money to show at the customs house; how he struggled to earn a living in the new land and, when he had put aside a hard-earned dollar, how he sent for grandmother and the children. He may have told about how he had brought across his brothers and sisters many years later, how each of them came to the new country and, with hope high, established the new life in the land of opportunity.

In every sense, the home is part of the community. Indeed the community depends on the manner in which each family works for the common good. For good families mean a united, progressive community.

The People of the Community

All Jews are not exactly alike, just as no two people are exactly the same. There are many differences, but there are strong bonds of unity which overcome all differences. Among the differences are those of land of origin. Among the people of the community we may find Sephardic Jews, those who originally came from Spain and Portugal. They were the first of the Jews in the New World. They were followed by the Jews of Germany. Later came many Jews from Russia, Poland, Romania, Hungary, and other European countries. In recent years we have welcomed new refugees from Germany and other countries. But we find that the Jews here soon forget these differences due to lands of origin.

Along religious lines the Jews are divided into Orthodox, Conservative, and Reform, and there are many who, while not affiliated with any synagogue, do not lose their feeling for Judaism. Jews also belong to different political parties. Such differences exist among all peoples. Regardless of which country they came from, or what views they hold in religion and politics, the Jews of the community work for the common welfare.

Community Agencies and Organizations

If we were to take inventory, we might be surprised to learn all the different organizations that exist to carry out a great variety of functions. In addition to the



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synagogues and schools, we would find Jewish centers, hospitals, orphan asylums, child care agencies, social service bureaus, employment agencies, fraternal orders and clubs, and fund-raising organizations. The Synagogue Council of America is an organization with which the principal Orthodox, Conservative, and Reform congregational and rabbinical groups are affiliated. The National Jewish Welfare Board is the parent organization of Jewish community centers and Y.M.H.A.'s. The B'nai B'rith lodges are interested in the promotion of community betterment and youth welfare. The American Jewish Committee and the American Jewish Congress work for equal citizenship rights of Jews in other countries. In the field of culture and education, we find the Jewish theater, concerts, lectures, exhibits, meetings, conferences, and conventions. We have a Jewish press and a Jewish literature. All of these go to make up Jewish community life.

The Individual's Duties

We have mentioned many ways in which the individual maintains his Judaism. In summing up, we might re-emphasize a few of these ways. First in importance is affiliation—belonging to a synagogue, center, lodge, or other organized group. But mere membership is not enough. The individual must perform some personal service on behalf of the community. Making contributions to Jewish organizations and nonsectarian organizations is an important way of sharing in community life. Using the agencies maintained by the community is another way. This means sending children to a Jewish school, attending the synagogue, participating in the community center, reading Jewish magazines and newspapers. But the greatest duty that the individual owes to his faith is to be loyal to himself and his people and to live according to the religious and ethical teachings of Judaism.

CHAPTER 6

WORLD JEWRY

Bonds of Unity; State of Israel and Palestine; Jewish Population

Bonds of Unity

"All Jews are united in fellowship," our sages said centuries ago. This is as true today as it was then. Wherever they may live, they are part of the Jewish people. They feel bound together by the ties of a common history, a common religion, and a common fate.

First, there is the bond of common history. Abraham, Moses, David, Isaiah, Judah Maccabee, Akiba, Maimonides, and many others are the common ancestors of the Jews in every country of the world. Jews today bear these names and bear them proudly.

Then there is the bond of a common heritage and religion. The Jewish heritage is found in the Book of Books, the Bible; in the ocean of wisdom, the Talmud; in the beautiful poems of Judah Halevi and Bialik; in the prayer books; in the stories of Zangwill and Sholom Aleichem. Everywhere in the world, Jews read and study these books and guide themselves by the beliefs and ideals which they contain.

In every country of the world Jews observe the same holidays and customs. On Rosh Hashana and Yom Kippur, the shophar is sounded in thousands of synagogues. On Pesach, millions of Jews have a Seder in their homes.

On Hanukkah, "Rock of Ages" is sung on every continent. In every land, there are Jews who study Hebrew and write and speak the language.

Jews are also bound together by a common fate. What happens to Jews in one country affects their brethren in other countries. When the Jews of the United States and of France were granted citizenship about a century and a half ago, millions of Jews in other countries were happy, and in the years following they, too, gained these rights. When the State of Israel was proclaimed, Jews everywhere were stirred with deep emotional and spiritual feelings. Because of this strong feeling of kinship, Jews are always prepared to help one another. To bring aid and relief to the surviving Jews of Europe, American Jews give millions of dollars to the United Jewish Appeal, the combined fund-raising organization for the Joint Distribution Committee, the United Palestine Appeal, and the United Service for New Americans.

The State of Israel and Palestine

The birth of the State of Israel is one of the greatest events in Jewish history of the last two thousand years. You will find the dramatic story of this event in Chapter 1, "Outline of Jewish History." Let us make a swift journey in an airplane to Palestine, that small corner of the world where, on May 14, 1948, the State of Israel was proclaimed. It stands at the crossroads of three mighty continents—Asia, Europe, and Africa. It is the southwestern corner of the largest of them all, Asia, and is the gateway to the East. Guarding the approaches to the Suez Canal, at the eastern border of the Mediterranean Sea, Palestine has always been an important country along the trade routes of the world. In 1954 there were about 1,600,000 Jews in the State of Israel.

As seen from our airplane, Palestine appears to consist of three parallel strips running south to north. The first strip is the stretch of lowlands nestling against the Mediterranean Sea. The second is the Central Range of hills and mountains. The third strip is the Jordan Valley where the most important bodies of water are found—the Dead Sea, the Jordan River, the Sea of Galilee, and Lake Huleh.

As we travel swiftly from south to north, we note further that the first region, which is the Negev, is a large area of semidesert land. Next we see Judea, which is a hilly, mountainous country. And there on one of the mountains is the ancient city of Jerusalem. Farther to the north we find the region known as Samaria, which is a large fertile section. Above it is the famous Emek or Valley of Jezreel, the breadbasket of Palestine. And finally, as we wing our way to the far north, we find Galilee, divided into Lower and Upper Galilee, which is hilly, but which we can see contains good agricultural land.

Cities and Villages

Let us come down from our airplane and travel by motor car through the cities of Palestine. There are a number of important ones and we must see them all. First, of course, is Jerusalem, the city which is holy to Jews, Christians, and Moslems alike. Jerusalem is divided into two parts; the New City with approximately 100,000 Jews, and the Old City, which includes the Holy places, with approximately 20,000 Arabs. Now we must go to Tel Aviv, the largest and most modern city in the country, which stands as a monument to Jewish vision, ingenuity, and industry. Tel Aviv, including Jaffa, has a population of about 325,000 people, including 4,000 Arabs in Jaffa. Its beautiful buildings, its cleanliness and efficiency cannot help but make us glow with pride.

As we continue our journey we come next to Haifa, which stands at the foot of Mt. Carmel and has the largest harbor in Palestine, as well as the most important industrial plants. Haifa has a Jewish population of 100,000. Now, in turn, we travel through Safed, Tiberias, Hebron, and Gaza, ancient cities which are still thriving. And then to Natania and Petach-Tikvah, which began as farm settlements in modern times and now have received charters as municipalities.

In Israel there are over three hundred Jewish farm settlements with a population now approaching 175,000 and steadily increasing. One of the first agricultural colonies to be established was Rishon Le'Zion. Today it is a large farming village situated in the heart of an orange and grape-growing district. Hederah, farther to the north,

is also one of the earliest settlements. Here the pioneers suffered greatly because of malaria and Arab hostility.

In the Emek are several well-known colonies. There is Nahalal, a cooperative settlement, and Beth Alpha and Ain Harod which are collective villages. In the Jordan Valley is situated the famous colony of Dagania, which began as a mud hut and now boasts a large population with wheat fields, orange groves, and pine woods. Only recently, new Jewish settlements were established in the Negev which before had been considered desert land.

Organizations and Funds

Numerous organizations and funds are devoted to raising money and carrying out the practical work of helping and improving Palestine. There are, first, the Zionist Organization of America (for general Zionists), the Mizrachi (for Orthodox Jews), the Labor Zionists, and other groups. Then there are the organizations that raise needed funds. The Jewish National Fund buys land in Palestine. The Keren Hayesod establishes colonies and develops trade and industry. These two raise most of their income in the United States through the United Palestine Appeal, which in turn is a part of the United Jewish Appeal. The Labor Zionists conduct a Palestine Labor Campaign each year, while the Mizrachi also raise money for their own program. Hadassah, the women's general Zionist organization, carries on health and welfare work in Palestine. All Jews concerned with the upbuilding of Palestine have an official body to supervise the work. It is known as the Jewish Agency for Palestine.

The Jewish People Today

Before World War II, the Jewish population in the world was seventeen million. Today it is eleven million.

	Jewish Population	
	1939	1953
North America	4,965,620	5,222,000
South America	524,000	638,000
Europe	9,739,200	3,425,000
Asia	771,500	1,600,000
Australia	33,000	58,200*
Africa	609,800	675,000

*Includes New Zealand

Before the war, Europe harbored the majority of Jews in the world. Poland alone had some three million Jews. Now, with six million dead, Europe ranks second. In Poland, only a handful have survived the brutalities of the Nazis. The United States is the home of nearly half of the Jewish people. And next to the United States is Israel, with a Jewish population of about 1,600,000 in 1954. In America and in Israel, therefore, are now located the two great Jewish centers of the world.

But even eleven million is no small number. Jews have met with disaster many times in their long history, and they always regained their strength and have survived to this day. Much depends now on the Jews of America who are today helping their brethren everywhere to reconstruct their lives anew. Even more depends on whether we succeed in forging a permanent peace and building a free world in which the Jews together with all the people on earth will enjoy freedom from want, freedom from fear, freedom of speech, and freedom of religion.

REFERENCES

This is a selected list of sources and references for the Ner Tamid Scout Award. Those marked with asterisks (*) are the most useful for Scouts. If at all possible, some of them should be acquired by the troop as part of its library. A list of abbreviations of publishers will be found on page 55.

Chapter 1 — Outline of Jewish History

GRAYZEL, SOLOMON, *A History of the Jews—from the Babylonian Exile to the Establishment of Israel.* JPS, 1947. 835 pp. $4.00.
An interpretive history emphasizing the spiritual aspects of the Jewish past. Well illustrated.

LEARSI, RUFUS, *Israel: a History of the Jewish People.* Behrman, 1949. 715 pp. $6.00.
A popularly written history.

*LEVINGER, ELMA E. and LEE J., *The Story of the Jews for Young People.* Behrman, 1928. 302 pp. $2.25.
A record of Jewish life over a period of four thousand years.

*PESSIN, DEBORAH, *The Jewish People.* Illustrated by Ruth Levin, USCJE, Book I, 1951, 239 pp. $2.25; Book II, 1952, 270 pp. $2.25; Book III, 1953, 313 pp. $2.50.
Book I begins with the days of Abraham and continues through the Judean exiles' return from Babylonia. Book II continues the story of the Jewish people to their exile from Spain. Book III is a continuation to the present day.

*SOLOFF, MORDECAI I., *When the Jewish People Was Young.* UAHC, 1934. 296 pp. $2.00.
A history of the Jewish people from the time of Abraham to the Babylonian Exile.

———, *How the Jewish People Grew Up.* UAHC, 1936. 283 pp. $2.00.
Covering the period from 536 B.C.E to the exile from Spain in 1492.

———, *How the Jewish People Lives Today.* UAHC, 1940. 560 pp. $3.00.
Jewish history from 1492 to the present day.

*ZELIGS, DOROTHY F., *Child's History of the Hebrew People.* Bloch, 1951. 179 pp. $2.50.
Jewish life from the days of Abraham through the destruction of the Temple by the Romans.

———, *A Child's History of Jewish Life.* Bloch, 1943. 250 pp. $2.00.
Sixteen hundred years of Jewish history through the Middle Ages.

———, *A History of Jewish Life in Modern Times.* Bloch, 1938. 446 pp. $2.75.
Covers the period from 17th century to the present day.

Chapter 2 — Home Observances

BERNSTEIN, PHILIP S., *What the Jews Believe.* New York: Farrar, Straus & Young, 1951. 100 pp. $1.50.
A simple descriptive presentation of traditional Jewish customs.

*EDIDIN, BEN M., *Jewish Holidays and Festivals.* Hebrew, 1940. 226 pp. $2.00.
Presents the origin, traditions, customs, and ceremonials relating to the Jewish holidays.

GANZFRIED, RABBI SOLOMON, *Code of Jewish Law.* Hebrew, 1927. (Kitzur Shulchan Aruch) 555 pp. $2.50. Translated by HYMAN E. GOLDIN.
A compilation of Jewish laws and customs.

*GOLDIN, HYMAN E., *A Treasury of Jewish Holidays.* Illustrated by Resko. New York: Twayne, 1952. 308 pp. $3.75.

GOODMAN, PHILIP, *The Purim Anthology.* JPS, 1949. 525 pp. $4.00.
A comprehensive anthology of stories, poems, music, art, parodies, special Purims, and other pertinent material for the festival.

MILLGRAM, ABRAHAM E., *Sabbath, the Day of Delight.* JPS, 1944. 495 pp. $4.00.
A comprehensive anthology of stories, poems, music, art, history, and other pertinent material on the Sabbath.

SCHAUSS, HAYYIM, *The Jewish Festivals.* UAHC, 1938. 320 pp. $3.50.
A comprehensive discussion of the historical significance and the ceremonial observance of Jewish festivals and fast days.

———, *The Lifetime of a Jew.* UAHC, 1950. 332 pp. $3.50.
Descriptions of Jewish customs and ceremonies.

SOLIS-COHEN, EMILY, *Hanukkah, Feast of Lights.* JPS, 1940. 400 pp. $4.00.
Essays, stories, excerpts from literature, songs, and games helpful in understanding and observing the holiday.

*SOLTES, MORDECAI, *The Jewish Holidays.* New York: National Jewish Welfare Board, 1943. $1.25.
The origin, significance, and observance of Jewish holidays and customs; 250 questions and answers.

*ZELIGS, DOROTHY, *The Story of Jewish Holidays and Customs.* Bloch, 1942. 252 pp. $2.75.

Chapter 3 — The Synagogue

*EDIDIN, BEN M., *Jewish Customs and Ceremonies.* Hebrew, 1941. 178 pp. $2.00.
A popular discussion of the origin and significance of Jewish ceremonial practices in the home and synagogue.

*FREEHOF, SOLOMON B., *In the House of the Lord: Worship and Our Prayerbook.* UAHC, 1952. 184 pp. $2.25.
A discussion of prayer for young people.

GREENSTONE, JULIUS H., *The Jewish Religion.* Philadelphia: Jewish Chautauqua Society, 1929. 300 pp.
A guide to the principles and practices of Judaism. See especially pages 121-58.

*KOLATCH, ALFRED J., *Our Religion: the Torah.* New York: Jonathan David Co., 1951. 70 pp. $.75.
The book is simply and clearly written giving explanations and illustrations in black and white on the Scroll of the Law.

Chapter 4 — Jewish Study

The Holy Scriptures. JPS, 1917. 1136 pp. $2.50.
The accepted Jewish translation.

*COHEN, MORTIMER J., *Pathways through the Bible.* JPS, 1946. 548 pp. $4.50.
A rewriting of the Bible text to facilitate reading—with brief introductions.

Chapter 5 — American Jewish Community

*ALOFSIN, DOROTHY, *The Stream of Jewish Life.* UAHC, 1943. 374 pp. $3.00.
An attempt to acquaint young people with significant national Jewish institutions and organizations.

*———, *America's Triumph.* UAHC, 1949. 312 pp. $2.75.
Well-told stories of ten American Jewish heroes.

*CONOVITZ, MICHAEL, *Dorothy and David Explore Jewish Life.* UAHC, 1938. 206 pp. $2.50.
A book on the various institutions in a well-organized Jewish community.

*EDIDIN, BEN M., *Jewish Community Life in America.* Hebrew, 1947. 282 pp. $2.50.
A guide to the American Jewish community for young people.

*LEONARD, OSCAR, *Americans All.* Behrman, 1945. 256 pp. $2.75.
A well-written account of the glorious role the Jews played in American history.

*LEVINGER, LEE JOSEPH, *A History of the Jews in the United States.* UAHC, 1953. 570 pp. $3.50.
A popularly written history.

*PESSIN, DEBORAH, *Giants on the Earth.* Behrman, 1940. 256 pp. $2.50.
Twenty-eight short biographies of great Jewish men and women from the time of the discovery of America to the present.

*SPITZ, LEON, *What the Liberty Bell Proclaimed.* New York: National Women's League of the United Synagogue, 1951. 220 pp. $2.50.
A selection of miscellaneous stories of well-known American Jews.

Chapter 6 — World Jewry

American Jewish Year Book. Current issue. Edited by MORRIS FINE for the American Jewish Committee. JPS. $5.00.
An annual of authoritative statistics and timely articles including reports of events concerning Jews all over the world.

BAR-DAVID, MOLLY LYONS, *My Promised Land.* New York: Putnam, 1953. 307 pp. $4.00.
A vivid account of daily life in Israel.

*GIDAL, SONIA, *Meier Shfeya: a Children's Village in Israel.* Photographs by Tim Gidal. Behrman, 1950. 44 pp. $1.25.
The story of the children's village in Israel supported by Junior Hadassah.

*HOFFMAN, GAIL, *The Land and the People of Israel.* Philadelphia and New York: J. B. Lippincott, 1950. 119 pp. $2.75.
A portrayal in modern terms of contrasts between early Palestine and modern Israel.

*HOFFMAN GLORIA, *Home at Last.* New York: McKay, 1951. $2.50.
A book of streamlined modernity, which tells the story of two small waifs in Israel, David and Dan, Youth Aliyah children. In telling their story, the author also tells the story of 50,000 homeless forlorn children, restored to healthy normal living. Expert photography and a continuous dramatic commentary.

LEARSI, RUFUS, *Fulfillment: the Epic Story of Zionism.* New York: World Publishing Co., 1951. 426 pp. $5.00.
A complete and well-told history of the movement.

*PESSIN, DEBORAH, *Michael Turns the Globe.* UAHC, 1946. 180 pp. Illustrated by Howard Simon. $2.25.
A series of stories about ofttimes strange and unfamiliar Jews in far-off countries and about the life of Jewish children in some of these lands.

*ZELIGS, DOROTHY, *The Story of Modern Israel.* Bloch, 1950. 387 pp. $3.00.
A vivid and colorful description of a land reborn.

Abbreviations of Publishers:

Behrman—Behrman House, 1261 Broadway, New York, New York.

Bloch—Bloch Publishing Company, 31 West 31st Street, New York, New York.

Hebrew—Hebrew Publishing Co., 77 Delancey Street, New York, New York.

JPS—Jewish Publication Society of America, 222 North 15th Street, Philadelphia, Pennsylvania.

UAHC—Union of American Hebrew Congregations, 838 Fifth Avenue, New York, New York.

USCJE—United Synagogue Commission on Jewish Education, 3080 Broadway, New York, New York.

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