THE DEVELOPMENT OF JEWISH EDUCATION IN CAPE TOWN, 1841 - 1951.

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* * * * *
I am pleased that I had the opportunity of doing research work on Jewish education in Cape Town. It proved to be a most interesting study and gave me an insight into the Jewish educational system in South Africa.

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THE BEGINNINGS OF JEWISH EDUCATION IN CAPE TOWN.

1. INTRODUCTION.

The Society of the Jewish Community of Cape Town, Cape of Good Hope," with the Hebrew title Tikvath Israel, "Hope of Israel," the infant body that grew into the Cape Town Hebrew Congregation, was established on the 3rd October, 1841. Hebrew education, however, in the real sense of the term, which was "the foundation of the existence of Jewish communities all over the world" (1) had to wait for the arrival of the East European Jewish immigrants. The latter, deeply imbued with Zionist ideals and with a thorough knowledge of Jewish tradition, established the first Talmud Torah in Cape Town in 1899, which was destined to become the basis of all Jewish education in Cape Town and South Africa.

2. THE FIRST INDICATIONS OF JEWISH EDUCATION IN CAPE TOWN.

During the first quarter of a century of the Cape Town Hebrew Congregation's existence the problem of Jewish education did not receive much attention, owing to the fact that the small Jewish community struggling at times even to gather a Minyan had many obstacles to overcome in order to establish a permanent synagogue in South Africa. (5)

The Reverend Isaac Pulver, the first minister of the Cape Town Hebrew Congregation, took up his duties in 1849, and there seemed every prospect that the Congregation would grow in size and in spiritual power. The Reverend Pulver, however, accustomed to the more mature standards of Anglo-Jewish religious life, found it difficult to adapt himself to the early conditions obtaining in Cape Town, resulting in his resignation in 1851 after only two years of service, one of the principle reasons being that "I cannot as a Jewish Parent bring up my children in a place where so little regard is paid to the principles of our holy religion." (8)

There were difficult days ahead, but progress was made and on the 17th April, 1858, the first Barmitzvah was made, when the eldest son of Michael...
Benjamin, the President of the Cape Town Hebrew Congregation, was called to the Reading of the Law being thirteen years old, indicating that there must have been some kind of Jewish education, even if it was only the teaching of the mechanical reading of Hebrew. It is interesting to note, in this connection, that in 1856 a certain Mr. Steinbrucher offered his services as a Teacher of the youth of the Cape Town Hebrew Congregation, whilst admitting his "incompetence of translating the Hebrew into English". The Vestry, however, resolved that "the services of said Gentleman will not meet the requirements of this Community".


It was not until 1859 with the arrival of the Reverend Joel Rabinowitz, that the tide truly turned and the stream of Jewish spiritual life began to flow strongly. The Reverend Rabinowitz, who was educated in the rabbinical schools of Poland and did four years of research at the Bodleian Library, Oxford, took a keen interest in the education of the Jewish youth, and it was during his term of office that the first regular instruction of the children in Hebrew and the Jewish religion took place. A number of sporadic attempts had hitherto been made to establish permanent religious classes for the youth, but had failed. In 1868 the Committee came to the conclusion that the reason for this failure was the absence of any demand for payment on the part of the congregation for the service of teaching the children. The Committee of the Cape Town Hebrew Congregation hoped to ensure regular attendance by making a charge to the parents of the children who attended of two guineas a year, but, at the same time, permitted Mr. Rabinowitz to receive pupils free of charge. A school committee was formed consisting of Messrs. D. de Pass, M. N. Benjamin and M. Klisser and the first school for the religious training of the Jewish youth was opened by the Reverend Rabinowitz on the 1st April, 1868. The school was kept in one of the rooms of the Synagogue Buildings and the classes were held on Sunday mornings and Wednesday afternoons. Furthermore, a special Saturday afternoon service was instituted. At the end of the first half-year the Reverend Rabinowitz reported that all the children were coming regularly to school and were doing well.
The school could not, however, have survived the lean times of the next two or three years, for in 1876 the whole problem of Jewish education was again considered. Under the chairmanship of Klisser a new committee was formed whose task it was: "to co-operate with Mr. Rabinowits, to draw up and act upon a scheme for the proper Jewish education of the Jewish children in Cape Town," resulting in the establishment of a "Hebrew and Religious School," in 1878 which the children attended twice a week, on Saturdays and Sundays. This school continued to exist for many years.


The Reverend Rabinowitz on his resignation was succeeded in 1882 by the Reverend A. F. Ornstein, who officiated for thirteen years. He was an experienced and well qualified schoolmaster and accustomed to the public schools in London and Birmingham, where Jewish children received their religious as well as their secular education in the same institution and under the same authority. On his arrival he found that most schools in South Africa were established and controlled by religious bodies and subsidized by the Government. Eager to introduce the English system of education for Jewish boys in Cape Town, he interviewed Dr. Muir, the Superintendent-General of Education, who promised him a Government grant and inspection. The Reverend Ornstein brought the matter before the Cape Town Hebrew Congregation, who reacted favourably by pledging itself to "use its best endeavours towards founding a Jewish Public School in this City". The co-operation of the Jewish parents could, however, not be obtained. They were not prepared to send their children to the proposed new school, being satisfied with a certain Mr. Thorner's private school which their children were attending, with the result that the whole plan collapsed.

The Reverend Ornstein, however, did not lose faith and established a private "collegiate" school for Jewish boys - the first of its kind in South Africa - which he continued to conduct till his death in 1895. The school, which followed the English pattern, namely combining general with Jewish studies, has amongst its pupils George Isaac, a brilliant young scholar who gained a number of academic distinctions and bursaries and Morris Alexander, who at the early age of 12 passed the Elementary Examination set by the University.
The Hebrew side of the syllabus was also not neglected, pupils of 9 and 12 being able to read the Haftorah. Furthermore a boarding school was attached to the school, which accommodated Jewish boys and girls from the whole of Southern Africa. The boys attended the Reverend Ornstein's Collegiate school, whilst the girls, who were accepted only as boarders, could attend the school of their choice. The school which served a very useful purpose was closed down in 1896, the year after its founder's demise. (36)

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CHAPTER II.

THE INTRODUCTION OF A NEW EPOCH IN THE
HISTORY OF JEWISH EDUCATION IN 1895.

1. INTRODUCTION.

The year 1895 marked the beginning of a brilliant new epoch in the
history of Jewish education in Cape Town. The new developments in Jewish
education were largely due to the arrival of the Reverend A. L. Bender, a
competent teacher of Hebrew, who from the very beginning did excellent
and unostentatious work on behalf of all Jewish Institutions in Cape Town.

2. EDUCATIONAL ACTIVITIES OF THE CAPE TOWN HEbrew CONGREGATION FOR CHILDREN.

(a) The House of Worship as a House of Instruction.

Realizing the importance of Jewish education for the youth, the Cape
Town Hebrew Congregation in 1894 adopted the following resolution with regard
to the duties of the office of the minister of the Congregation: "He shall
address boys on the Sabbath of their Barmitzvah, and hold a service for the
confirmation of girls from the age of 14. He shall hold a Sabbath and Sunday
School to impart instruction in Hebrew and religion."

On the very first Saturday after his arrival, the new minister, the
Reverend Bender, began to fulfill his multifarious duties in a highly creditable
manner by inaugurating a special Sabbath afternoon Service for children — girls
as well as boys — in which the juvenile worshippers could actually participate.
This institution proved to be exceptionally popular and continued to exist until
the present day. Not neglecting the education of the Jewish girls, the
Reverend Bender introduced the Girls' Confirmation Service, the first service
taking place on the 8th November, 1896, in which 15 girls participated.

He also instituted Bible classes in which the children received instruction in
Hebrew and religion on Sunday mornings given by the "Honorary Lady Teachers" of
the Congregation, and according to subsequent annual reports of the Cape
Town Hebrew Congregation good progress was made by the children attending the
Bible classes.
(b) Cape Town Hebrew Congregational School.

The story of the Cape Town Hebrew Congregational School dates back to 1894. A meeting held on the 18th January of that year, under the chairmanship of Mr. F. H. Goldberg, who announced that the Government had made a grant of £60 towards the proposed Jewish Public School and £30 towards the teacher's salary, led to the opening of the Jewish Public School in Buitenview Street, on the 22nd January, 1894, under the headmastership of Mr. C. F. Pietersen.

This school, which provided secular as well as Hebrew education, soon, however, encountered financial difficulties and thus could not provide suitable education, leading to the very unsatisfactory reports of the Government Inspector of Schools in 1895. The Superintendent-General of Education, Dr. Muir, immediately sent a letter to the Cape Town Hebrew Congregation requesting them to take over the "Jewish Public School". The Committee of the Cape Town Hebrew Congregation reacted by taking over the school from the 15th July, 1895. The school was to be styled "The Hebrew Congregational Public School" and the Committee of Management was elected on the 28th July, 1895, consisting of the following six members:

The Reverend J. Rabinowitz,  
Mr. M. Zelnberg,  
Mr. A. Nobel,  
Mr. A. Liberman,  
Mr. R. Rothkugel,  
Mr. L. Sym.

The Reverend Joel Rabinowitz took the initiative by convening a public meeting and succeeded in getting the necessary financial support resulting in the purchase of the property known as Hope Mill, in Government Avenue and on the 12th April, 1897, the new school, which was fully subsidised by the Education Department of the Cape Colony, was officially opened by Dr. Muir.

The Cape Town Hebrew Congregational School under the able headmastership of Mr. Mark Cohen, assisted by Mr. K. E. Kloot, both qualified London teachers, immediately earned excellent reports from the Government Inspector of Schools. The school, where Jewish boys and girls could get their secular education and at the same time acquire a knowledge of Hebrew and the Hebrew religion, developed rapidly and about 1906 a branch school for the junior classes was established in Constitution Street under the headmastership of Mr. K. E. Kloot.
branch school also soon developed into a large primary school, which continued for many years to educate Jewish children exclusively. This was mainly due to the large influx of Eastern European immigrants, immediately after the Anglo-Boer War.

Even after the Cape School Board took over the Cape Town Hebrew Congregational School in 1907, the children still received Hebrew and religious instruction in the Hope Mill (Hebrew) Public School, as the school was now styled. Only after many years the Hebrew teaching was discontinued.

The Reverend Bender always took a keen interest in the School and its offshoot, the Constitution Street (Hebrew) Public School. As chairman of the Hope Mill school during the entire twenty-five years of its existence he concerned himself deeply with the educational welfare of the pupils, until it finally succumbed in 1920, due to a re-organisation of schools by the Cape School Board, when it was dissolved and its pupils re-distributed.

3. THE FOUNDING OF A CHAIR OF HEBREW AT THE SOUTH AFRICAN COLLEGE,

THE PRESENT UNIVERSITY OF CAPE TOWN.

The Senate of the South African College, noting the arrival of the new Minister of the Cape Town Hebrew Congregation, the Reverend Bender, M.A., being a "University man with high qualifications for the teaching of Hebrew," advised the Council to secure his services. Since the death of Dr. Heyns in 1873 there had been no Hebrew teaching at the College. It had been a subject of instruction in 1829, when the College was founded, a Hebrew class being formed under the direction of the Reverend A. Faure. The Council, thus, expressed its readiness to act in the matter if £100 per annum could be guaranteed, and the Reverend Joel Rabinovitz, who had keenly interested himself in getting support for the Chair, wrote to the Council that he and others would guarantee the £100. At the same time Messrs. Lewis and Marks of Johannesburg promised £1,000 for the endowment of the Chair, and towards the end of 1896 Messrs. D. Isaacs and Co., gave a further sum of £250. The Council had therefore no hesitation in appointing the Reverend Bender as Professor of Hebrew. The object of the Chair was primarily to supply an elementary course in Hebrew for the post-graduate course of Bachelor of Divinity of the Cape University, intended for aspirant ministers of the Dutch Reformed Church and as there was a Theological Seminary at
Stellenbosch very few students entered the course at the South African College.

New life was instilled in the Faculty of Hebrew at the University of Cape Town by Chief Rabbi Israel Abrahams, who succeeded the late Reverend Bender as Professor of Hebrew at the University of Cape Town in 1937, culminating in the recognition in 1943 of Hebrew as one of the alternative major subjects for the B.A. at the University of Cape Town. By 1951 many Jewish students were taking Hebrew at the University of Cape Town and a number of them have become teachers of Hebrew.

4. ADULT EDUCATION.

The ancient Jewish regard for adult education also found expression.

(a) Talmud Reading Circles.

Besides the regular reading of the Talmud at the Beth Eshmidrash Hachodesh, a Synagogue established in 1903 by the more orthodox Jews in Cape Town for study and prayer under the direction of an orthodox Rabbi, Talmud Reading Circles arose from time to time, including the Shochrei Torah and Chevra Gemarah of the New Hebrew Congregation and the Talmud Study Circle of the Cape Town Hebrew Congregation which was founded in 1917.

(b) The Yeshivah of the New Hebrew Congregation.

In 1937 a Yeshivah Ktano "Tachkimon" was established at the New Hebrew Congregation under the leadership of Mr. I. Shuel and is still in existence. This Yeshivah was conducted and supported by members of the congregation and very good progress has been made since its inception. A number of communities were able to employ Shochtim who studied and qualified at this Yeshivah.

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36. UNIS: Committee Meeting, 21-6-1943.
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CHAPTER III.

UNITED HEBREW SCHOOLS.

1. INTRODUCTION.

The history of the United Hebrew Schools is given, because its long standing tradition of administration and methods of teaching gives an excellent idea of the history and evolution of Jewish education in Cape Town.

2. THE TWO FIRST TALMUD TORAH.

The first Talmud Torah was started in Cape Town in 1899 by the new Orthodox element in the Community, emanating chiefly, if not exclusively from (1) Lithuania. These Jews, many of whom had been keen Yeshivah students, were not satisfied with the "Sunday School" type of religious instruction that was given at the Hope Mill School and at the Sunday classes of the Cape Town (2) Hebrew Congregation. They demanded a more intensive course of Jewish education, which would give greater emphasis and more time to the study of Chumash, Siddur, and related Jewish subjects, a course, namely, which would follow the East European models to which they had been accustomed. The large influx of Jewish children from the Transvaal during the Anglo-Boer War gave them the opportunity of establishing the first Talmud Torah in Cape Town, which was destined to become the basis of all Jewish education in Cape Town.

The same body of men, deeply imbued with Zionist ideals and with a (3) thorough knowledge of Jewish tradition were responsible for the formation on the 16th September, 1900, of the New Hebrew Congregation "for the purpose of establishing a New Synagogue and Talmud Torah". This led to the opening in 1902 of a Synagogue in Roeland Street which also had a school consisting of three (4) class-rooms for some 200 children attached to it and the Talmud Torah, which was closely connected with the New Hebrew Congregation, was moved over to these premises.

From the beginning of his principalship of the Talmud Torah in 1901, Mr. Joseph Geffen, a keen Zionist, who had been educated in the leading Yeshivahs of (5) Lithuania, endeavoured to replace the Yiddish medium of Bible instruction that was given in the Talmud Torah at that time by the Ivrit B' Ivrit system, i.e.,
the teaching of Hebrew as a living language. In this there were two major difficulties to overcome. Firstly there was the difficulty of getting the members of the institution and the community generally to accept the innovation. It was assailed by two powerful sections. Firstly, the ultra Orthodox who looked upon the secular use of Hebrew as a profanation of the Holy Tongue and secondly the not unimportant section of the "English Jews of the Hebrew Persuasion" led by the Reverend A. F. Bender, minister of the Cape Town Hebrew Congregation, who saw in this an example of "Zionistic summer madness," that would undermine their loyalty as members of the vast and liberal British Empire.

This difficulty was successfully handled by the Zionist leadership of Cape Town Jewry who at that time controlled both the Committee of the New Hebrew Congregation and the Committee of the School. The second difficulty that confronted Mr. Ceffen was the matter of the new syllabus. This was a lone battle, for there were no precedents in South Africa and few outside South Africa. He sent a questionnaire to the principals and language teachers of the Cape Colony to elicit their views on language teaching through its own medium. He received few replies and was thrown on his own resources. He divided the school into seven classes, and the curriculum for the top form with regard to language and literature was as follows:

Hebrew Grammar and Composition, essay and letter writing, poetry and recitation, dramatic performances of plays appearing in Hebrew periodicals.

The Ivrit B' Ivrit system was accepted by the school committee and introduced into the school in 1906. As a result a new Talmud Torah was opened in Constitution Street the course of which followed that of the orthodox system of education and where the medium of instruction remained Yiddish, until the English medium was adopted at a later date. This Talmud Torah was closely associated with the Cape Town Hebrew Congregation.
3. **THE UNITED HEBREW SCHOOLS.**

   (a) **Historical.**

   The Balfour Declaration of 1917 had a beneficial effect on the relations between the different sections of the Jewish population. The British Government's pledge to establish a Jewish National Home in Palestine led to former Anti-Zionist and pro-British Jews accepting Zionism. It had its aftermath, when in 1919, representatives of the Cape Town Public Talmud Torah School, Constitution Street, and the Cape Town Talmud Torah School "Ivris R: (24)

   "Ivris", realizing that strength lay in unity, at a Conference of Delegates resolved to amalgamate to form the "United Hebrew Schools" of Cape Town. (25)

   Mr. Turtledove, who was in charge of the Cape Town Public Talmud Torah School, was appointed as the first principal of the new institution. The Wandel Street premises, in which the institution was housed, soon were found to be too small and a large house at 101, Hope Street, was bought. In 1921 the new Talmud Torah building was officially opened by the late Mr. Viljoen, Superintendent General of Education. (26)

   A branch of the United Hebrew Schools continued to exist in the old premises of the Cape Town Public Talmud Torah School in Constitution Street, until it was finally closed down at the end of 1929. (27)

   In 1922 the members of the Cape Town Hebrew Congregation adopted the principle of regular support of the Talmud Torah by the Congregation, and agreed to subject themselves to an education tax of five shillings per annum per member to be devoted to the school. During the same year it was also voted a sum of money by the Trustees of the old Cape Mill (Hebrew) Public School, the accrued interest on the funds of the latter institutions, which had been an adjunct of the Cape Town Hebrew Congregation. (28)

   A period of steady and progressive development followed, especially since Dr. A. Levin became Principal of the United Hebrew School in 1929. (29)

   During 1936 the Committee of the United Hebrew Schools again had to make arrangements for the erection of a new school. (30)

   Whilst the new building was being erected on the site of the old buildings, the school was temporarily and inadequately housed in Breda Street, until January, 1938, when possession was taken of the modern new school at 101, Hope Street. (31)
(b) Constitutional.

According to the Constitution of the United Hebrew Schools the Institution was absolutely independent and had as its object: "the efficient tuition in accordance with Hebrew pedagogic authorities of:

(a) Religious and ritual instruction.
(b) Ivris B' Ivris and Ivris B' English.
(c) Jewish History and Tradition. (36)
(d) The Hebrew language at all its stages."

The management of the school was to be in the hands of a General Committee to be elected at the Annual General Meeting of Members of the Schools and since 1938 the Committee consisted of:

(a) "Ten members who shall be elected at each Annual General Meeting of the United Hebrew Schools.
(b) All Past Chairman of the Committee. (38)
(c) Two members to be co-opted at the discretion of the Committee."

4. THE HUMAN LIEBERMAN SCHOOL FOR HIGHER HEBREW EDUCATION.

(a) Historical.

When by 1932 the premises in Hope Street, then occupied by the United Hebrew Schools were found to be unsuitable, the Trustees of the Hyman Liberman funds "for the purpose of instruction in Hebrew in a school under the management of the Cape Town Hebrew Congregation," decided to do their best to have these funds utilised for the building of a new Talmud Torah.

The sum of money was, however, bequeathed under the testament of the late Hyman Liberman to the Cape Town Hebrew Congregation, whilst the United Hebrew Schools, was an independent institution, After lengthy negotiations, however, an ingenious compromise had been arrived at by 1935, when at a special meeting of the members of the Cape Town Hebrew Congregation it was resolved that the Congregation would have its own Hebrew School for the teaching of Religion and for Higher Hebrew Education to be styled "The Hyman Liberman School for Higher Hebrew Education." Meanwhile, the Hyman Liberman funds, supplemented by the fund that had pertained to the old Hope Mill School, were to be invested with the United Hebrew Schools, which body was to use them for the erection of a worthy and convenient building for its own classes and those of the Congregation. The Committee of the Cape Town Hebrew Congregation at the same time, also appointed the first Education Committee of the Hyman
Liberman School for Higher Education, consisting of the following persons:

Mr. Abraham Liberman, (Chairman),
Councillor L. Cradner,
Mr. Woolf Harris,
Mr. Alfred Friedlaender M.P.C.
Mr. H. Rosen. (46)

(b) Relationship with the United Hebrew Schools.

In 1936 the Hyman Liberman School for Higher Hebrew Education entered an agreement with the United Hebrew Schools by which all secondary teaching - that is to say - instruction in Hebrew and Jewish Traditional History, Religious and Ritual Instruction - given to children beyond Standard III. - came under the management and control of the Cape Town Hebrew Congregation. The said Schools were to be absolutely and entirely separate and independent of each other: The management and control of each of the schools was to be under its own constitution, and its own Committee. The two Committees were to co-ordinate their efforts through a joint education Committee and both schools were to be under the supervision of the same principal. The Hyman Liberman School for Higher Hebrew Education was also to have the service of the United Hebrew Schools' Secretary, and at a meeting of Committee members of both schools which took place on the 6th January, 1938, it was decided that "in future when a new Principal or Secretary has to be appointed an authorisation and confirmation must be obtained from the two Committees," i.e., the Committee of the United Hebrew Schools and the Committee of the Hyman Liberman School for Higher Hebrew Education. The salaries of the teaching staff and part of the salary of the Principal and the Secretary of the Hyman Liberman School were to be paid by the Treasurer of the Cape Town Hebrew Congregation through the Secretary of the Hyman Liberman School. The said agreement came into operation on the 24th January, 1938, when Mr. Woolf Harris opened the new United Hebrew Schools Building which included the Hyman Liberman School for Higher Hebrew Education.

5. EDUCATIONAL ACTIVITIES OF THE UNITED HEBREW SCHOOLS AND THE HYMAN LIBERMAN SCHOOL FOR HIGHER HEBREW EDUCATION.

(1) Minyan Joseph.

The Boy's Minyan, which by 1951 as the Minyan Joseph, was an integral part of the religious curriculum of the school, was established by Mr. Joseph Hoza, who succeeded Mr. Turtledove in 1926 and occupied the
position of principal of the United Hebrew Schools for three years until his
death on the 5th March, 1929. The hinyon was essential to imparting to
the pupils the essentials of practical Judaism as well as to improving their
knowledge of the Jewish people. Services were held every Friday evening and
Saturday morning and were conducted by the pupils themselves. The character
of the services was attractive, the atmosphere pleasant, and the boys eagerly
waited their turn to appear as chazzanim. The girls, too, played a role in the
evening service by lighting the candles, reading the Haftorah and reciting
suitable Sabbath poems.

(iii) Talmudical Class of the United Hebrew Schools.

An outstanding development during the term of office of Mr. A. Lewis,
who was principal of the United Hebrew Schools from 1929 until the end of
1944, was the opening in 1930 of a Talmudical Class of the United Hebrew
Schools. The daily use of the Old Synagogue was granted to the United
Hebrew Schools for the teaching of this class, which was intended for post-
Barmitzvah boys who had passed the seventh standard of the Talmud Torah and
wished to take a course in Talmudical Literature. This class, which also
prepared its pupils for the Junior Certificate and Senior Certificate
Examination in Hebrew was under the supervision not of the Headmaster, but
of the Education Sub-Committee of the United Hebrew Schools. The study of
the Talmud was later incorporated in courses given in the higher standards of
the Hyman Liberman School for Higher Hebrew Education.

(iii) Barmitzvah Class.

One of the first steps of the Committee of the Hyman Liberman School
for Higher Hebrew Education was to approve the Barmitzvah syllabus issued by
the Cape Board of Jewish Education. The Barmitzvah class, being in
charge of the principal of the school, aimed at preparing its pupils, coming
from the United Hebrew Schools, the Hyman Liberman School and the Herzelia Paj
School for the Barmitzvah examination taken by the Cape Board of Jewish
education. In addition to being taught how to read a Portion of the Lev
and recite the Maftir, the boys were also acquainted with Jewish laws and
customs. This class proved to be a great success, for since its inception
in 1938, many boys presented themselves for the Board's examination,
in order to entitle them to the Board's Barmitzvah Certificate.

(vi) Girls Dedication Class.

Not neglecting the education of the Jewish girls, the Committee of the Hyman Liberman School was also successful in organizing during 1938, at the instance of Rabbi Abrahams, a special Dedication Class for girls, in which the girls were being made familiar with the rites and practices of Judaism. The successful candidates in the Board's examination were entitled to the Board's Certificate of Merit, being issued at a Special Dedication Service for girls, arranged by the Great Synagogue.

(v) Junior Certificate and Matriculation Classes.

The four Junior and Senior Certificate classes, the only classes of this nature in the Cape Peninsula, were established in 1938 by the Hyman Liberman School for Higher Hebrew Education, to enable Jewish boys and girls of the public schools to take Hebrew as a subject for the Junior Certificate and Matriculation examinations. By 1951 these classes were well established and during December of that year consisted of 34 pupils. Many of the students who qualified in the Matriculation classes entered the faculty of Hebrew at the University of Cape Town.

(vi) Backward Class.

In 1938 the United Hebrew Schools established a backward class for those pupils who were not able to catch up with the others. They were not necessarily intrinsically backward children, but had started later at the Talmud Torah. This special class was not a permanent one, but only helped pupils until they could join their proper classes. During the next couple of years the position improved. The children came to the Talmud Torah at an earlier age and at the end of 1940, the Backward Class was discontinued, because the need thereof no longer existed.

(vii) Continuation Classes.

These classes were established in 1938, by the Hyman Liberman School for Higher Hebrew Education to give pupils who had left the Talmud Torah an opportunity for continuing their studies, the main subjects being Modern Hebrew Literature and Conversational Hebrew. These were well established by 1951.
(viii) Teachers' Pension Scheme and Scale of Salary.

Realizing that a sound educational system was closely associated with the material welfare of the teaching personnel, both schools introduced a pension in the form of an insurance scheme at the beginning of 1940. Further progress was made when a teachers' scale of salary was drawn up, which came into force on the 1st October, 1941.

(ix) Methods of Teaching.

One of the main aims of both schools was to introduce the latest developments of educational practice in the teaching of the Hebrew language. By 1940 it was realized that the direct method of teaching the language, i.e., Hebrew through the medium of Hebrew produced the best results. In certain classes a charge was made and the Sephardit pronunciation was inaugurated. Results in the ensuing years were ample proof of the success of these new ideas and by 1951 the scholars of the classes in the High School were able to speak Hebrew fluently.

(x) Standards IX and X of the Hyman Liberman School for Higher Hebrew Education.

These must not be confused with the Matriculation classes of the Hyman Liberman School.

In July, 1941, the Hyman Liberman School for Higher Hebrew Education established the first of two new classes, namely standards IX and X, where the main subjects of study were the Talmud, the Latter Prophets and Modern Hebrew Literature.

(xi) Past Pupils' Organisation.

With the aim of creating closer contact between the hundreds of past pupils and the existing school, a Past Pupils' Organisation was formed during 1946. The Organisation soon proved to be a great success and since its inception "Old Herzlians" have arranged many social functions, keeping the old scholars interested in educational matters.

(xii) Parents' Committee.

The co-operation of the parents was always sought, the latest development being the formation, in 1951, of a Parents' Committee consisting of
parents of the Hyman Liberman School for Higher Hebrew Education, the United Hebrew Schools and the Herzlia Day School. The main aim of the Parents' Committee was to raise funds to assist in the maintenance of the schools.

6. HERZLIA DAY SCHOOL.

(a) Historical and Administrative.

The first "Morning Classes" for beginners where Hebrew as well as secular subjects were taught, were opened at the United Hebrew Schools in 1930. Unfortunately, owing to an economic depression resulting in a lack of funds, the Morning School had to be closed down in 1932.

The experiment was again taken up in 1940, when the United Hebrew Schools opened the Herzlia Day School, named after Theodor Herzl, the founder of Zionism. The management of this new institution was to be in the hands of the Day School Committee, consisting of members of the Education Committees of the United Hebrew Schools and the Hyman Liberman High School together with representatives of the Cape Zionist Youth Executive.

The lower classes of the new secular day school, where Hebrew and other Jewish subjects were a part of the ordinary curriculum, were slowly and laboriously started under the able headmastership of Mr. Alexander Levin and later under Mr. Wielman Avin developed into a fully equipped primary school, gathering its pupils from the Rhodesias, from South West Africa and the whole of the Cape Province. The Herzlia Day School proved to be a great success. Those pupils who had to leave the school after Standard VI. did well in the secondary schools which they attended and the necessity was felt to extend the classes to Matriculation. For this purpose a large piece of land in Highlands Estate was acquired during 1949 in partnership with the Cape Board of Jewish Education with the object of building premises for the Herzlia Day School and Kindergartens.

By 1951 there were over 300 scholars in the Herzlia Day School and it was realized that the responsibility of one principal for all three schools, i.e., the United Hebrew Schools, the Hyman Liberman School for Higher Hebrew Education and the Herzlia Day School, became too great, leading to the appointment of a new headmaster for the Herzlia Day School in the person of Mr. Abraham Chosack, who commenced duties on the 1st July, 1951.
(b) Educational.

Every secular subject that was ordinarily taught in a Government Primary School was taught in the Herzlia Day School, including physical training, singing, elocution and woodwork. Furthermore the children received their Hebrew tuition in the morning and thus were free in the afternoon to devote their time to games and sport. With regard to the teaching of the Hebrew language, the Sephardit pronunciation was introduced in the Herzlia Day School in 1940. Further progress was made when the school acquired the services of a school bus for conveying those pupils living in distant areas of the city.

Realizing that the co-operation of the parents was necessary for any further development, a meeting of parents and teachers of the Herzlia Day School was convened in 1951, culminating in the formation of a Parents - Teachers Committee with the object of providing such amenities as a library, sports grounds and everything necessary for a school.

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CHAPTER IV.

THE CAPE BOARD OF JEWISH EDUCATION.

1. INTRODUCTION.

The formation of the Cape Board of Jewish Education, a central organisation, which was to co-ordinate and promote Jewish educational efforts in the Cape Province, introduced a period of marked improvement in Hebrew education in Cape Town.

2. BOARD OF EDUCATION FOR THE CAPE PENINSULA.

The idea of a central organisation to control Jewish education began in 1924, when the Committee of the Cape Town Hebrew Congregation, being officially interested in the progress of the Hebrew schools, called together representatives of all congregations and kindred institutions in the Cape Peninsula with the object of preparing a scheme for increasing the efficiency and usefulness of Schools and classes for Hebrew and Religious Instruction.

At this meeting, which took place on the 12th February, 1925, the Board of Education for the Cape Peninsula was formed and an Executive was elected, consisting of the Reverend Bender and Rabbi Mirvish as Honorary Presidents, Harry Berlin as Chairman, I. Sonnensohn as Treasurer and I. Hirschsohn as Honorary Secretary. At the same time an Educational Sub-Committee consisting of five persons was appointed to investigate the position of Hebrew Education during that period, and to arrange some plan for its improvement. In June, 1925, the result of their labours was embodied in a report which was signed by Mr. Jacob Gesundheit, Reverend S. Hassel, Messrs. B. L. Rubik, I. Hirschsohn and Max Curland and it gave a comprehensive survey of the situation. They found that there was no uniformity in the different Hebrew schools. The curricula differed widely, and English, Hebrew and Yiddish were each used as a medium of instruction, whilst in some schools even a mixture of the above mentioned were used. About a third of the Jewish Children of the Cape Peninsula received no Hebrew and Religious instruction whatever. Even the children who attended the Hebrew classes in the afternoons were tired out when they attended such classes, resulting in inefficient and slow progress. The report made a number of
reasonable recommendations, amongst them the establishment of a Hebrew Day School, where the essential features of the public school curriculum were to be adopted, and at the same time, as much time as possible be devoted to Hebrew and Religious instruction. Furthermore, the arrangement of courses for teachers where lectures on pedagogy, psychology and kindred subjects would be given by competent authorities, and the engagement of a Director of Hebrew Education were recommended.

The Cape Town Hebrew Congregation signified its willingness to support the Board of Hebrew Education, by voting a sum of £200 to be paid annually towards the salary of a Director of Hebrew Education should a suitable official be appointed. By the end of 1927 no Director had been engaged owing to the scant financial support assured by the several Congregations and Institutions concerned.

3. THE SOUTH AFRICAN BOARD OF JEWISH EDUCATION.

On the 26th and 27th August, 1926, a Hebrew Education Conference, which was the outcome of a widespread recognition in South Africa of the urgent need for some central body which had to co-ordinate and foster Jewish education in South Africa, was held in Bloemfontein. It was convened by Mr. J. L. Landsau, Chief Rabbi of the Federated Synagogues of the Witwatersrand, at the request of the South African Zionist Federation and of the South African Jewish Board of Deputies. Two Capetonians who took a leading part in the discussion on that occasion were Rabbi M. Ch. Nirvish, who represented the United Hebrew Schools, and Mr. S. Gesundheit, the delegate of the Cape Town Hebrew Congregation.

The Hebrew Education Conference culminated in the formation of an organization known as "The South African Board of Jewish Education" for the purpose of promoting Hebrew and religious education throughout South Africa, by embracing all the Talmud Torahs in South Africa under one curriculum, and appointing a Director of Hebrew Education, whose duties were to direct all the educational activities throughout the country, to inspect schools, to carry out examinations and generally to promote Jewish and religious education and stimulate interest therein. All the Congregations and Talmud Torahs in South Africa were to be admitted in the Board, the Congregations to be levied at the rate of three shillings per member, whilst the Talmud Torahs were exempt.
from payment. The Headquarters of the Board was to be in Johannesburg and three members of each province, i.e., the Western Province, the Eastern Province, the Orange Free State, Transvaal and Rhodesia, were to be elected as an Executive for the purpose of directing all Educational activities in their different areas and having power to form Committees, all the work of which, however, had to be passed by Headquarters. Dr. Landau was elected Honorary President and the Reverend Mr. A. P. Bender Honorary-Vice-President.

By August, 1929, the Cape Town Hebrew Congregation together with the United Hebrew Schools were the only constituent bodies of the South African Board of Jewish Education in Cape Town and Mr. D. Mierowsky, at that time the Organising Secretary and Travelling Inspector of the Board, suggested that they should appoint delegates to form a local Provisional Committee, which was done on the 7th January, 1930, when Messrs. A. Liberman, S. Gesundheit, M. Gurland, N. Block, I. Mauerberger, W. Rosen and B. Rubik were elected as members of a Cape Town Committee for the purpose of raising funds for the Board. Owing to the Jewish population being scattered, the Director of Hebrew Education, Mr. D. Mierowsky, could only pay periodic visits to the Western Province for the purpose of carrying out inspections of the local Hebrew schools, with the result that the objects of the South African Board of Jewish Education could not be carried out effectively in Cape Town. This led in 1932, to the discontinuation by the Cape Town Hebrew Congregation of the levy of three shillings per member to the South African Board of Jewish Education and the resignation of the local Committee.

4. THE CAPE BOARD OF JEWISH EDUCATION.

(a) Historical.

Mr. D. Mierowsky, the Director of Jewish Education of the South African Board of Jewish Education, immediately arranged a conference for the purpose of re-organising the local Board. At this meeting, held at the United Hebrew Schools on Sunday, the 23rd June, 1932, a Committee was formed, with powers to co-opt other persons to represent the South African Board of Jewish Education in the Cape Peninsula. The following persons accepted office: Chairman, Dr. C. Reznakov; Honorary Treasurer, Mr. S. Gesundheit; Honorary Secretary, Mrs. M. Cohen; Dr. S. E. Kark, Mr. B. Chidekel, Advocate J. Hebrtstein and Mr. J. Citlin.
The immediate objects of this Committee, which was affiliated to the South African Board of Jewish Education, were to co-ordinate the activities of the various schools in the Cape Province, to promote the idea of uniformity in matters of curriculum and text books, to arrange for a system of regular inspections and generally to endeavour to stimulate public interest in Jewish educational and cultural activities.

The rejuvenated Board since its inception achieved a great measure of success by visiting and re-organizing the various Hebrew schools and affiliating a good number of Institutions in the surrounding Towns. For this good work the Board was immediately voted a sum of money from the funds of the Cape Town Hebrew Congregation as a donation towards the expenses. In 1935 it was resolved at a Committee meeting of the Cape Town Hebrew Congregation: "That a levy of three shillings per member be made on every male member, towards the funds of the South African Board of Jewish Education (Cape Committee)".

By 1937 it was found increasingly impracticable to operate without local autonomy, and in November, 1937, the Executive of the South African Board of Jewish Education agreed to the suggestion by the Cape Committee that they should have the Cape as their territory and collect and administer their own finances.

(b) Constitutional.

Constitutionally, however, the Cape Board remained affiliated to the South African Board of Jewish Education, until July, 1944, when the new "Constitution of The Cape Town Board of Jewish Education" was issued. According to this Constitution the Supreme Authority was to be vested in Conference, which was to meet biennially. "Conference shall consist of delegates from Affiliated Bodies and from nominees elected by subscribers who are not in arrears with affiliation or subscription dues respectively for more than one year, on the following ration:-

(a) Every Hebrew School shall be entitled to send two delegates.

(b) Every Congregation and/or Synagogue shall be entitled to send two delegates provided always that the number of delegates representing such Congregation and/or Synagogue shall be increased by one additional delegate for each completed multiple of 50 members over the first 100, always provided,
however, that no Congregation shall be entitled to be represented by more than five delegates.

(c) Institutions: All other institutions shall be entitled to elect one delegate for every completed 50 subscribers."

"The affairs of the Cape Board shall be managed by a Council appointed by Conference and consisting of the following membership:—

(a) Four members representing the Western Province Zionist Council, one of which is to be appointed from the Zionist Youth Executive.

(b) Every Congregation with a membership up to 250 is entitled to one delegate. Congregations with more than 250 members are entitled to two delegates.

(c) Two members representing the Jewish Board of Deputies.

(d) One member representing the Union of Jewish Women.

(e) Three members representing the Hebrew Teachers' Association.

(f) One member representing a Talmud Torah School of not less than 75 students. In schools of 120 students and over two members shall be appointed.

(g) Two members representing the Beth Din.

(h) Twelve members to be elected at Conference."

"The Executive Committee shall consist of a Chairman, Vice-Chairman, and Treasurer, who shall be designated the Executive Officers, and 6 ordinary members, all of whom shall be elected at Conference."

The objects for which the Institution was formed were:—

(a) "To foster Hebrew and Religious Education on accepted traditional lines in its recognised area of operation.

(b) To stimulate public interest in the cause of Jewish education as defined in clause (a) and for this purpose to promote and co-ordinate the Jewish educational effort in the area of the Western Province, Namaqualand, South Western Districts and such other area as may from time to time be decided upon by the Council at general meeting". — the ultimate ideal being that every Jewish child shall receive an adequate
adequate education and knowledge in Hebrew and kindred Jewish subjects.

(c) To promote the formation of organisations fostering Jewish Education.

(d) To establish schools for teaching and promotion of Jewish Education on the aforesaid lines and to further the training of teachers for such schools.*

(c) Educational Activities.

(1) Hebrew Teachers' Association.

Since its inception in 1932 the Cape Board of Jewish Education realised that without the wholehearted cooperation of the teachers, who were the backbone of any educational system, no tangible results could be achieved in the field of Jewish Education. So, soon after its formation, the Cape Board organised the Hebrew Teachers' Association, a body through which the Hebrew teachers themselves could speak with one voice. The first permanent committee of the Cape Hebrew Teachers' Association, which was formed on the 24th July, 1932, consisted of the following five members: Messrs. A. Levin, M. Lazar, Z. Avin, Zieff and E. Levite. With the assistance of the Board the Association, which at that time had two representatives on the Board, made excellent progress, and brought about a transformation in the status and position of the Hebrew teachers, who became recognised as amongst the most important members of the community.

Further progress was made when the desire for both mutual protection in the economic sphere and for the establishment of a platform for ventilating views on educational matters urged the teachers in the Union to organise them into a Union of Hebrew Teachers for South Africa. A Conference held in December, 1938, in Johannesburg adopted a Constitution and elected a Central Council, upon which the Cape Hebrew Teachers' Association was represented by four of its members.

(11) Vacation Courses for Hebrew Teachers.

The cooperation of the Hebrew Teachers' Association brought about a successfully co-ordinated effort. Hebrew Teachers' Vacation Courses were jointly organised by the Board and the Teachers' Association, of which the first one took place from the 6th to the 11th January, 1935. The lectures, model lessons and general discussions served as refresher courses.
(iii) Barmitzvah Certificates.

The co-operation between the Cape Board and the Teachers' Association also led to the examining of boys prior to their becoming Barmitzvah. A syllabus for Barmitzvah boys, including Bible study, Laws and Customs, Jewish History and Hebrew Language, was prepared by the Cape Board with the assistance of the Hebrew Teachers' Association. In the years that followed, many boys presented themselves for this examination, in order to entitle them to the Board's beautiful illuminated certificate. Although the presentation of the Board's Barmitzvah Certificate became a recognized feature of almost all Barmitzvah celebrations, the Board could not induce the Synagogue to insist that all boys about to become Barmitzvah should acquire the Board's Certificate.

(iv) Inspection and Supervision.

The routine work of inspection and constructive supervision, the main object of the Board since its inception, was at all times carried on with diligence and enthusiasm. The first great step was the appointment in 1937, of a full-time Inspector in the person of Rabbi B. Rabinowits, who, until his resignation from the Board, early in 1938, was of considerable assistance to the Board in its endeavours to improve Jewish education. Further progress was made, when, in 1938, Dr. A. Birnbaum was appointed as the first "Director of Jewish Education in the Cape." He rendered invaluable service to the Board and its affiliated Congregations and Institutions, until his untimely death on the 28th August, 1948, when he was succeeded by Dr. A. Hoar, the present Director of Jewish Education in the Cape, who also steadfastly kept in view and punctiously observed the routine work of supervision. In this connection mention can be made of the discussionary meetings taking place with the Committees of the Hebrew Schools, where advice and assistance were given in their problems and difficulties with regard to the administration of educational matters in their charge.

(v) Syllabus.

The problem as to the most suitable syllabus for the Hebrew schools occupied a most prominent place in the Board's deliberations from the very beginning. Syllabi were brought into general conformity by the compilation of a
syllabus and on the 4th August, 1936, all Talmud Torah Schools affiliated to the Board participated in the first written Hebrew examination. A couple of years later this Syllabus was revised by a Committee of Teachers under the chairmanship of Dr. A. Birnbaum, Director of Hebrew Education in the Cape, and the syllabus now in use was introduced at the beginning of 1940, the most important subjects being the Torah, "the pivot round which the whole Jewish life revolves," conversation and Jewish history.

(vi) Dedication Services for Girls.

The Board did not overlook the Jewish education of the Jewish girls and in conjunction with the Committee of the Cape Town Hebrew Congregation established special preparatory classes culminating in a dedication service. The syllabus for this course of study was compiled by the Board, jointly with the ministers of the Cape Town Hebrew Congregation, to meet the needs of the young Jewish girls by making them familiar with the rites and practices of Judaism, in their relationship to the Jewish home as well as to the Synagogue, i.e., a sound grounding in all knowledge essential to the living of a traditional Jewish life. The first Dedication Service took place on the 13th December, 1936, and developed into an annual ceremony, arranged by the Great Synagogue for the successful candidates, when the Certificates ofinit issued by the Board and presents from the Congregation were handed to them.

(vii) Hebrew in Cape Departmental Examinations.

Hebrew in the Cape Departmental Examinations, introduced in 1910, was approached from an utterly different angle than the subject as provided in the Talmud Torah schools. The Board, thus, in co-operation with the Hebrew Teachers' Association, went into the matter with the object of suggesting several practical alterations for improvement in the system to the Department, so as to enable candidates to utilise to advantage the education provided by the Talmud Torah Schools in the Departmental Examinations. This led, by 1938, to the recognition by the Education Department of the Board's qualification to act as adviser in matters affecting the compilation of the Syllabus for the Annual Departmental Examinations and the setting of Examination papers.
(viii) The Sephardit Pronunciation.

By 1939 the Sephardit pronunciation, used at that time throughout Palestine and almost the entire Galut was not yet introduced in the local Talmud Torah schools, the Ashkenazit pronunciation, brought out to South Africa by the Eastern European Jewish immigrants in the 19th century, still being in use. A Sub-Committee appointed at the fourth Biennial Conference of the Board in 1939, went into the matter, leading to the Board’s decision to go about it cautiously and to allow only gradual changes. By 1940 only the upper classes, Standards VII and VIII (and Standard VI where this class was the highest) as well as the beginners’ classes were being taught in the Sephardit Pronunciation.

In 1950, a delegation of the Board of Jewish Education consisting of Chief Rabbi Abrahams, Dr. I. M. Kurwitz, Mr. H. W. Goldschmidt, Mr. A. Moor and Mr. C. Levy, had an interview with the Committee of the Cape Town Hebrew Congregation, leading to the adoption of the Sephardit pronunciation, by that time the official pronunciation of Israel and in use in the local Talmud Torahs, in the Services of the Synagogue. Thus a strong binding factor in the relations of the local Jews to Eretz Israel was established and in this connection the words of Chief Rabbi Abrahams may be quoted: "If the children are not given a bond with Eretz Israel they will be lost to Jewry."

(ix) Hebrew Kindergartens.

At the fourth Biennial Conference of the Board in 1939, the Director of Jewish Education in the Cape, Dr. R. Birkbaum, pleaded the establishment of Hebrew Kindergartens (Nursery Schools) because "the earlier impressions which the child obtains from his surrounding world are stronger and leave a more lasting imprint on his mind than the later ones." By 1951 there were nine Nursery Schools in the Peninsula under the control of the Hebrew Nursery School Association (a branch of the Union of Jewish women) and supervised and subsidised by the Cape Board of Jewish Education. The Board’s regular inspection of the Nursery Schools consisted of the following---

(a) Visits to the Nursery Schools.
(b) Reports to the Hebrew Nursery School Association on Hebrew play activities in the schools.
(c) Providing suitable educational material such as songs, games, etc., for the Hebrew play activities.
(d) Personal guidance of the teachers in the conducting of such activities.
(x) Hersilia Residence.

In view of the fact that the need and demand existed for an institution where Jewish children could live in a Jewish environment, the Cape Board of Jewish Education took steps to establish a hostel for children of school-going age, culminating in the opening of a Jewish Hostel in premises in Vredhoek Avenue, at the commencement of the New School Year in January, 1941, under the benign care and guidance of the Principal and Patron, Dr. and Mrs. Abt. The Hostel, which was primarily for children from the country who wished to be in a Jewish Home while attending school in Cape Town, was moved over in 1947 to premises in Incholm Place, a fine example of a Jewish home where the children were taught to practice Jewish customs and traditions, thereby implanting in them a Jewishness which was hoped to endure for the rest of their lives.

(xi) Adult Education.

Adult education always played an important part of the social life in the Jewish community. The Board, thus, since its inception looked upon the establishment of facilities for the study of Hebrew, Bible and Jewish history and in August, 1944, the first Hebrew classes, for adults were successfully inaugurated and flourished for about two years, when deterioration set in. The maintenance of these classes were subsequently handed over to the Histadruth Ivrit and flourished in 1948, the State of Israel giving new impetus. In 1950 the Cape Board of Jewish Education prepared a scheme of Adult Education which contained the following:

(a) Regular lectures on various aspects of Jewish Culture by prominent scholars.
(b) A special series of lectures on topics of Talmuds and Aggadah.
(c) A series of lectures on the topics of "Great Jewish Personalities during the ages.'

These lectures on Judaism and Jewish culture were given by prominent scholars and were well attended.

(xii) Israel Study Course.

The Israeli Post-Matriculation Course (formerly styled the Palestine Post-Matriculation Course) was first inaugurated in 1946 by the late Dr. A. Birnbaum, Director of Jewish Education in the Cape, for the purpose of giving Jewish Post-Matriculation students an opportunity to further their Jewish studies in Israel. During the first six months the students were to have
an intensive course in Hebrew and other cultural subjects and the second six months had to be spent on settlements where they could fully enter into the life of the settlement, meanwhile continuing their studies. The conditions of selection were the following:

(a) "All those who were accepted under the scheme must undertake to return to the Union at the end of the set period, irrespective of whether they had defrayed their own expenses or not.

(b) They must undertake the following on their return to the Union:
   (1) Act as teachers, or, if not suited to that
   (2) Be prepared, for at least a year, to act as youth leaders in some recognised Zionist youth organisation.
   (3) Apart from acting as actual leaders of youth, be prepared to do suitable Zionist enlightenment work under the auspices of the Zionist Federation."

It was agreed by the sponsoring bodies, viz., the Cape Board of Jewish Education, the South African Zionist Federation and the South African Board of Jewish Education, on the proposal of the Cape Board of Jewish Education, that the selection of candidates should be based on examinations which called for a knowledge of:

"Hebrew Language, Jewish History, History of Zionism and Palestineology. Furthermore, the suitability or otherwise, of each candidate, having regard to his personality and character, was to be a factor to be considered by the Selection Board."

Although those chosen for the first couple of years were not all Madrichim, all of them became influential figures in the Youth movement on their return and thus the Cape Board could not accord with the method of selection used in 1950, when the choice of candidates became dependent on party affiliation, and preference was given to Madrichim. For this reason, the Board, though the originator of the idea of the Israeli Study Course, appreciating its value and importance, decided not to sponsor the course again, until the original method of selection was again reverted to.

(xii) Teachers' Scale of Salaries.

Since its inception the Board co-operated with the Hebrew Teachers' Association in order to give teachers protection in the economic sphere culminating in a scale of salaries, drawn up by the Board and accepted by the congregations in June, 1947. By 1951, the Scale of Salary was implemented by most Talmud Torah Committees. Although some schools had a pension scheme,
the Board, by 1951, did not succeed in establishing one for use in all Talmud Torahs.

(div) Hebrew Teachers' Seminary.

The severe restrictions exercised by the Union Government during the War on immigration caused a great dearth of Hebrew teachers and by 1949, the position became acute. In view of the urgency of the matter, the Board, in July, 1949, established The Hebrew Teachers' Seminary and Institute for Higher Jewish Studies with Mr. Z. Avin, Principal of the United Hebrew Schools, as temporary principal. In the Seminary and Institute, which were staffed by expert teachers under the direction of Dr. A. Noer and the personal patronage of Chief Rabbi Professor Abraham, the Jewish youth were afforded a splendid opportunity to acquire, in a most congenial atmosphere, a sound knowledge of the Hebrew language and Literature, Jewish History and Religion, and general Jewish culture. In addition, those who desired to become Hebrew Teachers were given full training - adequate provision being made for both theory and practice - in every aspect of Hebrew pedagogy. A feature of both the Seminary and the Institute was the individual attention and consideration received by the pupils.

The Teachers' Courses were divided into two parts:

(a) Kindergarten.
(b) Primary School Teaching, whilst the Institute for Higher Jewish Studies provided Courses in the following subjects:

1. Hebrew Language.
2. Bible and Rabbinic commentaries.
3. Mishnah and Talmud.
4. Aggadah.
5. Mediaeval Hebrew Literature.
8. Palestineology.

The first Graduation Ceremony took place on Sunday, the 23rd September, 1951, when Diplomas were awarded to the following teachers:

A. Hebrew Nursery School and Kindergarten Teachers' Certificate.

Rosalind Levy,
Ruth Valenard,
Miriam Norgeman,
Miriam Weinblum (in absentia),
Paula Wilder (in absentia).
In order to house the Hebrew Teachers' Seminary the Cape Board of Jewish Education in co-ownership with the United Hebrew Schools, in 1949, acquired approximately 4½ acres of land with a large dwelling thereon in Highlands Estate and where, in honoured and respected memory of the late Chairman, Dr. C. Reznikov, it founded the Dr. C. Reznikov Hebrew Educational Centre. The two organizations, the United Hebrew Schools and the Cape Board of Jewish Education decided to co-operate in the building programme. The property was to be divided in such a manner as to build a Hostel and Seminary which would be under the auspices of the Cape Board of Jewish Education, as well as premises for the Hebrew Day School and Kindergartens. The present large premises were repaired and renovated and the Hebrew Teachers' Seminary and a large Kindergarten and Nursery School were established there.

Methods of Teaching.

The Board of Jewish Education, realizing that the Jewish child could only attend the Talmud Torah for a limited time, from the very beginning endeavoured to apply modern methods of teaching. The success especially of the Direct method of teaching (i.e., the Ivrit in Ivrit) soon became evident and by 1951 this was the prevalent method in all Talmud Torahs under the Board's control. The present Director of Jewish Education in the Cape, Dr. A. Pour, was especially interested in the application of progressive teaching methods, designed to give students a genuine understanding of the Hebrew language and culture. With this purpose in view he had regular meetings of all the Hebrew teachers where the methods of teaching the various Hebrew subjects were discussed, leading to improvements being introduced. Furthermore, Dr. Pour in collaboration with Mr. J. Blesovsky, Principal of the Green and Sea Point Hebrew School, began to
compile a series of Hebrew text books, the first of which was published in August, 1950, and aimed at the teaching of the spoken living Hebrew language, which was also an excellent means of making the teaching of Chumash and Prophets easier and more pleasant for the children.

(xvii) Holiday Course for Country Youth.

In pursuance of its policy of stimulating the interest of Jewish youth in Jewish studies and culture, the Board, in July, 1950, initiated a Holiday Seminary for country youth, accommodated at the Heralia Hostel. The lessons covered Religion and Jewish Ethics, Siddur, Jewish History, Zionism and Hebrew. In addition to their studies, which occupied the whole morning, they were taken on organised outings and excursions. The course proved to be an outstanding success, and it was hoped that in future hundreds of Jewish Youth from the country districts will avail themselves of this valuable opportunity for deepening and enlarging their 'Yiddishkeit' and Jewish culture.

(xviii) Children’s Hebrew Theatre.

In 1951 the Board of Jewish Education in the Cape, realising that the history of the Jewish people was rich in events of dramatic character, established a Children’s Hebrew Theatre, where the pupils of the Talmud Torah could have an opportunity of using their Hebrew knowledge in a practical way outside the school, taking part in regular Hebrew performances. As these plays could be organised on various topics such as Biblical and modern ones, the preparations for such performances would give the children a good opportunity not only of revising their knowledge of the Bible and all the other Hebrew texts, but of using these texts in the plays themselves.

(xix) Hebrew Proficiency Diplomas.

In 1950 the Board also embarked on a new enterprise by establishing Hebrew Proficiency Diploma Examinations with the object of promoting and encouraging the continuation of Jewish studies by post-Bermitzvah boys and girls. Attractive prizes were to be offered for those who pass with distinction in the examinations and it was felt that this new educational enterprise would prove an invaluable incentive to the Jewish youth for post-Bermitzvah study.
Religious Instruction at Secular Schools.

Realizing that Jewish children in secular schools did not participate in religious activities, the Board in September, 1951, convened a meeting of Jewish teachers of Secular Schools and formed a special committee to deal with the problem of providing suitable religious instruction for Jewish children.

The Director, Dr. A. Moar, also organized a special course of lectures in order to enable such teachers to give instruction in scripture and kindred subjects. Where there were no Jewish teachers on the staffs of secular schools, the Board supplied instructors where possible, leading to the appointment of nine Jewish teachers on a temporary basis.

Unity.

On various occasions, since 1939, negotiations for bringing about unity between the Johannesburg Board and the Cape Board of Jewish Education had been initiated, the latest effort being made in December, 1947, when the Herber - Resnekov agreement was entered into in Cape Town by Mr. Herber on behalf of the South African Board of Jewish Education and Dr. C. Resnekov representing the Cape Board. This agreement provided that each regional committee should be granted autonomy, and that the regional committees should be represented on the National Executive by persons delegated thereto by these Committees. Mr. Herber acknowledged that all the suggestions made by Dr. Resnekov on behalf of the Cape Board were acceptable to him. He had pledged himself and his executive to carry resolutions on these agreed lines through the next conference of the South African Board of Jewish Education. He was confident that the Johannesburg Conference would be guided by himself and his executive, and he stated he would make it quite clear to the Conference that failing such acceptance, he, as well as his executive, could no longer guide the affairs of the Board.

In April, 1948, prior to their Conference, the Johannesburg Board wrote to the Cape Board stating that they “now trust that you will agree to come into the unified Board of Jewish Education,” and sent a draft constitution which differed so fundamentally from the spirit of the agreement of the 31st December, 1947, referred to above, that the Cape Board had perforce to reply that a satisfactory basis for unity did not exist, but that they were at all times
prepared to honour the agreement entered into by Mr. H. Berber and Mr. G. Resnekov.

(a) The Board's Territory by 1951.

By 1951 the following Talmud Torahs were under the direction of the Board:-


REFERENCES.

1. CTHC: Special General Meeting, 27-8-22.
3. ACJHMS: A meeting of Representatives of the Hebrew Congregational Talmud Torahs and other institutions to discuss ways and means by which Hebrew and Religious education could be improved, 12 - 2 - 25.
4. ACJHMS: Report of Educational Sub-Committee of the Board of Hebrew Education for the Cape Peninsula, June, 1925.
5. ACJHMS: Report of Educational Sub-Committee of the Board of Hebrew Education for the Cape Peninsula, June, 1925.
7. CTHC: General Committee Meeting, 6 - 9 - 25.
9. CTHC: Committee Meeting, 16 - 8 - 28.
10. ACJHMS: SABJE: Report and Balance Sheet to be presented at the second Conference to be held at the Guild Hall, Johannesburg, on October 16th and 17th, 1931. Executive Council Report to be presented at the second Biennial Conference in Johannesburg.
11. UHS: General Committee Meeting, 19 - 8 - 28.
12. ACJHMS: SABJE: Letter from Organizing Secretary, D. Mierowsky, to the Secretary, CTHC: dated 26 - 9 - 22.
15. CTHC: Committee Meeting, 11 - 2 - 29.
17. CTHC: Committee Meeting, 9-6-29.
18. UHS: General Committee Meeting, 8-8-29.
19. ACJHMS: SABJE: Report and Balance Sheet to be presented at the second Conference to be held at the Guild Hall, Johannesburg, on October 18th and 19th, 1931. Executive Council's Report to be presented at the Second Biennial Conference in Johannesburg.
20. CTHC: Committee Meeting, 11-8-29.
22. ACJHMS: SABJE: Report and Balance Sheet to be presented at the second Conference to be held at the Guild Hall, Johannesburg, on October 18th and 19th, 1931. Executive Council's Report to be presented in Johannesburg.
23. CTHC: Special General Meeting, 31-2-32.
24. PAN 17: SAJC, 24-6-32, p. 429.
25. UHS: General Committee Meeting, 20-6-32.
27. CTHC: Committee Meeting, 8-1-33.
29. CTHC: Special Committee Meeting, 9-8-32.
30. CTHC: Committee Meeting, 6-11-32.
31. CTHC: Committee Meeting, 8-1-33.
32. CTHC: Committee Meeting, 11-2-35.
33. CBJE: Committee Meeting, 14-4-37.
34. CBJE: Committee Meeting, 25-11-37.
35. CBJE: Constitution, July, 1944.
36. CBJE: Constitution, Clause 8.
38. CBJE: Constitution, Clause 10.
40. CBJE: Constitution, Clause 3.
42. PAN 14: SAJC, 8-1-37, p. 21.
43. PAN 21: SAJC, 2-12-32, p. 804.
44. PAN 5: SAJC, 29-7-32, p. 514.
46. PAN 14: SAJC, 8-1-37, p. 21.
49. PAN 12: SAJC, 27 - 12 - 40, p. 932.
50. CTHC: Annual Report, 1933 - 34.
51. CBJE: H 8.
52. CBJE: H 8.
55. CBJE: H 8.
57. CBJE: Special Meeting, 10 - 3 - 37.
58. CBJE: Special Meeting, 19 - 1 - 38.
60. CBJE: Special Meeting, 17 - 7 - 38.
63. CBJE: H 8.
66. CBJE: Syllabus for Hebrew Schools under the CBJE, Cape Town, April 1939.
68. PAN 20: SAJC, 7 - 1 - 49, p. 7.
69. CTHC: Committee Meeting, 30 - 7 - 36.
70. PAN 23: SAJC, 1 - 1 - 37, p. 9.
71. CTHC: Sub-Committee appointed Re: Consecration Services for Girls, 13-8-36.
73. CTHC: Committee Meeting, 30-7-36.
74. PAN 20: SAJC, 7-1-49, p. 7.
75. PAN 16: Z R, 4-1-29, p. 9.
76. PAN 23: SAJC, 1-1-37, p. 10.
78. PAN 7: SAJC, 1-1-37, p. 12.
80. Geffen: ECTT, (See page 51).
82. CTHE: Committee Meeting, 13-6-50.
83. CTHE: Committee Meeting, 15-10-50.
84. UNS: Annual General Meeting, 31-5-44.
86. CBJE: H 8.
87. CBJE: H 8.
88. CBJE: Committee Meeting, 21-12-39.
89. CBJE: H 8.
91. CBJE: Committee Meeting, 24-2-43.
92. PAN 20: SAJC, 7-1-49, p. 6.
93. CBJE: H 8.
95. PAN 12: SAJC, 27-12-40, p. 932.
96. CBJE: Executive Committee, 13-12-44.
97. PAN 12: SAJC, 26-12-40, p. 932.
98. PAN 20: SAJC, 7-1-49, p. 7.
100. CBJE: H 8.
101. CBJE: Executive Meeting, 24-10-45.
102. PAN 20: SAJC, 7-1-49, p. 7.
103. PAN 20: SAJC, 7-1-49, p. 7.
104. CBJE: Executive Meeting, 24-10-45.
105. CBJE: H 8.
106. CBJE: H 8.
108. CBJE: H 8.
110. CBJE: H 8.
111. PAN 19: SAJC, 27-12-40, p. 929.
112. CBJE: H 8.
113. CBJE: Hebrew Seminary For Teachers and Institute for Higher Jewish Studies.
114. **CBJE:** Seminar for Hebrew Teachers and Institute for Higher Jewish Studies. First Graduation Ceremony, Sunday, 23rd September, 1951 at 8.15 p.m. in the Major Zionist Hall, Hope Street, Cape Town.

115. **UBS:** Committee Meeting, 23-10-49.

116. **CBJE:** H 6.

117. **UBS:** Committee Meeting, 23-10-49.

118. **CBJE:** H 8.

119. **CTHC:** Annual Report, 1940 - 41.

120. According to Dr. Moar.

121. **PAN 16:** ZR, 15-9-50, p. 7.

122. **CBJE:** M 6.

123. **CBJE:** H 6.

124. **PAN 1:** SAJC, 11-8-50, p. 19.

125. **CBJE:** M 6.

126. **CBJE:** H 8.

127. **PAN 3:** SAJC, 7-7-50, p. 17.

128. **PAN 3:** SAJC, 7-7-50, p. 17.

129. **CBJE:** H 8.

130. **PAN 3:** SAJC, 7-7-50, p. 17.


132. **UBS:** Annual General Meeting, 30-7-50.

133. **PAN 2:** SAJC, 5-1-51, p. 8.

134. **CBJE:** H 8.

135. **CBJE:** H 8.

136. **CBJE:** Committee Meeting, 2-11-39.

137. **PAN 20:** SAJC, 7-1-49, p. 9.

138. **PAN 20:** SAJC, 7-1-49, p. 9.

139. **PAN 20:** SAJC, 7-1-49, p. 9.

140. **CBJE:** M 8.
A major interest of the Synagogue throughout the ages has been the promotion of Hebrew education. It was fully realized that by education only, in the highest and most comprehensive sense, can a spiritual heritage be transmitted from generation to generation. Consequently we find that from the earliest times the Cape Town Hebrew Congregation made the religious upbringing of the Jewish youth the object of its special care.

Jewish education, which is essentially religious, developed especially after 1899, the year of the establishment of the first Talmud Torah in Cape Town. The fine educational activities of the United Hebrew Schools and the Hymen Lemberg School for Higher Hebrew Education are ample proof of the success of the Talmud Torah system of Jewish religious instruction. In this connection mention must also be made of the Herzlia Day School, where the Jewish children not only received their religious education, but also their secular education in a Jewish atmosphere.

The establishment of the Cape Board of Jewish Education in 1932 inaugurated a period of reform and expansion in Hebrew education, by co-ordinating and promoting Jewish educational efforts in the Cape Province. This central organisation paved the way for the improvement of the system of Jewish education, especially with regard to organisation and administration. In this respect special mention must be made of the work of inspection and constructive supervision, the main object of the Board since its inception. Further a study of the educational activities of the Board reveals that it was responsible for a major development in Jewish education.

In conclusion it should be pointed out that the majority of the leaders of Jewish education in Cape Town were prominent Zionists. It would not be an exaggeration to state that without them there would have been no Jewish education, in the real sense of the term, which "provides the life blood of our community and gives the guarantee for the maintenance of Jewish life in the Diaspora." Zionists were responsible for the establishment of the first Talmud Torah in Cape Town in 1899, which became the basis of all Jewish education in Cape Town. It was a keen Zionist, Mr. Joseph Geffen, who introduced the Ivrit B' Ivrit
system of Hebrew instruction, which at present is the prevalent method in all Talmud Torahs under the control of the Cape Board of Jewish Education. It was another great Zionist, Dr. J. J. Landau, who, at the request of the South African Zionist Federation and the South African Jewish Board of Deputies, convened the Hebrew Education Conference in Bloemfontein in 1923, culminating in the formation of the South African Board of Jewish Education and later the Cape Board of Jewish Education. At the end of the period of research the leaders of Jewish education in Cape Town were still ardent Zionists.

At the first Zionist Congress in Basle, Switzerland, in 1897, Theodor Herzl, the founder of Zionism, said, “Zionism is the return of the Jews to Judaism even before their return to the Jewish land.” This ideal can be achieved only by developing the Talmud Torah into an institution where the best and finest of the Jewish religious national traditions can be fostered and transmitted to the growing generation. The Zionist leaders of Jewish education fully realized this and therefore advocated the introduction of the latest developments of progressive educational thought, and modern pedagogical practice. As clearly outlined in the thesis they were responsible for major changes in the Hebrew education of Jewish children. If Jewish education and the teaching of Hebrew is planned according to modern scientific educational methods, as is being done at present, Jewish education in Cape Town will be placed on a sound basis and contribute to a balanced mental and spiritual development which is the ideal of both modern educational science and Jewish thought.

REFERENCES:
2. See p. 11.
6. See p. 27.
7. See p. 30.
8. See pp. 29 - 38.
9. UNIS: General Committee meeting, 21-1-35.
10. See pp. 1, 11.
11. See pp. 11 - 12.
12. See p. 36.
13. See p. 25.
15. Interviewing the leaders of Jewish education, I came to this conclusion.
17. See pp. 29 - 38.
<table>
<thead>
<tr>
<th><strong>GLOSSARY OF HEBREWS WORDS</strong></th>
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<tbody>
<tr>
<td><strong>AGGADAH:</strong></td>
<td>The moral teachings of the Talmud.</td>
</tr>
<tr>
<td><strong>ASHKENAZIT:</strong></td>
<td>Hebrew as pronounced by the East European Jews.</td>
</tr>
<tr>
<td><strong>BARITZVAH:</strong></td>
<td>A young man who has completed his thirteenth year and has certain religious privileges and obligations.</td>
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<tr>
<td><strong>BETH DIN:</strong></td>
<td>Religious Court.</td>
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<tr>
<td><strong>BETH HAMIDRASH:</strong></td>
<td>Literally, &quot;House of Study&quot;; generally a Synagogue where daily study circles in Talmud and cognate subjects are held.</td>
</tr>
<tr>
<td><strong>CHAZAN:</strong></td>
<td>(Plural Chasanim) Literally, &quot;supervisor&quot;; Cantor; Synagogue official who leads the Congregation in prayer.</td>
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<tr>
<td><strong>CHUMASH:</strong></td>
<td>The Pentateuch.</td>
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<tr>
<td><strong>ERETZ ISRAEL:</strong></td>
<td>The land of Israel.</td>
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<tr>
<td><strong>GALUT:</strong></td>
<td>Literally, &quot;exiles&quot; expression for Diaspora.</td>
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<tr>
<td><strong>GE'ERA:</strong></td>
<td>Literally, &quot;Completion&quot; (sliter: &quot;teaching&quot;), refers to the Amoraic discussions on the Mishnah.</td>
</tr>
<tr>
<td><strong>HAFTRAH:</strong></td>
<td>Prophetic lesson read in Synagogue.</td>
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<tr>
<td><strong>HALACHA:</strong></td>
<td>The legal portions of the Talmud.</td>
</tr>
<tr>
<td><strong>HISTADRUTH IVRIT:</strong></td>
<td>Hebrew Society.</td>
</tr>
<tr>
<td><strong>IVRIT B'IVRIT:</strong></td>
<td>Hebrew taught through the medium of Hebrew.</td>
</tr>
<tr>
<td><strong>HADRICHIM:</strong></td>
<td>Youth leaders.</td>
</tr>
<tr>
<td><strong>MAFTIR:</strong></td>
<td>Literally, &quot;Dismissal,&quot; the name given to the last few sentences of the Sidrah (Portion of the Law read on Sabbaths and Festivals) which are re-read by, or for, the last person called to the Reading of the Law.</td>
</tr>
<tr>
<td><strong>MINIAN:</strong></td>
<td>Literally, &quot;Numeral,&quot; the technical term for ten Jewish males who form a quorum for Congregational Service; also used loosely for a small congregation that has not a properly built synagogue, a kind of Jewish &quot;conventicle.&quot;</td>
</tr>
<tr>
<td><strong>MISHNAH:</strong></td>
<td>The Targumic codification of the Oral Law compiled by R. Judah Hanasi in 215 C.E.</td>
</tr>
<tr>
<td><strong>SEPHARDIT:</strong></td>
<td>Hebrew as pronounced by the Spanish and Portuguese Jews and at present the official pronunciation of Hebrew in Israel.</td>
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<tr>
<td><strong>SHOCHET:</strong></td>
<td>(Plural Shochetim) Jewish ritual slaughterman.</td>
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<tr>
<td><strong>SIDDUR:</strong></td>
<td>Daily prayer book.</td>
</tr>
<tr>
<td><strong>TALMUD:</strong></td>
<td>Literally, &quot;teaching&quot; is the name given to the teaching of the Tannaim and Amoraim incorporated in the works known as the Babylonian and Palestinian Talmud, which comprise both the Mishnah and Gemara.</td>
</tr>
<tr>
<td><strong>TALMUD TORAH:</strong></td>
<td>Literally, &quot;teaching of the Torah&quot; or Judaism; name for a school where Hebrew and Judaism are taught.</td>
</tr>
</tbody>
</table>
TOHAR: Literally, "Instruction," used technically for (1) The Pentateuch; (2) The whole of the Hebrew Scriptures, and even the entire corpus of Jewish religious teaching.

YESHIVAH: Talmudical College.
ABBREVIATIONS.

ACJHS: Archives of the Cape Jewish Historical and Museum Society.

CBJE: Cape Board of Jewish Education.

CH: Herrman, Dr. Louis: A Centenary History of the Cape Town Hebrew Congregation.

CTHC: Cape Town Hebrew Congregation.

ECTJ: Geffen, Max: Essay on Cape Town Jewry from 1902 to 1910.


HLS: Hyman Liberman School for Higher Hebrew Education.

M 8: Moar, Dr. A: The Director's Report to the Eighth Biennial Conference of the Cape Board of Jewish Education, 23-8-52.

NHG: New Hebrew Congregation.

PAN: Periodical Article Number. (See bibliography.)

SABJE: South African Board of Jewish Education.

SAJC: South African Jewish Chronicle.

SAJYB: South African Jewish Year Book (1929).

UHS: United Hebrew Schools.


ZR: Zionist Record.
1. ARCHIVAL SOURCES.

A. Unpublished.

ACJHMS: A Meeting of Representatives of the Hebrew Congregational Talmud Torahs and other institutions to discuss ways and means by which Hebrew and Religious Education could be improved, 12-2-25.

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CRJE: Hurvitz, Dr. I. M: The Chairman's Report to the Eighth Biennial Conference of the Cape Board of Jewish Education, 23-8-1952.


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B. Published.

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letter dated 14-4-1954, Mr. Geffen kindly certified the relevant
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111. **ANNOUNCEMENTS.**

1. **ANNOUNCEMENT.** Cape Board of Jewish Education, Initiatives Plan Announcement, SAJC, 12-3-39, p. 13.

2. **ANNOUNCEMENT.** Cape Board of Jewish Education Initiatives: New Teacher Program. To establish supplementary evening programs. SAJC, 12-3-39, p. 13.

3. **ANNOUNCEMENT.** Cape Board of Jewish Education Initiatives: Local Holiday Schools for Country Youth, SAJC, 7-1-39, p. 17.

4. **ANNOUNCEMENT.** Cape Youth College of New Federal South, SAJC, 10-11-39, p. 177.

5. **ANNOUNCEMENT.** Meeting of Women's Council on 24-3-39, 7-3-39, 20-7-39, p. 54.


9. **ANNOUNCEMENT.** United Hebrew Schools, South Africa and Uganda. Information is available at the Board of Jewish Education. SAJC, 29-3-39, pp. 295-322.


11. **REPORT.** Report by the Director of Jewish Education in the Cape. The following report will be submitted to the Fourth Biennial Conference of the Cape Board of Jewish Education by the Director, Mr. A. Limburg, SAJC, 12-3-39, p. 23-10.

12. **REPORT.** Report by the Director of Jewish Education in the Cape. The following report will be submitted to the Fifth Biennial Conference of the Cape Board of Jewish Education by the Director, Mr. A. Limburg, SAJC, 27-12-39, pp. 925-979.


14. **EDITORIAL.** The Board of Jewish Education, ER, 3-3-39, p. 31.

15. **EDITORIAL.** The Return & Instruct must be preceded by the Return to Judaism, ER, 12-33, p. 313.

16. **EDITORIAL.** Hebrew in General Educational Courses, ER, 12-33, p. 31.

17. **EDITORIAL.** Position of Hebrew Education in Cape Town, SAJC, 24-6-39, p. 615.


The following is a Report of the activities of the Cape Committee of the S.A. Board of Jewish Education to be submitted to the Fifth Biennial Conference which will be opened at the Tafelsberg Salonde Torah Hall on Wednesday, 1st January, 1936, at 6:15 p.m., SJC, 17-12-40, pp. 573-600.


The following is the Chairman's Report of the activities of the Cape Board of Jewish Education to be submitted to the Seventh Biennial Conference which will be held in the United Hebrew Schools Hall, Cape Town, on Sunday, 5th January, 1936, at 9:30 a.m., SJC, 7-1-42, pp. 7-9.


22. South African Board of Jewish Education. The following is a report of the activities of the Cape Committee of the S.A. Board of Jewish Education to be submitted to the Education Conference which will be opened at the Zionist Hall, on Sunday, 13th January, at 9:30 a.m., SJC, 11-1-36, pp. 25-36.

23. South African Board of Jewish Education (Cape Committee) Biennial Report. The following is a report of the activities of the Cape Committee of the S.A. Board of Jewish Education to be submitted to the Education Conference which will be opened at the Zionist Hall, on Sunday, 10th January, 1937, at 9:30 a.m., SJC, 1-1-37, pp. 9-10.

24. South African Board of Jewish Education (Cape Committee) Biennial Report. The following is a report of the Cape Committee of the S.A. Board of Jewish Education to be submitted to the Seventh Biennial Conference which will be opened at the Zionist Hall on Sunday, the 15th January, 1937, at 9:30 a.m., SJC, 12-1-39, pp. 25-28.
IV. ORAL SOURCES.

ABRAHAMS, ISRAEL. Chief Rabbi of CTHR, Great Synagogue, Chairman of Beth Din, Professor of Hebrew at University of Cape Town.

AVIN, Z. Principal of the United Hebrew Schools, Cape Town.

CETTHE, MAX. B.A. (Hons.) L.L.B., Chairman of the S.A. Jewish Sociological and Historical Society, Johannesburg.

HERMAN, DR. LOUIS. Formerly Vice-Principal of the Hope Hill Public (Hebrew) School.

KLOOT, E. H. Formerly Principal of the Constitution Street (Hebrew) Public School.

MCAR, Dr. A. Director of Jewish Education in the Cape.

READING, M. Secretary of the New Hebrew Congregation.