

If I might just comment on that, in terms of Jewish tradition, I think one of the reasons why Jews have placed such emphasis on education—and I do not say this in any way, in any kind of chauvinism; but it is a known fact that Jews have always stressed education—one of the reasons we have done that is that it has been part of the family environment.

In Jewish tradition, for example, study is the equivalent of worship. You want to pray to God? You improve your mind. The emotion without the intellect is nothing. That there is an inextricable relationship between what a person feels and what a person thinks. Unfortunately, I think what so often happens in our society—and it is true, not only of those who flunk the examinations; it is true of those who pass, as well—what happens in our society is that too many people are concerned with getting an education for the sake of earning a livelihood alone, or for some other motivation just to get through with it. The difficulty is that I think our society has not yet created that incentive which will look upon education as the fulfillment of the human personality.

Just to answer your question more specifically, to get away from the philosophical approach, I think that the reason why these people failed is not necessarily because of the poor educational system but because of all the other failures which I blame on society as much as on specifically the home environment of those individuals involved.

Mr. BELL. Rabbi Hirsch, I understand that—correct me if I am wrong. I understand that in the Jewish religion they start the youngsters earlier; do they not, in some type of actual academic training of your own religion. Is that true; at the age of 4, 3, or thereabouts?

Rabbi HIRSCH. Well, it depends on the particular situation. The Jewish home is a learning experience from the day a child is born. There are ceremonies and rituals which are part of the home environment. Our holy days are observed in the home. We talk, for example, the holy day of Passover we just had, where a 2-year-old is expected already to participate in the educational experience of recounting the story of the exodus from Egypt. There is not only a discussion, but there is actually action which takes place as part of the home.

I think that is part of the deficiency in our society; that the learning experience, particularly in those instances where children come from broken homes or where they come from homes where the parents are not around because they have to work—the difficulty is, that in those homes the home environment is not such to induce or to motivate the learning experience.

Mr. BELL. It is true, I think you were practically stating it there, that when they reach the school age the youngsters also have some additional learning which parallels their school learning. Do you find from this that actually our schoolchildren potentially could be pushed a little more? Isn't this an indication that our learning could be stepped up a little bit by virtue of the fact that many of the Jewish children are really taking what amounts to two courses at the same time? Would this seem to indicate to you that possibly we could step up our educational facilities?

Rabbi HIRSCH. I think that, in great measure, we have done that in recent years. I think that one of the unfortunate aspects of our