

ZELIG'S HISTORY OF JEWISH LIFE IN MODERN TIMES. The book is written with a great deal of fondness for orthodox life in the past. However, when the author approaches modern times, she grows timid. Speaking of orthodox Judaism in America the author says: "The orthodox are becoming more American in their ways." (p. 377). This statement is subject to misunderstanding. In listing the outstanding Jews of contemporary America, she includes: Kaplan, Wise, and Adler, but not a single representative of the orthodox group.

Aside from these two defects, the book is sound.

Two typical letters sent by the R.C.A. Commission on Education which may be of service to other colleagues, and are therefore herewith reproduced.

H. P. S.

Dear Rabbi _____:

I am in receipt of your letter containing your request concerning the advisability of instituting a two-day program in your Hebrew School for purposes of increasing attendance and for making possible increased participation of your students in outside activities.

In my capacity as Chairman of the Commission on Education, I polled some of the members of our Commission on this subject, and find the following to be the facts.

Some of our men have tried a three-day week, omitting Wednesday, and a few have tried the two-day week. The concensus of opinion as based on these experiences is that the experiment was a failure, for the reason that while the percentage of enrollment did increase somewhat, though only slightly, it was definitely not worth the concomitant losses that came with it. It was found that:

(a) Two hours per day, twice per week, were *not* equivalent to one hour per day, four days per week, despite the fact that it ought ostensibly to do so. (Educational psychologists, incidentally, bear this fact out.)

(b) Whether you plan Monday and Wednesday or Tuesday and Thursday, the gap from Wednesday till the following Monday in the former case or from Thursday to Tuesday in the latter case is nothing short of catastrophic to the principle of continuity of