

**A GUIDE FOR THE RELIGIOUS
INSTRUCTION OF JEWISH
YOUTH. TRANSLATED FROM THE
ITALIAN BY M. H. PICCIOTTO**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649491667

A Guide for the Religious Instruction of Jewish Youth. Ranslated from the Italian by M. H. Picciotto by Isaac Reggio

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Cover @ 2017

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ISAAC REGGIO

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INSTRUCTION OF JEWISH
YOUTH. TRANSLATED FROM THE
ITALIAN BY M. H. PICCIOTTO**

A GUIDE
FOR
THE RELIGIOUS INSTRUCTION OF
JEWISH YOUTH.

PROPOSED TO TEACHERS BY
ISAAC REGGIO,
RABBI AND PROFESSOR,
MEMBER OF THE ORIENTAL AND AFRICAN SOCIETIES OF LEIPZIG, HALLÉ,
ETC., ETC., ETC.

TRANSLATED FROM THE ITALIAN
BY
M. H. PICCIOTTO.

LONDON:
SIMPKIN, MARSHALL, AND CO.,
STATIONERS'-HALL COURT.

MDCCLV.

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NOTICE.

THE name of Isaac Reggio of Goritz, is now a celebrity in the Hebrew literary world. A man of vast mind, a profound scholar, a philosopher, and an elegant writer, his numerous works on Theology, Hermeneutics, Philology, History, and Literature, written in Hebrew, in Italian, and in German, have tended much to revive the taste for Hebrew literature, and to reconcile modern education to the study of Jewish antiquities.

The present little book is one of his latest productions in the Italian language. In a style at once concise and perspicuous, and with a form of reasoning suited to the scientific requirements of the times, he introduces the student to an enlarged view of Religion, ascends with him to the heavenly source from which it emanated, and leads him, through the paths of virtue and love, to the

comprehension and admiration of the objects contemplated by it. In short, he teaches—if I am permitted the expression—*the philosophy of religion*.

I humbly, but firmly believe that, in the hands of able Jewish teachers, this work will considerably assist them to infuse into religious instruction a little more spirituality, and to impart a more comprehensive view of religion, than the routine of former days deemed necessary, and that, by so doing, they will be better able to enlarge and satisfy the minds, improve the hearts, and generally advance the moral education of youth.

Notwithstanding the well-intentioned and beneficial efforts of many friends of education among the British Jews, and the praiseworthy exertions of some excellent teachers, the education of the mass is, we must confess, still in a condition, in which the attainment of those objects has not ceased to be a desideratum. We may or may not be on a level with our neighbours, but we have very urgent and special calls of our own for self-improvement, we have a particular mission to fulfil, with its concomitant duties. Such self-improvement and such duties are demanded by the spirit—not of *the age*, as is too commonly said and believed—but of an age which began thirty-