



Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series IV: Sermons, 1914-1963, undated.

Reel
165

Box
60

Folder
963

The open mind - can we overcome prejudices and indecisions?,
1955.

THE OPEN MIND
CAN WE OVERCOME PREJUDICES AND INDECISIONS?

December 4, 1955

There are noble prayers, dear friends, in our liturgy, for knowledge and for wisdom and for understanding. In our service this morning, you will recall we read the beautiful prayer

Gracious and merciful God! Thou has dowered us above all earth-born creatures with a spark of Thy spirit. We thank Thee, O God, for the gift of reason whereby we may search after knowledge and gain mastery over nature. Let us not misuse this gift to darken Thy light and defeat Thy sacred purposes.

and that prayer closes with the words, you will recall

Praised be Thou, O Lord, gracious Giver of knowledge.

Judaism held high the gift of the human intellect. It urged men to treasure it and to cultivate it in the service of God and of men. Judaism taught men to combine knowledge and wisdom and to employ both in the conduct of life and in order to gain the enduring satisfactions of life. It encouraged men to reinforce their faith with true knowledge, to make their knowledge secure and useful through true faith. Judaism never disdained reason - never sought refuge in obscurantism, or in any radical scepticism of the intellect. The most common word in the Hebrew language for the function and the product of the mind is Chochma - creative intelligence - Chochma. * * * * God created His world through Chochma. Blessed is the man who has acquired, or who is endowed with Chochma, we read in the Bible. It is more precious than pearls. And the first fact about Chochma is, as we read this morning from the book of Proverbs, * * * * Chochma * * * * Chochma - the first thing about Chochma is - get it - get Chochma.

The teachers of our religion were called Chachameem. Chachameem means not so much wise men, but men who are seekers of wisdom - learners - men who understand that the first business of life is to acquire Chochma. And in our Bible and in the

Apocrypha, in the Talmud and in the various Midrasheem of later ages, there are to be found copious instructions on just how to acquire Chochma - just how to learn, how to study, how to acquire knowledge and wisdom and how to transmit them. Our literature abounds in suggestions for techniques for learning and teaching. Even as our teachers wanted us to guard the wells of pity - of the human heart, so they were eager for us to guard the wells of truth - of the human mind. Truth - * * * * the very seal of God is truth.

In the race between civilization and catastrophe, friends, it is Chochma - that is, the morally inspired free mind of man seeking the truth which will play the decisive role. Not arms or weapons ~~but~~ ^{not} the H Bomb or the A Bomb nor any discovery which science is likely to bring forth from the many laboratories where it is at present working. What will decide the race between civilization and catastrophe in the last analysis will be the power of man to use his mind creatively and morally, and that is Chochma.

Our Rabbis gave men a few very helpful and sound rules to guide them in cultivating the "Open Mind", the inquiring mind, the questing mind, the creative mind. The mind which alone bespeaks man's highest estate and which alone gives dignity to human life. It is not what is in our pockets that gives dignity to our lives but what is in our minds and in our hearts. In the first place, they said - and that is found in the ethics of the fathers in the * * * * which is a compendium - a collection - of ^{the} wise and ethical sayings of generations and generations of teachers, rabbis. In the first place, they said * * * * a bashful man, a timid man, a diffident man, a man who is easily put out of countenance by criticism, such a man will never learn. A man who is afraid to make a mistake, afraid to be corrected, afraid of being criticised or rebuffed, or even laughed at by the unmannerly who consider any slip or error an occasion for merriment at the expense of someone else - a man who is afraid of these things is in danger of locking up his mind, of retiring within himself, of refusing to venture forth on the open fields of trial and error

where alone the victories of the mind can be won. One must have the courage to make mistakes - to err in judgment - to invite correction and to be grateful for it. Learning is for the valorous - not the timid or the shamefaced * * * * the shamefaced will never learn - only the brave win out in learning as in love.

And in the second place, our sages declared * * * * "With the humble is wisdom". That's in the Bible * * * *. The proud man, who already knows everything and has no doubts about his opinions or convictions and doesn't feel that he needs to check on them from time to time, to re-examine his conclusions -- the intellectually proud man who knows everything, and does not have to learn anything - will never learn anything. Just as there is a purse-proud man, so there is a mind-proud man, self-sufficient, conceited, -like those friends whom Jobe you will recall, rebuked, "no doubt you are the people and wisdom will die with you." You have it all! Unless there is a great humility in one's heart, a recognition of how little you really know, (the most learned of us) how much there is to be learned -- unless we possess a readiness to be enlightened, to acknowledge that we can be in the wrong, or partially in the wrong, and that the other man may be in the right, or partially in the right -- unless there is this humility in our spirit, then the possibility of every/ acquiring an 'Open Mind' that is of life replenishing truth, of growing intellectually, that possibility is pretty well excluded. This kind of false intellectual pride frequently goes with half-baked knowledge, with somehow with a feeling of lack of confidence in one's own equipment which we cover up by a good deal of arrogance. The truly great learners of mankind who become the truly great teachers of mankind are very humble in the presence of the great and the difficult and the eternal quest for truth. Wisdom begets humility and is acquired through humility. * * * * WITH THE humble is wisdom.

And they said a third thing, these sages of our people * * * * who is the wise man? He who learns from everybody....from everybody *****. A wise Hebrew Poet of

the Middle Ages, Moses Eban Ezra, said, "Take pearls from the sea. Take gold from the dirt. Take wisdom from everyman." Truth has no aristocratic lineage. Truth does not come with any patent of nobility. Like gold it is often found in dust and in the dirt and must be looked for there. I remember a few years ago I visited South Africa, the city of Johannesburg, the gold city of South Africa, and went down into the mines to see how gold is mined, ten thousand feet underground, in slime and dirt and water, and it takes tons upon tons of rock to be mined before an ounce of gold can be extracted. And around the city of Johannesburg, as you approach it, you will see mountain-heaps, literally mountain-heaps, of slack, of dirt, which had to be removed before the gold could be won.

The intellectual pathfinder of humanity was as a rule not a man of great social distinction, whose very status gave authority to his words. Most of the pathfinder of mankind were men quite unknown, from the humblest walks of life and their new insights and revelations had to depend upon their own intrinsic truth -- and had to fight for their recognition in an unheeding and hostile world.

* * * * the wisdom of the poor man is frequently despised. But the wise man learns from everybody. The Open Mind does not inquire of a doctrine or of a proposition -- who said it -- but how true it is. What are the proofs - what is the evidence, regardless who announced that truth.

And then our sages also said ***** He who engages too much in business, will never acquire Chochma. And they did not despise business - some of them were business men themselves. Judaism never despised any occupation which gave a man an honorable livelihood. What they said was * * * * who becomes too much absorbed in business, will not acquire Chochma, because he is too busy and Chochma requires time for reflection, for meditation, for study, for sifting. Chochma is an intellectual pursuit which requires energy and time and part of our lives. The very busy man is likely to drift into the habit of intellectual shortcuts and what has been called

tabloid thinking - of resorting under pressure of preoccupation to cliches, to catchwords, to slogans. But all of these are sorry substitutes for thinking. One of the real dangers to constructive thinking to the Open Mind is the danger of over-simplification. Making an easy and rapid classification of things. These things are good, these things are bad. This is right, this is wrong. This is white, this is black. Truth is not simple. Facts, in their origin and in their consequences are very complex things. Those situations which arouse discussion among men and controversy are as a rule very much involved and complicated. There are many shadings to white and many to black - many gradations - many qualifications to what is right and what is wrong. It is seldom a case of either/or. I read only the other day an article on this very theme of either/or. Too frequently we set up two extremes and say that everyone must be one or the other. We assume that the two extreme positions that counts were all the possibilities, when as a matter of fact they may not. Either you are a capitalist or you are a communist. Either the labor unions are always right in their disputes with management, or they are always wrong. But perhaps they are sometimes ^{right and sometimes} wrong. We often assume that there is no middle ground between all or nothing. That it is not the case that a man either believes that our present social system is perfect or he is a communist. One may want to correct certain imperfections in our present system without being a communist. It is not the case that I am either for you one hundred percent. or I am against you. I may be for you ninety nine percent. or I may be neither for you nor against you. There is a middle ground between love and hate, which is called indifference, just as between ~~love~~ ^{indifference} and hate there is a region called dislike. We cannot say of a man that he is either an angel or a devil - either a God or a beast. Many human beings are middle-of-the-roads. One may have the truth, but not the whole of it. You know the famous story of the three blind men who were taken to an elephant and asked to describe the elephant, and the one blind man who touched the leg of the elephant described the elephant in terms of the shape and size of a leg. And the other one

touched the tail of the elephant and described the elephant in the terms of the shape and the size of a tail. And the one who touched the trunk of the elephant described the elephant in terms of the trunk. They were all true - but they were only partially true. The truth was the composite and more. We may know the truth but we may not be aware that it is only part of the whole truth. It takes time and study and close and patient application to approximate the whole truth. And the busy man - the busy man has no time for it. * * * * *. The Open Mind, dear friends, guards itself against pre-judgments of all kinds. We call that prejudice. and these prejudices are not always easy to detect. And these prejudices do not always belong to ignorant people. It is a mistake to assume that. Educated men are not free from prejudices. And frequently educated men and women employ a vast amount of erudition, but of selective erudition, to justify their prejudices, just as sometimes an insane man will employ great logical acumen to persuade you that he is Napoleon or God Almighty. If we have special interests,^{or} privileges to defend we are likely to rationalize our attitudes. That's a very challenging term - to rationalize our attitudes. Our minds are no longer open - they are biased. The Racist, The Chauvanist, The Bigot - they are not without a measure of sincerity. and they do not reject all facts and all truths. The trouble is that they can no longer - that they are no longer seeking TRUTH. What they are seeking are those scattered fragments of facts or truths which will justify their preconception - their prejudices - their suspicions and their hates. You can always find them by a process of careful selection. In each one of our lives irrational factors are at work and we are often not at all aware of them that fact. Quite unconsciously we deceive ourselves into thinking that what we are saying or what we are doing - our attitudes or our judgments are motivated exclusively by sound truth and objective reasoning. That is not the case at all very often. And it is a prime requirement of the Open Mind that we haul out all of our prejudices and confront them and see them for what they are. And then try to do something about it. There is one thing

which we must be severely intolerant about if we wish to have an Open Mind. We must be severely intolerant of self-deception. That is the unpardonable sin of the intellect. If you must dislike someone - if you must dislike certain people or a certain group - or a certain race - or a certain religion - for no real reason - why acknowledge this fact to yourself. Put the responsibility where it belongs - in yourself - not in them. This at least will save you from becoming self-righteous, and might ultimately lead to your reformation and your redemption. Everybody has prejudices, but the man who seeks the Open Mind brings them forth out of himself and faces them and sees them for what they are - dark inheritances for selfish rationalizations and tries to get rid of them.

I have spoken of the Open Mind - of the mind that welcomes all truth - of the mind that is humble and not proud. But it would be a mistake to conclude therefore, that the Open Mind is the inconclusive mind. Broadmindedness is not indifference or indecision. The man who has an Open Mind or tries to have an Open Mind carefully examines the data before him - all the available facts - all the information and then makes his decision, firmly, based upon the best available truth that he has and then lives by his decision and for his decision. The Open Mind is not an excuse for inaction. Nor for the refusal to take a stand on an issue. There are people who go through life, taking no sides, out of fear or expediency or excessive caution. And when they are invited to express an opinion they very skillfully marshal all the facts on one side and all the facts on the other side, on the one hand, but on the other hand -- and let it go at that. They refuse to declare where they themselves finally take a stand on a vital issue. This is not the Open Mind. This is the white feather mind. This is the mind you will recall of the donkey who stood between two bales of hay and being unable to decide which one of these bales he should eat he starved to death. There are people who think twice - and it is good to think twice and more than twice. There are people who think twice and thrice - but don't act once! And their lives remain forever impaled upon the horns of irresolution.

There are two things we must remember. We must, not only learn how to think straight, which is in itself a very arduous and difficult thing to come to learn, but we must also learn to want to think straight -- want to think straight. There can be no Open Mind unless there is a strong will to exercise our God-given faculties forthrightly, fearlessly, independently, humbly to be true, reverently, but nevertheless to exercise the faculties of our mind, fearlessly, regardless of consequences, for the sake of truth. We must want to think straight. It is sometimes much more comfortable ~~to~~ on great social issues to avoid thinking straight on them. The Open Mind believes firmly that in the free encounter, truth will ultimately prevail. But only in a free encounter. And therefore, people who believe in the Open Mind will see to it that nothing is done by society to curb this free encounter of mind with mind - of fact with fact. In a society where the State decides what a man should read, what a man should think - there can be no open mind - there results herd-thinking, mass reaction, conformity - not the Open Mind. Democracy and freedom and the free society are built upon the foundations of the free exchange of knowledge.

And therefore, those who believe that the race between civilization and catastrophe will ultimately be decided by Chochma, by the truth which the free mind of man minds out of experience, will do their utmost to defend the institutions of free discussions and free education, so that facts will be readily available to the questing mind upon which that mind can base sound judgments and sound course of action.

And my good friends I can't think of any age that is so desperately in need of the open mind as our own age. Great forces are at work to destroy the Open Mind. Powerful governments are at work to manacle the human intellect. Those who are still able would render a supreme service to themselves, to their country and to mankind, if they themselves cultivate for themselves the Open Mind -- free of preconceptions - ^{of}pre-judgments - open - eager-to the four winds of the earth. Learning truth from everyone - determined to learn the truth - not being shamefaced about it - not being too proud to learn it, but humbly acknowledging it when you see it. Amen.

*****asteriks indicate the omission of the Hebrew.

1) One of the noble prayers of our liturgy is ^{Servant 884} "1783 given 1784" (1783 given 1784)

5. held high the human intellect. ^{object}~~worked~~ men to cultivate
it in the service of God and man.

It taught men to combine knowledge with wisdom, and to employ both in the conduct of life and the securing of happiness.

It encouraged men to re-enforce their faith with true knowledge - and to make their knowledge secure and serviceable in true faith.

If were discarded reason, never sought refuge in
obscurantism, or in a radical rejection of ^{the} intellect.

The most common word in Hebrew for the function and product, the mind - is (2) mind - creator's ~~wisdom~~ intelligence.
file 301 2 MNC S - 'I created this'

work with on in

unlike with 2 m.m.
Blessed is the man who has acquired, a who is endowed
with 2 m.m. It is more precious than pearls -

And the first part $\Rightarrow n n$ is to register $\Rightarrow n n$.

2/ The teachers & an religious are called learn - not so much with learn as learn! men who understand that the first business, life & to argue.

In Kabb, Apocrypha, Talmud and hundreds - there are
 to be found copious instructions on ~~the~~ how to learn,
 how to study, how to acquire knowledge and wisdom,
 how to ~~teach~~ ~~teach~~ ~~teach~~ ~~teach~~ all the principles of learning and
 teaching. -

Even ~~but~~ ^{as they} wanted men to guard ~~well~~ the wells, pity (2)
the human heart - so they were open for men to guard the
wells, the human mind. (XVI 27) Pl 121n
In the new hot-civilization and catastrophe - it is
the morally inspired free mind, ^{seeking truth} which will
play the decisive role.

3/ Our Rabbis gave men a few ^{helpful} ~~sound~~ ^{rules} to guide them
in cultivating the "Open Mind": which alone bespeaks
man's high estate and ^{white stars} dignity to human life

In the first place - they declared: 3.1.1 placed 1st -

a bashful, timid, diffident - easily put out of
countenance - person will never learn -

- a man who is afraid to make a mistake - afraid to be
corrected - afraid of being ^{or rejected} criticized, ^{even to be} laughed at
will be the villain who considers every slip or
error an occasion for mortification -

man is in danger of locking up his mind, of refusing
to venture forth on the open fields of truth and error
where alone the victories of the mind are won.

- We must have the courage to make mistakes, to err in
judgment, to invite correction and to be grateful
for it.

Learning is for the valorous - not the timid or shamefaced.
Only the brave win out in learning as in love.

Truth has a ~~new~~ aristocratic lineage - It does not come
to me with a patent, nobility. ~~It~~ It is often
found in the dust and the dirt, and must be looked for there
~~I have nothing~~ I have nothing

The intelle pathfinder, humanity was out as a rule,
men of social distinction, whose stake gave ^{weight} authority
to their words which they spoke. Most often they were
great virtuous men, from the humblest work, life - and
their new insight and revelations had to depend upon
their own intuition ~~conscience~~ ^{instinct} - and fight for recognition in
an unheeding or hostile world.

21/32 100ms x 1000

21/32 100000 x 1000 —
The Gen kind — does not in give 7 a decision,
as a preparation, (who) said it — but how true is it —
What are the proofs — what is the evidence —

6/ They also said:

He who is engaged too much in business - will not require ~~it~~ it - it requires time - for

He is too busy - and not requires time - for
repetition, for meditation, for study ^{for sitting} and intellectual present

The very busy man is likely to drift into the
habit of ~~the~~ short-cuts - of "fabrics thinking" -

9 ~~settling~~ resorting under pressure of provocation
to clichés, catch-words, to slogans - ~~without careful working~~
~~evidence.~~

Then are sorry substitutes for thinking!

... being the real threat to construction, thereby - to the ⁵ ~~mind~~ - is over-simplification - an easy ^{going} classification of all things as either good or bad - white or black - right or wrong -

Truth is not simple. Facts in their own right are very complex. Situations which arouse discussion and controversy are as a rule very involved ^{and complicated}. There are many shades in right and wrong - many gradations in white and black. ^{It is seldom a case of either/or.} (p. 146) ^{without careful weighing & analysis - usually the solution is gray.}

but sums up great issues in simple form - without causing any confusion.

One may have the truth - but not the whole truth.
3 blind men - elephant - leg - tail - trunk
correct as far as his truth went - It was partial, not comprehensive - Truth is really a cooperative achievement.

It takes time & study & close attention to approximate the whole truth - with many steps - the too busy man has not the time for it -

2/6 man too much sugared in business - is likely to be too much devoted to business - and to the conventional business man's point of view - What is good for business is good for every one - That is not necessarily so -

6/ Many fall victim to the fallacy, the "undistributed middle"
"all dogs are mammals: all cats are mammals: Therefore all dogs are cats"

7/ The Open Mind stands deep against prejudices of all kinds. 16
- and they are not always easy to detect.

Educated men are not free from prejudices.

Frequently they employ a vast amount of selective
credulity to justify their prejudices - just, as in
~~some cases~~, an ignorant man might well employ
much logical argument to persuade you that he
is Napoleon - or God Almighty -

If we have special interests and prejudices to defend - we
will be prone to rationalize our attitudes -

Our minds are then no longer "open" - but "biased".

The racist - the chauvinist - the bigot - are not without
some measure of sincerity. The trouble is that
they are no longer seeking truth - but only
that ~~they~~ ^{they} ~~fragment~~ ^{fragment} of truth which will justify their
prejudices - their ~~hate~~ ^{prejudices} ~~reflections~~ ^{reflections} and hates.

In each one of our lives irrational factors are at
work - we are often not aware of them at all.

Justly, Unconsciously we deceive ourselves into thinking that
what we say or do, our attitudes and judgments, are
motivated by sound truth, and objective reasoning.

This is not the case. It is, the very essence, the
"Open Mind" - that we haul out our prejudices - & confront
them - & see them for what they are - dark undertones,

in selfish rationalizations - and then - no human freedom! (?)

8/ There is one thing we must be intolerant about - if we wish to have an Open mind - that is self deception - that is the unforgivable sin / the Intellect.

9/ we must dislike ^{ourselves} people ^{or groups or even a religion} for no real reason - acknowledge the fact to yourself - and put the responsibility where it belongs - in yourself - not in them. - This at least will not make you "self-righteous" - and might actually lead to your conversion and redemption.

9/. The Open mind is not the "inconceivable" mind.

Broad-mindedness is not indifference, or indifference. The Open mind - as the basis of the best available facts and information - carefully examined - makes its decisions firmly - and lives by them Open -

Open Mind is not an excuse for inaction - + the refusal to take a stand.

There are people who lose their life - taking no sides - and

Open is not an excuse - or excuses caution.

When invited to express an opinion - they will shamelessly marshal the facts on the one hand - but on the other hand - but they will refrain to declare when they finally take their stand - there is not the Open

Mind - but the weak mind - the White-Bather Mind - ^{the proud, the empty} ^{help the two leaders}
^{they} think twice - but don't get over! - and then live on
~~but in ^{total} ^{unpainted on the horns of} ^{irreconcilables}~~

10. We must learn (how) to think straight - and then we
must learn to (want) to think straight.

There can be no Open Mind - unless there is the Strong
Will - to exercise the just-ripen faculties, an
unshakable faith - firmly - independently -
but humbly and reverently -

Believing always that in free encounter truth will
prevail - and fighting always to ~~safeguard~~ ^{the right}
of free discussion - and free education - to insure
that the ready availability of ^{type} facts and information
upon which the Open Mind can base sound judgment
and sound ~~cause~~ ^{action}.

More, perhaps, than in any other age - do we of this
generation need the Open Mind.

Hyman 20

Sunday Morning Service

10:30 o'clock

- ① 201st - Menorahs & Candles -
Parties.
② Wrapping of the Tablets
③ Dec. 11 - Dr. Juss.
→ Prof. McKelvie
Theodore R. -
④ Museum.

RABBI SILVER



will speak on



The Open Mind

Can We Overcome Prejudices and Indecisions?

Friday Evening Services
5:30 to 6:10

Saturday Morning Services
11:15 to 12:00

Organist and Choir Director
A. R. WILLARD

Editor
SOPHIA LEVINE

A. M. Luntz President
L. W. Neumark Vice-President
A. J. Kane Treasurer

Published weekly, except during the summer vacation.
Entered as second-class matter November 12, 1931, at the
Post Office, Cleveland, Ohio, under the Act of March 3,
1879. Fifty Cents per Annum. Member, Union of American
Hebrew Congregations.

Ansel Road and East 105th Street
SWetbriar 1-7755

SUNDAY MORNING SERVICE

For his address this Sunday morning
Dr. Silver will speak on the subject
"The Open Mind—Can We Overcome
Prejudices and Indecisions?"

It was gratifying to see so many of
the members of the Mr. and Mrs. Club
at services last Sunday morning. The
Club breakfasted at Wade Park Manor
prior to the services.

MUSIC FOR SUNDAY

Organ	
Fantasia	Pachelbel
Cantalina	Stebbins
Meditation	Klein
Opening Psalm	
Tov l'hodos	Bloch
The Service	
Bor'chu (Congregational)	Sulzer
Sh'ma - Boruch	Traditional
(Congregational)	
Mi Chomocho (Congregational)	Sulzer
Kedusha - (Service No. 3)	Grim
Silent Devotion - Yihyu lerotzon	Bloch
Before the Address	
The God of Hosts	West
The Choir	
After the Address	
En Kelohenu	Arr. Weiner
Mr. Cammock	
Let Us Adore - Va-anachnu	Helfman

ACKNOWLEDGMENT

The flowers which will grace the
altar on Sunday morning, December
4th, are contributed in memory of
Ann Frankel, by her husband, Al E.
Frankel, and children, Mrs. Eleanore
Skall, and Morton Frankel.

WHEREAS, it is an established fact
that Dr. Abba Hillel Silver, distin-
guished leader of the American Jewish
Community, statesman, rabbi, orator,
scholar, teacher and humanitarian, has
labored diligently and persuasively for
the establishment of the State of
Israel, and:

WHEREAS, his great gifts of states-
manship and diplomacy have been
decisively dedicated for the realization
of the long-cherished dream to re-
constitute a Jewish National Home-
land, politically secure, sovereign state
now known as the State of Israel, and:

WHEREAS, all assembled members
representing a cross section of our
Chicago Jewish Community desire to
honor his unstinting and devoted
efforts in permanent form which will
record for all time the valiant service
he has rendered to the Jewish people
and the cause of freedom and democ-
racy; therefore

BE IT RESOLVED that this dis-
tinguished and representative assem-
blage votes to establish a special Abba
Hillel Silver Fund in the amount of
One Million Dollars, said Fund to be
turned over to the authorities of He-
brew University of Jerusalem, through
the medium of the American Friends
of the Hebrew University, for the pur-
pose of erecting an Abba Hillel Silver
edifice to house the archives of Judaica,
the archives of the six million—the
history of the European Jewish Com-
munities, the Dead Sea Scrolls, Read-
ing Rooms, and other educational
facilities as a part of the Jewish National
and University Library in tribute to
this our beloved leader of the American
Jewish Community.

BE IT FURTHER RESOLVED
that all new monies pledged or con-
tributed during the course of this
Campaign in the city of Chicago for
the Hebrew University become a part
of this Fund and that we call upon all
American Jewish Communities to parti-
cipate in the early completion of this
undertaking until such time as its
goal is totally attained.

The Israeli Gift Shop has received a
new shipment of beautiful Menorahs
at all prices, as well as a variety of
other unusual gift pieces from Israel.

The Kandy Kitchen will not only
take your order for their delicious
candies, but will deliver it. Call Mrs.
Maurice Weiskopf, Yellowstone 2-9028
or The Temple Office, SWetbriar 1-7755.

Colorful gift wrapping is offered
free—and delivery can be made upon
request. Patronize The Temple Women
Association's Gift Shops!

REMEMBER

Wednesday—December 14th

MAHLER HALL

8:30 P.M.

JOINT MEETING

TEMPLE WOMEN'S
ASSOCIATION

TEMPLE MEN'S CLUB

MUSICALE

Temple Memorial Book

The name of

NATHAN R. CORNSWEET

has been lovingly inscribed in The
Temple Memorial Book by his
wife, Mary.

Temple Memorial Book

The name of

ISADORE D. WERTHEIMER

has been lovingly inscribed in The
Temple Memorial Book by his
wife, Pauline, his daughter, Ruth
Fox and his son, Monroe Worth.