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The Ten Commandments: the eternal elements in religion, 1956.

Sunday Morning Service
The Temple
Cleveland, Ohio

November 25, 1956

THE TEN COMMANDMENTS

The Eternal Elements in Religion

by

DR. ABBA HILLEL SILVER

There is being presented in our city at this time a motion picture called "The Ten Commandments", produced by Cecil de Mille, the well-known producer and director of moving pictures, who has given us so many stupendous motion pictures in the past.

Upon this picture, which is nearly three and one-half hours long, the producer seems to have lavished the utmost of his talents and the utmost of the resources of Hollywood and the spectacular. "The Ten Commandments" was produced on a most elaborate scale and some of the scenes are fairly breath-taking in their sweep and magnificence. The architectural glories of the Pharoahs of ancient Egypt, the wealth of its palaces and its temples, the building of the Pyramids and of the fortress cities of the King, to which thousands of Hebrew slaves were driven by the lash of the task-master, and the scenes of the Exodus itself - the going out of Egypt - the crossing of the Red Sea, when the waters miraculously part for the crossing of the Hebrews and return again to drown Pharoahs hosts and chariots -- all these scenes are quite astonishing in their magnitude and their grandeur and leave the viewer fairly breathless.

Mr. Cecil de Mille took a few liberties with the Biblical text. He followed it rather faithfully, except where ~~they-are~~ there were gaps and blank spaces, as it were in the story of Moses, to be filled in. And here the imagination of the

producer of course was given free reign. Or where there existed some fugitive "Midrash" or some legend found elsewhere in Jewish literature which served more fully the purpose of a stepped-up version of the life of Moses, that the producer seized upon and made the most of it.

It is a remarkable picture in many ways. Personally, I prefer to read the story of the Exodus in the Bible rather than to see it enacted upon the stage or upon the screen. I prefer to let my own imagination play upon that remarkable Biblical narrative, even as the imagination of the author of that Biblical narrative played upon the episode. I recall, from seeing recorded and concretized - realized before my eyes - poetic episodes, miracles, mystic experiences, which really belong to the inner eye and to the quiet meditations of the devout heart. Just as the author of the account found in the Bible, which I read to you this morning, cautioned the people to remember that they saw no images. * * *

you saw no pictures. You felt an experience -- tremendous, overwhelming, but no pictures. No physical delineations. So I rather feel a more helpful approach to the Biblical story is by way of no pictures, but to take that ancient narrative - read it - meditate upon it - look deep into it - and give your own interpretation to it.

The Ten Commandments, as portrayed in this picture is really the life of Moses from birth until death and the central theme, which is admirably stressed in this picture, is the eternal struggle of men for freedom -- freedom from bondage. It is an eloquent indictment of tyranny and of the boundless cruelties and wrongs which are visited upon men by dictators who say, as Abraham Lincoln said in his day of the slave-holders, they say, "you toil, and work and earn bread and I'll eat it". Moses freed a people that had been enslaved for four hundred years and the last dramatic word, spoken by Moses in this picture, as he departs for his unknown grave upon Mount Nebo, his last words which are the key words, are the words taken from the Book of Leviticus, Chapter 19, "Thoushalt proclaim freedom throughout the land and to all the inhabitants thereof.

And this, of course, is the supreme theme of the saga of Moses and the emancipation. But there is one other theme in the story, which the motion picture

failed to draw attention to, but which the Biblical account places second only to the story of the deliverance itself. The Jewish people were set free by God, through the instrumentality of Moses, not just to be free, but that it might be free to carry the revelation of the one God and of his moral law to the whole world. It was a freedom which was dowered with a world mission. It was freedom which was linked to a covenant and to a set of tremendous commitments on the part of the people which was set free. And at the foot of Mt. Sinai that covenant was consummated and the nature of that mission, for which Israel was set free by the mighty hand of God, was explained to the people. * * *

and ye shall become unto me, * * * , a kingdom of priests * * * and a holy people.

Now the duty of the priest is to officiate at the high altars of God and a holy people is one that is dedicated to the task of spreading holiness, of serving the things which contribute to holiness in the life of humanity. Israel was not merely to be free, but to be free to execute a service for God, to become an * * * , a servant of God, or as the Prophets later defined it, to open the eyes of the blind and bring forth the prisoner out of the dungeon house. Israel was to become, by virtue of that covenant, by virtue of that liberation, the teacher of God's moral law, to the whole world. That is your wisdom and that is your understanding in the sight of all the nations, you may recall from what I read this morning.

And the ten commandments which were given at Mt. Sinai were to be the epitomy if you will, or the foundation stone of that system of law, moral, ethical law, which Israel was to bring to the world. So that the story of Exodus is not simply the story of our people as redeemed from slavery, that is a great story in itself of course, but our people so redeemed was consecrated to a world mission which for thousands of years thereafter was to keep it a distinctive people, through whose religious and ethical message and mission to mankind, the spirit of man was to be quickened to new adventures in faith and social aspiration.

The Exodus marks the birth of a nation, ^a the unique people, and with the giving

of the ten commandments to that people, a destiny was prescribed for that people for all future time. This is the second key idea in the story of the Exodus and the giving of the Ten Commandments, in the Bible, which the picture failed to draw attention to.

And these ethical and spiritual truths which Israel was to bring to the world, were revolutionary teachings. They were new. Were startlingly new, in ancient days (and to an extent they are new also in modern days) - take for example when you read the Ten Commandments - you find nothing in them about sacrifices. The Lord did not command Israel to bring (in the Ten Commandments) to bring sacrifices. Now the bringing of sacrifices was the essential cult feature of every single religion in antiquity. That was religion. To bring sacrifices to the deity - to appease the deity and so win its favor and avert evil - and that was it. Religion had no relation whatsoever to man's personal, ethical life and his relationship to his fellowmen. The Ten Commandments, which was to be the basis of Judaism, says **nothing** about sacrifices. And the Prophets of Israel, subsequently called forceful attention to this fact. Thus the Prophet Jeremiah says, "* * *

I did not speak with your forefathers, * * *

, and I did not command them, * *

, on the day when I brought them out of the land of Egypt, * *

, concerning burnt offering and

sacrifices". And he based himself on these ~~ten~~ commandments - there is nothing there concerning burned offerings and sacrifices. And the Prophet Micah, called attention to the same fact, "Wherewith shall I come before the Lord and bow myself before God on high. Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be satisfied with thousands of rams, with ten thousands of

? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" "No. Thou hast been told, O man, what is good and what the Lord doth require of thee -- only to do justice and to love mercy and to walk humbly with thy God." These three tremendous ideas which are at the very core and heart of the Ten Commandments, - that was revolutionary teaching given to

mankind. A new definition of religion. God is to be worshipped through justice and righteousness, the good life. When you read The Ten Commandments, you will find that in the very first two sentences the whole of Judaism is defined, and in fact it was these two first commandments which the rabbis said were the ones actually spoken directly by God to all the people around Mt. Sinai. The others were given by God, through Moses, to the people. This ought to draw attention, in their way of course, to the extraordinarily important and essential character of these first two commandments, for they embody really, the whole of Judaism.

Unity and freedom and compassion - God is one - I am the Lord, your God. This is further elaborated in the next sentence, "Thou shalt have no other God before me". And this ushered in this declaration, which was a challenging and defying declaration against all the religious conditions of the ancient world and practices. This ushered in a millennial and relentless war upon our forms of Polytheism and Dualism -- upon that entire mythological complex of deities and their geneologies and the sex motif in religion -- upon all forms of nature worship and their orgiastic and at times, obscene rituals. "I am the Lord thy God, thou shalt have no other God before me."

And this God is one! and he is spiritual, without any physical form - you saw no form * * * , and he therefore, cannot be represented by any image. "Thou shalt not make unto thyself any graven image of anything that is in the heaven of the earth; or the earth beneath or the waters under the earth. Thou shalt not bow down to them or worship them." And this challenged the whole ancient world whose religion was idolatrous. It was the beginning of a relentless war upon all forms of physical representation of Divinity. The gods of the ancients were represented either as animals, which was the case with Egypt, or in human form, accompanied by sacred animals or other creature symbols, as was the case in the whole of the Near East and in the Greek world and in the Roman world.

God is one! And therefore, as an inevitable corrolary, all mankind is one, one in God. And here is the fountainhead of all ideals of human brotherhood, of

human equality and of world peace. As long as people believed that each tribe or each people or each race had its own God, the world was split into segments. There was no universal brotherhood of men, because they were not all the creatures of the one God - they did not all belong to one family. Judaism maintained that as God is one so is mankind one and therefore have we not all one father, hath not ^{one God} created us all? ~~Why~~ Why then should we deal treacherously, one with another?

And in these Ten Commandments, and in this very first sentence of the Ten Commandments, there is embodied another of the great revolutionary teachings of Judaism - that God is a God of freedom. He is subject to no power above himself; He is not subject to fate or necessity or destiny, as were the gods of the ancient world. He is all powerful and therefore free to act and to carry out his purposes in the world. He is not a personification of any force in nature - He is the God of nature - the creator of nature. He is supreme will and suprememind, and therefore directs the history of men and nations. "I am the Lord thy God who brought thee out of the land of Egypt - out of the house of bondage."

God works on the history of the human race. The commandment does not read, "I am the Lord thy God who created heaven and earth" -- that was accepted and understood. The new revolutionary idea introduced here is that "I am the Lord thy God who brought thee out of the land of Egypt - Who took part in your history - Who is involved in your struggles and your aspirations." God administers His world.

Judaism gave mankind a philosophy of history. Judaism saw in human history no mere succession of events, but the outline of an unfolding moral process; the articulation in time of a Divine plan, seen by man dimly, but known to God in its completeness. And man too, is free, within the framework of his humanity. Man's life is not pre-determined. Man is not a mere tool in the hands of fate. He is a self-willing and a moral agent. God created a moral universe and man's freedom is its very hallmark. Human action affects human history, even as it affects the ^{personal} ~~human~~ life of the individual, and God willed that man should be free. If man could not choose at all; if his conduct was pre-determined, there was no point in giving man Ten Commandments and hold him responsible for action over which he had no control.

God is One! Mankind is One! God is free, and man, within the limitations of his humanity, is also free to create and to fashion and to determine.

And God wants men to be, economically and politically free. "I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage". The very law which was given to the Jewish people was not to be a burden upon them or a bondage, but was to help them to become truly free! The rabbis, commenting on the words in the Bible, "The Ten Commandments were engraved upon the two tablets of stone" ** (Harut, were the Hebrew words for 'engraved!').

The rabbis said, * * , call it not, read it not, 'engraved', read it ** , freedom. Because it is, by observing the moral laws of God that man becomes truly free -- that man emancipates himself from the chains of his lower self, of his lust and his low ambitions and rises to the highest level of a free human being.

The third principal teaching that you find in the Ten Commandments, already embodied in the first few verses of it is, that God is a God of compassion. "I am the Lord thy God Who brought thee out of the land of Egypt, out of the house of bondage". When Moses saw the revelation of God in the burning bush, also at Sinai, he heard a voice which said unto him, * * , I have seen; * * , the suffering of my people; * * , who are in Egypt. * * , I have heard their cries; * * , because of their cruel task-masters. * * , verily, I know their pain and their suffering.

And Judaism, if it taught anything, taught mankind to be compassionate. * * , just as God is compassionate, by thou compassionate. Man must try to understand the suffering of his fellowman and sympathize with him and help him. Its not merely a question of justice, of a quip for quo, its deeper, far deeper than all that. In a world of universal cruelty and inhumanity, where life was cheap, where life was miserable, except for a few ^{at} of the top, Judaism taught men to open the wells of pity of their hearts - mercy and compassion forever to be the distinguishing marks of a true Israelite. What Judaism reached for was a

quality of humaneness, a sensitiveness to the hurt of one's fellow human being. A universal kindness.

And so, within these three basic teachings of Judaism, Unity and Freedom and Compassion, the remaining Ten Commandments may be fairly grouped. Because God is One, and Exalted, and the ruler of men and nations, He is to be revered -- therefore no one should take His name in vain.

Because God wants man to be free to aspire to higher levels, not to be chained to drudgery all his lifetime, a day of rest was set aside - for everybody - master and slave alike -- a day which was to become later on, as the Prophets called it, a day of delight - not a day of taboo. One of the most significant pieces of social legislation, ever given to mankind, whereby a man would have at least one day in seven to abstract himself from his hard labor and devote himself to other things, to mind, to spirit, to his fellowmen -- to be a human being, free - at least for a period of time to reach up to higher things.

And because all men are one, in God and brothers, "Thou shalt not steal from one another. Thou shalt not bear false witness against thy neighbor. Thou shalt not murder thy neighbor. Thou shalt not covet what he has. Thou shalt not undermine the sanctity of your neighbor's family life." And because our parents are God's agents, in giving us life and love we should honor them to the utmost. All this, put together, constitutes a tremendous summary or epitomy of Judaism.

Now of course, The Ten Commandments do not exhaust all the laws of Judaism. They were not intended to. In fact Chapter 20 of the Book of Exodus, which contains the Ten Commandments, is immediately followed by Chapter 21 which begins, " * *
 , and these are the additional laws which thou shalt put before them.

In the five books ascribed to Moses, there are many other laws which are not included in the Ten Commandments. If you read, for example, that perfectly magnificent 19th Chapter of the Book of Leviticus, which begins with the phrase, "Ye shall be holy, for I the Lord, your God, am Holy" you will find the laws of Judaism concerning charity, which are not found in the Ten Commandments - the giving of tides to the poor - the sharing of your harvest with the needy - the law not to lie - not

to hate thy brother in thy heart - not to take vengeance - ^{not} to pervert justice -
love thy neighbor as thyself - to revere the aged - not to oppress the stranger -
just balances and just weights - and many other of the tremendous ethical teachings
of Judaism. They are found elsewhere in the Bible. The Ten Commandments are the
foundation of the building and foundations are important to the structure but they
are not the whole structure.

And I should like to conclude with these two observations about the Ten
Commandments. In the first place they are written and addressed to the individual,
in the second person - Thou. Thou shalt not - thou shalt. Spoken directly to each
and every individual. And that is a significant thing. For the individual is very
important and in a sense equivalent to the whole people. And social reform must begin
with personal reform. The center of gravity in the moral life is placed in Judaism
where it belongs - in the individual. "No one should say", said the rabbis, "because
I am King, or because I am a priest, or because I am very rich and powerful, these
Commandments do not apply to me", they were not meant for me". **

, let the Torah be fulfilled by others.

I am exempt - I am above the law. No. "Thou shalt and thou shalt not". **

, the Commandments were addressed directly
to me, to everyone.

And that, my good friends is a tremendous moral teaching which has come down
now for more than three thousand years and which, in the year 1956, is still so
pertinent, so relevant, so challenging, so exciting, that it still inspires poets
and writers and artists and moving picture producers, to retell the story of the
ten words spoken at Mt. Sinai. * *

, turn

it around and around for everything is really in it.

Amen.

just to be free - but that it might ^{be free to} carry the revolution
the law - and, his universal moral law to the whole
of mankind.

It was Freedom ~~demanded~~ ^{demanded} with a ^{world} mission - linked to
a covenant. At ~~that~~ the first, but I mean that
covenant was consecrated - and the nation, that
mission for which Israel ^{by the mighty hand of God} was consecrated
to the people - 1137 1121 prophets of Israel and of the world.

- (a) Duty to parent to generate at the high altar of God.
- (b) to the people - dedicated to the high altar of God.
- (c) Israel was the high altar of God - that is a dedication.
- (d) Teacher, the high altar of God - that is a dedication.

4/ So that the story, the Exodus is not simply the story
how a people was redeemed from slavery - but how this
people, as redeemed, was consecrated to a world mission -
which for thousands of years thereafter - was to keep it a
distinct people - by whose ^{religious & ethical} message mankind
the spirit / man has to be freed to new adventures in
faith and moral aspiration.

→ The Exodus marks the birth of a nation - a unique nation -
and with the ^{very} ~~very~~ ^{birth} the 10 C. at Mt Sinai - ~~the~~ ^a mission
and destiny ~~was~~ ^{was} assigned to it - Israel conveyed to mankind
and taught the world the 10 C. - the eternal truths / laws

Know to God is the completeness.

And man, too, is free within the framework, his humanity
to participate in this suffering plan, God.

Man's life is not pre-determined. Man is not a mere tool.

He is a self-willing and confident agent. He has freedom
/ choice - God created a moral universe - and man's freedom
is its hall-mark - Human action affects human history -
as well as his personal life - And God wishes that it should

If man could not choose - ~~his~~ if his conduct was
predetermined - there would be no point in giving him
10 commandments at all - and then hold
him responsible for his conduct

1/ God is not - Master is the
God is Free - Man, within the limitations, his humanity - Free
And God's ~~commandments~~ gave man the free "I thought
as art, the land, Egypt - not all
the law which I now give you - to keep you to the
Truly free - not - Free from bondage of lust - ..

2/ And God is Compassionate - His pity on man suffering in

bondage - Man - Human Bond - Man is not a mere tool

1/ Man is not a mere tool - Man is not a mere tool
1/ Man is not a mere tool - Man is not a mere tool

And Man must be compassionate, Man must learn to
understand the suffering of his fellow man - & sympathy - help!

God - in a world of cruelty & inhumanity - when life was cheap

& taught men to open the wells, fill the human heart

— Mercy and compassion were given to the despoiled & made
of a fine brother - Man then justice was required - a
equality of humanity - & justice to the heart, and justice -

Man - a universal kindness!

12/ Within this 3 basic dictum, Unity - Freedom - and
Compassion - the remaining commandments may be roughly
paraphrased -

→ Because God is one, Exalted above all things - this to
be remembered - no one should take His name in vain - Swear -

→ Because God wants man to improve himself - to be
free to aspire to higher levels - not to be denied to his own -
where judging - a day, not one day is man - is
deceived - a day which in the future man will - a delay at -
instead for him

→ Because all men are one in God brothers - they
should not steal from one another, as murder - is
man false actors of evil and unhappy - as consequence what
the other has - man undermines the sanctity of
another man's family life -

The Temple Bulletin

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NOVEMBER 25, 1956

No. 8

Sunday Morning Service

10:30 o'clock

RABBI SILVER

will speak on

The Ten Commandments

The Eternal Elements in Religion

Friday Evening Services
5:30 to 6:10

Saturday Morning Services
11:15 to 12:00

Decorations

① 7-11-56
- decorations -
- books and
Mr. & Mrs. Ernest Silberstein
② Service. Celebrant - *Frank*
③ *Ernest Silberstein*
Drew Pearson - 8th. Ed.

"Revolt"
WRHS
In contrast to modern Hungary
Ernest Silberstein



The Temple Bulletin

The Temple

Congregation Tifereth Israel
(Founded 1850)

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SWEETBRIAR 1-7755

MUSIC FOR SUNDAY

Organ

Hebrew Prayer of Thanksgiving	Gaul
Chanson d'Ete	Fichthorne
Cantabile	Franck

Opening Psalm—Tov l'hodos	Dunkley
Bor'chu (Congregational)	Sulzer
Sh'ma—Boruch (Congregational)	Traditional
Michomocho (Congregational)	Sulzer
Kedusha	Federlein

Silent Devotion—May the Words Rubinstein
Mrs. Strasser and Choir

Before the Address

If thou prepare thine heart	Parker
Mr. Hakola	

After the Address

The God of Hosts is our refuge	West
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Oleni - Vaanachnu	Goldstein
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Temple Memorial Book

The name of

JACOB HELLER

has been lovingly inscribed in The Temple Memorial Book by his wife, Frieda, and his children, Mildred Davidson and Elaine Sheldon.

DR. SILVER'S TELEPHONIC BOOK REVIEW

Featured as the special attraction at the 5th Annual Jewish Book Fair in Detroit, Michigan this year, was a review of Dr. Silver's new book **WHERE JUDAISM DIFFERED**.

Dr. Silver was invited to participate telephonically in the Panel "Critics Meet the Author" on Monday evening, November 19th. Special telephone installations were made, and Rabbi Silver, through his 'on the scene' connection listened to the review given by three outstanding Detroit personalities, following which he made comments germane to the discussion and concluded the program with a summation of the discussion.

The Jewish Book Fair of Detroit is sponsored by the Jewish Community Center in cooperation with various local Temples and Jewish institutions. It has attained national recognition for its excellence.

MR. and MRS. CLUB SPECIAL INTEREST PROGRAM OUTSTANDING SUCCESS

A humorous one-act play, presented by their own drama group, following a recital of Jewish music by Mr. Willard and Mr. Melvin Hakola of The Temple Choir, terminated a most successful six-week Special Interest Program for members of the Mr. and Mrs. Club on a recent Friday evening.

The programs, well attended by almost one hundred members at each Friday night session, included study groups on Jewish authors, political issues, and Hebrew as well as drama and a discussion on the theme, "Why Remain Jewish?" under the leadership of Rabbi Daniel Jeremy Silver.

Supplemental parts of the program explored the areas of Jewish humor, folk dances, art, folk tales, religious symbols in The Temple Museum and Jewish music.

The drama group will continue meeting during the rest of the year and arrangements are being made to continue an adult class in Hebrew.

CONGRATULATIONS

The Temple wishes to congratulate Mr. and Mrs. Alfred A. Benesch on the occasion of their 50th wedding anniversary.

Mr. and Mrs. Benesch are long time members of our Temple. Mrs. Benesch has been active in every area of The Temple and of The Temple Women's Association. Mr. Benesch has served for over 35 years on The Temple Board of Trustees. He was chairman of The Temple Worship Committee. In recognition of his service he was elected by The Temple an Honorary Life Trustee.

Mr. and Mrs. Benesch are in their pews at every Sunday service, rain or shine, setting an inspiring example for our membership.

Mr. Benesch has carried the prophetic spirit of our faith into his public life. He has been active in almost every major phase of our civic life and of the Jewish community. He has been a member of Cleveland's Board of Education since 1926 and served as its President for ten years.

The Temple is happy to extend its felicitations to Mr. and Mrs. Benesch upon this blessed landmark in their lives.

CHANUKAH CANDLES DISTRIBUTED TO CHILDREN OF RELIGIOUS SCHOOL

On Saturday, November 24th and Sunday, November 25th, the children of The Temple Religious School will each receive a box of Chanukah candles. This gift is made possible through the generosity of The Women's Exchange of The Temple Women's Association under the Chairmanship of Mrs. Carol Levison.

Beautiful brass Menorahs are given to each newly-enrolled child in the School by The Temple Men's Club.

Thanks are extended to the members of the Religious School Committee who assisted in the wrapping of the candles and the Menorahs.

The beautiful festival of Chanukah, which will be observed this year from Thursday, November 29th to Thursday, December 6th will be celebrated in The Temple Religious School on Saturday, December 1st and Sunday December 2nd with a Chanukah pageant.

The first candle should be lit on Wednesday evening, November 28th.

TEMPLE WOMEN'S ADVISOR

EDITORS: Mrs. Oscar Bergman, Mrs. Irving Konigsberg, Mrs. Leon Newman, Mrs. S. Lee Rotman

JOINT MEETING

The Temple Women's Association

and

The Temple Men's Club

"An Evening at the Pops", featuring The Orchettes, will be presented Wednesday night, December 5th at 8:30 in Mahler Hall by The Temple Women's Association and The Temple Men's Club for their annual joint affair.

The Orchettes, composed of thirteen talented young women, is an ensemble of string and woodwind instrumentalists under the direction of Mr. Ben Silverberg. Organized two and a half years ago, the group has gained recognition on the stage, on radio, and on television for their unique and beautiful renditions of popular and semi-classical music. Their selections Wednesday evening will include two songs from the Broadway success, "My Fair Lady", selections from "Song of Norway", a Mozart Concerto, and "Jazz Pizzicato", as well as other well-known music. All of The Orchettes sing as well as play, and the program promises to be outstanding entertainment.

Mahler Hall will resemble a Pop Concert setting, with individual tables arranged for comfortable listening. Mrs. Lucille Shaw, Chairman of Hostesses, and her Co-chairmen, Mrs. Benjamin Baron, Mrs. A. James Lissauer and Mrs. Lawrence Skall, have asked wives of the Men's Club members to serve the refreshments during the intermission.

Mrs. Harry A. Cohn, President of The Temple Women's Association, and Dr. Joseph Gould, President of The Temple Men's Club will welcome the group. Mr. David Vactor will be Master of Ceremonies and will introduce Mr. Silverberg and The Orchettes.

Mr. Vactor, Mr. Ed Cohen, and Mr. David Simon are The Men's Club's Co-chairmen of the affair, and they will be assisted by Mr. Dave Immerman, publicity, and Mr. Mort Epstein, Program chairman.

For The Temple Women's Association, the committee includes Mesdames David Vactor, Dave Immerman, Mort Epstein, David Simon, and Ed Cohen. Mrs. Joseph Gould, Program Chairman and Mrs. Marc B. Goldstein, Hospitality Chairman, also assisted in the planning of the affair.

A short Chanukah ceremony, with the lighting of the traditional candles by Rabbi Daniel Jeremy Silver is also planned for the program.

"An Evening at the Pops" is open, without charge, to members of The Temple Women's Association and The Temple Men's Club and their husbands and wives. This jointly-sponsored affair will certainly be a successful and entertaining evening—one that will send us all away light-hearted and whistling.

TUESDAY ACTIVITIES STATIONERY DEPARTMENT

What better way is there to remember a birthday, confirmation or anniversary than with a personalized stationery item? Such a gift shows thought and originality and is certain to be a most welcome one.

Mrs. A. C. Galvin, and Mrs. I. B. Silber, Co-chairmen have catalogues from which they will be happy to help

you make a selection. There is a wide variety of stationery, highly-styled and decorative, informals, business and utility stationery, winsome stationery for children, self-seal envelopes convenient for the mailing of checks, and many miscellaneous items such as personalized napkins, coasters, towels and matches.

Visit the stationery department soon.

THE GIFT OF A BOOK

You may wish to send as a Chanukah gift to your friends, Rabbi Silver's latest book

WHERE JUDAISM DIFFERED

Quite a number of members are doing just that. The book may be purchased from The Temple Women's Association on any day of the week, through The Temple office.

T. W. A. NOVEMBER MEETING

At the November meeting of The Temple Women's Association, MacKinlay Kantor proved himself to be a speaker with the boundless vigor and imagination which mark his writings. He recreated for us his childhood in small town Webster, Iowa and his youth in Chicago in colorful and dramatic fashion. Lively portraits of his father and grandfather dominated his discourse. He told an intensely interesting, penetrating story. We should have liked to hear something about his thirty literary works and especially his magnum opus "Andersonville" which alone is sufficient to insure his literary immortality. But even without these we found much to interest us in this self-portrait of the beginnings of one of the foremost interpreters of the American scene in literature.

President, Mrs. Harry A. Cohn opened the meeting and presided. Mrs. Joseph R. Gould, program chairman, introduced the speaker.

Mrs. Simon Dancyger invited the sisterhood members to attend the T. W. A. Symposium on "Today's Children in Tomorrow's World" on January 9, 1957.

The beautiful floral decorations were arranged by Mrs. Marc Goldstein, Hospitality Chairman and her committee who were also in charge of the delicious refreshments. New members served at the tables with the Chairman of Hostesses Mrs. Lucille Shaw and her Committee.

MacKinlay Kantor rarely accepts speaking engagements and we felt that we had been treated to an exciting, stimulating afternoon.

**The Temple Gratefully
Acknowledges The
Following Contributions**

**TO THE ABBA HILLEL SILVER
CHARITABLE AND
EDUCATIONAL FOUNDATION:**

In honor of the 50th wedding anniversary of Mr. and Mrs. Alfred A. Benesch, by Mrs. Moses J. Garson; in honor of the 50th wedding anniversary of Mr. and Mrs. Alfred A. Benesch, by Mr. and Mrs. Jack P. Roth.

TO THE FLOWER FUND:

A gift by Mr. and Mrs. Isadore S. Hurwitz; in memory of mother, Mrs. Laura Neuman, by Mrs. Sidney N. Weitz; a contribution from Mrs. Lena Levenson; in memory of mother, Laura Neuman, by Mr. and Mrs. Louis M. Greene; in honor of the 85th birthday of Mrs. Carrie Federman, by Mrs. Ernst Altschul; in honor of the 50th wedding anniversary of Mr. and Mrs. Alfred A. Benesch, by Mrs. Ernst Altschul; in honor of the birthday of Mrs. Rita Weiss, by Mrs. A. B. Efroymsen.

**TO THE TOMMY DIENER
MEMORIAL FUND:**

In honor of the birthday of Jesse F. Solomon by his children, Mr. and Mrs. Stanley Diener, and Mrs. and Mrs. Sanford Levkoff.

TO THE MUSEUM FUND:

In honor of the 85th birthday of Carrie Federman, by Mr. and Mrs. Alexander S. Brien.

TO THE PRAYER BOOK FUND:

In memory of Mr. Edward H. Kaplan, by Mr. and Mrs. Samuel Gerson.

**TO THE SOPHIE AUERBACH
SCHOLARSHIP FUND:**

In honor of the birthday of Mrs. Rebecca Bruch, by Mrs. Sara Filston; in honor of the birthday of Mrs. J. W. Deutsch, by Mr. and Mrs. Nelson Grossman; in honor of the recovery of Mrs. M. J. Garson, by Mr. and Mrs. Nelson Grossman; in honor of the birthday of Mrs. Louis Herman, by Mr. and Mrs. Nelson Grossman; in memory of Oscar J. Fishel, by Mr. and Mrs. Alfred A. Benesch; in memory of Allison S. Lowe, by Mr. and Mrs. Alfred A. Benesch.

**TO THE JUDITH MEYERS
MEMORIAL FUND:**

In memory of Judith Meyers, by Mr. and Mrs. Ronald Benjamin and family.

**TO THE HILDA KROHNGOLD
MEMORIAL FUND:**

In memory of mother, Laura Neuman, by Mrs. Iris N. Altman.

**TO THE NEUTA LUMBERG
MEMORIAL FUND:**

In honor of the 85th birthday of Mrs. Carrie Federman, by Mr. and Mrs. Lee S. Dennis.

**TO THE CORA LEDERER
MEMORIAL LIBRARY FUND:**

In memory of Mike Lederer, by Mrs. Daniel Grossman.

MR. and MRS. CLUB

Members will get together in the
homes of various hosts on
Friday, November 30 - 7:30 P.M.

for their

CHANUKAH "AT HOME"

Following the kiddush and a wonderful
Sabbath meal there will be entertainment,
based on the Chanukah holiday, in each
of the homes.

BEGINNERS HEBREW CLASS

Those interested in joining a weekly
beginners Hebrew Class are asked to
contact Rabbi Daniel Jeremy Silver at
The Temple.

The class will meet on a mid-week
evening and will be conducted by a
qualified teacher.

This is your opportunity to become
familiar with the language of our Bible,
of our Prayer Book and of Israel.

BEGINNING WEDNESDAY EVENING, NOVEMBER 28th, THE BEAUTIFUL FESTIVAL OF CHANUKAH WILL BE CELEBRATED IN OUR HOMES WITH THE KINDLING OF THE FIRST LIGHT, AND WILL CONTINUE FOR EIGHT DAYS THROUGH THURSDAY, DECEMBER 6th.