



## Abba Hillel Silver Collection Digitization Project

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

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Religion and mental health, 1957.

Sunday Morning Service  
The Temple

January 27, 1957

RELIGION AND MENTAL HEALTH

by

DR. ABBA HILLEL SILVER

The eminent psychologist and psychiatrist, Carl Jung, who was a disciple of Freud, and later on deviated from some of the teachings of his master, himself a master in the field of psychology and psychiatry, wrote in his book, "Modern Man in Search of a Soul" the following:

"During the past thirty years, people from all civilized countries of the earth have consulted me. I have treated many hundreds of patients, the larger number being Protestants, a small number of Jews and not more than five or six Catholics. Among all my patients in the second half of life, that is to say, over 35, there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say" (he writes) "that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook".

This is truly a remarkable statement, emanating from one of the truly great in this field of developing science -- a field where it was customary to discredit religion -- to describe religion as something purely in the nature of a defense mechanism -- as an escape from reality -- or in similar derogatory terms.

The fashion had been, and in some circles still is, for that matter, to associate religion with repression, with guilt complexes, with inhibitions, with all kinds of prohibitions, with other-worldliness, with doctrines and with attitudes which were regarded as hostile to the mental health of man.

Today, psychiatrists as a rule, will welcome the aid of religion in the treatment of their patients, recognizing that religion can offer valued reinforcement to what the secular science of mental therapy can offer. And the church likewise,



welcomes the contribution of the psychiatrist, psychoanalyst, just as it has welcomed the labors of the physician generally, in the healing of men. Religion has always been associated with healing -- the healing of body and the healing of soul--and the early ministers and priests of all religions were, among other things, healers -- for the field of religion and the field of healing (the science of healing) over-lapped. Even as in actual life the individual -- in the actual life of the individual there is a constant interplay between the physical and the mental and the spiritual -- and the disorders of the one inevitably are reflected, or bring about, disorders in the other.

This morning I wish to speak not of what Religion can do for the mentally ill -- for the mentally sick persons who require clinical attention. I wish to speak this morning of healthy people who are mentally sick. Of healthy people who need and lack positive mental health. Of those people who are not suffering from any disease or any infirmity but who are none-the-less deficient in the harmony and in the vigour and in the satisfactions of real living, which is, after all, what mental health is. There are people who have good eyes and who do not see what they should see -- good ears, who do not hear what they should hear. There are people who have all the requirements, the physical requirements of a healthy and normal happy life, but whose lives are nevertheless, shot through with deep, unfathomed unhappiness. Now what is mental health really?

Someone has defined mental health in the following terms: "healthy living, or mental health, means that an individual has found a reasonable measure of peace with himself and with his environment. It means that an individual is able to pursue reasonable, purposeful goals; may use his capacities and talents fruitfully; experiences a sense of security, of belonging, of being respected; has a knowledge that he is liked or loved and wanted; has a sense of self-respect, of self-reliance and achievement; and, in addition, has learned to respect others, to accept others, to love others, to live fairly and in peace with others."

Now I submit that these are all religious concepts -- derived not from scientific text-books at all, or from the laboratory, but from the sacred teachings of the seers



and the prophets and the spiritual guides of mankind.

And I submit, further, that without these religious concepts and religious values, which must be accepted and cultivated and practiced, no mental health is possible, for man or for society, Regardless of all the intellectual skill which a human being may possess, or all the mental agility, or all the accumulated knowledge and information, or all the wealth, or all the power which may be his, and which may belong to a society or to a generation.

What is the aim of religion really? True religion - not superstitious religions - not the many things that go by the name of religion. The aim of religion is to teach men and to train men and women for efficient and effective living by setting up for them tested and true standards of conduct -- by giving them perspectives on life. The aim of religion is to help men and women to fulfill themselves - to rise to the highest levels of their competence, of their potentialities. Religion aims to encourage and to sustain men and women in all their worthy enterprises and aspirations of their lives and also to mitigate their hurts and the inevitable sorrows and disappointments of life. Religion is a an instruction - a code - for living. And a discipline for effective and efficient living.

And to that end, religion gives people certain convictions which help them on their way to this more abundant life. Now in the first place, religion gives man a sense of belonging. A sense of security which is indispensable to mental health. Religion gives man the belief that he dwells in the security of a moral universe -- a universe which is not always intelligible to him -- many of its mysteries which he cannot explain, but nevertheless it gives him the faith that this universe is not chaotic and it is not unhealing, that it is the creation and the dwelling place of a God who is just and wise and merciful - a father to all men. You may recall that beautiful Psalm which is attributed to the greatest of all prophets -- to Moses -- which begins with that remarkable phrase,

(O, God, Thou has been our dwelling place in all generations). That's a profound conception. For a



human being to feel that he is dwelling not in a cold, unheeding universe, but dwelling with God and in God and in God's world. Lack of belongingness leads to a spiritual bewilderment, Especially when a human being feels himself defeated or when he is bereaved or when he is beaten down by overwhelming forces, he suddenly comes to feel - to experience - a sense of being lost -- of not belonging ~~to~~ of being driftwood -- of being in the grip of forces which he cannot control -- of being helpless -- no one to turn to -- and that leads to a desperation in the searching crisis of life which undermines mental health - mental tranquility - mental security.

But to know that the everlasting arms of God are always there to behold a man and that God's heart is always there to welcome him - always - even when the worst happens --

(even when my father and my mother have forsaken me, God will take me in).

And so the man of faith is always able to say, in all the tribulations of his life "the Eternal God is my refuge". "God is my high tower". "Thou hast been a refuge from the storm, a shadow from the heat". That's the first thing that religion, real religion, gives to a human being -- a sense of belonging in an orderly, model, just universe, and that his destiny is in the hands of a God who is kind, whose Providence will shelter him in all the vicissitudes of life. That contributes to mental health and mental security to confidence in living and therefore to the joy of life.

And then too, my dear friends, religion gives a man something else. For lack of a better expression I should like to term it, religion gives man a listening ear. A listening ear. A few years ago a minister wrote an interesting book with the inspired title, "The Ministry of Listening". The Ministry of Listening. And that indeed is a blessed ministry. Just to serve as the listening ear to someone - to some overburdened heart - to some overwrought spirit of a fellow human being -- that is a supreme service which we can give that human being. Oftentimes all that a distraught human being needs and wants is someone to talk to. Someone to whom he



can unburden himself. Not to confess and to receive absolution, but just to talk to someone who will listen - who will understand - who will sympathize and by so doing to link himself up with a source of strength which that individual, at that moment, lacks. A listening ear.

And to the man of deep faith, God is just such a listening ear.

("He who planted the ear, will he not hear?")

("He who formed the eye, will he not see?")

I read you this morning a magnificent Psalm - Psalm 71 - which begins with those great words, "incline thine ear unto me" and there the soul of the worshipper pours out to the listening ear of God, all his sorrows and his struggles and his fears and his hopes. And that Psalmist I am sure was helped when he had unburdened his over-wrought spirit into the listening ear of God.

I can remember, as a child, and I would not be surprised if some of you might recall -- I can remember my own mother - her blessed memory - when the crossroads of life seem to come upon her - when the worries and the trials of life seemed to become too many for her -- that she would turn to her faded old book of Psalms - to the book of Tehillim - and in her quiet, sweet and subdued voice, the unforgettable music of the soul, she would pour out her soul to the listening ear of God and then rise, as if refreshed, as if a load had been lifted, as if something rare and precious had been communicated to her in response; and the dark ways became light again. This is the value of prayer, really, when you come to think of it. Prayer allays pain and anxiety. Restores confidence and tranquility to a bewildered and harassed mind and spirit because it offers man an opportunity to communicate.

"Make your prayer unto Him and He will hear you...and light will shine upon your ways."

And so, in my judgment, religion makes a very significant contribution to mental well-being of human beings, by providing them with a listening ear. Someone in whom they can confide @ someone with whom they can share the troubles of their lives.



And in the third place I believe that religion helps people towards, or to maintain, mental well-being, by giving them the assurance that they never need feel completely abandoned -- that they never need condemn themselves to everlasting reproach, because of any wrong-doing which they may have done, because of any past sin or crime. A man need not remain forever crushed with the burden of unexpiated sin -- something which gnaws at the vitality of a human being who is aware of having done something dreadful. Religion says there is a God - a merciful God Who forgives <sup>sins</sup> ~~him~~ -- Who does not desire forever the punishment or the death of the sinner - but Who desires that the sinner should return and live. There is forgiveness for sin -- and what mortal man is there who does not sin? Who among men is perfect? And how can we go through life with a sense that wrongs which we may have performed will pursue us in their relentlessness throughout our days?

Religion says there is forgiveness - there is atonement - there is a new chance - there is the possibility of a new beginning! Religion is moral optimism! Lift up your spirit - arise and mount again. That's the message of religion. God has given man the capacity and He offers him the opportunity, time and again, of self-correction - of self-reconstruction. Man can free himself from all crippling childhood fixations and conflicts. A man can, once he becomes aware of them, a man can free himself from all his present maladjustments which bring tensions into his life and frustrations which block his way to a well-balanced and harmonious life. But he, man, must make the effort. That's the challenge of religion to man. He must exercise his will-power. He must exercise the freedom of choice which God has given unto man. Religion is a challenge! to mental well-being, through self-enlightenment and self-discipline. How many people do you know - normal people - physically not sick - no organic ailments - no fatal neurosis or psychosis - normal people - how many such people do you know who have crippled their own lives - embittered their days, undermined their mental health, either through greed or through prejudices of one kind or another, or through intolerances, or through hate, or through false-pride, or through suspicion of all kind, or through envy, or through anger -- how



many families do you know of that have been broken up - the harmony shattered -- brother against brother, sister against sister, through one or another of these spiritual ills -- spiritual evils that man is heir to? The cure for these evils are not with the doctor - not with the psychiatrist - not with drugs or medicine - oh no, these cannot help at all! The cure is within the reach of everyone and that is by obeying the law of God! Seek Me and live! And the law of God has been defined for us. The regimen of moral and of spiritual living has been given unto us. It is not in Heaven that a man need say, "Who will go up to Heaven for us and bring us down?" It is not beyond the sea! It is here - before you! In your heart and in your mind to do it or not to do it.

Thus religion teaches us to find harmony in ourselves by living harmoniously with our neighbors. Religion teaches us to build bridges between ourselves and others instead of fences separating us from others, in all life's situations. A proud man, a snobbish man builds fences and hurts himself more -- and isolates himself more, than those people from whom he would like to be separated.

Religion teaches us to find that self-respect which is so important for wholesome living by respecting our fellow-men and by winning their respect because of it. Religion teaches us to enjoy what we have and what we achieve by sharing what we have with those who have not. No healthy-minded man can be really healthy-minded who is not at the same time sympathetic - charitable - compassionate - cooperative with his fellowmen. To avoid isolation and loneliness in life, which sap all the joy of living, religion teaches us to practice the arts - the gracious and noble arts - of friendliness -- to go out seeking our brothers.

Now these are, my good friends, the basis of mental health in normal people and these qualities which are given to a human being, not as a gift -- one has to pay a great price for them. One must learn to acquire them, to nurture them, to practice them by training and self education. To grow into mental health.

(Behold, I set before you this day, life and the good - and death and the evil -- choose thou, life!)

Amen.



1) The eminent psychologist and psychiatrist Carl Jung wrote in his book "Modern Man in Search of a Soul". "During the past 30 years, people from all civilized countries of the earth have consulted me. I have treated many hundreds of patients, the large number being Protestants, a small number Jews and not more than 5 or 6 Catholics. Among all my patients in the 2nd half of life, that is to say, over 35, there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say <sup>of finding</sup> that every one of them felt ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not repair his religious outlook."

2) This is a really remarkable statement coming from one, the freestyler, just in a field <sup>of science</sup> where it was customary to describe religion as <sup>purely</sup> defense mechanism, or as an escape from reality, ~~and~~ in other derogatory terms.

① The fashion has been to associate religion with repression, with guilt complexes, with inhibitions pro-hibitions and other - unwholesome - with attitudes <sup>and doctrines</sup> which ~~they~~ <sup>were</sup> held to be hostile to the mental health of man.

3) To-day psychiatrists, as a rule, welcome the aid of religion in the treatment of ~~these~~ patients, recognizing that religion can offer a valued re-encasement to what



the secular science & mental therapy can offer. The Church likewise welcomes the contribution of the psychologist, the psycho-analyst and psychiatrist, even as it welcomes the labor of the physician generally in the healing of men. Religion has always been interested in healing - the early church was a healing place. Their fields overlap, even as in the natural life of the individual, there is the constant interplay of the physical, mental and spiritual; and the disorders, the one inevitable ~~cause~~ <sup>being about</sup> disorders in the other.

4/ This morning I wish to speak not, what Religion can do for the mentally ill - for the mentally sick persons who require clinical attention.

I wish to speak of healthy people who need positive mental health - of people who are <sup>not</sup> suffering from any disease, or infirmity - but who are now-the-less deficient in the harmony, the happiness, the satisfaction and real living which is mental health. Who have eyes - but see not - <sup>they have all the physical requirements</sup> - <sup>but they suffer</sup> <sup>50. Malaise</sup> Some ~~one~~ <sup>recent</sup> has defined Mental Health in these terms:

"Healthy living - or mental health - means that an individual has found a reasonable measure of peace with himself and with his environment. It means that an individual is able to pursue reasonable, purposeful goals; may use his capacities and talents fruitfully; experiences a sense of security, of belonging, of being respected; has a knowledge that he is liked or loved and wanted; has a sense of self-respect, & self-reliance

at  
shot  
then  
kept  
under  
filled  
up -  
suffering















because of any wrong-doing - of a past sin or crime (6)  
committed. He need not remain <sup>forever</sup> crushed with a  
burden of unexpiated sin.

There is God - and He is a merciful God - who forgives  
sins - who does not desire the death or the punishment  
of the sinner but that he should return and live.

There is forgiveness and atonement and a new  
chance and a new beginning.

Uplift up your spirit! - Arise and Mount again!

God has given man the capacity and the opportunity  
of self-correcting and self-repairing - self-reconstruction

Man ~~need not~~ can free himself from <sup>the crippling</sup> ~~crippling~~  
childhood fixations and ~~complexes~~ <sup>aspects of his make-up</sup> ~~aspects of his~~  
present ~~problems~~ <sup>maladjustment</sup> which bring distress  
and ~~inhibitions~~ <sup>frustrations</sup> which block his way  
to a balanced and harmonious life.

But he must make the effort! Exercise his will-power!  
~~and the~~ and the freedom, choice which is his by God.  
Religion is the challenge to <sup>man to achieve</sup> mental health - then

Self-enlightenment, and self-discipline -

10. Normal people, <sup>frequently</sup> ~~crush~~ <sup>frustrate</sup> their lives through greed -  
prejudice - intolerance - hate - ~~intemperance~~ - false  
kinds - ~~superstition~~ - ~~envy~~ - anger. Viciousness then Mental Health



To ~~connect all that~~ <sup>care and other sp. ill.</sup> - one needs not doctors or  
psychiatrists or medicines - They cannot help!

~~They need~~  
One needs ~~the law~~ to obey the law of God -  
Seek Me and live!

11) Religion teaches us - to find harmony in ourselves  
by living harmoniously with our neighbors - Building  
bridges instead of erecting walls -  
Self-respect by respecting our fellowmen.  
Enjoying what we have by sharing with those who  
have not  
~~How~~ to avoid isolation and loneliness which saps  
all the joy WBHS by cooperation and freedom  
and "by seeking out our brothers".  
These are at the basis of mental health in normal  
people. - and these qualities must be acquired  
- then by training and self education.

12/2/65 Nil p.m. to N.Y.



# The Temple Bulletin

Published Weekly by  
*The Temple*  
Cleveland, Ohio



Vol. XLIII

JANUARY 27, 1957

No. 17

## Sunday Morning Service

10:30 o'clock

WRHS  
AMERICAN JEWISH ARCHIVES  
**RABBI ABBA HILLEL SILVER**

will speak on

## Religion and Mental Health

Friday Evening Services  
5:30 to 6:10

Saturday Morning Services  
11:15 to 12:00



## The Temple Bulletin

### The Temple

Congregation Tifereth Israel  
(Founded 1850)

#### Rabbis:

**Abba Hillel Silver, D.D., Litt.D., D. H. L.**

**Daniel Jeremy Silver, A. B., M. H. L.**

Associate Rabbi  
Director of Religious Education

Ass't. Director of Religious Education  
**MILDRED B. EISENBERG**

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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  
SWEETBRIAR 1-7755

### MUSIC FOR SUNDAY

Organ	
Romanza	Parker
Chorale - Priere	Boellman
Opening Psalm—Mah Tovu	Algazi
Bor'chu (Congregational)	Sulzer
Sh'ma - Boruch (Congregational)	Traditional
Michomocho (Congregational)	Sulzer
Kedusha	Trad. arr. Thatcher
Silent Devotion—May the Words	Binder
Mrs. Strasser	
Before the Address	
Uvnucho yomar	Traditional
Miss Wischmeyer and Choir	
Olenu—Vaanachnu	Goldstein

### Temple Memorial Book

The name of

**DR. SAMUEL S. BERGER**

has been lovingly inscribed in The Temple Memorial Book by his wife, Vera, and his children, Peter S. Berger, Barbara G. Berger, and Mrs. Howard Sirak.

### Temple Memorial Book

The name of

**MIKE ROSENBERG**

has been lovingly inscribed in The Temple Memorial Book by his wife, Bertha, and his daughter Leonore Orfirer.

### MAKE YOUR RESERVATIONS NOW

for

### FATHER-DAUGHTER BANQUET MOTHER-SON BANQUET

**February 10, 1957**

**February 17, 1957**

Mahler Hall — 12:00 Noon

Hot Lunch      Souvenir Gifts      Delightful Program

Open to Temple members and their children

Reservations at Temple office

Adults and Children over 10 years ..... \$2.50 per plate

Children 10 years and under ..... \$2.00 per plate

### ACKNOWLEDGMENT

The flowers which will grace the altar on Sunday morning January 27, are contributed in memory of mother, Ray S. Gross, by her children, Vivian Lederer, Irene Wise, Irma Green, Helen Abrams and Eldy S. Gross.

### In Memoriam

The Temple notes with deep sorrow the passing of

**EDITH W. LEFTON**

and extends heartfelt sympathy to the members of her bereaved family.

### The Temple Gratefully Acknowledges The Following Contributions

#### TO THE ABBA HILLEL SILVER CHARITABLE AND EDUCATIONAL FUND:

In honor of the wedding anniversary of Rabbi and Mrs. Abba Hillel Silver and in honor of the birthday of Rabbi Abba Hillel Silver, by Mr. and Mrs. A. J. Kane; in memory of Samuel Wilkofsky, by Dr. and Mrs. Louis H. Brooks; in honor of the 50th wedding anniversary of Mr. and Mrs. I. Margolin, by Dr. and Mrs. Louis H. Brooks; in memory of Eugene Haberman, by Mrs. Ben Rich of Miami, Florida; in memory of dear mother, Celia Selman, by Florence M. Selman; in memory of dearly beloved father and grandfather, Archie A. Weiss, by his children and grandchildren, Mr. and Mrs. A. A. Margolin and family of Houston, Texas, and Mr. and Mrs. Burton A. Weiss and son.

#### TO THE MUSEUM FUND:

In memory of Leon Strauss, Casper Rosenberg, Max Amster, Bertha Glick and Melvin A. Newman, by Mr. and Mrs. A. J. Kane; in memory of Casper Rosenberg, by Mrs. Helen S. Colbert; in honor of the 90th birthday of Samuel S. Weber, by Mr. and Mrs. David Warshawsky.

#### TO THE PRAYER BOOK FUND:

In memory of Melvin A. Newman, by Mr. and Mrs. Ira J. Wieder and Mrs. Beatrice S. Marx; in memory of son and brother, Lt. Arthur Leo Mandelzweig, by Mrs. Hyman H. Mandelzweig, sister Mrs. Gilbert Tramer and brother, Martin A. Manders; in memory of Samuel Wilkofsky, by Mr. and Mrs. A. A. Margolin of Houston, Texas; in memory of Mrs. Celia Selman, by Mrs. Kittie S. Haber.

#### TO THE WALTER L. KROHNGOLD MEMORIAL FUND:

In memory of Mrs. Bertha Glick, by Mr. and Mrs. Emil Reich.

#### TO THE SOPHIE AUERBACH SCHOLARSHIP FUND:

In memory of Mrs. Mamie Bartow, by Mr. and Mrs. Jean K. Strauss; in memory of Mrs. Stella Einstein, by Mr. and Mrs. Irvin Weinberg and Mr. and Mrs. Jean K. Strauss; in memory of Leon Strauss, by Mr. and Mrs. Irvin Weinberg by Mr. and Mrs. Jean K. Strauss; in memory of Melvin A. Newman, by Mr. and Mrs. Ralph Fuldauer, Mr. and Mrs. Morris Follman; Mr. and Mrs. Albert Newman and Mrs. Sidney Gordon; in memory of Bertha Glick, by Mr. and Mrs. Carol Levison; in memory of Melvin A. Newman, by Mr. and Mrs. Carol Levison.

#### TO THE FLOWER FUND:

In memory of Patricia Ann Newman, by Mr. and Mrs. William H. Jacobs; in memory of Mrs. Mamie Bartow, by Mrs. David A. Unger; in memory of Melvin A. Newman, by Mrs. David A. Unger; in memory of Ernestine Blywise, by Mrs. David A. Unger; in memory of Casper Rosenberg, by Mrs. David A. Unger; in memory of Joseph Rothschild, by Mr. and Mrs. Richard S. Adler.

#### TO THE HATTIE D. RICH LIBRARY FUND:

In memory of Bertha Glick, by Mr. and Mrs. Lawrence M. Rich.

#### TO THE LIBRARY FUND:

In memory of Cecelia Grace Conkey, by Ruth and Jack Bernstein.

#### TO THE TOMMY DIENER MEMORIAL FUND:

In honor of the Bar Mitzvah of Dennis Margulis Kaufman, by Mr. and Mrs. Eric Bruch and Mr. and Mrs. Bernard Weingart.



# TEMPLE WOMEN'S ADVISOR

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

## THE TEMPLE WOMEN'S ASSOCIATION

presents

### "IN THE WINGS"

a program by

## RUTH CHATTERTON

Brilliant actress of stage, screen and television

Wednesday, February 13, 1957 Mahler Hall - 1:00 P. M.

Have tea with Miss Chatterton following her program

In recognition of Brotherhood Month  
Bring one guest of another faith

Admission by membership card

## CLERICAL COMMITTEE FORMED

A new committee has been added to the Sisterhood roster this year. Under the Chairmanship of Mrs. Abe Nebel, a Clerical Committee has been organized and is functioning at top speed to keep Sisterhood business running smoothly.

Mrs. Nebel and her Committee, composed of Mesdames J. H. Kitay, Philip Leiner, Leonard Lichtig and Jeff Randall, have already completed the important and time consuming job of bringing the Sisterhood membership list up to date. They have sent letters of welcome to new members and are always on hand to help in any situation requiring clerical work.

More volunteers for this committee will be most welcome and if you have had some office experience and if you can type please call Mrs. Nebel at SK 2-2438.

## APRON DEPARTMENT

If you have need for a practical, yet beautiful gift, you should contact the chairmen of the Sisterhood Apron Department—Mrs. Henry Berger and Mrs. Lloyd Koenig. These diligent women, and their committee, make a wide variety of aprons including mother-daughter, cobbler, fancy organdie and maid's aprons. Many interesting materials are used such as dotted swiss, printed fabrics, chintz and indian head allowing for a range of utility type to dressy type aprons. You may select from stock on hand or leave an order to have an apron made to your particular specifications.

Nominally priced and beautifully wrapped you have a gift that would be hard to beat.

## WINNER!

We are happy to announce that Mrs. Leonard Broida was the winner of the free Symposium Luncheon on January 9th for having turned in the greatest number of tax stamps.

Congratulations and thanks.

## CORRECTION

We regret the error which occurred in the "Religious School Committee" story which appeared in the January 20th edition of the Bulletin.

Mrs. Maurice Weiskopf and Mrs. Miriam Copperman are co-chairmen of the Carnival Sub-Committee, and their names were inadvertently omitted in the printing.

January 20

**A VALUE — FOR ONE MONTH**

February 20

A discount of 20% is being offered, for one month, on Pacific Cloth Bags. There are many bags in stock in various sizes for silver trays, bowls etc., and orders will be taken for any sizes desired. Take advantage of this tremendous saving by buying or ordering your Pacific Cloth Bag during this one month offer.



**THE TEMPLE WOMEN'S ASSOCIATION  
THE TEMPLE MEN'S CLUB**

present

**The February Course**

**An Adult Seminar**

on

**Some Historic Controversies In Jewish Life**

**First Session:** Friday, February 1st  
8:30 P. M.  
The Temple

**Rabbi Daniel Jeremy Silver:**

**THE CHASIDIM VERSUS THE MITHNAGDIM**

Is being religious principally a matter of the heart or  
of the mind?

Do we fulfill our religious obligations through joyous  
participation or through disciplined study of the laws  
and the traditions?

Is Judaism a religion for the masses as well as for the  
intellectual elite?

**Musical Program:**

**AN INTRODUCTION TO CHASSIDIC MUSIC**

Mr. A. R. Willard and Mr. Melvin Hakola of The  
Temple Choir

**Chanting of The Kiddush and Lighting of Sabbath Candles**

**Social Hour**

Open to all members of The Temple and their friends

Registration Fee \$2.00 per couple for the course

**TEMPLE MEN'S CLUB  
FAMILY DAY  
A SUCCESSFUL EVENT**

President Dr. Joseph R. Gould reports that The Temple Men's Club Family Day, held Sunday, January 20th, was very successful. Services were well attended and those attending were rewarded with an especially inspiring service.

Thanks for the success of this affair is extended to Chairman, Dr. Erwin Levin; Co-chairman, Paul Meldon; Committee, Morton Epstein, Edward Friedman, Jerry Goldberg, Dave Immerman, Dr. Nathan Kaufman, Mr. Herman Markman, Dr. Edward Siegler; and to the hostesses, Mrs. Erwin Levin and Mrs. Paul Meldon, Co-chairmen; Mrs. Robert Friedman, Mrs. Herman Markman, Mrs. Alvin Schreiberman, Mrs. Harold Schwartz and Mrs. Edward Siegler.

**THE TEMPLE HIGH SCHOOL**

Jeremy Dworkin, son of Mr. and Mrs. Harry Dworkin of 2504 Dysart Road, University Heights, was chosen as one of two finalists in the NELFTY Goldman Oratorical Contest held on January 5th in Youngstown, Ohio at The Temple Rodef Sholom. Representatives of seven Temples, all members of the NELFTY western region, participated in the contest.

Jeremy and the other finalist will compete with the two eastern regional contest winners at the NELFTY winter conclave which will be held in Cleveland on February 22-24. The theme of the contest will be "Teen Commandments".