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Three ways of educating our children, 1958.

Sunday Morning Services
The Temple
Cleveland, Ohio

March 16, 1958

THREE WAYS OF EDUCATING OUR CHILDREN

by

DR. ABBA HILLEL SILVER

space, the American people became greatly disturbed and alarmed. And since that time considerable heart-searching has taken place among our people. And one of the chief subjects of restudy, and one of the chief concerns of our people since that time, has been 'is our educational system adequate?' Why are we lagging behind the Russians? And many answers and many conflicting answers have been offered. Some have given a blanket indictment of the whole system of American education: its too easy-going; too many frills; the fundamentals are being neglected; etc. Some have maintained that not enough emphasis has been placed upon the scientific subjects in the curricula of our schools, on mathematics, physics, technology. Others have held that insufficient attention has been paid to the especially gifted student — he is as a rule slowed down to the learning pace of the average student. And there is general agreement that we haven't enough schools for our expanding population and not enough qualified teachers and that our teachers are inadequately paid.

Now this stock-taking is a very good thing. In fact we should have such periodic examinations and re-examinations of this, our most important institution of our national life, our school system. We should have them periodically. And,

in fact, such critical examinations of our schools and their curricula, and of our educational philosophy generally, have taken place from time to time. The aims and methods of instruction have, from time to time, been subjected to searching analysis by outstanding educators. From time to time new theories of education have been advanced. New pedagogic techniques have been suggested. Some of them have been widely accepted and incorporated into our educational system. Others, after an experimental stage, having been found wanting, were, after a time, abandoned. Some forty years ago Professor John Dewey initiated a movement - a great movement - which proliferated in many directions, which called for a reorganization both of the philosophy of our education and of our techniques of ~~our~~ education. And many types, of what we used to call 'progressive education' developed, where children were allowed to express their individuality with very little dictation on the part of the teacher.

There have been, all along, those who have questioned the value of classical studies in our education and who have called for priority for vocational training and for the teaching of the sciences. And there has always been a sharp difference of opinion as to where the educational emphasis should be placed: on the child or on the community needs: whether the individual should be subordinated to the needs and the objectives of the State or society, or whether the State and society should be reorganized in order to permit the greatest freedom and development of the individual.

~~And so~~ ^{What} what we are reaching out for today, in this re-examination of our educational system, is nothing new in our American life although it has become more urgent because a vast military problem has suddenly become involved. It is a question of political prestige or of national survival and so there has been added an element of extreme urgency to this problem of the right kind of education which should be given to our children.

Now it is, of course, difficult to define exactly the objectives of education.

Each generation would like to form and mold the next generation in its own image. But unfortunately (or fortunately) the images of no two generations are exactly alike. While, for example, there is general agreement on certain, what you might call constants, in education, and certain timeless, desirable elements -- desiderata -- in education which each succeeding generation would like to pass on (would like to see passed on) from the preceeding generation, there is nevertheless, a very large, wide range of opinion as to what constitutes the total program of education, because this involves the question of what constitutes the good life, or the ideal man. And on that there are, as you may well imagine, sharp differences of opinion among individuals and among cultures and among generations of men.

One of the wisest of all men, Plato for example, said that the aim of education is to develop in the body and in the soul all the beauty and all the perfection of which they are capable. That is a very attractive definition. The aim of education is to develop in the body and in the soul all the beauty and all the perfection of which they are capable. But does each age have the same conception and the same standards of what constitutes beauty and perfection. According to Plato, for example, the perfect man, his perfect man, would accept as normal and desirable, slavery and war and having all things in common, including wives and children. In Plato's "Republic" you read that his ideal society not only tolerates but accepts as desirable, war and slavery and forms of communism. And I am sure that Plato himself would shudder with horror at our modern conceptions of beauty. At our modern architecture, for example, or paintings, or drama or poetry or writing in general.

But if it is difficult to confine the wide horizons of education within the hard frame-work of one definition, I think it is not so difficult to agree, in a general way, on what we want education to do for our children. Speaking broadly, there are three ways of educating our children and these three are, of course, inter-related -- they are three parts of the whole.

We can, in the first place, and we should, in the first place, educate them

as persons, as human beings in relation to character. We can train our children to grow up, and we can fail to train our children to grow up, to be men and women of integrity and honor, possessed of sound habits of industry, of high standards of craftsmanship, of self-control, of unselfishness. This is a type of education that a great Psalm in the Book of Psalms had in mind when it spoke of the ideal man as the man who has been trained "to walk blamelessly, to do what is right; to speak the truth from his heart; not to slander with his tongue and do no evil to his neighbor".

We can educate our children, or fail to educate them, in the first place then, in a code of personal conduct which will guide them in all their future relationship in life, as sons, daughters, husbands, wives, as fathers and mothers or as friends.

And all this has nothing to do with Sputniks and missiles and nuclear fission or space travel, with progress or failure in our atomic laboratories. Nothing whatever to do with that.

All this is centered in the laboratory of the human heart, where new discoveries are very rare indeed. Here is not a changing and evolving scientific knowledge, but here is the accumulated wisdom of the human race. Of course the recently developed sciences of psychology and psychiatry may help in the training of our children or may set right, in some instances, what has been disturbed in their emotional or mental lives. But the moral objectives of this kind of training and education have been set long ago -- the objectives for the training in character. They were known to the prophets and the seers and the sages of all times and of all the great religions of mankind.

This then is the first of the three ways and, in my judgment, this is the most important way of education, for it is the most directly related to the happiness of the human being. It is this that will either make him or destroy him, regardless of how much knowledge he accumulates, or the position which he comes to occupy. In the competitive society in which we live this training in character will either make him or destroy him. Will either yield him or deny him life's deepest satisfactions.

Of mere learning and of mere study the wise author of the book of Koheleth in the Bible said:

"In much learning is much vexation
And he who increases knowledge increases sorrow"
very often. But of the good man -- the man of character, of uprightness, the Psalmist says:

"He is like a tree planted by streams of water
That yields its fruit in its season
And its leaf does not wither
And in all that he does, he shall prosper."

When you look about you in your community, and in your nation, you must realize, for example, that the increase in the unhappiness of our young generation, which expresses itself in so much of juvenile delinquency, is not due to the fact that we do not teach enough sciences in our schools. It is due, if one can put his finger on any reason for this frightening increase in the unhappiness of our young generation, to false standards, to a general breakdown clear down the line, principally in the home and principally on this continent -- of education: the education in character.

Now the second way of educating our children is, of course, for citizenship. Our children are all destined to spend their lives in a society -- in a State. They will be influenced by their social and political environments and, in turn, may influence it. Therefore, we must give our children a code, not alone of personal conduct, but a supplementary code of social ethics. No man is complete in isolation. A man becomes complete only in a social environment in a community. Those who are privileged to be born into citizenship in a free society, in a free country, must be trained therefore, into the two-fold responsibility: that of defending the free society and the free government (for they are constantly threatened -- even in peace-time they are threatened) and in the second place, of participating in the life of the nation in such a way that evil conditions which may exist and endanger the freedom and the well-being of a people may be eliminated (and no free society is ever perfect and may be eliminated) in ways which will not endanger the democratic structure -- eliminated through constitutional reform rather than through subversion. The free citizen, therefore, must be an enlightened citizen

a disciplined citizen - a responsible one. If we do not like external restraints, dictatorial controls, over our lives, our collective lives, we must develop within ourselves, self-restraints. We must learn voluntarily to subordinate our own selfish interests to the good of the community, and make of ourselves ready and willing instruments of the collective good. Clean government. Social justice. Elimination of economic insecurity and unemployment. Elimination of all forms of discrimination and group oppression. And the cultivation of good-will and brotherhood, which are the cement of a free society.

Freedom of thought and speech and action and the pursuit of happiness and the retention of human dignity -- these are all precious values, of course, of which every generation of citizens and every citizen in every generation, must be prepared to pay a price -- a price in terms of sincere performance of civic duties; in terms of waging relentless war on social and political evil and injustice and corruption; on special privilege; on the exploiters of a free society. A special price must be paid by those who want to enjoy human freedom to see to it that the high standards are preserved -- the high standards of a free society. So that the second way of educating our children is a deliberate education in citizenship which somehow we take for granted as though children will pick it out of the thin air by the very fact that they live in a free society. That is not at all the case. It requires deliberate training, education, information.

And the third way of educating our children is the education of their mind. Training for thinking. This is more important than training for any profession or any calling. Whether one is educated in the sciences or in the humanities is not nearly as important as whether one is educated to think! And, as Justice Brandeis put it, there is no effort so taxing to the individual as to think, to analyze fundamentally -- "The hardest thing in the world to do is to think" and the greatest contribution that can be made to society is a new thought, an emancipating new thought.

In our age, this nuclear, electronic and space age, with its vast potentialities

for good and evil -- for survival or destruction -- our age has become terribly involved and complex. No age was ever simple, but our age has become especially so because of the very rapidity of the new revelations which have come to it and the new power which has been made available to it. Man's mind must keep pace with the new revelations and the new challenges and opportunities. And man's mind is capable of keeping pace if it is trained in the exacting disciplines of thought -- if the new generation is trained in a new reverence for learning -- if the human mind is not abused or misled by shoddy methods and by false propaganda.

Why today our most advanced sciences of psychology and psychiatry -- all the social sciences -- are being employed to influence the processes of our thought and therefore of our action: to influence them below the level of awareness. We have become the object of what has been called "the hidden persuader". Those individuals and those techniques which seek to pre-condition us -- to move us in a non-rational way -- to make decisions. To channel us towards goals which others have set for us and for their own ends. Some of you, I am sure, have read this very interesting book by Mr. Vance Packard on the "Hidden Persuaders" and you know what I am speaking of. Mr. Packard has analyzed the work of this vast new army of professional public relations men and advertising agents and hidden persuaders who devise ways of playing upon the hidden weaknesses and frailties and anxieties and dread of non-conformity and the infantile hang-overs of human beings. Of playing upon them in order to sell them certain products. Nine thousand million dollars are being spent annually on these professional stimulators and persuaders who very often persuade men and women to buy what they do not need - to spend what they haven't got - to live beyond their means and surround the very idea of possessing, of acquisitiveness of material things with a certain mystic glory - a halo - frequently accompanied by symphonic music and poetry. Now this same technique of manipulating the human personality and human behavior for the purposes of selling automobiles or cosmetics or cigarettes is also employed to sell political ideas

and social attitudes. Governments have gone into this business of hidden persuasion, of propaganda, in a big way, which does not exclude the big lie or the half truth. Fascism and Nazism and Communism developed the technique of patriotic lying, of brain-washing, of keeping unpalatable facts away from the people to a frightening degree and when the human mind has not available dependable data upon which to base conclusions - it is floundering, it is helpless.

The mind of man was never under such concentrated attack as it is today. It used to be the goal of education to help a man think! The goal of this pseudo-science is to subtly influence and direct, to certain selfish ends, the processes of the human mind. And therefore, it is especially important, in our generation, to educate our children to think, critically, analytically, to sift, to screen, to ask of every affirmation made in the public press, or on the television or on the radio, on all the mass media of communication, to ask of every affirmation, its credentials. And that is a terribly difficult thing to do.

Someone has said, "As soon as you can say, what you think, and not what some other person has thought for you, you are on the way to being a remarkable man".

And so ^{here} are the three ways of educating or of failing to educate our children. Some of it we must do ourselves - in our homes. For example, by precept, by the quality of the cooperative life we lead in our homes. And I think, of course, the greatest, and most important center of education, is the home -- not the school.

Some we relegate to teachers in schools, in colleges and in churches, but we cannot leave all the education of our children to the schools. And we cannot shift to the shoulders of others the responsibility which belongs to parents in the education of their children.

Some of this education we have to leave to friends. To the friends of our children. Some to the community environment - the social atmosphere - the cultural milieu - things which we cannot directly control. But I, for one, have always been of the opinion that if we do a good job in the home, we have laid strong and sure foundations in character for our children which is the supreme good of education

and the supreme good that we can do to our children.

And so it is good that our people have begun to think more and more of this vast highly-involved problem of education.

And they are to begin to think more and more of these three ways -- no one way is in and by itself sufficient.

And those that tell you that what is wrong with America is that it doesn't have enough scientific training are telling you only a small fragmentary part of the vast truth. That is not what will make America great or make American citizens happy -- all of it must be done. Good training -- whatever subject is taught -- whether it is science, or humanities, or physics or chemistry or economics or sociology or literature -- every subject that is taught should be taught well. Children should be helped to think through what they are learning.

Our children must also be trained in the desperately needed strategy of living in a free society and the duties and responsibilities of citizenship. And above all, our children should be helped to grow up - to grow into - maturity of character. Character is the total man in action. And those who overlook this important element of character training are not preparing their children either for society, for citizenship or for their own contented and satisfying lives.

1) Sputnik - heart-searching - (Is our Ed. system adequate?) sermon 2.9.32

Why are we lagging behind the Russians?

Many conflicting answers - have been given.

Some have issued a blatant indictment - Too easy going - too many fields - Fundamentals are neglected -

Some have maintained - not enough emphasis on scientific subjects - on math - physics - on technology.

Others have held that insufficient attention is being paid to the exceptionally gifted student - he is shoved down to the barren poor, the average student.

There is general agreement that we haven't enough schools for our expanding population, and not enough teachers - and that our teachers are unduly paid.

2) This stock-taking is a good thing. Periodically we must have real ~~examinations~~ examinations, this most important institution of our national life - our schools!

And in fact - with critical examinations ^{its coming to our schools} and our educational philosophy generally - have taken place in the past. The aims and methods of our schools have, from time to time been subjected to searching analysis by outstanding educators.

And from time to time new theories of education ^{as well as pedagogic literature} have been proposed. ~~and~~ Some of them have been widely accepted. Others, after an experimental stage, were

found wanting, and have been largely abandoned. (C)
John Dewey - led a movement to socialize education ^{which has participated in many} _{40 yrs ago} ^{directed}

heavy layers, what we used to call ~~preparatory education~~
- children allowed to express individual interests - with lots of ~~debates~~ ~~from teachers~~ ~~the~~
There have been those who ~~were~~ ~~critical~~ ~~questioned~~ ~~the~~
value of classical studies - and ~~asked that~~ ~~called for~~ ~~priority~~ ~~been~~
given to vocational training and the sciences.

There has always been a sharp diff. of opinion as to where the educative process should be centered - on the child? or on the community? the subordination of the individual to the objectives of the state, or society - or the reformation, the latter to promote the greatest freedom and fullest development of the individual. -

3/ It is difficult to define the objectives / education: Each generation would like to form the next generation in its own image. But ~~and~~ the visions of the two generations are extremely different. There is general agreement on certain constants - on certain desiderata - which each succeeding generation should ^{aspire to} ~~possess~~. But there is also a wide range of opinion as to what constitutes the total picture or the ideal man.

the ideal man.
Plato said that the aim of education is "to develop
in the body and in the soul all the beauty and all
the perfection, which they are capable of"
But do we have the same ^{conception as the man} ~~Plato~~?

beauty and perfection". The perfect man, Plato would accept
as his norm slavery, war and conscience - including the
having all things in common - including wives and children.
and Plato, ~~and~~ I presume, would shudder with horror
at our modern architecture - and painting - drawing, sculpture, music,
literature.

4/ If it is difficult to comprehend the wide horizons of educa-
tion ~~within~~ the hard frame-work of a definition - it is not
as difficult to ~~agree~~ ^{in a general way} on what we want education to
do for our children & in a personal way.

Speaking broadly there are 3 ways of educating them - and
they are all inter-related - 3 parts of a whole.

5/ We can educate them as citizens to educate them as persons -
~~as individuals~~ - as human beings to be men, character!

We can train them to grow up to be men and women
of integrity, and honor; perseverance, sound habits of industry,
of high standards of craftsmanship - of self-control - of
unselfishness.

Defining the Problem: - "to walk blamelessly, to do what is
right; to speak the truth from his heart. Not to slander with
his tongue and do no evil to his friend"

We can educate them as citizens to educate them as
a code of personal conduct - which will guide them
in all their relationships though life - as son or daughter,
as husband or wife; as father or mother - as friend!

8/ The 2nd way of educating our children is for Citizenship. -
~~Our children~~ ^{all} ~~are~~ ^{are} destined to spend their lives in a society
and in a state. They will be influenced by their social
and political environment - And in turn may influence it.
Therefore, we must fit our children, a citizen, social others, ^{How man is a}
those who are privileged to be born into a free ^{complex world}
in a free society and a free state have the two-fold
responsibility of ^{for they are constantly dependent} depending on them, and of participating in their
life in such a way that the civil responsibilities which may
exist in them, ^{may} ~~will~~ be disciplined - in ways which ^{we feel society is perfect - it is free to perfect itself}
not endanger their democratic character - by ways of reform, not subversion
- must be an enlightened citizen - and a representative one.
He must be trained in the duties + responsibilities, in Beal.
If he wishes no external restraints, and absolute control
over his political life - he must develop self-restraint. He
must learn voluntarily to subordinate his own
selfish interests to the good, the community - and
make of himself a ready and willing instrument
of the collective good ^{for the good of the community} ~~for the good of the community~~ ^{insecurity} ~~insecurity~~ ^{unusually} ~~unusually~~
elimination of poor, disarmament and peace
peace is the cultivation of good-will and brotherhood.

9/ Freedom, that speech - action - ^{human dignity} ~~freedom~~ and the pursuit of
happiness - are precious values for which every free
generation must - and every citizen in every generation
must pay a price - in the service of humanity, his
civil duties - in his readiness to defend freedom
relentlessly war on all social evil - injustice.

special priority the exhortation of a free world - in
defending the standards of human freedom.

9). The 3rd way | educating our children - is the education
of their mind - Training for Thinking!

That is more important than having as my Professor
or any calling. Whether one is educated is the question or the
humanity is not being as important as whether he
has been educated to death.

(And, as further standards ^{have been} ~~to think~~ put it there is no effort so taxing to the individual as to think to analyze fundamentally. - The hardest task in the world is to think ~~to~~ ~~and~~

Chas. Ross - W.C.P.

10) Our age - an nuclear-electronic - space age - with its vast potentials for good and evil. In manual and dexterous - he became fervently involved and devoted. It was never simple at any time.

It was never simple at any time. The new
 wave must, must keep pace with the new
 revelation and the new challenge and opportunities -
 It can keep pace - if it is trained in the exacting
 disciplines of thought - Reverence for learning - hard disciplines
 If it is not abused and misled by shoddy methods
 as by pure propaganda.

as by just propaganda.

All our most ~~advanced~~ ^{advanced} sciences, psychology and psychiatry
are being employed to-day to influence the processes
on that processes ^{and in an attempt} below the level of awareness -
we are controlling the objects, what has been called
"the hidden persuaders". to pre-condition us - to ~~control~~ ^{more}

"not in a non-rational way and channel as
the way of our thinking towards foods which we have
set for us - for their own ends."

Mr. Vance Packard in his recent book "The Hidden Perso-
na" - analyses the work of this army of ^{public relations & advertising men} who
devise ways of playing upon the hidden weaknesses and
freaks - anxieties - dread of non-conformity and
infinite boy-own - to sell products. ~~How~~ (How)
billion dollars are being spent to-day on these ^{to buy what they do not need}
stimulants and persuaders - ^{to spend what they have got}
^{to live as and their power -}

This same technique of manipulating the human
personality, ^{and human behavior} for the purpose of selling automobiles - cos-
metics and cigarettes - is also employed to sell
political ideas - ^{WRHS} and social ^{AMERICAN JEWISH ARCHIVE} ideas.

Governments have gone into the business of propaganda
in a big way - which does not exclude the big lie and
the half truth. - Foxes and Nazis and Communists
developed the technique of ^{of brain-washing}
- of keeping unpalatable facts away from their people to
a fighting degree -

The mind of man has never under such concentrated
attack as it is to-day.

- 1) We must educate our children to think - for themselves -
critically - to sift and screen - to ask every assertion
for its credentials
- And to reverse truth

"As soon as you can say what you think, and not
what some other person has thought, for you, you are
on the way to being a remarkable man." Mr. Basile (8)

12/ Here are the 3 ways of educating our children - Some
of it we must do ourselves - in our homes - by our
example - by the quality of the cooperative life we live
in the home -

Some we delegate to teachers in schools - colleges
and churches - we cannot learn it all to the schools

Some to our children's friends - Some to the
community environment - the social atmosphere -
the cultural milieu where we can best control

~~13/~~ 13/ More attention to (these 3 ways -
education and to

THE TEMPLE

CLEVELAND, OHIO

March 16, 1958

Vol. XLIV No. 22

What to do in a Koussevitzky.



MORE ABOUT OUR TEMPLE CONCERT—FROM THE RABBIS' DESK

I promised in my last column to tell you in greater detail something of our guest artist for the April 1st concert, Moshe Koussevitzky. Mr. Koussevitzky was born on June 9, 1899 in Smorgon, Poland. He had a sweet voice as a child and was enrolled in a synagogue choir in Smorgon. When Mr. Koussevitzky's voice reached its mature range he was sent to Vilna, where he studied voice with Cantor Elijah Salutkowski. Shortly after his studies were completed he became Cantor of one of the city's large synagogues.

Koussevitzky was only twenty-eight years of age in 1927 when he was offered the position of Cantor of Warsaw. This was probably the highest laurel to be won in the world of synagogue music. He continued in this position until 1937. Often he toured Europe, appearing both at synagogues and on the concert platforms. In 1938 Mr. Koussevitzky made his first appearance in the United States. He had a triumphal solo concert at Carnegie Hall. Shortly after this, war threatened and he had to return to Warsaw to rejoin his family. The war years were troubled ones. Koussevitzky was arrested by the Germans and sentenced to Tremblinka concentration camp. Fortunately, he was saved by the Polish underground. They made it possible for him to escape with his family into Russian held territory. For the remainder of the war Koussevitzky sang opera for Russian audiences. Finally, in 1947, he brought his family to settle in the United States. He has remained here since, our leading cantorial exponent. His voice is beloved by all.

SUNDAY MORNING SERVICE

March 16, 1958

10:30 A. M.

RABBI ABBA HILLEL SILVER

will speak on

THREE WAYS OF EDUCATING OUR CHILDREN

Some thoughts on the theme which is troubling the American people today.

The Temple Choir under the direction of Mr. A. R. Willard
will present the "Service Sacre" by Darius Milhaud
Mr. Melvin Hakola, Soloist

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:15 to 12:00

Cantor Koussevitzky's program will include a prayer for the rebuilding of Jerusalem called *Vli-Yerusholayim Ircho*. This prayer is sung during the Amidah of the morning service. Another prayer from the morning service, a prayer for God's protection, *Misratze B'rachamin* will be his second selection. He will then sing an Israeli song, *Yerushalayim*, composed by A. Hameiri. It is a popular and spirited song expressing the confidence and hopefulness of today's pioneers. Its text is quite beautiful:

"From the top of Mount Scopus

I bow towards thee!

From the top of Mount Scopus

Peace unto thee, Jerusalem!

For a hundred generations have I
dreamt of thee

Privileged to behold the light of thy
countenance,

Jerusalem, Jerusalem

Lift up thy face towards thy son!

Jerusalem, Jerusalem

From thy ruins will I rebuild thee!"

Mr. Koussevitzky will complete his program with the singing of two Yiddish Folk Songs. One is called *A Dudele*, the other *A Plea to God*.

I know that you are looking forward
as eagerly as I to this wonderful concert.

Daniel Jeremy Silver

The Temple

Rabbis:

ABBA HILLEL SILVER

DANIEL JEREMY SILVER
Associate Rabbi
Director of Religious Education

HERBERT H. ROSE
Assistant Rabbi

Staff:

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

LEO S. BAMBERGER
Executive Secretary

MIRIAM LEIKIND
Librarian

A. R. WILLARD
Organist and Choir Director

A. M. LUNTZ.....President
LEO W. NEUMARK.....Vice-President
ELI GOLDSTON.....Vice-President
MAX EISNER.....Treasurer
EDWARD D. FRIEDMAN.....Associate Treasurer

ALTAR FLOWERS

The flowers which will grace the altar on Sunday morning, March 16th, are contributed in memory of Charles Frank, by his children, Mr. and Mrs. Milton Tatelbaum, and his grandchildren, Barbara, Joan, and Linda Tatelbaum.

MUSIC FOR SUNDAY

The music for the services this Sunday will be taken entirely from the "Service Sacre" by Darius Milhaud. This is the third of the fine modern services being presented by The Temple Choir this season. Mr. Melvin Hakola will sing the cantorial parts. The Choir is under the direction of Mr. A. R. Willard.

Milhaud was born and educated in France. Although his music follows the modernistic style, it often expresses a serious and religious feeling.

Organ	Bach
Fugue in "O God Our Help"	Hollins
A Benediction	Beimel
Meditation for the Sabbath	Milhaud
Opening Psalm—Mah Tovu	Milhaud
The Service	Milhaud
Bor'chu — Sh'ma, Boruch — Veohattah —	
Mi Chomocho — Tzur Yisroel — Kedusha —	
Yihyu Levotzon — Etz Chayim	
Before the Address:	Rosenblatt
Shomer Yisroel	
Mr. Humphrey	
After the Address:	Milhaud
Adon Olom	Goldstein
Olelu	Milhaud
Vaanachnu	Milhaud
Yevorechecho	Milhaud

In Memoriam

The Temple notes with deep sorrow the passing of

JOSEPH BENSON

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

THE WORLD OF THE SEPHARDIM—IV

Final Session

Friday, March 21

8:30 P.M.

The Temple

under the auspices of

The Temple Women's Association and The Temple Men's Club

Speaker

RABBI HERBERT H. ROSE

"The Philosophers and Teachers of the Sephardim"

Musical Program

A medley of Sephardic tunes

Mrs. Ilona Strasser and Mr. A. R. Willard of The Temple Choir

Chanting of the Kiddush

Lighting of the Sabbath Candles

Social Hour

Open to all members of The Temple and their friends

Registration \$1.00

HIGH SCHOOL - CONFIRMATION CLASS

Each year the members of the Confirmation Class are invited to spend a Sunday morning with the High School. The program this year will be held on Sunday, March 16. It will begin with a breakfast and social hour at the Wade Park Manor at 9:00 A.M. Members of the High School Department and of the Confirmation Class have each prepared a program of skits, songs, and social activity.

After breakfast the students will return to The Temple and attend the regular Sunday morning service. Attendance at this service is required. Students should sign in after the service with the School Office.

HIGH SCHOOL PURIM PARTY

The Temple High School held a Purim Box Supper and Dance on Saturday, March 8, at 5:30 P.M. at the home of David Polatsek. The box lunches were made by the girls and bid for by the boys of our High School.

The proceeds from the Supper will go to fulfill the High School's North Eastern Lakes Federation of Temple Youth "Mitzvah" obligation. The aim of this program is to bring a foreign student to this country to study for a year and to become acquainted with our American way of life.

The party was planned by a committee of members of the Student Council, assisted by the following members of the

High School Committee: Mrs. Carl Friedman, Mrs. Abe E. Amster, Mrs. Jerome J. Polatsek, Mrs. Agnes Fries and Mrs. Arthur M. Reich.

7th-8th GRADE PARTY

Students of the seventh and eighth grades of the Religious School met for a Purim Party on Sunday afternoon, March 9th at Shaker-Lee Hall. An afternoon of games and dancing was enjoyed by all. The event was highlighted by an original skit written, sung, danced and enacted by members of these classes. The skit, entitled "Purim?" was written by Susan Levin. Donna Friedman, Sydney Henkin, Miriam Kinsler and David Lieder. The cast included Michael Goldstein, Leslie Friedman, Lynn Eisenberg, Kenneth Gilman, Nelson Kramer, Nancy Cohen and Judith Berman. Members of the chorus were Sara Joy Burnley, Michal Golder, Eileen Stern, Nancy Cohen, Marcia Rubin, Emily Dancyger, Pauline Yanowitz, Judy Jaffee, Linda Gore, Joni Kravitz, Noreen Breen, Donna Friedman and Lynne Basichis. The skit was directed by Mrs. Morton G. Epstein. The accompanist was Barbara Levine.

Arrangements for the party were made by a Committee of seventh and eighth grade students, assisted by members of the Religious School Committee who also acted as chaperones. Among these parents were Mrs. Irwin S. Duchon, Mrs. Stanley Goldberg, Mrs. Ernest Siegler and Mrs. Alvin R. Spira.

FOR THE PASSOVER TABLE

The Israeli Gift Shop announces the receipt of a large shipment of handsome Seder Plates in a variety of finishes, silver, the ever-popular patina ware, and the newer soft beige, gray and green glazes, with brass trims and insets.

With Passover but a few weeks away, the arrival of these pieces is most timely for superb gifts or to grace your own holiday table. You will want to choose, too, a sterling silver Kiddush Cup from a large stock in various patterns and sizes.

See these Israeli Art Wares on display in the Ansel Road Corridor. Stop in at The Temple Office for help in making your selection. For a special appointment to purchase at your convenience, phone Mrs. Herman Jacobson, Chairman, at LO 1-5342.

VISITING COMMITTEE

Mrs. Joseph Rothschild, Chairman, and Mrs. Milton P. Altschul, Co-Chairman of the recently reactivated Visiting Committee, feel that in order to carry their project through successfully they must receive more names. If you know of any Sisterhood member who is ill and would like a visit, please phone Mrs. Rothschild at LO 1-8424. The Committee visits only in the home, not the hospital, and only Sisterhood members or women members of The Temple. Also phone in the names of members who have suffered a bereavement. High birthdays are celebrated as well as high anniversaries. The Chairman and Co-Chairman will coordinate this information for the past presidents, who serve as visiting Chairmen each month.

THE BLOOD BANK

As a reader of the Women's Advisor page, you have been receiving a continuous week-by-week introduction to the committees that serve the Sisterhood. The Temple Blood Bank, under the Chairmanship of Mrs. Maurice Weiskopf, serves The Temple membership as a whole, and the community.

Whenever you donate blood to the Red Cross Blood Bank, please notify the Red Cross that you are making this donation as a Temple member. It will be so accredited. These credits will then be available to Temple members. Only as much blood may be withdrawn from the Blood Bank as has been donated by the members of an organization.

Members living in Cleveland Heights, Shaker Heights and other nearby suburbs find it convenient to donate blood at Moreland School, Van Aken Boulevard and Lee Road. The Red Cross Bloodmobile visits the school once a month. The next visit will be on Tuesday, March 18, from 1:00 to 7:00 P.M.

A list of Temple Blood Donors since last September follows:

Mrs. William Brown
Mr. Herman Davidson
Mrs. Herman Davidson
Mr. Marvin Goldstein (2)
Mr. William Mack (2)
Mr. Harry Malinas
Mr. Joseph Malinas (2)
Mrs. Alan Markus
Mr. Maurice Weiskopf (2)

SERVICEMEN

Have you submitted the name of your Serviceman to The Temple Women's Association for their Passover treat? In order to mail the packages in time for Passover, Mrs. S. S. Reich, 3290 Warrensville Center Road, must have these names at once. Include the serviceman's name and mailing address, and your own name and telephone number.

THE MAILING COMMITTEE

The Temple Women's Association is composed of many Committees, each with a specific project to carry out. The Mailing Committee is in charge of all outgoing mail. There are the regular notices of Sisterhood Open Meetings every month. From time to time there are special mailings, such as the President's annual letter, which requires insertion into envelopes. For stuffing envelopes the services of additional workers are required.

In addition to running the addressograph machine, they keep the addressograph plates up to date, pulling out plates for removals and deaths, throughout the year.

Mrs. Lloyd Koenig is Mailing Chairman, Mrs. Jeff Randall, Co-Chairman. Regular co-workers are: Miss Helen Eichorn, Mrs. Sidney Englander, Mrs. Louis Gutterman and Mrs. Sam Greenwald. Each member of this active committee takes her share of the responsibility and does her work conscientiously.

SCHEDULE OF MID-WEEK CLASSES DURING PUBLIC SCHOOL SPRING VACATION

Section A — Regular Classes

1. PRE-CONFIRMATION

- a) Tuesday afternoon class will meet Tuesday morning, April 1, at 10:00 A.M.
- b) Wednesday afternoon class will meet Wednesday morning, April 2, at 10:00 A.M.

2. CONFIRMATION

- a) Thursday afternoon class will meet Thursday morning, April 3, at 10:00 A.M.
- b) Friday afternoon class will meet Thursday morning, April 3, at 10:00 A.M.

3. SPECIAL HEBREW

- a) Tuesday afternoon classes will meet Tuesday morning, April 1, at 10:00 A.M.
- b) Thursday afternoon classes will meet Thursday morning, April 3, at 10:00 A.M.

4. SPECIAL CLASS WILL NOT MEET.

Section B — Make Up Sessions

1. PRE-CONFIRMATION

- a) Monday, March 31, at 2:30 P.M.
- b) Tuesday, April 1, at 1:00 P.M.

2. CONFIRMATION

- a) Wednesday, April 2, at 1:00 P.M.
- b) Thursday, April 3, at 1:00 P.M.

Limousine service will be available for regular classes only.

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DATES TO REMEMBER

- Sunday, March 16 — Sunday Morning Services
- Monday, March 17 — Adult Hebrew Classes
- Tuesday, March 18 — Temple Women's Association Tuesday Sewing
- Friday, March 21 — Temple Women's Association - Temple Men's Club
Adult Institute — Fourth Session
- Sunday, March 23 — Sunday Morning Services

THE TEMPLE LIBRARY is open Tuesday through Friday from 9:00 a.m. to 5:00 p.m.; Saturday, 9:00 a.m. to 12:00 noon. The Library will be closed on Sunday mornings until the conclusion of services.

THE TEMPLE MUSEUM will be open at the close of Sunday Morning Services and during all major organization meetings. Arrangements may be made to view the Museum by special appointment at The Temple Office.

THE ISRAELI GIFT SHOP is open during Tuesday sewing sessions. Selections may be made at all times from the display case in the Ansel Road Lobby by contacting The Temple Office.