



Abba Hillel Silver Collection Digitization Project

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The Jacob Rader Marcus Center of the American Jewish Archives

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

Series IV: Sermons, 1914-1963, undated.

Reel
167

Box
60

Folder
1026

Fooling the public, 1959.

"Fooling the Public"

- 1 -

The American people have been shocked and outraged by the recent revelations that the Quiz shows, which had intrigued and delighted ~~us~~^{them} so much, on Television, had been rigged. / The contestants who, week after week matched their wits, knowledge and memory, for fabulous prizes, to the mounting excitement of the viewing public, are now disclosed to have been briefed before hand, apprized ^{or both} either of the questions or the answers, and together with the sponsors of the programs to have conspired to perpetrate a shameful hoax on the millions of people who watched the shows and who were assured in every way possible that the contests were scrupulously honest and unrehearsed. / The questions had been kept, so we were told, in bank vaults ^{prior to their being put, to the contestants} ~~one~~ guards were on hand, and the contestants were asked to step into isolation booths to insure that not a whisper of help from the audience would reach them.

This, ^{of course,} is a form of cheating which, even as children, we were taught to shun and despise. / In school, high-school or college we were punished if caught at it. What is cheating in the class-room? It is an act

by which one hopes to deceive the teacher or the school into believing that he knows more than he really does; to receive grades which he has not earned, and class standing or promotion or ^agraduation certificates which he has not merited. / Actually, the cheater does not rob the teacher or the school of anything, any more than the fake Quiz shows robbed the viewing public of anything. / He does something infinitely worse. He lies and involves innocent people into playing along with his lie. The lie thus becomes the technique of advancement. When cheating is practiced on a large scale and dramatized on a TV screen, with millions of unsuspecting people drawn into a gigantic fraud, and hundreds of apparently respectable and trustworthy ~~contestants~~ ^{people}, and some very prominent ones, are secretly briefed, bribed and corrupted before hand to perpetrate the hoax, then serious damage is done to a people's faith in honor, integrity and character. / This is a form of moral corruption which no society can long tolerate without endangering the very foundation of its life.

Emerson summed it up when he wrote that "every violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society".

Verbal fraud is even worse than monetary fraud, declared the Rabbis of old, אין אדם יכול ללכת בדרך שקר - and giving a false impression is a clear case of deception.

Why was the American public, which had so warmly welcomed and applauded these Quiz shows, been hoodwinked? / There were some Americans who had mental reservations about these shows ^{from the beginning} because of the astounding sums of money which were awarded to the winners, awards which in some instances exceeded even the Nobel Prizes, which are ^{internationally} awarded ^{only} to those who have made truly original and ^{very} significant contributions to science, literature or to the cause of world peace. / These Americans were concerned that our people, especially our young people, were being given unwholesome lessons in "getting something for nothing", in "easy money". Big money ^{could} ~~can~~ be earned not by honest toil and industry, but ^{even more so} by clever guessing or feats of memory. You guess ^{correctly} who ~~was~~ ^{were} the third-basemen in the second

game of the first world series, ^{or some other such vital statistics} and you get a ~~trip~~ ^{breath-taking} to some earthly paradise with all expenses paid... The majority, however, of those who viewed the Quiz shows not only approved of them, but praised them highly. They looked upon them as valuable intellectual entertainment which promoted greater respect for knowledge and learning generally. For the first time, the hero of a TV show was not an outlaw or a sheriff, but a bookman and a scholar. It was exciting to watch the open encounter of minds, to check ^{in the process} on one's own knowledge or ignorance, and to leave the scene determined to become better informed in the future. /

Why then did the TV industry choose to corrupt this widely praised and valued program, and place it in the same category with fixed prize-fights and ^{riggered} ~~wrestling~~ ^{phony} matches and ^{riggered} horse-races?

The answer is a simple and a time-honored one: - "Profits, and the Public Be Damned"!

TV stations and net-works must make money! Their income is derived not from subscriptions which are paid by TV viewers but from advertising sponsors. / These sponsors are interested exclusively in reaching the widest possible audiences in

order to sell their products. The popularity rating of a program, - the rating system, - determines its real value to them. It is, therefore, they, the sponsors, who influence, control and in the last analysis, turn out to be the final arbiters of any TV program. / These sponsors are interested not in education, or morals or in improving public taste or standards. They are interested in detergents, deodorants, pills and cosmetics. / They know their public! They have taken an accurate measure of it. They have been assisted by experts in public relations and salesmanship. They ^{know how to} aim for a mass distribution of their products, and they gear their programs to a level of intelligence and taste compatible with this objective. / If fooling the public will attract a larger viewing audience and increase the sales, why the sponsor will certainly not hesitate to resort to it on account of some moral peccadillo. / He will try to stay within the law - to be sure - and there are practically no laws which can be enforced against TV shows except perhaps those of blatant indecency and obscenity - but as regards ethical and moral principles - why he is not in business for his health!...

He knows, or thinks he knows, the public to be gullible and easily deceived. It can

be duped and hoaxed, and it doesn't really mind if it is bamboozled. / The sponsor, or his high-priced advertising expert, is possibly aware that a hundred years ago a man, by the name of Abraham Lincoln, declared that "You can fool some of the people all the time; and all of the people some of the time, but you can't fool all the people all the time", but he is satisfied to fool all the people, or most of the people, some of the time, provided he can rake in the shekels in the meantime, hoping that "some of the time" - will not be too short a time. slap

This, of course, is not true of all sponsors. Some of them have a real sense of responsibility towards the public and towards truth and decency. I have ^{seen} ~~seen~~ and so have you, seen sponsored programs on TV which have been fine and commendable in every way. They were not necessarily high-brow programs, which only a minority of our people could enjoy. / There have been and there are first-rate programs of delightful entertainment, sports, comedies, dramas, music, science, news, travel and discussion of national and world topics on TV, for which we can all be grateful. / But there are enough of the other kind, the kind which really dominates the TV screen, which not only gives rise to an

occasional public moral scandal such as we are witnessing today, but which brings into our homes so much of vulgarity, so many objectionable commercials, so much violence, so many programs of crime, so many so-called Westerns, so much of slugging, gouging, shooting and gansterisms.

The general watchword of TV programs today seems to be: "Have gun - will travel!" / Hardly a program without gun-smoke, without mobsters and their molls, without saloons, whisky, kicks and blows, ~~and~~ broken glass and furniture and without hero and villain roll-ing on the ground and clawing at each other like savages. / The moral, of course, is never overlooked. ^{there must be a moral!} The ^{moral} hero is he who is the quickest on the draw. That is how, in every instance, justice and morality are firmly vindicated; and all is then well with the world.

Why is the American public served up such cheap fare, such ^{stale} worn-out repetitive plots whose inspiration is choked up like ~~some~~ ^{some} old drain? / Why is it held in such low esteem? And what do these low-dive spectacles do to the millions of our children and

teen-agers who view them? / To what are their minds and souls awakened? What scale of values, what standards of conduct and morality are set before them for admiration and emulation?

The sponsors of these shows tell us that this is what the public wants, nay demands, and theirs is not to question why. / I wonder whether the public in whose name every one speaks - this protean, mobile, mutable, amorphous being called the public - really demands the trash that is served up to it, or whether it acquiesces in the absence of anything better. / And are we to assume that popularity is the sole and only criterion for programs of mass-media entertainment which are sent into millions of our homes through very valuable channels which are licensed to stations and networks, free of charge, by our federal government? / Should there be no other considerations? Is this how our government wishes our youth to be educated? For ^{remember,} there is no entertainment of such massive scale and frequency that does not inevitably become part of the essential education of our youth and their pattern of behavior, even if it is not formal school education. / Should the sponsor alone - with his avowed special

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interest and ^{exclusive} ~~sole~~ criterion - determine what should be put on the air?

Does this really serve the best interests of a democratic society, and do our strictures really involve the issue of freedom of expression?

The Chairman of the Federal Communications Commission which licenses television stations, was interviewed recently in connection with the rigging of Quiz shows and also about the types of TV programs which have generally come under criticism. / He was asked about the fraud which was perpetrated on the public by the Quiz shows. He thought that it was merely a deception and ^{did not} constituted ~~not~~ legal fraud; ~~and~~ therefore no action could be taken by the government. / But what concerns us is not a question of law. Everyone has a responsibility towards truth regardless whether there is a law about it or not.

It is not a question whether the TV industry has violated any law on the statute books. It has done worse - it has flaunted basic moral principles upon which our society rests. A great industry, which reaches and influences millions of people, ~~through channels of communication~~, must do more than observe the mere letter of a law - a

law which may be tardy and may lag behind the necessary controls and regulations which a swiftly developing new industry like TV requires. / It must think of its social responsibilities, of preserving, if not of elevating the moral tone of our national life. If it is unwilling to contribute to the refinement of our people's tastes, it certainly ought not contribute to their coarsening.

The Chairman of The Federal Communications Commission was also asked what control the Federal Communications Commission exercises over TV programs. / He answered that, statistical reviews apart, practically none. "Do you get reports that show how much time a station in a network allots to crime shows, or Quiz shows or Westerns?" "NO!" / "Has the F.C.C. ever taken action against a TV station or network because of the type of the program?" Again "NO!" / "Has any TV station ever been denied a license renewal on such grounds?" Again "NO!"

And all this, the Chairman opined, ^{is} ~~as~~ it should be, for we must safeguard, ^{at all costs,} ~~maintains~~, freedom of expression in the United States, avoid censorship and the danger of "chilling creative art".

So, dear friends, when you next behold the purveyors of hair-sprays and lip-sticks, of bracers for tired blood and pastel-shaded tissue paper present for your edification, rigged Quiz shows and fraudulent contests or lurid scripts about crooks and gutter melodramas - you should applaud them for what they really are - saviors of our democracy; ~~They are the~~ intrepid champions of creative art, and the stalwart defenders of free expression in our beloved America! TP "None can love freedom heartily", declared long ago a true champion of freedom, John Milton, "but good men; the rest love not freedom, but license". Behind ~~the~~ ^{any claimant or} exponents of freedom of speech, or of art forms and expressions, there must be conscience, conviction, a sense of responsibility. ~~It~~ ^{Free speech} must not be used to hoodwink ^{people} and deceive ^{them} for the sake of self and profit.

How ^{then} shall we meet the present situation? Government has a stake in it, ^{not only} for it grants licenses to the TV stations. It should be more vigilant - far more than it has been. / The industry itself should police itself. It is an important industry, here to stay, and we all wish it well. ~~But~~ it should become

~~now~~ ^{more} sharply and fully aware of its responsibilities to the American people. / It is a public trust. It has great possibilities for good or evil. It must uphold standards, and contribute its share to what we are all trying to do - make this a better America, and give our children an healthy moral climate in which to grow up. / ^{TP} Above all, we, the people, should make ourselves heard more fully. We should voice our criticism, as well as our approval. The same TV sponsors who ^{so assiduously} court and coax the public are also very sensitive and amenable to public pressure. If we are sick and tired of what they are dishing up to us - let's tell them so in clear, unmistakable terms, loud and often. / If the program is especially delightful, the sort of program we would like to see more often, let us tell them that too. / If enough people turn ~~off~~ their dials on the cheap programs, then the sponsors and the industry will soon ~~enough~~ become aware of it. The crusade for decency is in the hand of the TV dialer.

ABBA HILLEL SILVER
NOVEMBER 1, 1959

The American people have been shocked and outraged by the recent revelations that the Quiz shows, which had intrigued and delighted them so much, on Television, had been rigged. The contestants who, week after week matched their wits, knowledge and memory, for fabulous prizes, to the mounting excitement of the viewing public, are now disclosed to have been briefed before hand, apprized either of the questions or the answers or both, and together with the sponsors of the programs to have conspired to perpetrate a shameful hoax on the millions of people who watched the shows and who were assured in every way possible that the contests were scrupulously honest and unrehearsed. The questions had been kept, so we were told, in bank vaults prior to their being put, guards were on hand and the contestants were asked to step into isolation booths to insure that not a whisper of help from the audience would reach them.

This, of course, is a form of cheating which, even as children, we were taught to shun and despise. In school, high-school or college we were punished if caught at it. What is cheating in the class-room? It is an act by which one hopes to deceive the teacher or the school into believing that he knows more than he really does; to receive grades which he has not earned, and class standing or promotion or a graduation certificate which he has not merited. Actually, the cheater does not rob the teacher or the school of anything, any more than the fake Quiz shows robbed the viewing public of anything. He does something infinitely worse. He lies and involves innocent people into playing along with his lie. The lie thus becomes the technique of advancement. When cheating is practiced on a large scale and dramatized on a TV screen, with millions of unsuspecting people drawn into a gigantic fraud, and hundreds of apparently respectable and trustworthy people, and some very prominent ones, are secretly briefed, bribed and corrupted before hand to perpetrate the hoax, then serious damage is done to a people's faith in honor, integrity and character. This is a form of moral corruption which no society can long tolerate without endangering the very foundation of its life.

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Dr. Abba Hillel Silver

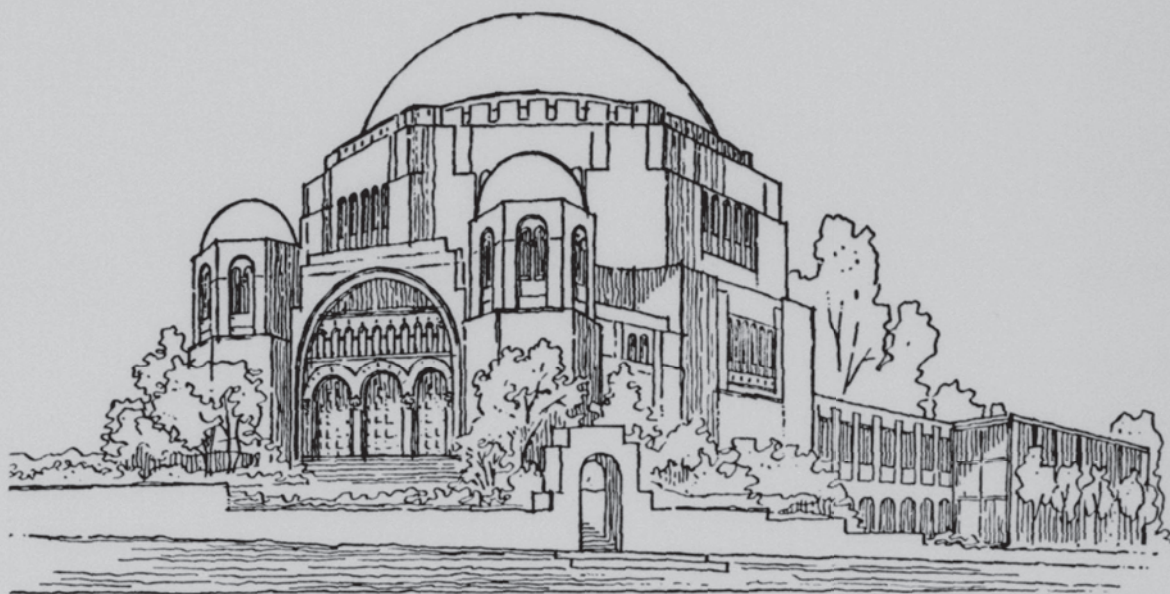
Sunday - November 1, 1959

THE TEMPLE

CLEVELAND, OHIO

November 1, 1959

Vol. XLVI No. 1



ON LECTURES AND SERMONS—FROM THE RABBIS' DESK

This week our regular Sunday services begin. What crosses a Rabbi's mind as he thinks ahead to program his year-long lecture schedule?

Basically, he thinks about the four worlds of man: our private world—the world of our dreams and of our frustrations and of our relations to family and friends; our religious world—which transcends the first in that it includes our fate and future as Jews; our world as Americans in which we struggle to realize the democratic dream; and our international world where the ultimate question of life and death, peace or war will be decided. The Rabbi thinks of these four worlds and tries to balance his lecture schedule between them.

What does he see as he takes another hard, critical look at man's four worlds? He sees that the challenges and responsibilities which faced us last year remain essentially the same. Only the context has changed. Man has now reached the moon and encircled the moon. China has emerged as a possibly greater threat to world peace than Russia. Sluggishly but determinedly the world seems to be moving towards serious international exchange and discussion. The battle for better education, for extended civil rights, for new and more helpful approaches to the social conditions which breed crime and delinquency is being waged with some degree of success. Jewish life seems to be developing deeper and sturdier roots.

To look at man's four worlds is to sense advance and achievement. Much is being accomplished. Under developed nations are slowly and painfully winning a rightful share of the earth's bounty. In America prosperity continues to bring its blessings to all levels of our society. As Americans we

SUNDAY MORNING SERVICE

November 1, 1959

10:30 A.M.

RABBI ABBA HILLEL SILVER

will speak on

FOOLING THE PUBLIC

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

seem to be growing up to our world-wide and domestic responsibilities. A lecture year ought to reflect these positive accomplishments. It is neither true nor wise, though it is sometimes more dramatic, to be wholly pessimistic.

A lecture year ought to reflect the wish and the will of all peoples for peace, prosperity and justice, but it ought equally to point up the lackadaisical attitude of many towards each of their worlds, the moral rot which has affected so many families and individuals, the lust and greed which motivate self-seeking men, and the halfway measures with which we have sometimes seen to solve critical social problems. I shall this year attempt to reflect both a feeling of restrained optimism and one of deep concern. I shall try to deal at various times with each of our four worlds. If there is any single theme, it will be this—that life

is a serious business, not a leisure time activity, and that we ought to be as concerned and involved in our personal growth, our spiritual development, our national wellbeing, and our world's peace as we are with practical and business considerations.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Organ		
Fantasia		Bibl
Pastorale		Faulkes
Adagio (Third Chorale)		Franck
Opening Psalm—Mah Tov		Spicker
Bor'chu		Spicker
Sh'ma		Spicker
Mi Chomocho		Spicker
Kedusha		Spicker
Silent Devotion—May the Words		Binder
	Mrs. Strasser	
Etz Chayim		Spicker
Before the Address		
Sim Shalom		Traditional
	Mr. Hakola	
Olelu-Vaanachnu		Lewandowski

The Temple

Rabbis:

ABBA HILLEL SILVER

DANIEL JEREMY SILVER

Associate Rabbi

Director of Religious Education

MILTON MATZ

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. LUNTZPresident

LEO W. NEUMARKVice-President

ELI GOLDSTONVice-President

MAX EISNERTreasurer

EDWARD D. FRIEDMANAssociate Treasurer

SUNDAY MORNING

This year The Temple will continue the practice of offering coffee and cake to those of its members who are in the building before the beginning of the worship service. Each week a member of The Temple Board of Trustees will act as host. This coffee service is open in the Social Hall from 9:30 to 10:15. Mr. and Mrs. A. M. Luntz, President of The Temple, will be the hosts this Sunday. Members of the Mr. and Mrs. Club will serve. The congregation is reminded that no Elementary or Nursery School children will be served.

This year The Temple will also continue to provide Nursery School care for pre-Kindergarten aged youngsters whose parents wish to attend services.

ALTAR FLOWERS

The Temple is grateful to the many friends who have made our altar beautiful with flowers.

On Friday evening, October 23rd, the flowers were contributed in memory of son, Arnold M. Nathanson, by Mr. and Mrs. Morris P. Nathanson.

On Sunday morning, November 1st, the flowers are contributed in honor of the birth of granddaughter, Jodi Lynn Gerson, by Mr. and Mrs. Arthur Canner.

PLEASE ADVISE

Mrs. Edwin Bergman

Public Relations Chairman

of The Temple Women's Association
of important events in the lives of
members of our Temple family

THE MR. AND MRS. CLUB

ADULT EDUCATION SERIES

Friday, November 6th

8:00 P.M.

Social Hall

"JUDAISM AND MEDICINE"

Autopsy, Birth Control, Mercy Killing

Rabbi Daniel Jeremy Silver

Dr. William Gross

Dr. Chester Plotkin

Dr. Sidney Sachs

Dr. Eugene Vayda

An informal question and answer period will follow the discussion

The series is under the auspices of the Mr. and Mrs. Club Adult Education Committee. Dr. Sidney and Marjorie Sachs are Chairmen of the Committee, and Dr. Chester and Joanne Plotkin and Robert and Rita Saslaw are Vice-Chairmen. Other committee members are Sam and Bernette Jaffe, Dr. Eugene and Elaine Vayda, Allan and Phyllis Levine, Harold and Gertrude Firestone, Dr. William and Diane Gross, and Leonard and Lenore Scharfeld.

Coffee-hour will follow the program

Guests are welcome

NEW MEMBER BRUNCH

The Temple will welcome its new members at an informal brunch Sunday, November 8th, at 12:15 in the Social Hall, following the worship service. It is hoped that through such informal meetings new members of the congregation may learn of the many services and opportunities which The Temple offers and may come to feel part of The Temple family.

We are happy to welcome the following as members and trust they will make full use of all The Temple facilities:

Mrs. Tillie Abrams

Robert L. Amster

Nat Appelbaum

Michael L. Bassichis

Seymour Benach

Kenneth H. Benjamin

A. H. Berg

Herbert Brenner

Leonard P. Chitlik

Warren Clark

Mose Danziger

Harry Dennis

Morry Eizikovitz

Robert S. Friedman

Jules A. Gerson

Dr. Belden D. Goldman

Louis Goldstein

Morris Grossman

Paul M. Handleman

Miss Francine Hasher

Harlan Stone Hertz

Leonard S. Hirsch

Maurice L. Hollander

Irvin Jaffe

Robert S. Jones

Gilbert H. Kaplan

Edward B. Kaufman

David M. Kelley

Fenton H. Kestenbaum

Paul G. Klein

Ronald M. Kohn

Moses Krislov

Herbert B. Levine

Jerome J. Lewin

Arthur H. Loewenstein

David Macey

Miss Judy S. Neides

Albert P. Pickus

Paul Rabb

Sherman L. Rappaport

Dr. Oscar Ratnoff

Harold Rosen

Dr. Irving M. Rosen

Robert T. Samuels

Sidney M. Schwartz

James Senor

Sanford Shapiro

Herbert D. Shaw

Edwin C. Simons

H. Bernard Smith

Paul Stein

Jerome F. Swartsberg

Wilbur Turner

Philip Wasserstrom

Stanley I. Weiss

Seymour S. West

Stuart W. Wohlgenuth

Edward Wolfson

UNIONGRAM BANK

When an occasion calls for a telegram, commercial greeting card or note of condolence or congratulation, send a Uniongram.

To help the busy woman make this gesture of friendship, The Temple Women's Association is offering the convenience of a Uniongram Banking service.

For this service, send \$2.35 with your name, address and telephone number to Mrs. Lawrence Rubin, 3726 Winchell Road, Shaker Heights 22, Ohio. Your account will be credited with this money and the Committee will send eight Uniongrams for you. Each month our depositors receive a telephone call from Mrs. Myron Samuels and her committee apprising them of imminent birthdays, anniversaries and weddings and recent births and deaths. You may call Mrs. Samuels, FA 1-5794, at any time you wish a Uniongram sent. If you wish to remember any of these events or others with a message a handwritten Uniongram, appropriate to the occasion, will be sent by Mrs. Allan Auerbach.

Profits derived from Uniongrams are allocated to the Youth Education and Sisterhood (YES) Fund of the National Federation of Temple Sisterhoods.

Uniongram Chairmen are Mrs. Sylvan Rosenfield, Over-all; Mrs. Lawrence Rubin, Union Banking; Mrs. Myron Samuels, Telephone; Mrs. Irwin Duchon, Tuesday Activities; Mrs. Allan Auerbach, Writing. Miss Martha Moskowitz writes all Uniongrams taken on Tuesday.

TUESDAY WELCOME

On Tuesday, October 27th, new members of The Temple Women's Association were invited to view Tuesday Activities. Under the direction of Mrs. Edwin I. Coben, Vice-President in Charge of Membership, and Mesdames Morton Epstein, Everett Jarrett and Jerome Newman, Co-Chairmen of the New Membership and Integration Committee, these women were shown the many activities of Sewing and the various articles made and sold by Tuesday Activities. The new members were then invited to stay to lunch and to sign up as active participants of the various working committees.

A comic melodrama of original songs, based on Tuesday Activities, was presented in the Social Hall. This skit was under the musical direction of Mrs. Marshall Nurenberg. The cast included Mesdames Jerold Rabnick, Albert Rosen, Morton Smith and Morton Epstein.

TEMPLE WOMEN'S ASSOCIATION

OPEN MEETING

Tuesday, November 3, 1959

1:00 P.M.

Luntz Auditorium



Justice William O. Douglas
United States Supreme Court

Mrs. S. L. Dancyger will preside at the meeting

Admission by Membership Card

Guests \$1.00

PROFILE OF A VICE PRESIDENT

(One of a series)

Ruth Steuer Dancyger, Vice-President in Charge of Program and Education, who will preside at the Tuesday, November 3rd Open Meeting of The Temple Women's Association, has deep and abiding loyalties to The Temple and its Sisterhood. She is a confirmand of The Temple and was married by Rabbi Abba Hillel Silver in 1939 to S. L. Dancyger.

She attended Goucher College for two years and was graduated from Flora Stone Mather after her marriage. Ruth has two daughters, Polly, who was confirmed last year, and Emily, who will be confirmed this year. Her mother is Mrs. Henry Steuer, a confirmand of The Temple and a past President of The Temple Women's Association. Since her marriage Ruth has been a member of The Temple Women's Association. She has also served as

Recording Secretary of The Temple Religious School Committee and author of various Temple skits. An outstanding piece of writing was her Uniongram skit which the National Association of Temple Sisterhoods used in their President's packet in 1956. At the 1959 Annual Meeting she helped author the entertaining skit of that afternoon.

In spite of this full program, Ruth still has found time for other outside activities. At present she is serving on the Program Committee of the Council of Jewish Women. In the past she has been on the Board of the P.T.A. of Malvern School, and Board of Auxiliary of Mount Sinai Hospital.

The Temple Women's Association is proud to claim Ruth Dancyger as one of its Officers.

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DATES TO REMEMBER

Sunday, November 1 — Opening Sunday morning Service
Monday, November 2 — Adult Hebrew Classes
Tuesday, November 3 — Temple Women's Association Open Meeting
Wednesday, November 4 — Adult Hebrew Classes
Friday, November 6 — Mr. and Mrs. Club Adult Education
Sunday, November 8 — Sunday Morning Service
New Member Brunch

THE TEMPLE LIBRARY is open Tuesday through Friday 9:00 A.M. to 5:30 P.M., Saturday and Sunday 9:00 A.M. to 12:00 noon.

THE TEMPLE MUSEUM will be open at the close of Sunday morning services in addition to all occasions of organization meetings. Arrangements to view the Museum by special appointment may be made through The Temple Office.

THE ISRAELI GIFT SHOP is open during all Tuesday Activities sessions. Selections can be made at all times from the display case in the lobby through The Temple Office.