MS-4850: Daniel Jeremy Silver Papers, 1972-1993.
Series III: The Temple Tifereth-Israel, 1946-1993, undated.
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Women's Rights and Rights of Women, 1970.

WOMEN'S RIGHTS OR THE RIGHTS OF WOMEN

Daniel Jeremy Silver

November 22, 1970

The very first ritual act which Reform Judaism brought about was the end of the tearing down of the mehitzah, the long simple fence, barrier, curtain which separated the men from the women so that families could worship together. The very first educational act of Reform Judaism was to introduce co-education into our communities, something which had never existed heretofore. It was only the boys who went to hader. It was only the young men who went to the yishiva. Torah and Talmud Torah were uniquely male occupations. Reform created as its first ceremony the Confirmation as a rite of initiation which would override the Bar Mitzvah, a purely masculine undertaking, in order that young men and young women equally upon completion of their religious training, so that both sexes might be welcomed fully into the household of Israel.

I want to underscore this morning how set apart the women were for lo these many centuries. When it came to religious life most of the specific ritual mitzvot, ritual commandments, were not incumbent upon them. A woman did not rise to say the kaddush. A woman did not put on a talis or tifillin. A woman was not called up to read from the Torah. A woman was not even encouraged really to come to public worship and if she did she was walled off in the balcony if there was a balcony in the little synagogue or put behind some curtain, some mehitzah. She was put into the veiber schull because it was assumed that she would either distract the men or distract others by her gossip. She was simply not welcomed into the household, into the fullness, into the body of the community. A woman could

not offer testimony in court in matters that were civil or in matters that were criminal. A woman could not occupy rank in the kahela, the kahal or the alyamin in the Jewish community. For fifty generations no woman was granted office within the Jewish community. When a young man was born it was a cause of celebration. When a young woman was born, a young baby child, a girl baby child was born, it was simply noted. A man did not fulfill the commandment of be fruitful and multiply until he had fathered a son. How many daughters he had fathered was simply beside the point. Every morning when the traditional Jew arose he recited a hundred blessings and among these was the blessing: "praised art Thou, O Lord our God, King of the Universe who did not make me a woman." And it was assumed that the woman was a vain rather flippant creature in public, "one who spends too much time talking with a woman is obviously opening himself up to sin." Woman was a sex symbol. It was assumed that she was out to beguile and to deceive. She was not looked at simply as another human being. As a matter of fact the hasid, remember the hasidic sect, would never look directly at a woman. If he was talking to her he looked behind her or at the wall or he turned his back to her. He never looked directly in her face.

Why did a woman shave her head upon marriage? Put on the shtrima or the wig? Because it was assumed that even though she was married she might want to entice some other, she should not seem in public too beautiful because her wiles were always present. The Talmud speaks of the woman as a sex set apart and there is this second-class citizenship, this element which is less than noble, less than equal, throughout our tradition. The folk lore encouraged the men and the children, particularly the boys, to see, to continue to believe that women should occupy this role. Typically

when the rabbis came to explain why it was that the woman had been created from the rib of Adam, why God had chosen the rib particularly with which to build a woman they explained it in this way. God debated very much of what part of Adam's body he should create the woman. He decided that if he chose the head the woman might be swell-headed. If he chose the ears she might become an eavesdropper. If he chose the eyes she might become wanton. If he chose the mouth she might be a gossip. If he chose the heart she might be jealous. If he chose the hands she might be light-handed. If he chose the feet she might be a gadabout, always the assumption that whatever God had chosen the woman would use it to ill purpose. So he chose the hidden rib in the hope that woman might be modest and the great midrash in Genesis said this was the only time in God's history that God was mistaken.

When Reform Judaism brought women out of the back ground, made them into full human beings within the synagogue, it was not so much a revolution, something new in Jewish history, as a reform. They leafed back over two thousand years to the very beginning of our tradition, to the pre-exilic biblical period, where they found a number of women who were vigorous and full-blooded and anything but second-class citizens. There were the great matriarchs, Sarah, Rebecca, Rachel, Leah, women who spoke up to their husbands, women who were obviously free to move about, women who obviously had great impact upon their times. There was the prophetess Hulda equal to Hosea, equal to Amos, she who had established the authority of the scroll which we now call Deuteronomy when it was found under the floor of the temple in

Jerusalem. There was the judge, Deborah, whose story I read to you this morning. She led the armies of Israel in battle. There was the queen, Attalia, who ruled in Israel in the northern kingdom for many years on her own after the death of her husband. There was the woman, Abigail, who ultimately married David, who, when David came to her husband and demanded of him protection money, when this avaricious and somewhat fearful man refused to give it to David. Abigail, recognizing the need to recognize superior authority, ran after the future king of Israel and brought with her the family treasure to protect her family. She took responsibility, social and physical responsibility, ~~to~~ for the well-being of herself and her husband. Our Judaism leaped the centuries, went back to the beginning, ~~but~~ where we do find the image of strong vigorous women, women who walked their own way, occupy professions in the larger community not unlike those occupied by men. And it must also be said that throughout our long history our fathers never put their wives into the harem, in to seraglios. They never hired eunnuchs to protect their concubines from the lecherous eyes of other men. Marriage was sacred, the woman was revered, she was wife and mother, she was what the ancient ~~Hail,~~ HA-IL the woman of valor whose price is far above rubies of that great poem which ends the Book of Proverbs, an industrious woman, a woman who looks well to the ways of her household, a woman who rises up early in the morning in order to prepare food for her husband and for her children, a woman who sees to their garments, to the sewing, who sees to her coverlets, who sees to it that her house is clean and warm and a place of love, that her children rise up and call her blessed, her husband also, and he praises her. Many women have done valiantly

but thou excellest them all.

But it must also be said that this great beloved poem assumes that there is a special place for the woman. God has created that place for her. It is in the home, that is her role, to be wife and mother and homemaker. She is not assumed to be out in the larger community, to be out in the competitive world, to be out in a man's world and if it asked any of our fathers why not they would have said simply it is God's will. God made woman to be wife and to be mother and that is her destined role. Honor her in that role, suspect her as something less than wife and mother if she refuses to accept it.

All in medieval Jewish society conspired to tell the woman that when she was a good wife and a loving mother she fulfilled herself. It was a fulfilling role. It was a satisfying role. It was a secure role. There was very little divorce in the community and there were very few incidents where husband and wife simply pulled apart. She knew what was expected of her. The community reinforced her in that undertaking. She was not encouraged to look out the window into the street and to say only if you [redacted]-leave can you find yourself and so she found herself within the home. She found a great deal of happiness and a great deal of contentment there and she did not fulfill herself as an individual, she fulfilled the role which had been prescribed and described for her.

I cite this history for three reasons, in the first instance because of its own intrinsic historic merit. There's no subject I find that more beguiles the modern woman than a long happy discussion about her role, her future, the role of her daughter and her daughter's future. The role of the woman is uncertain, quixotic today. They love to discuss it. But I would suggest to you, you mothers in Israel, you women in Israel, that when you discuss your role as women that you use as the

starting point your own history, the history of your mothers and not some assumed Victorian past, a patrician past, a past of some double standard which was not the one in which your mother and grandmother lived or found herself. Ours were loyal homes. Ours were homes filled with decency where there was respect between the partners in the marriage. And whatever were the limitations of this environment and they were the limitations of poverty and the limitations of a closed society, the limitations were not those of the vulgarity, the snobbishness, the contempt, the sexuality, the licensiousness which goes by the term victorian which I find again and again and again in the language of the women's liberation movement and so on. Let's talk about our past, our present and our future, not someone else's past, present and future.

The second reason that I cite to you this history is that there are any number of young girls today, I see them constantly on our campus, who are turning out of a love for tradition, out of desire to be ensnared by a routine which is definite and specific, out of a love of depth and tradition, who are turning towards orthodox Judaism, who want its regiment and who want its discipline, who want its security and I think it's important for them to know what goes along with the tradition, why, in fact, many of us felt it had to be broken.

And the third and most important reason is that in discussing this past of ours, both the Jewish past and the past of our reform, our new tradition, I've come across what I believe to be the most overlooked element in this whole discussion and that is the reticence of woman herself to step out and to take advantage of opportunities which now are hers and which in fact have been hers for many generations. Reform began in the early 1800's. Reform said woman is fully equal. There was no reason that a woman then would not step forward and become a member of the Board of her

congregation, might not become the head of her congregation. It took a hundred years before a woman finally became head of a reform congregation. It took 170 years before a woman is about to become a rabbi in a reform movement. Now these possibilities exist and they have existed for a good long time. Why only now?

Let me put this in another context. I found in a diary of an 18th century Swiss traveler to the United States the comment: "America is a paradise for women." What he meant was that he had gone through the west. He'd found in Oregon, he'd found in Wyoming, he found in many of the far territories special laws granting land to women, laws which were preferential, so eager were the pioneers to bring in women because it was a completely male society. In the 19th century European travelers to the United States commented again and again on the fact that women have opportunity here which is undreamt of in the Old World. In Oberlin in 1837 women were first admitted to a modern American college. Women were not admitted to any college in Europe until 32 years later when six women finally entered, metriculated the Briton college in Cambridge. On the Continent the first woman was admitted to a university in 1900 to Heidelberg. By 1900 one third of all young people in college in America were women. That's an amazing accomplishment. It represents an amazing number of trained people. But what happened? They went back into the home. Less than one in ten ventured out into the larger world. Most returned and lived lives not unlike the lives of their mothers and of their grandmothers. Now, of course, there were restrictions. Yes, there was less pay to the woman than for the man occupying the same job. Yes, there was a degree of male chauvinism and male protectionism, males who wanted to avoid competition which they felt to be

unwelcome or to be unnecessary. But far more than this which is the male chauvinism which is so often attacked by the more strident elements of the women's liberation movement, the slowness of the movement of women into the larger society, I submit, has taken place because of confusion within the soul of the woman herself. Why did one in ten of the women in 1900, nine in ten rather, fear to step out into the larger world? This was an expanding economy. We particularly needed minds, trained minds, trained skills. The women had the skills. Why the timidity? The answer, I believe, lies in the stereotype of the male. I have had the occasion to read over the last weeks a good bit of the literature which comes out of the women's liberation movement. It's striped, it's belligerent, but what strikes me the most is that it deals in a stereotype, a stereotype of man, and it says to the woman, "make yourself over in this image." What is the image? Aggressive, belligerent, almost violent, cigar-chomping, bad-mouthing, sexually perverse, sexually permissive, contemptuous of traditional moral values, indifferent to the loyalties of love which sustain a home, insensitive, demanding, radical, revolutionary. It's as if we had taken the stock figures of American comedy and turned them into the image of the American male. Woman is told, "go out and do likewise." Well, if I were told to go out and become like this image of a man I wouldn't want to be very masculine. There's nothing sensitive, there's nothing familial, there's nothing basically moral in this image. Fortunately, many men, perhaps most men, do not conform to it. Women have always had placed before them a false impression of what a man really is and what is required of a man. Masculinity is not simply aggression. It's strength and strength is steadiness and strength is protectiveness. Masculinity is

not a permissiveness in matters sexual. It is a concern for the family. It is the concern for love. There are men who are as straight and as sexually moral and as concerned with the ties of love as any woman. It's time, I think, that those of us who deal with development, with education, the education of men and women, those of us who talk about the future changes which inevitably must take place in our society, that we break down not only the stereotype of the woman who can only be either feminine in a sexual image or mother and housemaker,' that we break down the image of man, who sees him only as a predatory creature, competitive, belligerent and rather bold.

There's something more obvious. The woman's world within the home is a protective world. She does not have to go out into the cold. It is the husband who has gone, who has brought in the paycheck and she is given the warmth and she is given the happiness and she has felt the responsibility to tend to the little things and to mend not only the clothing but the emotions of the children and the emotions of her husband, but she has been protected. All of us are children. We want that security. It's the most natural thing in the world. Women must recognize, I'm afraid, that the heyday of American abundance is behind us. For the first time in the history of the world 75-80 years ago a society came into being where there could be one worker, one wage earner. In the shtettl in eastern Europe the husband worked, the wife worked, the children as soon as they could worked, either apprentice or went to work, and all the collateral relatives in this extended family also did their best, suffered, to sustain the family. But here in a land which was open, in a land full of all good things, here it was enough for the husband to go out and if he had special skills he could

bring in enough to allow childhood, an extended childhood to the children, to allow the woman to be free of any other responsibility save the responsibilities within the home. And it was a good arrangement. It gave to our children childhood and adolescence, it gave to our women a great deal of freedom and they in turn brought a great deal of concern with culture, with music, with the arts, with recreation, with education to our communities. But that world is behind us. We live in a world where the amount of abundance is shrinking, where there are more people and the pie must be divided into more parts. In more and more and more and more of our homes two pay checks are needed, not just one, in order simply to provide for middle-class decency. Already two out of every five women of working age is working full time and that number will grow. Inevitably it must grow. So will it or not, the liberation of women, if the privilege of going to work be liberation, the liberation of women is here. Husband and wife and family will have to adjust to the economic requirements of our age. The question really before us is how will we [redacted] adjust? Will we adjust as the more strident liberationists wish us to, by creating another sex of belligerent, aggressive people who are careless of family, careless of sexual loyalty, careless of children, who want the state to provide child guidance centers and pre-school schools and after-school schools and summer-school schools so that all of the responsibilities save those of loving are taken from them? They're free simply to live out their selfish lives? Or will we create new relationships in which husband and wife and family work together, each to discover the unique talents that they have, with new respect for the individuality of the other and with a growing respect of the subtle shadings of difference which do exist between the masculine and the feminine? I have never understood why women's liberation requires women to become men. I have never understood why women's liberation requires men to become women.

A woman can be out in the society, earning her living, and still be quite beautiful, pleasing to herself and pleasing to others. She can get her way by being charming as easily as by being forceful. And a man can live in a world in which women are competing with him by speaking openly as he does speak, by not engaging in gossip as he tends not to do, by not wearing multi-colored clothing if it does not particularly suit his fancy.

If we are going to live, dear friends, in this new world then let's live in a world which is truly liberated, a world which allows each of us to become himself or herself and which does not require that any of us become simply an ideological unit, masculine, feminine, unisex, call it what you ~~may~~ will. It's very difficult to grow up today. It's very difficult to be a producing adult today, but most of us who are producing have accepted our role and have made adjustments to the requirements of 1970. But our children are growing into a world where they are presented by problems where the future is murky and confused. Who are they to be? What are they to become? What does their schooling prepare them for? What does their home prepare them to be? Are they to be male? If they're boys are they to be female? If they are to be girls are they to be masculine, whatever we invest that term with, if they are young men are they to be femine, whatever we invest that term with, if they are to be young women? I think we have to begin, each of us who are parents and grandparents, to help our young people fully recognize themselves, what they are and who they are, to help them see through the sloganeering which surrounds the emergence of women into the larger society, to recognize that their problem is what has been the problem of all people in all ages, to live with some degree of success as individuals, as themselves, to be the kind of person that they are capable of being and to recognize above all else that women's liber-

ation is not a great privilege - it's simply a response to changing conditions. That the liberated man or the liberated woman is not a man or a woman without responsibility but with more responsibility. The liberated woman must be mother and she must work and she must somehow balance these two. And the liberated father must work and he must also have responsibilities within the home and he must somehow balance these duties. Liberation is not a larger freedom, that is carelessness, but it's a larger responsibility that is controlled. These are not going to be easy years for men, for women, for families. A hundred years ago one knew what was expected. If one wished to one did it and society reinforced the traditional values. A woman was praised if she maintained the responsibilities of her home and a husband was praised if he maintained the responsibilities of learning and of community. But today there is no praise, there is no reinforcement, we have to find the resources within ourselves. It's not easy and there are many siren calls telling us, do this, do that, do the other.

Our tradition long ago said in, the place where there are no men strive thou to be a man and I would add in a world such as ours where so many take and so few take responsibility, when so many confuse liberation with licensiousness, and so many confuse community with carelessness, in such a world let us be men and let us be women to the best of our sex, to the best of our talent, and to the best of our ability.

When historians look at the Century accomplishments of Reform Judaism – its achievement of equal rights for women – and to, I believe, have at its [illegible] Long before Reform Jews were critical historical scholars, leaders for religious liberty, and [illegible]; but organized reform did [illegible] equal rights without a general movement – & from Reform Jews attitudes [illegible] suspect it to the whole community; [illegible] – based [illegible] – based on general [illegible] [illegible] a people who for the last 2000 years [illegible] [illegible] in my recollection of [illegible].

Equality for women [illegible] Reform's first program –

~~However, it would seem, I believe, that Reform Judaism's most significant & most lasting accomplishment has been its insistence on the equal rights of women. This was granted to Reform's first days,~~ / Perhaps its 1st ritual change was to [illegible] the מחיצה which separated the sexes & the women. [illegible] 1st [illegible] change was to bring boys & girls into one confirmation class (in the Heder & Yeshivah were [illegible] [illegible]) and to [illegible] the [illegible] [illegible] [illegible] confirmation [illegible] [illegible] rite of [illegible] B.M. [illegible] [illegible] accepted the full equality & [illegible] that the years of [illegible] [illegible] [illegible] of the movement.

~~Consequently~~ confirmation [illegible] ~~are so~~ familiar to us that we forget how radical they [illegible] [illegible] In 1800 most Jews did not go to a [illegible] of the [illegible] synagogue they [illegible] [illegible] [illegible] [illegible] in the [illegible]. They were not allowed to [illegible] [illegible] [illegible] only a limited number. They did not put on Tzitzit or Tefillin, recite Kaddish [illegible] Torah, [illegible] obligated to recite [illegible] ([illegible] [illegible] [illegible] [illegible] [illegible] of [illegible] [illegible] of the Kaddish) Students & supervision of the [illegible] [illegible] [illegible] [illegible] [illegible]

The ~~women~~ [illegible] legally & religiously [illegible] as a second class [illegible] in rabbinic ~~[illegible]~~ [illegible]. She was not a competent witness [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. The birth of a girl child was [illegible] [illegible] [illegible]. The birth of a male child was celebrated. The [illegible] of a [illegible] [illegible] [illegible] woman was seen as possessions of a [illegible] [illegible] [illegible] "One who [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

himself to sin. Woman ~~[illegible]~~ [illegible] [illegible] [illegible] [illegible] [illegible]. They [illegible]

independent [illegible] [illegible] mind. Why did [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] – a [illegible] [illegible] [illegible] [illegible] – [illegible] [illegible] [illegible] ~~[illegible] [illegible]~~ [illegible] [illegible]

[illegible] [illegible] [illegible] ~~[illegible]~~ [illegible], [illegible] [illegible] [illegible]

[illegible] [illegible] of a [illegible] [illegible] [illegible] [illegible] – [illegible]

[illegible] [illegible] – [illegible] [illegible] ~~[illegible]~~ [illegible] [illegible] [illegible],

~~[illegible]~~ [illegible] [illegible]

[illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] – [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] – [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] –

Why did God form ~~[illegible]~~ [illegible] Adam's rib?

[illegible]!

When God [illegible] [illegible] [illegible] [illegible] – [illegible] [illegible]

which part of Adam to create her from:

If I will not make her from the head / lest she be [illegible]

eye / coquette

ear / eavesdropper

mouth / gossip

heart / prone to jealousy

hand / light-fingered

foot / gadabout

I will make her from the hidden part of man [illegible] she may

be MODEST / [covered] [illegible] [illegible] [illegible] all [illegible] [illegible]

she is prone to all these FAULTS.

Reform [illegible] old a ENCRUSTED [illegible] attitudes — but in a real sense it was not so much breaking new ground as returning Judaism to an older / & far long forgotten / Biblical time. The Biblical woman is a remarkably free spirit & was [illegible] [illegible] [illegible] [illegible] [illegible] of the [illegible] Deborah was judge / was chief judge [illegible], Huldah was prophet [illegible] by [illegible] / [illegible] was a [illegible] [illegible] after her husbands death [illegible] on [illegible] / [illegible] [illegible] in remarkably vigorous & [illegible] [illegible] [illegible] her husband & his friends,

Abigail / Nabal

Biblical women [illegible] [illegible] — [illegible] [illegible], [illegible] [illegible] to find the [illegible] [illegible] before the [illegible]. We begin to [illegible] — a [illegible] [illegible] of women during the Babyl. Exile — [illegible] for her [illegible] — [illegible] to [illegible] any for her [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Jews [illegible] [illegible] women [illegible] [illegible] the proportion of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] / [illegible] [illegible] [illegible] [illegible] / compared with the women [illegible] [[illegible] in Babyl. Talmud [illegible] [illegible] of [illegible] [illegible] a [illegible] [illegible] sage]

In the long, subsequent history [illegible] [illegible] [illegible] [illegible] & [illegible] [illegible] — [illegible] [illegible] of special [illegible] at [illegible] — & many [illegible] [illegible] & [illegible] [illegible]

[illegible] - [illegible] [illegible] + respect of husband & children -
but it was always written the [illegible] of a [illegible] simple
to [illegible], [illegible], [illegible], [illegible] of the [illegible]
Berlin [illegible] the [illegible] of [illegible]

[illegible] - [illegible] [illegible] [illegible]

[illegible] - [illegible] [illegible]

She [illegible], [illegible] husband, the [illegible] [illegible] [illegible]
is [illegible] "She [illegible] [illegible] it [illegible] [illegible] [illegible]
[illegible] food for the [illegible]", [illegible] [illegible] [illegible]
[illegible] and full of [illegible] of [illegible] [illegible]
[illegible] - [illegible] [illegible] [illegible] [illegible] of
[illegible] - [illegible] [illegible] [illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible]
[illegible] - [illegible] [illegible], [illegible]
[illegible] - [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible]
[illegible].

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] - [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] -
[illegible] - [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] -
but [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

The did not be ~~[illegible]~~ [illegible] [illegible] [illegible] [illegible] on the

money, the Kehillah

But would it still [illegible] [illegible] [illegible] respect to the Jewish –

middle class [illegible] in himself. There [illegible] no

problems of bringing [illegible] to enter the main world. The

lad did not study Talmud or go to the Yeshivah, the boy could

[illegible] looked for Torah – & the [illegible] could for [illegible] &

Kaddish – & for business to support the [illegible] [illegible]

be occupied [illegible] with affairs of greater weight

2 make this [illegible]

1) for the ~~[illegible]~~ [illegible] – [illegible]

[illegible] [illegible] and [illegible] [illegible] [illegible] and the problem

Jewish [illegible] and [illegible] while they are

double standard of a Victorian England

[illegible] [illegible] [illegible]!

2) for the [illegible] [illegible] – [illegible] years

complicated by the [illegible] & the

people today are complicated by the [illegible] – before

discipline, the [illegible] [illegible] of [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

they take by middle [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible], the Students

[illegible] [illegible] [illegible] [illegible]

3) ~~[illegible]~~

the [illegible] Jewish [illegible] [illegible] [illegible] [illegible]

particularly have made an one of subject a more strong
believer to have particular relations to recognition among
women and men free — — been been confusion
in the values of being liberated

Kate Millett, in her more vigorous W.L.
type when she pitched, made about sexual liberation —
to ~~liberate~~ liberation women free as the same equal
of male Chauvinist — male language — male
arrogance — the main concerning to keep women subordinate
from language equality free, from becoming equally sent
in any object.

There — we should not more have been kept
from certain jobs, position — that
they have often been paid less for similar work —

There are the also feel treated by men —
men made and had come men with had come
our subject
possibility to provide be brought into question —
come in the but in some time
education, in not women have been treated

[illegible] [illegible] before & after the [illegible] — [illegible]

[illegible]

[illegible]

[illegible]

[illegible] — [illegible] Temple [illegible] —

[illegible]

[illegible]

[illegible]

[illegible]

Or my [illegible]

[illegible] 186 [illegible]

[illegible] "A PARADISE

[illegible] "IT IS

FOR WOMEN" — in 1888 LORD BRYCE wrote

EASIER FOR WOMEN TO FIND A CAREER, TO OBTAIN

WORK OF AN INTELLECTUAL AS OF A COMMERCIAL KIND,

THAN IN ANY PART OF EUROPE". Oberlin ~~College~~ opened

[illegible] in 1837 — the first coed. college in [illegible] 32 [illegible] years —

[illegible] (CARLTON - [illegible]) and [illegible]

[illegible] the 1st women's college [illegible]

Vassar in 1865 — [illegible] [illegible] —

— all of Europe — 1860 there were less than 2000 women college graduates — by 1960 in America 1/3 of all college students were women —

Having an education, many women were [illegible] to do many things [illegible] not [illegible] professionally, in part to [illegible] [illegible] [illegible] [illegible] [illegible], in part also to [illegible] [illegible] [illegible] of home, church, etc. [illegible] [illegible] more [illegible]

The same pattern of accomplishment might show up in politics. Women received the right to vote in 1920, [illegible] years after women received the vote in Germany [illegible] elected to Congress. The women received [illegible] [illegible] in 1920 and [illegible] [illegible] [illegible] [illegible] to Receptivity, [illegible] [illegible] [illegible] only 3 [illegible] [illegible] in the Congress at any one [illegible] British Cabinet [illegible] many women have served on [illegible] Cabinets.

My point — and I want to [illegible] [illegible] and hope, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] educational [illegible] effort to [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] professional [illegible] [illegible] [illegible] [illegible] Making [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] — [illegible], [illegible] [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] compared [illegible] — Today [illegible] 8% of all [illegible] [illegible] [illegible] to 16% in England & 25% in the South.

My point is not to ~~[illegible]~~ emptily [illegible] [illegible] but to suggest

that [illegible] [illegible] have been [illegible] with [illegible] [illegible]

[illegible] – [illegible] [illegible] [illegible] [illegible] to [illegible] [illegible] [illegible] in

to ~~try~~ the [illegible] [illegible] – in [illegible] [illegible].

Here [illegible] [illegible] – [illegible] to [illegible] – [illegible] [illegible] /

[illegible] [illegible] [illegible] – [illegible] [illegible] [illegible] [illegible] [illegible] it

[illegible] – But [illegible] [illegible] to [illegible] [illegible]

of [illegible]

The [illegible] [illegible] – a [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible],

free [illegible], [illegible] [illegible], [illegible] [illegible], [illegible]

puffy – [illegible] [illegible] [illegible] [illegible] [illegible]. They [illegible]

[illegible] of [illegible] – [illegible] [illegible] [illegible] –

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] –

I don't want to pay [illegible]

20's [illegible] – [illegible]

[illegible] [illegible] [illegible] 60%

2 out of 3 [illegible]

60's [illegible]

lack of family [illegible] – [illegible] [illegible] [illegible]

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CLEVELAND, OHIO
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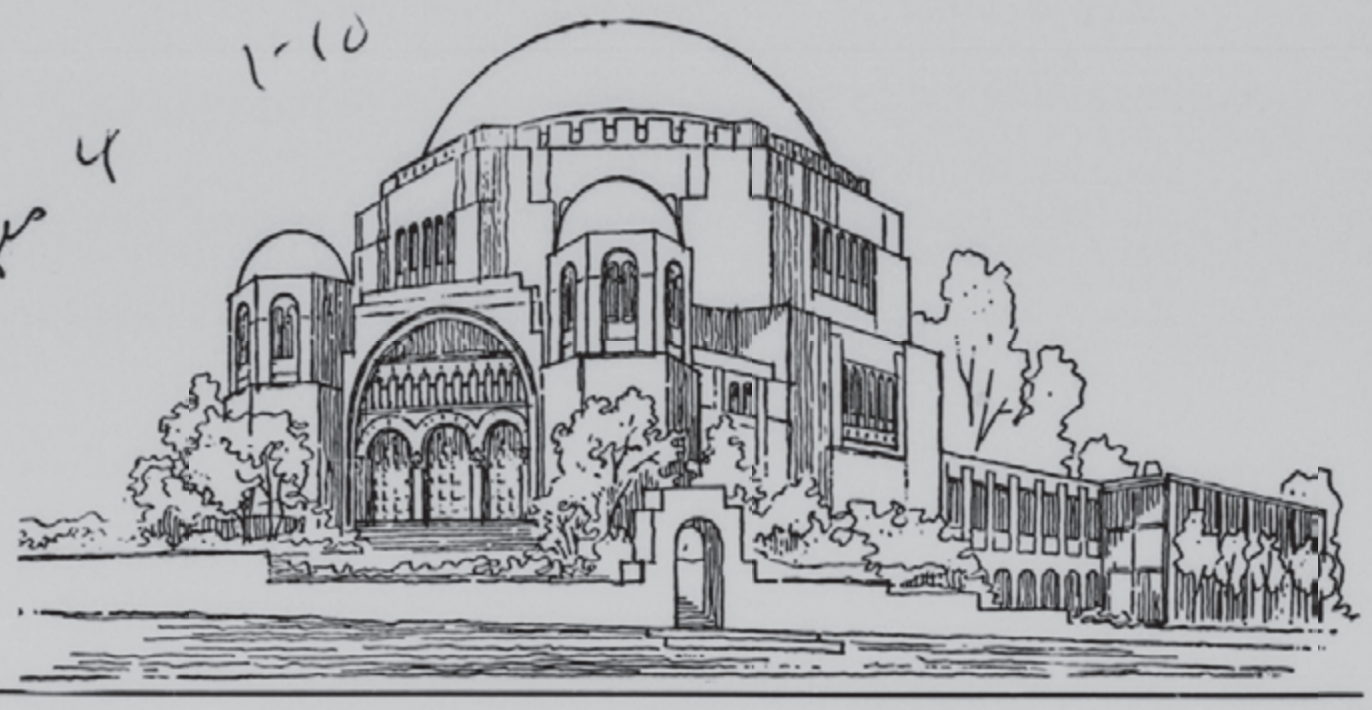

WHAT IS CULTURE? — FROM THE RABBI'S DESK

Maimonides was an intellectual snob. He was vain about his Sephardic lineage. He disdained the ordinary run of men whom he felt were burdened with heavy animal souls unlike the bright light souls of intellectuals which were alive with the knowledge of God. Maimonides accepted the idea that it was the possession of a highly sophisticated mind which separated those who were fully men and those who were little more than work horses and pack animals. With it all Maimonides produced the classic philosophic statement of rabbinic Judaism and the landmark code of Jewish law: and his name deservedly has been revered by generations of Jews, most of whom would not have qualified as worth knowing by Maimonides' standards.

Today we treat culture as a social phenomenon. We describe as culture the idiom, the art form, the value structure and what passes for philosophic ideas in a particular group. Caught up in our passion for the new disciplines of sociology and culture anthropology we tend to forget that which makes for high culture. Seminal ideas and original philosophies are often the creation of lonely men, men who feel set apart, men who are contemptuous of what they call the vulgar and plebian. Today our Jewish community life seems passionately determined to fit the content of Jewish life into contemporary forms and we tend to speak of this transposition as cultural enterprise. We have folk rock services, blank verse liturgies, spiritual happenings, Hebrew taught as the language of the street, art and architecture which labels itself defiantly as contemporary, children's text books in bold phychedelic colors, pop art as the vehicle of the grandaddy culture. As a communications device the best of these experiments are probably necessary, but if we are serious about developing and deepening Jewish Culture, capital "C", if we want to make our history and not just react; if we want to know and not simply know about; we will have to turn to the special men and special women who walk their own way, think their own thoughts and who are more concerned with content than communication.

By his own admission, Maimonides' graduate seminars had enrollments of two or three students. Those who can lay the foundation of the future walk their own way and we who are concerned with our Jewish future must lay away fellowships and financial support which will sustain the egghead and the intellectual snob and the antisocial genius, the man who will relate to Jewish life fully but only on his own terms. It is time we stopped defining culture only as a popular enterprise and recognize that much of that which makes up culture is a product of solitary thinking and living.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE
November 22, 1970
10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

WOMEN'S RIGHTS OR THE RIGHTS OF WOMEN

FRIDAY EVENING VESPER SERVICE
5:30 to 6:10
CHAPEL

SATURDAY MORNING CHILDREN'S SERVICE
9:50 A.M.
AT THE BRANCH

MUSIC FOR SUNDAY

Prelude: Meditation	Jean Langlais
Opening Psalm: Mah Tovu	Leon Algazi
Bar'chu	Leon Algazi
Sh'ma	Leon Algazi
V'ahavta	Leon Algazi
Mi-Chamocha	Leon Algazi
Tzur Yisrael	Leon Algazi
Baruch . . . Avot	Csias Abrass
K'dusha	Leon Algazi
Yih'yu L'ratzon	Leon Algazi
Solo: Tzamah Nafshi Ilona Strasser, contralto	David Gooding
Adoration Alenu - Vaanachnu	from tradition, arranged by Morris Goldstein

THIS SUNDAY

Mr. and Mrs. Abe M. Luntz will be hosts for the Social Hall coffee hour preceding the worship service on Sunday, November 15th. Mr. Luntz is a past president of The Temple and honorary life trustee.

ALTAR FLOWERS

Flowers which graced the Chapel on Friday, November 20th, were contributed in memory of David L. Lazerick by his wife, Stella and children. Mr. and Mrs. Melvin I. Lazerick and grandchildren; and in memory of Nicholas Chaikin by his wife and children.

Flowers gracing the Chapel on Saturday, November 21st were contributed in honor of Darryl Polster on his Bar Mitzvah by his parents, Mr. and Mrs. Jerry Polster.

TEMPLE WOMEN'S ASSOCIATION

Chanukah Packages

The Temple Women's Association remembers service men and women of The Temple family with holiday packages. Please call Mrs. S. S. Reich, 751-4622, and submit the names and addresses of those be to remembered.

INGATHERING

Contributions of articles for the Flea Market are appreciated. Tuesday mornings at the Branch we will be happy to receive silverware, artifacts, jewelry, books, knick-knacks, and what-have-you.

JOINT THANKSGIVING SERVICE

At The Church of the Covenant
11205 Euclid Avenue

EPWORTH-EUCLID METHODIST CHURCH
CHURCH OF THE COVENANT
THE TEMPLE

Thursday, November 26, 1970

9:30 a.m. A Continental breakfast wil be served in the Church of the Covenant Dining Room

10:30 a.m. Service — Rabbi Silver will speak

Parking is available at the University Circle garage on Ford Drive, next to the Commodore Hotel, which is a short walk to and from the sanctuary.

TEMPLE MEN'S CLUB — TEMPLE WOMEN'S ASSOCIATION

THE NEW CANTORS; THE OLD MELODIES

THE OLD CHANUKAH MUSICALE: Sunday, December 13: 8:15 p.m.
AT THE NEW SHAKER-RICHMOND BRANCH AUDITORIUM

Two young New York cantors, Norman Rose and Daniel Gildar, will present a program of the new music of Israel, the old music of Chanukah, and the traditional and contemporary songs of American Jewry.

A limited number of tickets will be available to members of The Temple Men's Club and Temple Women's Association, at no charge. Non-members—$1.00.

Refreshments will be served.

TEMPLE MEN'S CLUB

Saturday, November 21, 1970
9:00 p.m. — The Charter House Motel

"THE SOUND OF THE FORTIES"

11:00 p.m. Buffet breakfast

11:30 p.m. Concert

Chairman: Merrill J. Stoller
Co-Chairman: Ray Saks

$ 7.50 Per Couple — for members

$10.00 Per Couple — non-members

THE TEMPLE WOMEN'S ASSOCIATION PRESENTS

A Conversation Series

Highlighting The Questions You Have About Contemporary Problems

Once Again, For Today's Thinking Woman

Last Year's Sessions proved so successful that we are repeating our Conversation Series with new thought-provoking topics.

EACH MONTH, ONE SUBJECT WILL BE DISCUSSED

YOU will ask questions and give your opinions—Our Temple Rabbis will moderate each session and present the thinking of Reform Judaism about each problem.

For Topics I through IV

You may attend Tuesday sessions held at The Branch

1:00 P.M. to 3:00 P.M.

or

Thursday sessions held at the home of one of our members

9:30 A.M. to 11:30 A.M. — Coffee and Pastry Will Be Served

Topic V — This will be a joint session at The Branch — Be our guest for lunch at 12:30 P.M.

TOPIC I: WHETHER YOU'RE RICH OR WHETHER YOU'RE POOR, ITS NICE TO HAVE MONEY.

Can you lower your standard of living? What are your children's prospects for earning a living?
How do you value, use, and spend money?

Tuesday, December 1, 1970 ---------- At The Branch, 1:00 P.M.
Thursday, December 3, 1970 — 9:30 A.M. ------- At the home of Mrs. Eugene Squires, 16125 Parkland Dr.

TOPIC II: YOU'VE COME A LONG WAY — MAYBE!

Women's Lib versus Women's Id? The female identity crisis comes of age.

Tuesday, January 5, 1971 ---------- At The Branch, 1:00 P.M.
Thursday, January 7, 1971 — 9:30 A.M. ------ At the home of Mrs. Frank E. Joseph, Jr., 2864 West Park

TOPIC III. THE BEST IS YET TO BE!

Maturity without obsolescence. How do you feel about growing older and being old?

Tuesday, February 2, 1971 ---------- At The Branch, 1:00 P.M.
Thursday, February 4, 1971 — 9:30 A.M. ------- At the home of Mrs. Roger Benjamin, 2753 Sulgrave Road

TOPIC IV: SQUARE, HIP OR HYPOCRITE?

How are your values changing? What do you really think about pornography, pot and permissiveness?

Tuesday, March 2, 1971 ---------- At the Branch, 1:00 P.M.
Thursday, March 4, 1971 — 9:30 A.M. ---------- At the home of Mrs. Robert Saslaw, 24610 Wimbledon Road

TOPIC V: THE TIE THAT BLINDS

Is there a breakdown of the family unit? Is the Jewish family pulling together or apart?

WEDNESDAY, March 31, 1971 ---------- Joint Session at The Branch

Luncheon Served 12:30 P.M. — Session Will Follow

THIS PROGRAM IS FOR TEMPLE WOMEN'S ASSOCIATION *MEMBERS ONLY*.

Reservations are required. Please call Rabbi Geller at The Temple, 791-7755, and reserve your place for one or all five of the sessions. Please state specifically which session you will attend. There will be no charge.

Attendance at each will be limited so that individual participation can be insured.

Co-Chairmen: Mrs. Alvin Arsham, Mrs. David Pearlman and Mrs. Robert Saslaw

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DATES TO REMEMBER

Saturday, November 21 — Temple Men's Club — "Sounds Of The Forties"

Sunday, November 22 — Sunday Service

Tuesday, November 24 — Temple Women's Association — Tuesday Activities At The Branch

Thursday, November 26 — Joint Thanksgiving Service — At The Church of The Covenant

Sunday, November 29 — Sunday Service

Kaddish

Friday Nov. 20, 1970
Sunday Nov 22, 1970

Those who passed away this week

HELENE JILL MASSINGER HELEN POLLACK
PEARL MAEROFF
YETTA DEVAY

Yahrzeits

NICHOLAS CHAIKIN
JOANNE RAPPAPORT HOLTZER MAX ZAHLER
DR. LOUIS H. BACHRACH
[redacted]
DAVID L. LAZERICK
MAURICE MASCHKE
ROLINDA HAYS JOSEPH
BIRDIE STONE LEVISON
HELEN LEVINE
IRWIN H. KRAMER
MARK L. SAMPLINER
SALLIE GREENFIELD
SOPHIE MITNICK MIRMAN
HARRY M. MYERS
EMIL REISZ
ANNETTE C. KOBLITZ
MARK S. BERK
FANNY GOLDHAMER
ADELE BERGER
IDA ROSENWASSER

READ ON SUNDAY MORNING ONLY
JOSEPH FRIEDMAN