

EUCLID AVE. TEMPLE BULLETIN

CLEVELAND

Vol. X

APRIL 3rd, 1931

No. 29

SERVICES

Sunday Morning, April 5th, 10:30

RABBI BRICKNER

will speak on

"IF I WERE A CHRISTIAN"

Suggested by a sermon on "If I Were a Jew"

recently preached by Dr. John Haynes Holmes of New York.

Friday Evening - 5:30 to 6:00

Saturday Morning - 11:00 to 12:00

MEMORIAL SERVICES (YIZKOR)

Concluding Passover **פסח** Service

Wednesday, April 8th, 10:00 A. M.

Rabbi Brickner will preach

MEMORIAL (YIZKOR) SERVICE

On Wednesday, April 8th at 10:00 A. M., the last day of Passover, we will again have as part of our service, the beautiful custom of memorializing our beloved departed, which was introduced by us for the first time last year. This service met with a very welcome response from the membership of the congregation who attended in large numbers.

A special Memorial Service is being prepared, which will be distributed to the members as they enter temple.

Rabbi Brickner urges upon the members to revive the custom of memorializing their dear beloved, and to attend services on this seventh day of Passover—Wednesday, April 8th.

RABBI BRICKNER speaks over Radio Station WHK
every Sunday afternoon at 4:00 o'clock

Hebrew Union College Library,

A. S. Oko, Librarian,

Cincinnati, Ohio.

EUCLID AVENUE TEMPLE BULLETIN

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BARNETT R. BRICKNER, Rabbi

NATHAN BRILLIANT, Editor

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Office, Cleveland, Ohio, under the Act of March 3rd 1879.

Rabbi's Address Reprinted

A recent address delivered by Rabbi Brickner before the Empire Club of Toronto, on "The Five Year Plan—Russia's Challenge to Capitalism," was not only broadcast over the radio, but has been reprinted en toto in the "Financial Post" of Canada, and in many papers throughout that country, including the "Sunday Province of Vancouver, B. C."

Sisterhood

"Modern Social Problems"

Friday, April 10th, 11:00 a. m.

Speaker: Prof. H. M. Busch.

Don't Miss This

"The Royal Family," that famous success of Broadway, will be given by our Alumni Players under the direction of Miss Sylvia Stein on Wednesday evening, April 22nd in our Auditorium. Admission is 50c per person. Budget ticket holders are entitled to two free admissions.

Religious School

Children's Service

Many members of our congregation have expressed their sincere regret because of the fact that they did not attend the last Children's Service, when "The Sabbath Cycle" was presented. The service was not only an inspiration, but was an emotional experience which moved many of those present, to tears.

Our next Children's Service takes place Saturday, April 11th, and will have for its theme "The Hebrew University" on the occasion of the visit to Cleveland of Dr. Judah L. Magnes, Chancellor of the Hebrew University. It is hoped that mothers will attend this service in large numbers.

Important School Dates

Saturday, April 11th, 10:00 a. m.—Bondy Contest for pupils of ninth grade.

Saturday, April 11th, 11:00 a. m.—Children's Service.

Sunday, April 12th, 3:00 p. m.—Social for members of Senior Clubs.

Sunday, April 19th, 4:30 p. m.—Machol Contest for members of High School Department.

Sunday, May 3rd, 10:30 a. m.—High School Graduation.

We Gratefully Acknowledge the Following Contributions:

Altar Fund

Mrs. Yetta Rosenfeld—In memory of Mrs. Rosa Erlanger's birthday.

The Misses Esther and Sarah Cohen—In memory of Mr. Abraham Cohen and Mr. Phillip Cohen.

Mrs. Lewis Steiner and Family—In memory of Husband and Father Mr. Lewis Steiner.

Mrs. M. Klein and Mrs. Theo. Hertz—In memory of Son and Brother Mr. Sidney Klein.

Mrs. L. S. Desberg—In memory of Mr. Sam Klein.

Scholarship Fund

Mrs. Jacob Klein—In memory of Mr. Jos. H. Winkler and Mr. Sam Miller.

Mrs. Zelig and Mr. L. W. Lampl—In memory of Mother Mrs. Hannah Lampl.

Mrs. J. Firth, Mrs. E. J. Thalman and Mrs. Mabelle Pollock—In memory of Mr. Nathan Metzenbaum, Mr. Abe Selleck and Mr. S. J. Firth.

Mrs. Victor Fishel—In memory of birthday of Mother Mrs. Charles Bruml, in memory of birthday of Mr. Jacob Fishel, and in memory of Mr. Ed Fishel.

A Notable Excerpt

In a recent address to his Congregation at Carnegie Hall, Dr. Stephen S. Wise, speaking on "Jews in Public Life and Office," said that present disclosures in graft had about reached an intolerable and indecent stage. "We have recently had occasion to note and to mourn the grievous hurt that can be done all of us by Jews who hold large or public places, unless their ambition be anchored in the foundations of unshakable integrity. The deepest, yea, the foulest, wrong is done their country and their people by Jews in public life and office who are without standards and without ideals, even as the loftiest service can be rendered America and Israel by such Jews as hold the highest conceptions of public life, and are dedicated to the finest things of the Commonwealth."

It would be well to have these words deeply engraven in the hearts and minds of all those who represent us in the councils of city and nation.

The Secretary

If the Secretary writes a letter, it's too long;
 If he sends a postal, it's too short.
 If he sends out a notice, he's a spendthrift;
 If he doesn't send out a notice, he's lazy.
 If he attends a committee meeting, he's butting in;
 If he stays away, he's a shirker.
 If he duns the members for dues, he's insulting;
 If he fails to collect the dues, he's slipping.
 If he asks for advice, he's incompetent;
 If he doesn't, he's bull-headed.
 If he writes his reports complete, they're too long;
 If he condenses them, they're incomplete.
 If he talks on a subject, he's trying to run things;
 If he remains quiet, he's lost interest in the institution.

Ashes to ashes and dust to dust,
 If the others won't do it,
 The Secretary must.

—Author Unknown.

A Word From the Membership Committee

In the belief that it is a high privilege for anyone to be affiliated with the Euclid Ave. Temple, your Membership Committee has never entered upon an aggressive campaign for new members. Nor does it propose to do so at this time. Those who join our Congregational household should be made to feel that they need the Congregation fully as much as the Congregation needs them. On the other hand it frequently happens that newcomers to the city, or in some cases those who have lived here for many years, are not moved to affiliate themselves congregationally until it is suggested to them that they do so. At this time we are particularly anxious to enroll as many new members as we possibly can and to this end we ask the co-operation of all our members.

Will you not please sign the subjoined blank and send it with as little delay as possible to Mr. H. S. Goldsmith, Chairman of the Membership Committee, care of Euclid Avenue Temple? Your help in this regard will be appreciated both by the Congregation and by your friends.

To the Membership Committee,
 Euclid Avenue Temple:

I would suggest the following as available and desirable members for the Congregation and advise your Membership Committee to call upon them.

Name _____ Address _____

Name _____ Address _____

Name _____ Address _____

Signed _____

SCANNING THE NEWS

Einstein's Farewell

In introducing Dr. Einstein to the great assembly that had gathered to hear him before his departure for home, Felix Warburg, chairman of the meeting declared:

"Professor Einstein's presence here is not only a joy but ought to be a tremendous encouragement to those of us who want to reinterest our people. When Professor Einstein speaks about his theories and his scientific outlook we cannot follow him, but when he smiles at us and when he speaks about Palestine we live in the same atmosphere and ether. His rays of warming enthusiasm penetrated from California to New York and will warm the pioneers in Palestine, whose enthusiasm needs our rekindling."

In response the great Jewish scientist said:

"Ten years ago, when I had the pleasure of coming to you for the first time in the cause of the Zionist ideal, almost everything still lay in the future. Today we may look back joyfully upon these ten years, for the united forces of the Jewish people have in this decade achieved a fine piece of successful constructive work—more, I believe, than we dared hope in 1921.

"We have also passed successfully through the grave trials that the events of the last year or two brought upon us. Tireless effort toward a noble goal slowly but surely brings us to success. The last statement of the British Government signifies a return to a more equitable appreciation of our cause; this we gratefully acknowledge.

"But we must never forget what this crisis has taught us: the bringing about of satisfactory cooperation between the Jews and the Arabs is not England's problem, but our problem. We, that is, the Jews and the Arabs, must ourselves come to an agreement upon a course adapted to the needs of both peoples and leading to a profitable life together.

"A just solution of this problem, a solution worthy of both peoples, would bring us closer to the achievements of our beautiful and significant purpose—the furtherance of our constructive work itself. Remember that if Switzerland represents a higher degree of governmental development than any other State, that is precisely because, as it is a country composed of several national groups, its stable constitution must solve greater political problems than confront other lands.

"Much still remains to be done, but of the ideals which Herzl (founder of political Zionism) cherished, one has already been realized: The work for Palestine has brought the Jewish people an undreamed-of solidarity and has imbued it with that optimism which every organism needs if its life is to be healthy. Today this is manifest to all whose eyes are open.

"What we do in our common cause is done not only for our brothers in Palestine but for the welfare and prestige of the entire Jewish people."

Philadelphia, March 24th—Definite opposition to the introduction of religious instruction of any kind in the public schools, including Bible reading, was expressed here today by Dr. William J. Cooper, United States commissioner of education, in an address at a conference of pastors and religious teachers at the Central Y. M. C. A.

To encourage medical research at Harvard College, \$20,000 has been left in the will of Mrs. Frida Adler, widow of Dr. Isaac Adler. The income from the money is to be used to "provide once in three years a prize for the best piece of original research produced within that period in the United States or Canada on any subject within the medical or allied sciences" and the awards are to be known as the Isaac Adler Prizes.

Warsaw, March 25th—The idea of Polish-Jewish good-will being fostered by Polish diplomats in the United States is merely an article for export but not for domestic consumption, the Jewish press and Jewish leaders here assert in connection with the friendly reception that has been accorded by Polish government officials to the special representatives of the Jewish Telegraphic Agency.

Jewish leaders here view with skepticism the good-will propaganda which the Polish consulate in New York is stimulating. The Jewish press points out that while Polish diplomats talk so much about good-will in America the Polish press here is ignoring these efforts.

As one Jewish leader here said "this double bookkeeping serves as the best proof that what Polish diplomats are doing abroad in order to win the support of Jews for Poland is not being followed in Poland."

GANDHI

(From an Evaluation by Felix Adler)

In reading Gandhi's Autobiography, and Andrews' compendium of Gandhi's ideas, one is surprised by the fact that the man is not a thinker in any really significant sense of the word. Again, other great men establish a purpose, see an object ahead and aim for it, early in life. Gandhi as a young man was changeable, suggestible, and in his later manhood has been inconsistent, as for instance in his support of the British war, and in his sanctioning of the caste.

As a boy he hears that the British are dominant because they eat meat—secretly, because his parents would object, he takes to eating meat. He hears that no one can make an impression in good society unless he knows French, accordingly he learns French. Again, one must know how to dance: the future Mahatma learns to dance! Later his suggestibility is illustrated by the fact that someone on a railway journey lends him Ruskin's "Unto This Last," which he stays up all night to read, and in the morning he has settled on a new way of life.

Tolstoy and Ruskin convert him to a belief in agriculture and handicrafts as against the factory and machine. He seeks to improve the lot of the Indian. Let him turn to the spindle and the loom for increased means of support. Nay, let even the educated, professional classes take to weaving—a man should be self-supporting.

Gandhi, in fact, is but another example of the type of mind that is aware of only one pole of the spiritual life, namely that of unity—and we shall see this illustrated again when we come to speak of his attitude in the matter of doing penance for sin.

As a sympathetic soul, who pleads (notwithstanding his acceptance of the caste) for the millions of Untouchables, Gandhi has to face such problems as those of inter-marriage and inter-dining. He disposes of them naively. Why dine together? There should be no common meals! Eating is an animal function, and like other animal functions should be private: he has no idea that sublimation or spiritualization of the sense life is possible. As to marriage, in common with mediaeval Chris-

tianity, he looks upon it as a hindrance to spirituality. How, then, can anyone who faces these actualities of life regard this Hindu mystic as a fit leader for the world?

Gandhi's theory of penance, which plays a great part in his campaign for Indian freedom, calls for examination. According to him my fellowman and I are sharers in the one soul, therefore, if he sins, I sin. Thus, when my neighbor is wicked—and Gandhi thinks of wickedness mainly as violence—when my neighbor does violence, I may atone vicariously for him by my own penance. When Hindus and Moslems cut each other's throats in defiance of Gandhi's teaching, he proclaims a fast of so many days for himself by way of penance. But to Gandhi it is much more than this—it is a matter of purification. He will renounce the flesh by way of purification.

For all his sagacity, how little has he really understood India! And as to the mystic notion of one soul in all bodies, and of the self-purification he would perform on their behalf, to most of them it must be meaningless. They worship him because he stands for resistance to England.

What Gandhi ignores is the fact that there are stages of spiritual development. You cannot talk to all people in the same language. Some are materialists, or their tabus are not the same.

Gandhi's psychology is superficial, his scholarship poor, his equipment for leadership in India inadequate. He says he has studied only two of the books included in his country's sacred literature. He is lacking the centrality and poise of fully-matured thinking.

Yet there are lovely traits in his nature. And the one really constant thing in his life is the absence of hate. We admire those who can do things we cannot; therefore anyone who abstains from hate, and apparently does so with ease, impresses the onlooker with wonder and awe.

I think his effect on Occidental people, insofar as he has impressed them, is largely due to his emphasis on the One. But the unity movements are one-sided, and with their tendency to obliterate personality, they are ethically dangerous.

Ye Olde Timers!

Meet Your Classmates Again

at the

ALUMNI FORMAL DANCE

SATURDAY, APRIL 11th

in the beautiful ballroom of the

Lake Shore Hotel

Lee Roth and his popular Orchestra
will keep you stepping all evening

Remember the little girl whose "pigtails" you used to pull?
She'll be there.

Remember the boy who got a quarter of a point more than you
for an honor part?

He'll be there.

Rabbi and Mrs. Brickner, Mr. and Mrs. Irwin Loeser, Mr. and Mrs. J. O.
Stein and Mr. and Mrs. Arthur Dettelbach have been invited as chaperones.

The Alumni Association also extends a cordial invitation to the membership
of the temple, to join them in this one big day of the year.

Admission - - \$2.50 a couple.

To Budget Ticket holder - \$1.50 a couple.

PLAN TO BE THERE

Renew Old Friendships - Let's Go - Everybody