

EUCLID AVE. TEMPLE BULLETIN

CLEVELAND

Barnett R. Brickner, Rabbi
Nathan Brilliant, Educational Director

Vol. XI

September 25th, 1931

No. 4

SUCCOTH SERVICES

FIRST DAY

Saturday, September 26th, 10:30 A. M.

CONCLUSION OF FESTIVAL

Simchath Torah Celebration

Consecration Ceremony of First Grade Children

Saturday, October 3rd, 10:30 A. M.

Friday Evening Twilight Service 5:30 to 6:00

Sabbath Morning Service 11:00 to 12:00

SISTERHOOD

SUCCOTH MEETING AND TEA

Tuesday, September 29th, 2:15 P. M.

in the Auditorium

"YOUTH LOOKS AT RELIGION"

Mrs. JEROME TRIER

of New York

Guest Speaker

"PEACE"

A declamation with musical
accompaniment by

MRS. JULES GOODMAN

To carry out the harvest symbol the lobby will be converted into a veritable bower of flowers.

Admission: Any kind of bought canned food and home canned fruits, jellies or preserves. The Board of Health does not permit us to accept any home canned vegetables.

SISTERHOOD MEMBERS AND THEIR FRIENDS ARE INVITED.

Dr. Julian Morgenstern,

Hebrew Union College,

Cincinnati, Ohio.

EUCLID AVENUE TEMPLE BULLETIN

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NATHAN BRILLIANT, Editor

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

Consecration Ceremony

The ceremony of Consecration which was introduced for the first time two years ago, will again be held the last day of Succoth, Saturday, October 3rd.

In keeping with the spirit of the day, the children who just entered the first grade of our Religious School will take part in the ceremony that will symbolize their entrance into the studies of the Torah and its traditions.

The last day of Succoth is known in Jewish traditions as Simchath Torah—rejoicing over the Torah. The ceremony will include the symbolization of the carrying on of tradition from generation to generation. The climax of the service will be the procession of the first graders and their impressive pledge to the teachings of Judaism.

Pillow and Stone

Upon a stone in olden time
A wanderer sank to rest,
A wondrous vision soothed his heart,
How strangely was he blessed!

The arched sky was his coverlet,
The night-wind cradle song;
A ladder mounted heavenward
Which bore an angel throng.

Oh, in these sober days of ours,
When we soft close our eyes,
No lofty ladders climb above,
No angel hosts arise.

And tho our bed be richly draped,
And royal fares our own,
Yet often we wake unrefreshed—
The pillow's changed to stone!

—Abram S. Isaacs.

Succoth

The Succoth festival will be inaugurated with services on Saturday, September 26th at 10:30 A. M. Rabbi B. R. Brickner will preach.

As usual the Temple will be transformed by the Sisterhood into a beautiful succah trimmed with evergreens, flowers, and fruits of the harvest season. The concluding day of Succoth falls on Saturday, October 3rd.

Sisterhood

Cultural Courses

The Sisterhood offers to its members the following courses to be given on Friday mornings. Enroll now.

Jewish Current Events—Rabbi Brickner—register with Mrs. Manuel Reinthal—fee \$1.00.

"Books and Authors"—Mr. Joseph Remenyi—register with Mrs. Theo. Fishel—fee \$3.00.

"Education and the Changing World"—Prof. Henry M. Busch—register with Mrs. J. C. Newman—fee \$2.00.

"Whither Religion" given the first time this year by eminent Clevelanders, is included on course ticket for "Education and the Changing World."

Sewing Begins October 6th

Mrs. Jerome Halle, chairman of the Sisterhood Sewing Club announces that the opening day will be Tuesday, October 6th. Please note that this year the day has been changed from Monday to Tuesday.

Many new tables and departments will be introduced, which will bring in some new varieties and new ideas in sewing.

Mrs. Halle and the vice-chairman, Mrs. Blahd extend an invitation to some of the younger women to join this group. The spirit of friendliness which has always dominated our Sisterhood organization will make for a continued year of pleasant contacts and profitable endeavor.

Judaizing the Home

From the paper, "Judaizing the Home," by Mrs. Abraham Levinson, read before the Religious Committee of the Conference of Jewish Women's Organizations.

"To summarize concrete ways of Judaizing the home:

"1—Put into your library books on Jewish subjects.

"Have a Jewish-English periodical in your home to keep you in touch with Jewish current events.

"Make your slogan for bar mitzvahs and confirmations, for birthdays and graduations 'LESS TIES AND MORE BOOKS, LESS UNDERWEAR OF SILK AND MORE VOLUMES OF LEATHER.'

"2—Bring some type of Jewish art into your home, through pictures, panels, plaques, illustrated albums.

"3—Do not discard all Jewish ceremonial objects as museum curiosities, as some may be important. Many are fraught with great significance in Jewish life.

"4—Bring back to your boy and girl the joy of our holidays, the sacredness of our holy days, the poetry and romance of our customs and ceremonies so that they will not speak of Passover as the Jewish Easter and Chanukah as the Jewish Christmas.

"5—Have a Jewish hour in the home every week during which the spiritual values and applicability of the rich treasure of Jewish tradition and learning, Jewish poetry and romance as well as its philosophy to our every day American life can be illustrated.

"6—Revive the singing of Jewish melodies, the chanting of Jewish prayers, especially at the celebration of Jewish festivals in the home.

"7—Interest yourself in your child's Jewish education, his Hebrew school, his Sabbath school. Make them as important to yourself and to him as his music, his dancing, his elocution, his movies.

"Then will your home, like the Jewish home of old, be a citadel of Judaism. Then, to go hand in hand with the ideal synagogue and the model religious school, we will have the potent Jewish home, the home fully Judaized."

Utopian Thoughts

I. By Bertrand Russell

"It is the conquest of nature which has made possible a more friendly and co-operative attitude between human beings, and if rational men co-operated and used their scientific knowledge to the full, they could now secure the economic welfare of all—which was not possible in any earlier period. Life and death competition for the possession of fertile lands was reasonable enough in the past, but it has now become a folly. International government, business organization, and birth control should make the world comfortable for everybody. I do not say that everybody could be as rich as Croesus, but everybody could have as much of this world's goods as is necessary for the happiness of sensible people. With the problem of poverty and destitution eliminated, men could devote themselves to the constructive arts of civilization—to the progress of science, the diminution of disease, the postponement of death, and the liberation of the impulses that make for joy."

"Thanks to the human heart by which we live,
Thanks to its tenderness, its joys and fears,
To me the meanest flower that blows can give,
Thoughts that do often lie too deep for tears."

From "Ode on Immortality,"
W. Wordsworth.

The Search

No one could tell me where my soul might be.
I searched for God but God eluded me.
I sought my brother out and found all three.

—Ernest Crosby.

Book Review

Grapes of Canaan. By Emma Ehrlich Levinger. 352 pp. Boston: The Stratford Company, \$2.50.

This novel, recipient of a \$2,000 prize offered by the publishers, depicts the career of a first generation Russian Jew in business and at home. It is a sincere and workmanlike offering.

Abraham Kupper, the hero of this Jewish chronicle, is a humble peddler with a Napoleonic complex and a vast store of business cunning, a bustling vulgarian whose commercial shrewdness had its pathetic antithesis in that destructive sentimentality characteristic of his race. Kupper's claim to industrial immortality was the Universal Garter for Gentlemen, a household article which was at once the foundation of a huge fortune and the lever by which he sought to move his own piddling universe.

Conquered by the weight of his dominating wealth, all Mortonville soon succumbed to Kupper's vigorous opportunism. He became president of the orthodox congregation, he controlled the Hebrew Benevolent Society, he donated lavishly to the Zionist cause, and eventually, Abraham Kupper was hailed as the uncrowned king of the city's Jewry. His only son, Ralph, an indolent dullard, was educated in the finest private schools. Ironically enough, it even "became a matter of great pride to Abe Kupper that he was making such a gentleman out of his only son that Ralph had acquired the right to despise his family."

It was only with the catastrophe of the war that Abraham Kupper began to feel his money-built edifice tottering. The tragedy of defeat attacked him from all sides. His wife was refused the presidency of a woman's club, his nephew became a conscientious objector; one daughter remained unmarried, a repressed nymphomaniac; another daughter died in childbirth; his granddaughter committed the

unforgivable sin by marrying a Gentile; his tyrannical mother died. Finally the death of his son almost destroyed the spirit of this pudgy man who had dreamt of being the Great Corsican of his circle. Facing the terror of loneliness in an alien world, for the first time in his life Abraham Kupper knew what it meant to value spiritual above worldly goods. In that moment of discovery, a new Kupper dynasty was born, and the first of the line was a little old man whose hand trembled as he saluted the ornately framed picture of his mother and said: "If we enjoy fighting like my mamma did—like I did—that's the only thing worth while."

Funds

We Gratefully Acknowledge the Following Contributions:

Altar

- Mr. Sam Weiss and children—In memory of wife and mother.
- Mrs. S. N. Greenfield—In memory of Mrs. Rose Sternheimer.
- Mr. H. J. Stern—In memory of Rosa Fishel.
- Mr. B. F. Corday—In memory of mother.
- Mr. Sydney Hirsch—In memory of mother.
- Mrs. Jennie Friedman—In memory of husband.
- Mrs. J. Kahn—In memory of Jacob Kahn.
- Mrs. S. M. Schultz, Mrs. B. Arnold, Mrs. S. Brockman—In memory of father, Mr. Louis Beyer.
- Mrs. A. Kohane—In memory of mother Mrs. Aaron Black.
- Ralph and Edith Rodems, Buenos Aires—In memory of grandmother, Mrs. Augusta Kurlander.

Scholarship

- Misses Schott—In memory of Samuel J. Feldman, New York City, brother of Mrs. I. Fried, Cleveland.

In Memoriam

We record in deep sorrow the passing away of

Simon Weinberger
Annie Stein
Solomon Rickersberg

and extend our sympathy to the bereaved.

Alumni

The Alumni Executive Board plans a most pretentious and varied program for the coming year. Through the medium of the Budget, The Alumni Association announces six social and educational events, each of which is subsidized by the Budget. The following calendar is presented, dates subject to change.

Nov. 15th—Informal Supper Dance.

Dec. 27th—Sunday Morning Alumni Service.

Jan. 17th—Winter Dramatics.

Feb. 28th—Forum Supper and Dance.

April 9th—Annual Spring Formal Dance.

May 15th—Spring Dramatics and Annual Meeting.

Every Alumnus is urged to purchase his Budget Book, and thereby not only effect for himself a saving of over fifty per cent, but also underwrite a successful Alumni year.

Religious School

Club Notes

Children of the Junior High Department enrolled for club work last Saturday.

Children of the Intermediate Department will enroll Sunday, October 4th.

Clubs begin to meet during the week of October 11th.

The Marionette Club will give a performance at the assemblies of the Religious School on Saturday and Sunday mornings, October 10th and 11th.

Junior Clubs will hold their second annual outing on Sunday, October 18th.

Each of the dramatic groups will have an opportunity of presenting a program at one of the school assemblies during the year.

School Celebrates Succoth

Every child in the school will have an opportunity of visiting the Recreation Hall succah which has been built especially for the occasion. During their visit, Rabbi Brickner will recite the Kiddush, and refreshments will be served through the courtesy of the Sisterhood.

Parents are urged to bring their children with them to the Consecration ceremony on the concluding day of Succoth, Saturday, October 3rd.

Advanced Hebrew

The classes for advanced Hebrew will meet for the first time on Thursday, October 8th, at 4:20 P. M. These classes now entering the third year under their reorganized form have increased in size and effectiveness.

Parents who wish to enroll their children for these special classes are requested to do so at once with Mrs. Braverman, who is in charge.

1931 Class Presents Mimeograph

The Confirmation class of 1931 presented the Temple with a much needed automatic mimeograph machine, which makes it possible to enlarge the work of the religious school, and other departments of the Temple. Acknowledgment is here made with thanks.

New Members

A hearty welcome is extended to the following who have recently affiliated themselves with our membership. It is earnestly hoped that they will avail themselves of every opportunity offered them through our Temple.

Jerry Antel
Irwin Bellin
Richard S. Bergman
Dr. L. E. Blackman
Manuel H. Bondy
Mrs. Ida E. Breitenbach
Mrs. Harry Burg
Sam G. Cornsweet
Arthur Elsoffer
William B. Estrin
D. Frankel
Armin Friedman
J. E. Glaser
A. E. Goldhamer
John S. Goldheimer
Max Goldman
Fred Grossman
Arthur W. Haas
Robert A. Katzel
Sam T. Kopf
B. Z. Levine
Mrs. William R. Loveman
William Mark
Leonard Metzenbaum
Jos. E. Neuger
Mrs. Lena Price
Herman Reimes
Harry E. Rogen
Joseph Schwartz
Joseph H. Silbert
Dr. Nathan Weidenthal
Harry Weinberg

SUCCOTH

The Feast of Booths

Four days after Yom Kippur, on the fifteenth of Tishri, begins Succoth. The name means booths. According to Leviticus 23:42 the booth commemorates the life of the Israelites in the desert after leaving Egypt. The holiday was called also the Harvest Festival because, according to the Bible (Deuteronomy 16:13-15) it was celebrated after the people had finished their harvesting. The festival of Succoth lasts eight successive days, seven of which are Succoth proper, while the eighth is observed as a Concluding Festival called Shemini Atzereth.

Succoth is designated as a festival of joy; and is distinguished by several colorful and meaningful customs. In the first place, there is the Succah, a booth covered with green branches completely severed from the trees. Inside, the Succah is decorated with fruits of different types. This task is the obligation of the women.

In this Succah the men were obliged to take all their meals; and they were commanded to dwell in it during the week of the festival, unless forced indoors by rain or extreme cold. Women were exempted from this obligation. Nevertheless, no woman ever took the liberty of eating elsewhere than in the Succah. Happy hours were spent there during the week, in song and rejoicing and also in study.

During the Medieval ages, the Succah was interpreted as a symbol of simplicity, frailty, and humility. Rich and poor were urged to abandon their residence and to move to the booth. Its frailness stimulated them to think of life as a temporary sojourn and of prosperity and poverty as likewise temporary.

Next in importance to the Succah is the group of the Four Species: Ethrog (a citron); Lulab (a shoot of a palm tree in its folded state before the leaves are spread out); Hadassah (three twigs of myrtle); Aravah (two willow branches). These four species are mentioned already in the Pentateuch, Leviticus 23:40.

During the period of the Second Temple, the people with these four species in their hands used to march in procession around the altar singing: "I beseech Thee, O Lord, grant salvation; I beseech Thee, O Lord, grant prosperity." After the destruction of the Second Temple this custom was transplanted into the Synagogue, where it survives to the present day, under the name Hakafoth (circuits).

The three species are arranged in this way: a triple holder of braided palm leaves supports the Lulab in the center, the Hadassah to its right, and the Aravah to its left. The Ethrog is kept separated. The origin of the use of these, we do not know with certainty. The rabbis devised an ethical interpretation, according to which the four species represent four types of men; the proud (Lulab), the humble (Aravah), the one with beautiful qualities, but without good deeds (Hadassah). The highest type, the one whose virtuous deeds have an influence upon others, the rabbis liken to the fine perfume of the Ethrog. The combining of these, symbolizes the brotherhood of the human race.

Jewish artistic instinct manifested itself in creating wonderful containers for the Ethrog, worked in gold, silver, or other metals. These gave expression to the devotion of the Jew to the religious ideals embodied in this symbol.

Succoth is designated in the Bible as the "Season of our rejoicing." Originally in Palestine, it marked a final Thanksgiving celebration after the completion of harvesting. Though conditions have changed, the expression is retained: "Season of our rejoicing." Indeed, for us today, there is the same vitality in the idea of humility expressed through the Succah; in the significance ascribed to the four species; in the great principles of genuine thanksgiving.