

EUCLID AVE. TEMPLE BULLETIN

CLEVELAND

Vol. XII

SEPTEMBER 16th, 1932

No. 2

Friday Evening Twilight Service, 5:30 to 6:00

Sabbath Morning Service, 11:00 to 12:00

RABBI IRVING M. LEVEY
officiating

THE HOLY DAYS SERVICES

The New Year

(ראש השנה)

Friday, September 30th, 7:45 P. M.

Saturday, October 1st, 9:30 A. M.

(Children's Service, 2:30 P. M.)

The Day of Atonement

(יום כפור)

Sunday, October 9th, 7:45 P. M.

Monday, October 10th, 9:30 A. M.

Morning Service, 9:30 A. M.

Recess, 12 M.

Children's Service, 1:30 P. M.

Afternoon Service, 2:30 P. M.

Memorial Service, 4:15 P. M.

RABBI BRICKNER and RABBI IRVING M. LEVEY will alternate in conducting the services in the Temple and Auditorium.

The Shofar (Ram's Horn) will be sounded in addition to the usual trumpet service.

Children and their parents or guardians are requested to be present at 1:15 P. M. on the Day of Atonement in order to be seated before others for the Children's Service.

OPENING OF RELIGIOUS SCHOOL

Saturday, September 17th, 9:00 A. M.

Junior High Department

(Grades VII, VIII and IX)

Sunday, September 18th, 9:30 A. M.

Primary and Intermediate Departments

(Kindergarten through Grade VI)

Sunday, September 25th, 10:15 A. M.

Senior High Department

(Grades X, XI and XII)

Registration of new children will be continued Sunday morning, September 18th.

Hebrew Union College Library,

A. S. Oko, Librarian,

Cincinnati, Ohio.

EUCLID AVENUE TEMPLE BULLETIN

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BARNETT R. BRICKNER,

Rabbi

NATHAN BRILLIANT,

Educational Director and Editor

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High Holy Day Notes

Tickets for admission for the High Holy Day services will be mailed to members of the Temple.

Members are expected to present their cards of admission at each service. There will be no admission without a card.

Members are also requested to bring with them the Union Prayer Book, Volume II, revised edition. No prayer books will be distributed or sold on the High Holy Days. Prayer books may be purchased at the Temple Office.

In Memoriam

Yom Kippur Service

The names of dear ones who have passed away since last Yom Kippur which are to be read at the Memorial service on Yom Kippur afternoon should be sent to the Temple Office immediately.

We Gratefully Acknowledge the Following Contributions:

To The Altar Fund

Mrs. Ben Silver in memory of Mrs. Fannie Sobel, Miss Sidie Karpel and Mr. Louis Newman.

In Memoriam

Our heartfelt sympathy is extended to the bereaved families of

Annie Hackett

Fred Desberg

who passed away last week.

Sisterhood

More Clothes Needed

This winter more than ever there will be an urgent need for clothing. The Reconditioning Department of the Sisterhood Sewing issues an appeal for clothing which can be cleaned and repaired and made serviceable for use. Now is the time when you are housecleaning to telephone Mrs. I. J. Kabb, FAirmount 3577, or the Temple, CEdar 0862, and you can arrange for having the clothes picked up.

Don't delay. Do it now.

Sisterhood Notes

If you have a sewing machine in good order that you are not using, the Sewing Group needs it very badly for reconditioning work. Please telephone Mrs. Myron Rice, FAirmount 1488 or Mrs. Jerome N. Halle, CEdar 0428 and they will be very glad to call for it.

We are again cooperating with Mrs. William Mather in the Save the Surplus Campaign.

Have you sent in your suggestions for the "Good Ideas Contest"? If not, do so NOW.

Religious School

Opening Sessions

All pupils are to return to their former classrooms where assignment of new grades will be made.

Newly enrolled pupils report to the Auditorium.

Enrollment of new pupils will be continued this Sunday morning.

Those in last year's sixth grade now entering the seventh will report to the Auditorium on Saturday, September 17th at 9 A. M.

High School pupils who did not select their courses last Sunday may do so this Sunday morning in Room 301.

Book Review

The Arena by Shmarya Levin. Translated by Maurice Samuel . . . New York: Harcourt, Brace and Company.

It is not necessary to have an interest in Jewish life to enjoy the series of volumes of which "The Arena" is the third. They constitute one of the greatest memoirs of our time; and the subject being a personality of rich and warm qualities fulfilling a life crowded with effort and achievement quickly captures the interest. But if the reader begins the book without an interest in Jewish life, he will not leave it so. The allurements are not one of quaintness, or of historical romancing, or of pleading in the "hath not a Jew at heart" manner. What absorbs the interest is the direct contact with a life that instinctively from the beginning, then with all its intense, youthful energies and finally with the resolution of matured mind and will, first guessed, then affirmed, then richly contributed to the dignity and drama of the Jewish national career. "It is hard to be a Jew," wrote Sholem Aleichem, and made it the subject of a tragically illuminating comedy, the experiences of a Gentile who experimented at being a Jew and discovered for himself how hard the lot of a Jew is. But if it is a hard lot, it is like other ways difficult and dangerous, an absorbing adventure, especially for a man of courage and vision. The reader shares this adventure at its highest in Shmarya Levin's autobiography.

The autobiography as a whole is probably the most complete, as it is the most intimate and direct reconstruction of Jewish life of the last two generations, that has yet been given in literature. This life has altered so rapidly that even for the Jews now entering manhood it is alien and already a matter of history.

In the major movements of the time Shmarya Levin had a great share. He was a scholar, a writer, an editor, a publisher, a rabbi, a member of secret societies, an organizer, a Zionist leader. To carry on so furiously active a career in Czarist Russia required courage first of all, patience, wisdom and faith. "The Arena" is the account of this career at the climax of its activity and has the crescendo of climax.

WELCOME HOME

to
Rabbi and Mrs. Brickner

tendered by the
MEN'S CLUB
and the
SISTERHOOD

Sunday, Sept. 25th - 8:30 P. M.

A cordial invitation is extended
to the entire membership and
their families.

RECEPTION — REFRESHMENTS
DANCING

"The Arena" is full and vivid. The man of action halts often to become the thinker, contemplating the crowded and vigorous past of his own life and the life of his people. His comments are wise, penetrating, filled with the double wisdom of scholarship and experience.—Isidor Schneider in "Books."

Winchell Talks Back

Some say that Walter Winchell talks too much. But there are times when he talks too little. It happened once that the Great Gossip was being given a banquet in a Southern town, under the auspices of the Rotarians who, when they got into evening clothes, were really the Ku Klux Klan. In introducing the guest of honor, the toastmaster discussed the state of the world and the particular town. "It's a real pleasure to inform you," he informed Winchell, "that we have succeeded in driving all the Jews out of this town. We are better off without that breed."

The speech concluded, Winchell was motioned to rise. "Sorry, gentlemen, that I've inflicted myself on you. I certainly wouldn't want to rob this town of the distinction of being Jew-free. Good day, gentlemen. I'm a Jew."

Alumni

Are You Going to an Out-of-Town College?

Send us your name and college address so that the Rabbi and congregation may keep in close touch with you.

Some Good News For You

The price of Budget tickets is down. Only two dollars and fifty cents this year and we're promising to exceed even last year's great program.

And what do you get? Well here's a partial summing up.

Seats for the High Holy Day Services, Alumni Day, a barn dance, another dance, the winter dramatic offering, the big spring formal and anything else that the treasury can afford.

Now listen, Mr. Alumnus (and you too Miss and Mrs. Alumnus) we want your support in fostering what will be the finest program ever attempted. **Assure yourself of attendance at every Alumni affair.** Get your reservation now at the Temple.

The Danger of Unlimited Desire

The soul, when accustomed to superfluous things, acquires a strong habit of desiring others, which are neither necessary for the preservation of the individual, nor for that of the species. This desire is without limit; whilst things which are necessary are few, and restricted within certain bounds. Lay this well to heart, reflect on it again and again; that which is superfluous is without end (and therefore the desire for it also without limit). Thus you desire to have your vessels of silver, but golden vessels are still better; others have even vessels studded with sapphires, emeralds or rubies. Those, therefore, who are ignorant of this truth, that the desire for superfluous things is without limit, are constantly in trouble and pain. They expose themselves to great dangers by sea-voyages, or in the service of Kings. When they thus meet with the consequences of their course they complain of the judgment of God: they go so far as to say that God's power is insufficient, because He has given to this Universe the properties which they imagine cause these evils.

Moses Maimonides,
Jewish Philosopher and Physician.

Pastors, Twain and War

In the most militant attack on war ever recorded by the clergy, the membership of the Ohio Pastors' Association says in formal resolutions:

"We will never again sanction or participate in any war."

But won't they?

Without desiring to be cynical, we want once again to quote Mark Twain on war:

"There has never been a just one, never an honorable one—on the part of the instigator of the war. I can see a million years ahead, and this rule will never change in so many as half a dozen instances. The loud little handful—as usual—will shout for the war. The pulpit will—warily and cautiously—object—at first; the great, big, dull bulk of the nation will rub its sleepy eyes and try to make out why there should be war, and will say, earnestly and indignantly, 'It is unjust and dishonorable, and there is no necessity for it.'

"Then the handful will shout louder. A few fair men on the other side will argue and reason against the war with speech and pen. And at first will have a hearing and be applauded; but it will not last long; those others will outshout them, and presently the anti-war audiences will thin out and lose popularity. Before long you will see this curious thing:—The speakers stoned from the platform and free speech strangled by hordes of furious men who, in their secret hearts, are still at one with those stoned speakers—as earlier—but do not dare to say so.

"And now the whole nation—pulpit and all—will take up the war cry, and shout itself hoarse, and mob any honest man who ventures to open his mouth; and presently such mouths will cease to open. Next the statesmen will invent cheap lies, putting the blame upon the nation that is attacked, and every man will be glad of those conscience-soothing falsities, and will diligently study them, and refuse to examine any refutations of them, and thus he will by and by convince himself that the war is just, and will thank God for the better sleep he enjoys after this process of grotesque self-deception."

Twain wrote that years before the World War. (World-Telegram.)

FROM "A JEWISH BOOK OF DAYS"

By Cecil Roth

September 15th, 1348.

Black Death massacres begin. Rumors of the responsibility of the Jews for the deadly pestilence had already been raised, and had been unequivocally contradicted by a Bull of Clement VI. of the previous July—not in time to prevent isolated attacks in northern Spain. It was only when the outbreak had reached Savoy, however, that the charges became properly formulated in all of their grotesque horror and that the supposed culprits were made to suffer systematically.

At Chillon, a certain Jew named Balavingus, arrested with others of the community and put to the torture, 'confessed' that an elaborate plot had been concocted in the south of France by a number of his co-religionists, whom he mentioned by name. These had compounded a poison, the ingredients of which were the hearts of Christians, spiders, frogs, lizards, human flesh, and consecrated Hosts. The powder made out of this infernal brew had been distributed amongst the various communities, to be deposited in the wells from which the Christians drew their water. It was to this that the terrible contagion which was sweeping Christendom was due! This ridiculous farrago of nonsense was sufficient to seal the fate of the community of Chillon, the whole of which was put to death with a refinement of horror.

Hence, the tale spread like wildfire through Switzerland, along the Rhine, and even into Austria and Poland. There followed in its train the most terrible series of massacres that had ever yet been known in the long history of Jewish martyrdom. The Nuremberg Memorbuch records the names of something like three hundred and fifty places which suffered at this period. Sixty large communities and one hundred and fifty small were exterminated. It is from this point that the glory of German Jewry in the middle ages may be said to end.

September 16th, 1666.

Conversion of Sabbatai Zevi. The pseudo-Messiah had left Smyrna for Constantinople amid the frenzied hopes of his adherents all over the world. At last, his hour had struck, and the Sultan himself must recognize his claims, or else be reduced to subjection. In Avignon, the whole community made ready to set sail for the Holy Land: while shrewd businessmen in Hamburg and London wagered enormous sums that their hero would shortly be acknowledged generally as King of Judaea.

On arrival at the Dardanelles, Sabbatai was arrested by order of the Grand Vizier. This, however, made no difference to his admirers. Was it not inevitable that the Messiah should suffer tribulations before his final triumph? The fortress of Abydos, where he was imprisoned, was called by them by the mystical title of the Tower of Strength: and they thronged to visit him, bearing rich gifts. Prayers were offered up in all the synagogues for 'Our Lord and King, the holy and righteous Sabbatai Zevi, Anointed of the God of Israel': and the ninth of Ab was generally observed as a feast-day, as the anniversary of his birth. In his prison, the pseudo-Messiah maintained an almost royal state.

At last, the patience of the Turkish authorities was exhausted. Sabbatai was summoned to Constantinople, and brought before the Sultan. The alternatives of apostasy or death were laid before him: and, pusillanimously, he chose the former. Donning the white turban of the true believer instead of Jewish headgear, he proclaimed his belief in Islam, and left the royal presence as Mehemet Effendi, and a royal pensioner.

The most remarkable episode in the whole story followed, as belief in his claims was not shaken by this despicable action. It was imagined that the Messiah must have experience of every side of human life—even the lowest—before he could accomplish this mission; or else that it was only a phantom bearing his shape that had apostasised.

Throughout the Jewish world, bands of devoted adherents continued to assert his claims. He himself encouraged them, continuing to consort with his admirers and to practise mystic rites in their company, until, surprised in the act, he was banished to Dulcigno. His cult survived, however, even his death at this place, on the Day of Atonement ten years later (September 10th, 1676).

All over the Jewish world, and especially in the Levant, there remained groups or individuals who refused to be undeceived. They comforted themselves with the illusion that it was not their Messiah who had apostasised and died but a mere phantom which had assumed his appearance.

Even today, the Domneh of Salonica cover by a transparent disguise of Mohammedanism a religion which has as its center the romantic figure of Sabbatai Zevi.

THE EUCLID AVENUE TEMPLE COURSE

SEASON OF 1932-1933

On Alternate Tuesday Evenings at 8:30 P. M.

in the

TEMPLE HOUSE AUDITORIUM

- October 25th—**Vincente Escudero and Company **Dance Recital**
Severance Hall has been engaged for this first event in order to accommodate in comfort all of the subscribers and others. This will be the first appearance in Cleveland of this marvelous company of Spanish dancers of world-wide reputation. They received a tremendous ovation last season in New York City.
- November 15th—**Vicki Baum **“Youth, Love and Marriage”**
Author of “Grand Hotel” in her first American tour.
- November 29th—**Debate **“China vs. Japan”**
Doctor Tehyi Hsieh, the “Teddy Roosevelt” of the New China.
vs.
Doctor Roy H. Acagi, Japanese Historian and Author.
- January 10th—**Debate **“Are Mixed Marriages Desirable?”**
Dr. John Haynes Holmes of New York says YES!
Rabbi Barnett R. Brickner says NO!
- January 24th—**Walter B. Pitkin **“Why Men Break”**
Psychologist, editor, professor of journalism. Author of “A Short Introduction to the History of Human Stupidity.”
- February 7th—**Maurice Samuel **“The Art of Self-Deception”**
Maurice Samuel’s position as one of the most brilliant intellectual forces in the literary world has been recently equalled by his enormous success and popularity as public speaker.
- February 21st—**Philip Guedalla **“The ‘Ifs’ of History”**
Eminent English historian and biographer. Author of “Palmerston,” “Wellington” and others. Few authors have the gift of arousing and entertaining audiences so thoroughly for he brings to the platform a scintillating wit and a wealth of epigram.
- March 7th—**Efrem Zimbalist **Violin Recital**
One of the most famous names in the musical world today. He is the first of a long line of Auer prodigies.
- March 21st—**Debate **“Socialism vs. Communism”**
Norman Thomas, Socialist candidate for President, speaker for Socialism.
Scott Nearing, noted economist and sociologist, speaker for Communism.

Course Book of admissions to entire series—\$3.50

Single Admissions: Escudero and Company, \$1.50; Efrem Zimbalist, \$1.00;

Discussions, each, \$1.00; Lectures, each, 75c.