

EUCLID AVE. TEMPLE BULLETIN

CLEVELAND

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No. 6

SUCCOTH SERVICES

סוכות

FIRST DAY

Saturday, October 15th, 10:30 A. M.

CONCLUSION OF FESTIVAL

Simchath Torah Celebration

Consecration Ceremony of First Grade Children

Saturday, October 22nd, 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, October 18th, 2:15 P. M.

"MY IMPRESSIONS ABROAD"

Mrs. Barnett R. Brickner

"THE HORA"

A Palestinean dance

Arranged by Mrs. Sigmund Braverman with the following taking part: Mesdames Elmer Babin, Maurice Bernstein, Walter Fishel, James Fox, Harry Lefkowitz, Sanford Rose, David Rosenberg, Edwin Schanfarber, Phil Serbin and Alex Sills, and Misses Estelle Aarons, Isabelle Dancyger and Mildred Klein, with Mrs. Charles Levine at the piano.

A beautifully decorated Succah is being prepared by a committee headed by Mrs. William S. Cohen. It will occupy its traditional place of importance.

Mrs. Irwin N. Loeser is Chairman of the afternoon's program.

SISTERHOOD MEMBERS AND THEIR FRIENDS ARE INVITED.

Hebrew Union College Library,

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Cincinnati, Ohio.

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Rabbi

NATHAN BRILLIANT,
Educational Director and Editor

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

Succoth

The Succoth festival will be inaugurated with services on **Saturday, October 15th** 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 22nd.

Consecration Ceremony

The ceremony of Consecration which was introduced for the first time three years ago, will again be held the last day of Succoth, **Saturday, October 22nd.**

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.

So steady has been the growth of the Jewish Conciliation Court of America in New York City as an agency for settling civil differences of a Jewish nature during the past year, that it has received the consistent support of the State Supreme Court, and has inspired efforts to establish similar courts in Boston, Paterson, Dayton, Chicago, and New Haven, it was learned at the annual meeting of the organization recently.

SISTERHOOD

No Sewing This Tuesday

Because of the Sisterhood Opening Meeting this Tuesday the Sewing Group will not meet that day. Next meeting—Tuesday, October 25th.

Cultural Courses

"Trends in World Events"—Prof. Henry Miller Busch—register with Mrs. J. C. Newman—fee \$1.00—opens Friday, November 4th.

"Jewish Current Events"—Rabbi Brickner—register with Mrs. Manuel Reinhalt—free to paid up members of the Sisterhood—fee \$1.00 to non-members. Opens Friday, November 18th.

"Books and Authors" Group—Mr. Joseph Remenyi—register with Mrs. Theo. Fishel—fee \$2.00. Opens Friday, November 11th.

The Critics Say of Escudero

The dancing of **Escudero**, who opens our Course at **Severance Hall on October the 25th**, has evoked unstinted praise from newspaper critics. Here are just a few excerpts:

"Senor Escudero very quickly showed why he is famous in his own country. In every one of the dances which he executed alone or with his associates there was not only that fascinating rhythm which vitalizes all Spanish dancing, but also a remarkable display of fancy, humor and sentiment."

—W. J. Henderson, New York Sun.

"Senor Escudero is an astonishing personality. His dancing is a thing of amazing skill."

—John Martin, New York Times.

"Rhythm is the essence—Escudero's gift. No matter what he does, whether with his feet, hands, his body, his head—it is all the rhythm of red-blooded expression."

—New York Herald Tribune.

Course Books for the entire series of two entertainment features, three debates and four lectures now available at \$3.50 for the season.

ALUMNI BARN DANCE

Saturday evening, October 22nd

Dingledey's Farm
South Miles Road

Cider, Doughnuts an' Everything

Admission: \$1.00 a couple.
Budget ticket good for one couple.

RELIGIOUS SCHOOL

Junior Club Outing This Sunday

The annual treat for the Junior Clubs which marks the opening of the season, is the **Junior Club Outing** which will be held this **Sunday afternoon, October 16th**. Many interesting games suitable for outdoors are being arranged in addition to the usual picnic activities.

Junior Sisterhood Buys Lulav and Esrog

The Junior Sisterhood with Mrs. William S. Cohen as leader, have donated the Lulav and Esrog which will be used for the Succoth holidays in the Temple and in the Religious School. We acknowledge their gift with thanks.

The Junior Sisterhood is open only to girls of the High School. It aims to emulate the program of the Senior Sisterhood.

FUNDS

We Gratefully Acknowledge the Following Contributions

From Mr. and Mrs. Ernst Altschul and Mr. and Mrs. Joseph Weil in memory of Samuel Myers;

Miss Hattie Oppenheimer in memory of Philip Oppenheimer;

Mrs. B. W. Rosenblatt in memory of Isaac Rosenblatt;

Minnie N. Brown in memory of Samuel Z. Brown;

Mrs. Yetta Seidenfeld in memory of David Seidenfeld.

Sukkoth—The Feast of Tabernacles

Beginning Friday evening, October 14th, and continuing for eight years there will be celebrated one of the most distinctive of Jewish festal occasions. It follows close upon the New Year and the Day of Atonement, but presents a striking contrast to the deep solemnity of these holy days, for it is primarily a time of joy.

Sukkoth, the name by which this annual religious event is commonly known, translated literally, means Feast of Tabernacles, or Booths, referring to the wilderness sojourn of the Israelites after the departure from Egypt, when they had no permanent dwellings, but lived in booths. Historically, however, Sukkoth has its chief significance as a feast of thanksgiving for the completion of the harvest. In Palestinian times, it was customary for people from all parts of the country to make a pilgrimage to Jerusalem every recurring Sukkoth, and, amid much rejoicing, to offer, in the Temple, sacrifices to God who vouchsafed abundant crops.

The early manner of observing Sukkoth illustrates the democratic tendency of the Jewish religion. Every family, rich and poor alike, was required to erect, and occupy for the period of the festival, a booth constructed out of the boughs of trees, and covered with newly harvested fruit. These booths reminded the people of the past when there were no inequalities among Israel; when all were simply redeemed slaves, enjoying their new-gotten freedom with childish glee. In the pilgrimages, too, the democratic appeal is quite pronounced, for again men of all stations in life flocked to the Temple of Jerusalem, tacitly recognizing that, whatever their economic conditions, they stood on the same plane as children of the One God for whose fatherly help in promoting the growth of crops they had come to render thanks.

The harvest character of the festival is clearly shown in the symbols which each worshipper brings to the synagogue or which are shown from the pulpit. These symbols are "the fruit of a goodly tree" (Esrog or citron), "the branches of palm trees" (Lulav), "the boughs of thick-leaved trees" (Myrtle), and "the willows of the brook."

At the present day, a booth, after the old pattern, is usually erected on the premises of the temple or synagogue. Many pious families still put up such structures in the yards of their homes, and eat meals therein. Some temples hold children's harvest festivals, the childrer bringing offerings of fruits, grain, vegetables, and flowers to the temple, to be distributed among the needy and the sick.

(Prepared by Central Conference of American Rabbis.)

Lewisohn Contributions

Expression in America, by Ludwig

Lewisohn (Harper & Bros.)

There is an irony of print as well as of fate. In his scholarly youth, Ludwig Lewisohn had an intense ambition to become a professor of English in an American university. It was, to him, a far more reasonable goal than it appeared to be to the men above him in the university hierarchy. He was presumptuous, they declared. How could he, a foreign-born son of foreign parents—German Jews, at that—ever hope to sit above native Americans and teach them the glories of their ancestral tongue?

Well, who are the gentlemen that, in their own presumption, sought to slay that ambition in Mr. Lewisohn? What have they done? How well do they write, or think in, the language that they would have denied to the author of "Upstream"? Deponent knoweth not. In the meantime Lewisohn has become professor to the youth of America in a sense far more inclusive than that of the college. And, to cap the irony, his large class is composed not only of Jews but of those very natives whom, it was feared, he might have corrupted.

These reflections are prompted, not by the novels of Lewisohn; the man's fiction, to me, is distinctly inferior to his criticism of life and letters. I have in mind, especially, the reception of "Expression in America," which is, in form and treatment, among the most original documents that our national literature possesses. This is not to imply, of course, that one agrees with every principle and every finding that Lewisohn enunciates in that notable work. What is subtly very important about the book is this: here is a thorough reevaluation of our literature, from the earliest days to the present, achieved without the cumbersome apparatus of dates and titles and the other impedimenta of the conventional literary history; it is by a Jew of international reputation; and it is accepted by Gentile leaders the country over as a labor of salient insight.

"Expression in America" forms a solid basis for true literary appreciation in any tongue, in any age. The private metaphysics of the author give to it a personal character rather than a too objectionable coloration. Lewisohn expresses himself

with his customary felicity, and in a smooth style that for one reader, at least, could stand occasional friction. Not the judgments are here important, so much as the humaneness out of which they arise.

The Golden Vase—Ibid., by Ludwig

Lewisohn (Harper & Bros.)

The short novel entitled "The Golden Vase" is, in reality, a defense of Lewisohn against his critics. To be sure, it indulges a not very convincing platonism of passion, but one may read between the lines and envision Mr. Lewisohn among the clippings of adverse reviews, rising not too heatedly to his own justification. It is not for the followers of the man's Jewish fiction; on the other hand, no student of the man himself should miss it. It is, in its special way, an excellent Lewisohnian document.

—Isaac Goldberg.

(Bnai Brith Magazine.)

The Friend Who Just Stands By

By Mrs. Bertye Y. Williams

When trouble comes your soul to try,
You love the friend who just "stands by."
Perhaps there's nothing he can do—
The thing is strictly up to you;
For there are troubles all your own,
And paths the soul must tread alone;
Times when love cannot smooth the road
Nor friendship lift the heavy load,
But just to know you have a friend
Who will "stand by" until the end,
Whose sympathy through all endures,
Whose warm handclasp is always yours—
It helps, some way, to pull you through,
Although there's nothing he can do.
And so with fervent heart you cry,
"God bless the friend who just 'stands by'."

In the shadow of the elevated in New York City is the oldest Sephardic cemetery in the metropolis. Some of the stones are more than 200 years old.