



THE EUCLID AVENUE TEMPLE BULLETIN

VOL. XII.

CLEVELAND, DECEMBER 30TH, 1932

No. 12

SUNDAY, JANUARY 1ST, 10:30 A. M.

RABBI BRICKNER

will speak on

1933
HAVE WE A CHANCE?
Will the forgotten man be remembered?

FRIDAY EVENING TWILIGHT SERVICE, 5:30 TO 6:00

SABBATH MORNING SERVICE, 11:00 TO 12:00

Saturday, December 31st, is the eighth and last day of Chanukah.

The eight candles are kindled Friday evening, December 30th.

Rabbi Brickner broadcasts over Station WHK every Sunday afternoon from
5:30 to 6:00

Hebrew Union College Library,

A. S. Oko, Librarian,

Cincinnati, Ohio.

EUCLID AVENUE TEMPLE BULLETIN

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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.

HOLMES-BRICKNER DEBATE

"Are Mixed Marriages Desirable?"
will be debated on Tuesday evening,
January 10th at 8:30 P. M. Dr. John
Haynes Holmes will take the affirmative;
Rabbi Brickner the negative side
of the question.

This is the fourth event on the
Course. Single admissions to this de-
bate only will be one dollar.

HANUKKAH LIGHTS

I KINDLED my eight little candles,
My Hanukkah candles, and lo!
Fair visions and dreams half-forgot-
ten

Were rising of years long ago.

I musingly gazed at my candles,
Mesemed in their quivering flames
In golden, in fiery letters
I read the old, glorious names;

The names of our heroes immortal,
The noble, the brave, and the true;
A battlefield saw I in vision,
Where many were conquered by
few;

And mute lay the Syrian army,
Judea's proud foe, in the field;
And Judas, the brave Maccabaeus,
I saw in his helmet an shield.

—Philip M. Raskin

Striking Sentences from Spinoza

"I have often wondered that persons
who make boast of professing the
Christian religion—namely, love, joy,
peace, temperance, and charity to all
men—should quarrel with such ran-
corous animosity, and display daily
toward one another such bitter hatred,
that this, rather than the virtues
which they possess, is the readiest cri-
terion of their faith."

Spinoza's rules of conduct: (1) To
speak in a manner comprehensible to
the people, and to do for them all
things that do not prevent us from
attaining our ends. (2) To enjoy only
such pleasures as are necessary for
the preservation of health. (3) Final-
ly, to seek only enough money . . .
as is necessary for the maintenance of
our life and health, and to comply
with such customs as are not opposed
to what we seek.

SISTERHOOD

Cultural Courses to be Resumed
January 6th

Professor H. M. Busch will open the
second half of the season of Sister-
hood cultural courses on Friday, Janu-
ary 6th at 10:30 A. M. His course is
on "Modern Trends in World Events."

On Friday, January 13th, Professor
Joseph Remenyi will speak on "Books
and Authors."

On Friday, January 20th, Rabbi
Brickner reopens his course on Jew-
ish Current Events."

MEN'S CLUB

Lunch and Discuss

The Round Table will resume its
sessions on Monday, January 9th at
Allendorfs, 1111 Chester Avenue.
Mr. F. C. Collander, a member of the
Reconstruction Finance Corporation,
will be the guest speaker.

RELIGIOUS SCHOOL

No Sessions This Sunday

There will be no sessions of the re-
ligious school this Sunday, January
1st. Saturday sessions will not be
affected and will be held at the usual
time.

FUNDS

The following donations have been
gratefully received.

ALTAR FUND

From Mrs. Elizabeth Tauber in
memory of her daughter, Juliet Tau-
ber;

Mrs. J. Solomon, Mrs. E. Salavon,
Mrs. H. M. Rosenblatt and Mrs. Rose
B. Harris in memory of their father,
Joseph Harris;

Mrs. H. L. Frensdorf in memory of
her father, Sol Firth.

GENERAL FUND

From Mrs. Morris Miller in mem-
ory of Morris M. Miller;

Miss A. Wiener in memory of her
mother, Yetta Wiener.

LIBRARY FUND

From Leo Baum in memory of Ed-
ward Goldstein.

PROFESSOR EINSTEIN'S STATEMENT

There is in my opinion, no Jewish view of life in the philosophic sense. Judaism appears to me to be almost exclusively concerned with the moral attitude in and toward life.

Judaism I believe to be rather the content of the life-approach of the Jewish people than the contents of the laws laid down in the Torah and interpreted in the Talmud. Torah and Talmud are for me only the most weighty evidence of the governing concepts of Jewish life in earlier times.

The essence of the Jewish concept of life seems to me to be the affirmation of life for all creatures. For the life of the individual has meaning only in the service of enhancing and ennobling the life of every living thing. Life is holy; i. e., it is the highest worth on which all other values depend. The sanctification of the life which transcends the individual brings with it reverence for the spiritual, a peculiarly characteristic trait of Jewish tradition.

Judaism is not a faith. The Jewish God is but a negation of superstition and an imaginative result of its elimination. He also represents an attempt to ground morality in fear—a deplorable, discreditable attempt. Yet it seems to me that the powerful moral tradition in the Jewish people has, in great measure released itself from this fear. Moreover it is clear that “to serve God” is equivalent to serving “every living thing.” It is for this that the best among the Jewish people, especially the Prophets including Jesus, ceaselessly battled. Thus Judaism is not a transcendental religion. It is concerned only with the tangible experiences of life, and with nothing else. Therefore it seems to me to be questionable whether it may be termed a “religion,” in the customary sense of the word, especially since no “creed” is demanded of Jews, but only the sanctification of life in its all-inclusive sense.

There remains, however, something more in the Jewish tradition, so gloriously revealed in certain of the psalms; namely, a kind of drunken joy and surprise at the beauty and incomprehensible sublimity of this world, of which man can attain but a faint intimation. It is the feeling from which genuine research draws its intellectual strength, but which also seems to manifest itself in the song

ALUMNI WINTER FROLIC

Sunday Evening,
January 15th

in the

Recreation Hall

Single Admission—60 cents

Budget ticket good for one admission.

of birds. This appears to me to be the loftiest content of the God-idea.

Is this, then, characteristic of Judaism? And does it exist elsewhere under other names? In pure form it exists nowhere, not even in Judaism where too much literalism obscures the pure doctrine. But, nevertheless, I see in Judaism one of its most vital and pure realizations. This is especially true of its fundamental principle of the sanctification of life.

It is noteworthy that in the Commandment to keep the Sabbath holy the animals were also expressly included—so strongly was felt as an ideal the demand for the solidarity of all living things. Far more strongly yet is expressed the demand for the solidarity of all humankind; and it is no accident that the socialistic demands for the most part emanated from Jews.

To how great an extent the consciousness of the sanctity of life is alive in the Jewish people is beautifully illustrated by a remark once made to me by Walter Rathenau: “When a Jew says he takes pleasure in the hunt, he lies.” It is impossible to express more simply the consciousness of the sanctity and the unity of all life as it exists in the Jewish people.—From Opinion.

AN EVENTFUL CENTURY

(Continued from Page 3)

Ohio's greatest cities are closely linked with the development of a mighty state and reflects the stages of its expansion from a far pioneer era through an eventful century in the history of the Nation and its people.

—From the Jewish Independent.

AN EVENTFUL CENTURY

The 90th anniversary of the Isaac M. Wise Temple, Cincinnati, was celebrated by the congregation on December 10 and 11.

In 1842, when the K'hillah Kodesh B'nai Yeshurun Congregation of the City of Cincinnati was incorporated, a number of the Cincinnati Jews of German birth, who were its charter members, had been meeting as a congregation for two years.

In 1839, just a year before; Jewish immigrants from Germany who had settled in Cleveland, formed the Israelitic Society. In 1842, the year of the incorporation of the Cincinnati Congregation, the Israelitic Society of Cleveland split and seceders formed the Anshe Chesed Society. The Israelitic Society held its services in a structure on South Water street and Vineyard Lane, and the Anshe Chesed Society worshipped in a building on Prospect avenue known as Farmers Block. Out of the reunion of these two factions came the organization of Cleveland's oldest congregation, the Anshe Chesed Congregation, now the Euclid Avenue Temple Congregation, which held its 86th annual congregational meeting on December 11. A difference in opinion regarding service caused a new division, and the seceding group formed the Tifereth Israel, now the Temple Congregation, in 1850. In 1854 its first synagog, the Huron Road Temple, was dedicated. Cleveland's third oldest congregation, the B'nai Yeshurun, now worshipping in the Temple on the Heights, celebrated two-thirds of a century of existence at its annual congregational dinner Sunday evening.

When the Isaac M. Wise Congregation was in process of formation in 1840 Cincinnati was a city of more than 40,000 inhabitants. In 1839 when Simson Thorman, Cleveland's first Jewish settler, reached the Western Reserve, the population of Ohio's present metropolis was 6000. But the story of Cincinnati's first Jewish congregational activity has its beginning at an earlier period than the wave of Jewish immigration from Germany in the late 30's and through the 40's. Jewish families of English birth were prime movers in the establishment of Bene Israel, the first Jewish congregation of Cincinnati. This was in the year 1824 and Cincinnati's population total was then about 15,000.

The history of the origin and growth of the Jewish communities of
(Continued on Page 4)

YOU THINK YOU HAVE TROUBLES? READ THIS.

New York, Dec. 18.—Dean Van Clute considers himself the happiest man in Greenwich Village.

And yet—

He started out to be a big-time baseball player, and, just when he was making his mark, became paralyzed.

He turned to reading and in spite of a meager education was just beginning to enjoy real literature when he became blind.

His wife and only child both died on the same day.

He wanted to end his own life, but his inability to move a single muscle except those of his face and throat made it impossible.

He came to New York with the expectation of being cured, and ended up in a charity hospital on Welfare Island, where he remained seven years, labeled an incurable.

He did some writing on the island, earned enough to leave, and opened a book shop in Greenwich Village. An auto load of racketeers stole all his volumes, while he sat, helpless, listening to the pillage.

He found a comfortable room, then had to move because the gas with which it was heated affected his lungs.

He prided himself on his freedom from the usual disease, but recently contracted a severe case of pneumonia.

During this career of misfortune, Van Clute has developed a philosophy which accounts for the smile that wreathes his face most of the time.

"Pain," he explained today, "is not, as most people think, something to be avoided at all costs—a condition wholly evil and never willingly accepted.

"Pain is the impetus of most of our progress. It refines our senses. It challenges our mind. It helps us to discover beauty.

"Out of suffering leap cathedrals and symphonies. From the grandeur of tragedy springs the sublime poetry of the world."

As he talked, Van Clute sat in the wheelchair which held him prisoner for eighteen years. A twinkle played around the eyes which have not seen for fourteen years.

He lives, close to the road of elevated trains, in a basement studio in Greenwich Village, which has become a rendezvous for literary figures since H L. Mencken, magazine editor, hailed Van Clute as a literary find.

—By Robert St. John from the Plain Dealer.