

THE EUCLID AVE. TEMPLE BULLETIN

VOL. XVI.

CLEVELAND, SEPTEMBER 29th, 1936

No. 3

MEN'S CLUB GALA SMOKER

in the Recreation Hall
Thursday, October 1st, 8:00 P. M.

Program

Movies of the Men's Club Picnic of last June
Rabbi Brickner on "From London to Moscow---the Jewish Scene"

REFRESHMENTS

❖

SMOKES

Open to Men's Club Members, Temple Members and their Men Friends

SUCCOTH SERVICES

FIRST DAY

Thursday, October 1st, 10:30 A. M.

RABBI BRICKNER

will preach

CONCLUSION OF THE FESTIVAL

Simchath Torah Celebration

Consecration Ceremony of First Grade Children

Thursday, October 8th, 10:30 A. M.

Friday Evening
Twilight Service
5:30 to 6:00

Sabbath Morning
Service
11:00 to 12:00

EUCLID AVENUE TEMPLE BULLETIN

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BARNETT R. BRICKNER, Rabbi

NATHAN BRILLIANT, Educational Director and Editor

LIBBIE L. BRAVERMAN
Director of Extension Activities

J. H. ROSENTHAL, Executive Secretary

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

AN APPRECIATION

The Rabbi was extremely gratified by the response to the Kol Nidre Service. The worshipful spirit of the congregation was characterized by an atmosphere of quiet dignity and attentiveness. This spirit at the evening service was carried over throughout the entire Yom Kippur Day, which found every seat in both Temple and Auditorium occupied.

THE SUCCOTH FESTIVAL will be inaugurated with the Service on **Thursday, October 1st at 10:30 a. m.** Rabbi Brickner will speak at the morning service.

Succoth commemorates the Feast of In-Gathering which our people celebrated in Palestine and also stands for the Jewish Feast of Thanksgiving. It is a festival marked with the spirit of joy and gladness. The symbols of the festival are the Succah, the Ethrog and the Lulav.

As usual the Temple pulpit will be transformed by the Sisterhood Committee under the chairmanship of Mrs. I. J. Kabb into a beautiful Succah, decorated with evergreen, flowers and fruits of the harvest season.

The concluding day of Succoth falls on **Saturday, October 8th.**

SISTERHOOD

SUCCOTH TEA OPENS SEASON.

On Tuesday afternoon, October 6th, at 2:15 p. m., the Sisterhood will hold its first open meeting. The Cleveland String Quartet consisting of Josef Fuchs, Victor De Gomez, Rudolph Ringwall and Carlton Cooley, will give a program in the Auditorium. The Succoth Tea which follows will be a reception in honor of the home-coming of Rabbi B. R. Brickner.

FRIDAY MORNING CULTURAL COURSES open October 30th, presenting Boris Goldovsky, Jos. Remenyi, Henry M. Busch and Rabbi Brickner.

Sisterhood members, \$1.00 for the series. Non-members \$2.00. Single admissions \$.35.

For tickets call Mrs. Simon Lewis, GLenville 0723.

COMMUNITY SEWING STARTS Tuesday morning, October 13th.

REMEMBER AND HELP. A good way to commemorate any anniversary is by sending a Uniongram. At the same time you help the Scholarship Fund, for the proceeds from the sale of Uniongrams goes to the Scholarship Fund.

Uniongrams will be on sale in the Lobby of the Temple at the Sisterhood Opening Succoth meeting, October 6th.

The vineyards of Israel have ceased to exist, but the eternal Law enjoins the children of Israel to celebrate the vintage. A race that persist in celebrating their vintage, although they have no fruits to gather, will regain their vintage.

—Benjamin Disraeli, 1946.

FALLACIES NOTED

Palestine Situation Held Wrongly Presented

From a letter to the Editor of the New York Times:

In the New York Times of June 14 appears a letter from Professor Hocking of Harvard University, in whom he undertakes to pass "severe judgment" on the petition presented by the Pro-Palestine Federation of America to the British Government. The letter so abounds in inaccuracies that we must ask space to correct the writer's most egregious errors.

He says that Palestine is a small country, the size and shape of New Hampshire. The fact is that Palestine covers an area of a little over 26,000 square miles, divided by the Jordan River into two sections, Western Palestine with an area of more than 10,000 square miles, Eastern Palestine (Trans-Jordan) with 16,220 square miles. Total 26,200 square miles; area of New Hampshire, 9,005 square miles.

That the British Government has closed Eastern Palestine to Jewish immigration does not justify Professor Hocking's claim that the Arabs have no elbow room. The population of Eastern Palestine is only 300,000, half of them nomads. The territory is fertile, and is rich in mineral resources. There is ample room in it for a population of from six to eight million.

Country Undeveloped

Palestine is not a "barren" land. It is, rather, a neglected land, due to the ravages inflicted upon it in the past.

But the country has since undergone a change. More than 200,000 Jews have recently entered Palestine. Vast stretches of land have been reclaimed from the desert. Pestilential swamps have been drained, denuded mountains have been reforested. Thousands of acres of land abandoned by the Arabs are now covered with rich plantations. Whole sections of the country deserted because of aridity by the Arabs have been turned into fertile regions by the incoming Jews, who dug deeply into the soil and discovered an abundant supply of water springing from wells that seemingly are inexhaustible. These sections are now covered with thriving modern villages and towns.

Professor Hocking says that Palestine "lacks a rainfall." The United States

Weather Service will instruct him that the average yearly rainfall in California is from eleven to twenty-two inches; in Palestine it is from twenty-two to twenty-nine inches.

Immigration Beneficial

Professor Hocking's statement that the increase in Jewish immigration is the "immediate occasion" for "turbulence" on the part of the Arabs is gratuitous assumption. The causes of the present turmoil in Palestine are not economic. Jewish immigration is a boon to the whole country. Its present prosperity is due entirely to this increased immigration, and neutral observers admit that it has literally lifted the Arab masses from misery to a life of plenty. It is not true, as Professor Hocking says, that the settling of the Jews on the land in Palestine has "pressed" the Arabs into the "poorer" lands. As most neutral visitors to Palestine will attest, the soil settled by Jews was mostly land reclaimed by them, either from the desert or from the marshlands, which the Arabs never used. And for such land the Jews paid excessive prices.

The true causes of the present turmoil in Palestine are evidently not economic, as the country is blessed with prosperity. The flames of revolt have been artificially fanned by the feudal Arab landowners in alliance with fanatic religious leaders, Pan-Arab imperialists and a clique of paid agents of foreign governments. We advise Professor Hocking to turn to the British Foreign Office for confirmation of this.

Professor Hocking's assertion that "the program of the Pro-Palestine Federation seems to be that of the extreme party of Zionist, sometimes known as Revisionists," is wholly unwarranted. The program has been framed by Christian Americans not in the spirit of any "extreme party of Zionists" but in conformity with the solemn covenant set forth by the author of the Balfour Declaration; in conformity with the assurances of foremost British statesmen and publicists and with the clear stipulations of the Palestine Mandate.

The world of Islam has no reason to be embittered against Great Britain or the Jews if Palestine becomes a Jewish commonwealth. The word of Islam has not been betrayed. It has been most generously compensated for the service it rendered during the World War. Nearly a million and a half square miles of Arab territory have been freed. Arabia

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JUDAISM and COMMUNISM AND FASCISM

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done or continued. It is true that in order to establish social justice we advocate a socialization of the basic social enterprises; that we urge an equitable redistribution of the national income through a fundamental system of taxation; that we support a Social Security measure that will guarantee security to the sick, the aged and the unemployed; and that we insist upon the maintenance of civil liberties unimpaired and the rights of labor uncompromised. But in urging this program we emphasize democratic principles and demand the employment and application of democratic procedure. We are opposed without reservation or equivocation both to the method of Communism and the regimentation of Fascism.

We realize that we are living in dangerous days and that we must carefully consider in all we say and do the anti-Semitic forces that are now unleashed in every land. But we believe that the anti-Semite cannot be answered by the silence of the Jew in the matter of social justice. Anti-Semitism to a great degree grows out of the very social injustice against which we protest and for the elimination of which we are constantly striving. To protest against social injustice and to demand a complete reconstruction of our social system may result in misunderstanding, in hostility and even in persecution. We must remember, however, that by virtue of our history and our religion, the Jew is committed to a program of social justice as truly as he is committed to the belief in the one God. Our fathers suffered oppression, persecution and even massacre because of their devotion to their faith. If the blood of the Prophets still runs in our veins, we shall not hesitate to suffer likewise because of our conviction that the present social system must yield to a new social order that will be free of injustice and iniquity; and in which the motive of co-operation and service will take the place of the motive of profit and exploitation.

The social implications and imperatives of Judaism are clear and unquestioned. We believe that communion with God is the central religious experience, the very soul of religion. But this mystic experience expresses itself in dif-

ferent ways. It expresses itself in the accents of the intellect in terms of creed. It embodies itself in forms of beauty and becomes symbol, ceremony and ritual. But in the Jewish religion it must also inevitably incorporate itself into codes and conduct and in social ideals. When Isaiah stands in the sanctuary and beholds the vision of God, he becomes aware first of all of his own guilt and the guilt of his people. Then as the flaming coal from off the altar touches his lips, he feels himself purged of sin and purified. Finally comes the most startling moment in this drama of consecration. No sooner is the Prophet purged of sin than he realizes he is called as a messenger of the Lord of Hosts. Communion in the Jewish religion is a challenge to become a Prophet of Social Justice, and to protect against the social evils of our time. Those who truly stand in the presence of God cannot escape the charge to become a servant in the army of the Lord. Once this interpretation of religion grips our souls, religion is filled with purpose and power and becomes the most real of all realities.

The supreme social ideal of Israel is the establishment of the Kingdom of God. The Kingdom of God to us is not an imaginary realm that we enter through the portals of the grace nor is it an invisible empire enthroned in the sky. It is the social state of which our teachers have dreamed and for which the Prophets pleaded, a social state that we ourselves are to build and in which justice is the cordinal and controlling principle in the economic, the political and cultural life. Both the social experience of Israel and the social principles of Judaism teach us that not economics and not politics but ethics constitute the organic law of social life; and that the economic organization and the political order are valid and to be maintained only to the degree that they incorporate and establish the ideal of social ethics. In our endeavor to build the Kingdom of God, which we conceive in the spirit of our faith to be a socialized democracy, we seek and we invite the support not only of the people of Israel but of all men who hate evil and who love justice.

Issued By
The Commission on Social Justice
of the
Central Conference of American Rabbis

**JUDAISM
and
COMMUNISM AND FASCISM**

Social Justice Message

The current conflict between Communism, Fascism and Democracy is causing grave concern in the field of religion. Each religious group is now compelled to decide which social philosophy it can consistently support and defend. The members of the Central Conference of American Rabbis are convinced that Judaism is essentially democratic in spirit and expression and that the Jew cannot advocate or advance any social system other than democracy. We therefore, urge the Jewish people to carefully consider this urgent and acute problem in our social life in order that neither the young nor the old may be attracted to alien altars.

At the present time three trends are developing in the political organizations of America. Communism on the extreme left; Fascism on the extreme right; and a socialized democracy in the center. The danger is that the American people will fall into the trap of thinking that the choice is either Communism or Fascism. The either-or type of thinking is always dangerous and as a rule wrong. It is not necessary to limit ourselves to two choices, Communism or Fascism. In the judgment of the members of the Conference, there is only one way in which the American people can escape the dictatorship and tyranny of Communism on the one hand, and the tyranny and dictatorship of Fascism on the other, and that is by establishing a thoroughly socialized democracy. This change can be achieved, the members are convinced, without force and violence and bloodshed and through the orderly methods of democratic procedure. We solemnly commend to the American people a social philosophy that is derived from the expanding democratic ideal that must henceforth be sovereign in our social life.

It is true that we challenge the present social system for we believe that it is responsible for the current social collapse and catastrophe. It has created a host of more than 10,000,000 unemployed men and women. It has hurled 25,000,000 to 30,000,000 of the population of the United States into dependency, destitution and despair. A system that produces injustices of such magnitude most itself be unjust and cannot be con-

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RELIGIOUS SCHOOL

OUR SPECIAL HEBREW SCHOOL is now organizing beginners classes for children in grades 2, 3 and 4. See Mrs. Braverman.

THE HIGH SCHOOL AND COLLEGE DEPARTMENTS will hold their first session on Sunday, October 11th at 10 a. m.

THE CLUB DEPARTMENT OPENS. During the week of Monday, October 12th. All children of the Religious School above the fourth grade are invited to join.

THE SUCCOTH CELEBRATION of the Religious School will be held on Saturday morning, October 3rd for the Junior High Department and October 4th for the Primary and Intermediate Departments.

THE CONSECRATION SERVICE takes place on the last day of Succoth, known in Jewish traditions as **Simchath Torah** (Rejoicing over the Torah). The children who have just entered the first grade of our Religious School will take part in the Consecration Ceremony that symbolizes their entrance into the studies of the Torah and its traditions.

ALUMNI and MEN'S CLUB

JOINT MEETING PLANNED. Together with the Men's Club the Alumni Association is planning a political symposium scheduled for the latter part of October. Nationally prominent speakers will appear.

It is expected that the membership this year of both the Men's Club and the Alumni will go far beyond anything achieved in previous years.

FALLACIES NOTED

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and Iraq are now independent nations. The center of gravity of the Arab race is not Palestine but Arabia and Iraq. Of a total of fourteen million Arabs, only few more than six hundred thousand inhabit Palestine.

The millions of hounded and persecuted Jews have no place in the whole world that will admit them, while the Arabs have an empire of their own. A Jewish national home will not interfere with Islam or the holy places of the Moslems. We refer Professor Hocking to Article 3 of the Palestine Mandate, which practically places sacred shrines and religious buildings in Palestine under international control.

Strikes Opposed

It is clear that Professor Hocking's criticism of the program of the Pro-Palestine Federation is because it admits the right of the Jewish people to their own homeland, something he denies Great Britain ever conceded. The Jews are neither challenging nor fighting the Arabs, nor is the Arab population in Palestine hostile to Jewish immigration.

The artificial "strikes" proclaimed by a self-appointed "Arab Committee," whose abundant financial means may be traced to foreign sources, are strenuously opposed by more than 50 per cent. of Arab merchants, farmers and laborers, who are resisting the hired terrorists of this "Arab Committee."

The Pro-Palestine Federation of America, in presenting the petition to the British Government, acted only after a thorough investigation of all the pertinent facts in the case. We are satisfied that the step taken by us truly expresses the honest and impartial opinion of enlightened Americans and that our petition voices the conscience of Christian America.

Charles Edward Russell.

President Pro-Palestine Federation of America.

FUNDS

The Temple gratefully acknowledges receipt of the following donations:

To The Prayer Book Fund: Mrs. M. M. Gardner in memory of her mother, Pauline Adelson.

To The Library Fund: Mrs. J. H. Shulman, Mrs. H. R. Portugal in memory of their father, Samuel Schulman.

To The General Fund: Miss E. Arndt in memory of her brother, Adolph Arndt. Mrs. J. Goldberger in memory of her sister, Maude Sey Goldberger. Mrs. B. F. Corday in memory of Miriam Wattenmaker. Marie Marks in memory of Leah Rosenfeld. Shirley and Donald Marks in memory of their father, Joseph D. Marks. Mrs. P. S. Sicherman in memory of her mother, Augusta Feder. The Sicherman family in memory of their parents, Lena and Simon Sicherman. Abe Kohane in memory of Elsie Berg Kohane. Mr. and Mrs. B. Goldman and Mr. and Mrs. M. B. Freeman in memory of Simon Feder. Mr. and Mrs. Allen Sogg in memory of Carrie Salk and Philip Soglovitz. Lou's Stotter in memory of Joseph Fleischman. Mrs. Wm. Hibshman in memory of her father, Simon Kohn. Mrs. B. F. Corday, I. W. Kohn, Jos. Kohn and Wm. S. Kohn in memory of their dear mother Pauline Kohn.

The Sisterhood gratefully acknowledges receipt of the following donations:

To The Scholarship Fund: Mr. and Mrs. Phil Robbins in memory of Z. Rabinowitz and S. Weiss.

To The Altar Fund: Mrs. Charles Frankel in memory of Miriam Ettelson Jalonack and Solomon Jalonack. Mrs. J. B. Leeb in memory of her father, David Kluger. Mr. and Mrs. Bert Sampliner in memory of Adelaide Rice. Mrs. J. H. Weidenthal in memory of Moses Firth, Sarah Firth and Florence Rosewater. Mrs. Sol Friedman in memory of Abe Akers and Adelaide Rice.

IN MEMORIAM

Our heartfelt sympathy is extended to the bereaved families of

Richard Lehman
Sigmund Holstein