

# THE EUCLID AVE. TEMPLE BULLETIN

VOL. XVI.

CLEVELAND, NOVEMBER 20th, 1936

No. 10

SUNDAY, NOVEMBER 22nd, 10:30 A. M.

**RABBI BRICKNER**

*will speak on*

## "The Truth About Soviet Russia"

This lecture will be a continuation of last Sunday's address and will deal with the Rabbi's visits to factories, collective farms, schools, theatres, parks, the opera, the penal colony where prisoners do not leave when they are discharged; how State planning is done; family life—marriage, divorce and abortion.

On Sunday, November 29th, the lecture will be on  
"Russia, Germany and the U. S. A.—Parallels and  
Contrasts."

Despite the inclement weather of last Sunday, the Temple was very comfortably filled with an interested congregation.

Friday Evening  
Twilight Service  
5:30 to 6:00

Sabbath Morning  
Service  
11:00 to 12:00

### IN TOWN FOR THANKSGIVING?

We'll see you at the

### ALUMNI FORMAL DANCE

Saturday, November 28th, 10 P. M. to 2 A. M.

LEE (STUBBY) GORDON'S N. B. C. ORCHESTRA

Non-Members--\$2.00 per couple

Alumni Members--\$.75 per couple

Rabbi Brickner broadcasts every Sunday evening over Station WGAR, 7 to 7:30 P. M.

## EUCLID AVENUE TEMPLE BULLETIN

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

## INSTITUTE SUCCEEDS

More than 500 people attended each of the three sessions of the **Jewish Cultural Institute** held last week under the inspirational leadership of **Ludwig Lewisohn**. The response was exceedingly gratifying and evidenced a keen interest in this type of Jewish cultural activity.

The number of people increased each night, which is in itself one of the most remarkable and unique features of the Institute. It indicates the long felt need which this Institute met.

We are planning to have another one of these Institutes during the season with an outstanding Jewish leader.

## MINISTERS CONVENE

The Euclid Avenue Temple was also the host to more than 200 Cleveland Ministers on Tuesday, November 10th. It was an inspiring meeting of fellowship and goodwill. The illuminating addresses of **Dr. Ivan Lee Holt**, president of the Federal Council of Churches of Christ of America, and of **Dr. Ludwig Lewisohn**, did much to contribute to better mutual understanding.

One of the ministers who attended the session writes: "It was a rich privilege to have the opportunity of hearing Dr. Lewisohn and Dr. Holt speak with such clear understanding and prophetic insight concerning the world situation which is faced by our churches today. I am most grateful to you for this privilege."

## SISTERHOOD

### Cultural Course

Speaker: **Boris Goldovsky**.

Date: **Friday, November 27th, 11 a. m.**

Subject: "**Tristan and Isolde**."

### FUNDS

The Sisterhood gratefully acknowledges receipt of the following donations:

**To The Altar Fund:** Miss Ida Bruml and Mrs. Gus Lorber in memory of Chas. Stone. Mr. and Mrs. E. S. Weil in memory of Charles Stone and Abe August.

**To The Scholarship Fund:** From Nancy Blau, Betty Bassichis, Mary Feil, Aileen Fishman, Peggy Freedman, Gloria Hershey, Suzanne Hexter, Lois Hersch, Nancy Lang, Florence Marks, Gerry Reske, Doris Sands, Peggy Se'don, Betty Stotter, Suzan Ulmer and Patty Wise in memory of Maurice A. Lebensburger.

## RELIGIOUS SCHOOL

"**QUEEN SABBATH**," a very beautiful pageant, depicting the significance of the Sabbath in modern life will be presented at the **Children's Service on Saturday, November 28th, 11:00 a. m.** "Queen Sabbath" was given a number of years ago and is one of the most beautiful of the Children's Service pageants.

The members of the Ohio, Indiana and Michigan Jewish Religious Teachers Association who are holding their annual convention in Cleveland, during the Thanksgiving week-end, will be the guests of our Temple at the Service.

**THE JUNIOR ALUMNI** will make its social debut at its **Dedication Dance Saturday night, December 12th.**

This will be the Junior Alumni part in the Temple's Nineteenth Anniversary Celebration.

The Junior Alumni Association was created this year to meet the needs of the Confirmants of our Temple who do not meet the age requirements of the Senior Alumni.

# THE 90th ANNIVERSARY BANQUET---CLEVELAND H

# MEN'S CLUB FALL FESTIVAL DANCE

THANKSGIVING EVE.  
WEDNESDAY, NOVEMBER 25th, 8:30 P. M.

in the Recreation Hall  
JACK HORWITZ'S ORCHESTRA

UNUSUAL PRIZES

SURPRISE SUPPER

Your membership card is your ticket of admission  
FREE to members of the Men's Club and their wives

## THE OBSERVANCE OF THE SABBATH

Said Rabbi Sholem: "A famous musician once came to a town and posted announcements for a concert. All the well-to-do folk hurried to buy their seats. In the town there lived a man who was so poor that he had not the price of a seat. He had just about enough for standing room which was of no use to him. However, he could not bear to miss this event, and for a few groschen, he induced a poor porter to carry him, perched on his back, to the concert hall. And thus seated on the porter's shoulders he listened with unbounded delight; but now and then he was so carried away by the player's genius and the beauty of the music that he forgot where he was sitting; he danced about, clapping his hands, until the porter began to complain: "You are breaking my neck; stop kicking my sides; don't press so on my shoulders!" But the cripple forgot these complaints in the intervals of playing until finally the porter said: "I cannot bear you any longer; I am going to set you down." The cripple implored his indulgence and in the next intermission asked the porter to carry him to a nearby wineshop. There he ordered a large brandy for the porter and they returned to the concert hall. Now the porter, cheered and enlivened by the drink, was himself so touched by the music that he swayed and capered to its rhythms, no longer mindful of the antics of his burden. And thus a blissful peace was established between them, and both enjoyed the concert to its end."

"Thus it is clear," continued the Rabbi "that the important thing on the Sabbath is indeed to praise God with a pure soul; but the soul is unfortunately crippled without the body; lacking the body it can neither praise nor thank God. Now, should the body be impatient, dissatisfied, the soul will not achieve its Sabbath delight. Hence we are taught to satisfy the body, to cheer it with wine and good food, so that it too may be free to join the spirit in praise of the Almighty, to sustain the soul in joyful contemplation. Then only will the Sabbath be perfect."

From "The Hasidic Anthology"

## FUNDS

The Temple gratefully acknowledges receipt of the following donations:

**To The Library Fund:** Richard J. Weinstein in memory of his grandmother, Agnes Zinner.

**To The Yahrzeit Fund:** Mrs. N. E. Bloch in memory of her husband, Nathan E. Bloch. Mrs. E. Simon in memory of her mother, Jennie White.

**To The Memorial Chapel Fund:** From the 1936 Confirmation Class in loving memory of Dorothy Ellen Licker.

## IN MEMORIAM

Our heartfelt sympathy is extended to the bereaved family of

Mendel Bauer

---CHANUKAH---SUN., DEC. 13th---\$1.50 A PERSON

## BOOK REVIEW

According to Stefan Zweig, Sholem Asch's "The War Goes On" (Putnam, \$3) is an event in world literature. This may be so in the sense that the publication of any serious novel likely to be translated into other languages is an event in world literature. I do not think it is so if Herr Zweig means that "The War Goes On" is another "Madame Bovary" or another "Main Street."

For his scene Sholem Asch, well-known Yiddish author of "Three Cities," has chosen post-war Germany—or, rather, Germany during the inflation period. The story comes to an end in 1923, when the mark, which had slumped in value to something over 4,000,000,000 to the dollar, was stabilized and the Reich began to breathe easily once more. The crisis seemed to be over, after apparently interminable suffering, and the German people, stricken by four years of war and an even longer period of so-called peace, found their old confidence returning. Down in Munich a former non-commissioned officer failed in a dramatic beer-cellar coup and was arrested, together with a well-known general, in the very middle of his theatrics.

### The Bodenheimers

The Bodenheimers, a Jewish banking family of Berlin, had been badly shaken during the preceding years. Young Hans had lost his Christian wife when her brother, already converted to National Socialist doctrine, had killed her for her racial crime. Max Bodenheimer, Han's father, had shot himself with a revolver he had taken from a dead French officer during the war. Adolf, Han's uncle, had sold most of his precious Cezannes and Corots in order to keep from starving. The great Bodenheimer firm name had been acquired by an upstart Polish Jewish speculator named Judkewitch. Only the sublimely unconscious Dr. Heinrich Bodenheimer, another of young Han's uncles, emerged more or less unchanged. Germany would, he proclaimed to the readers of his newspaper articles, once more lead the world—"not by virtue of the sword, which in the war unfortunately proved to be a broken reed, but by virtue of her science, her talents, her free and voluntary championship of world peace and the European tradition."

### Drama and Irony

These are the principal characters of Sholem Asch's story. It is duly dramatic, veined with irony, stark in its portrayal of a national tragedy. Yet for all its

documentary value, the story as story does not emerge from the covers of the book. The author begins his tale in Poland, among the Judkewitches; after sixty pages of this he introduces us to the Bodenheimers in Berlin, and the Judkewitches are henceforth minor. There seems to be little motivation for certain actions—for example, Judkewitch's sudden affection for communism. Hans Bodenheimer, bereaved of his young wife, is left an enigma at the final page.

Here, to be sure, is the bewilderment of inflation as it affected the common people. Here also is a picture of the old Germany fighting against the new, of financial highbinders profiting by social confusion, of the political muddle: France in the Ruhr, Communists in Saxony and Thuringia, Monarchists and Nationalists in Bavaria, reactionary Junkers, the democratic parties of the Center trying to relieve as best they can the pressure of the allied powers on the one hand and internal hunger and destitution on the other. Yet from this magnificent historical material proceeds no inevitable conclusion. The book ends—and the story, presumably, like the war of the title, goes on.

(New York Times)

## THE EXODUS OF GERMAN JEWRY

In the first official, statistical report issued in the United States by a German Jewish leader Dr. Michael Traub on the decline of the Jewish population in Germany it is stated that "from the beginning of 1933 to July 1, 1936, the Jewish population of Germany has decreased from approximately 517,000 to about 405,000—over 21 per cent—in three and a half years," characterized as the sharpest decrease to occur in any country at any time.

From February 1, 1933, to June 30, 1936, Dr. Traub shows 98,000 Jews left Germany directly, distributed, in the main, as follows: 22,000 to other European lands (Belgium, England, France, Holland, 15,600; Switzerland, Austria, Italy, Czechoslovakia, Yugoslavia 3,000; Scandinavian countries, 1,000; Spain and Portugal 2,000).

18,400 returned to European land of origin. Palestine absorbed 33,000 and about 22,000 went overseas, including the United States, Brazil, Argentina, South Africa and other countries.

"The New Palestine"