
THE EUCLID AVE. TEMPLE
BULLETIN
CLEVELAND, OHIO

SUNDAY MORNING SERVICE

February 27th, at 10:30 A. M.

RABBI BARNETT R. BRICKNER

will speak on

"THE EUROPEAN CAULDRON BOILS"

WHAT IS BEHIND THESE RECENT EVENTS:

Eden's Resignation;
Hitler's Speech;
Hitler Takes Over the Army;
The Trial of Pastor Niemoller;
The "Cold Anschluss" of Austria;
Stalin's Speech;
Goga's Overthrow in Rumania;
Mussolini's New Anti-Semitism;
Why Does Roosevelt Want a Super
Navy;
The Outlook for the Jew

THE MEN'S CLUB
dedicates its next
ONEG SHABBAT

Friday Evening,
March 4th, at 8:00 P. M.

to

JEWISH EDUCATION

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See page 3 for the full program

*On the following Sunday, Rabbi Brickner
will give his promised review of "The
Citadel," the novel by A. J. Cronin.*

FRIDAY EVENING TWILIGHT SERVICE 5:30 to 6:00 P. M.
SABBATH MORNING SERVICE 11:00 to 12:00 NOON.

Rabbi Brickner broadcasts every Sunday over Station WGAR, 4:30 to 5:00 P. M.

EUCLID AVENUE TEMPLE BULLETIN

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EX-AMBASSADOR TO GERMANY WILL SPEAK MARCH 9

Dr. William E. Dodd, former United States ambassador to Germany, will speak under the auspices of the Cleveland Zionist District at a community-wide meeting, **Wednesday night, March 9th**, in the Euclid Avenue Temple auditorium, it was announced by Rabbi Barnett R. Brickner, president of the Zionist District.

Dr. Dodd, professor emeritus of American history at the University of Chicago and author of many historical works, will be making his first address in Cleveland since his return from Germany.

"We expect Dr. Dodd to discuss the recent Hitler moves to Nazify the German army and the Austrian government," Rabbi Brickner said. "From his close observation of German affairs during his four years in the diplomatic service, Dr. Dodd should be better equipped than most people to throw light on the significant events of the last few weeks."

An intimate friend of the late President Woodrow Wilson, Dr. Dodd has been known for his adherence to Jeffersonian political principles. Since his resignation as ambassador he has criticized the Hitler regime in Germany.

AN EVENTFUL WEEK

There were two notable events this past weekend.

The first was the stirring pageant that climaxed the Washington-Lincoln Children's Service last Saturday. Utilizing the biblical phrase "Proclaim Ye Liberty Throughout the Land," which is inscribed on the Liberty Bell in Philadelphia, Mr. Brilliant and Mrs. Braverman created a patriotic pageant that made a profound impression upon the large congregation of mothers and children. Upon their request the pageant was repeated at the Sunday morning service. Many in the congregation both Saturday and Sunday were moved to tears by the beauty of the pageantry and its stirring message.

Stressing as its central theme, the eternal struggle for freedom, the pageant depicted the arrival of the pilgrims in search of religious freedom, the struggle of the thirteen colonies for political independence, the emancipation of the slaves, the haven of refuge that this country offered to millions of immigrants fleeing from lands of oppression, and the continued struggle today for the freedom of the individual.

The other event was the Father-Son Dinner, which was attended by over 500 fathers and sons.

How Mr. I. S. Rose, succeeds in making each Father and Son Dinner better than its predecessors is a mystery to everyone. And true to form, he outdid himself this year too.

Among the many sport celebrities present were Freddy Steele, middle-weight boxing champion, the Jewish lad

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SISTERHOOD OPEN MEETING AND TEA

TUESDAY, MARCH 1st, 2:30 P. M.



LEWIS BROWNE

celebrated author and brilliant lecturer

will speak on

"WHAT OUR NOVELISTS ARE SAYING"



Admission is by Sisterhood Membership Card which must be presented at the door

Admission to non-members is 50c

Mrs. Albert Ullman is chairman of the day

THE YOUNG PEOPLE'S FORUM

Sponsored jointly by our ALUMNI and the Churches of Euclid Ave.

SUNDAY EVENING, FEBRUARY 27th, 7:30 P. M.

in the auditorium

DR. CLARENCE TUCKER CRAIG of Oberlin

will speak on

"CHURCH COOPERATION"

Immediately after the address, the assembly will break up into smaller units in order to discuss sub-headings of the principal subject.

LEADERS OF DISCUSSION GROUPS AND SUBJECTS

- I. "Is it the business of the Church to enter economic problems? How? How Far?"
RABBI B. R. BRICKNER and REV. CHAS. H. JACK.
- II. "In what way can there be Church cooperation in social activities?"
MRS. GERTRUDE WHEATON and MISS A. B. ELDRIDGE.
- III. "Civics and politics have heretofore been considered a realm apart from Church activity. How should, if at all, this become a subject for Church cooperation?"
JUDGE LILLIAN B. WESTROPP and MISS MABEL HEAD.
- IV. "Granting that universal tolerance lies in education—how can the Churches cooperate to further this end."
PROFESSOR J. JONES HUDSON.

ALL YOUNG PEOPLE ARE WELCOME!

WHAT IS CHASSIDISM?

By EMANUEL GAMORAN
in B'nai B'rith Magazine

(This article begun in last week's Bulletin is concluded here.)

In the words of Professor Schechter, Chassidism "was the protest of an emotional but uneducated people against a one-sided expression of Judaism, presented to them in cold and over-subtle disquisitions, which not only did they not understand, but which shut out the play of the feelings and the affections, so that religion was made almost impossible to them." As we have seen, the very life of the Baal Shem, as described in legend or history, represented the ideal of simple piety in opposition to the ideal of Talmudic learning. The importance of simple faith as a means of bringing man nearer to God was one of his main teachings. The ideal was naturally very appealing to the masses, especially the less learned who felt removed from their God due to the emphasis given to scholarship as a means of communion with the divine. Faith, and love of fellowmen, were therefore substituted for an undue display of Talmudic learning.

The second teaching of the Baal Shem is that God is everywhere. This pantheism resulted in emphasizing the value of even ordinary acts of life provided they are done in a spirit of service to God. A Jew might be in communion with God in the simple activities of his daily life. Hence all the asceticism which was associated with some of the rigorists amongst the followers of Rabbinism was violently opposed by the Chassidic leader. On the contrary, "Serve the Lord with joy" was one of the fundamental ideas of the Chassidism. In this way they brought some rays of happiness into Jewish life in the ghetto and made up in a measure for the political and economic persecution which the Jews had to suffer at the hands of hostile neighbors. The value of sincere and fervent prayer was emphasized as against the study of the Law. What counted most was the attitude of

the person. The aim of Chassidism "was to change not the belief but the believer." The believer was to strive always for communion with the divine. Hence arose the "Zaddik," the pious man, who by his faith succeeded most in having communion with God. The Chassidism followed these pious men and believed in their special ability. Although in later years this faith degenerated into a cult which endowed some unworthy people with miraculous power and proved to be a fruitful source of revenue to them, at the beginning this faith in the Zaddik supplied a need of the masses. It brought a bit of poetry and joy into their lives in those days of suffering and distress. By bringing faith and ecstasy into Jewish life, the Chassidism succeeded in winning over nearly one-half of the Jewish masses.

According to the Baal Shem, creation is continuous and a revelation of divine goodness. Thus, faith in the good of all men, joy in the performance of the ordinary tasks of existence, prayer only when the spirit is genuinely ready for prayer, are the means of raising one's self to higher levels.

Just as creation is supposed to be continuous, so the Torah, though eternal, is subject to the explanations of the spiritual leaders of Judaism, who will explain it in terms of the attributes of the particular age in which they live. For, quoting Professor Schechter again, "The Baal Shem regarded the world as governed in every age by a different attribute of God—one age by the attribute of love, another by that of power, a third again by beauty, and so on—and the explanation of the Torah must be brought into agreement with it."

The virtues of humility, cheerfulness and enthusiasm were the three chief Chassidic qualities. By means of these teachings, of the Baal Shem, the lives of thousands of Jews were changed, so that in spite of some of the evils which accompanied the blind faith in the Zaddik as a wonder-worker, they developed a genuine faith, full of ardor and warmth.

CHILD VS. PARENT

The relations of the home constitute a test which nearly every one of us must meet and unhappiest is he who is outside of their range. And it is well to bear in mind that no man greatly succeeds in life who fails in his own home, not merely because the rewards of the world cannot compensate for the failure of home-life, but because no successes without the home save from utterly tragic failure him who has failed within the home!

. . . How are the harmonies to be achieved and the discords to be avoided? And the answer is—through courtesy, consideration, comradeship—all in turn, alike in the major and minor issues of life, going back to self-rule not self-will.

. . . Consideration is something more than courtesy, for the latter springs from it as both are rooted in the sympathy which is the "origo et fons" of comradeship. Consideration like an angel comes, moving the family members to think with and for others, not of themselves as pitilessly misunderstood but as capable of understanding others because possessed of the will to understand.

. . . Nothing is more important than to teach children, especially the children of the privileged, the art of unselfishness unless it be for the parents of privileged children to practice it.

. . . And comradeship must welcome not regret, nurture not stifle, the fine impatiences of youth, the eager, oft unconsidered, superb, at best resistless, idealisms of youth. Parents are not to mistake this finely impatient idealism for unreasoning impetuosity. . . .

. . . And in comradeship it is not enough for parents not to mock nor to be scornful of children's so-called imprac-

ONEG SHABBAT

Friday, March 4th, 8:00 P. M.

KIDDUSH CEREMONY
Children of the Religious School

Symposium
"WHITHER JEWISH EDUCATION?"

Norman Gutfeld
Victor Pollak
Bernard Starkoff

All three are confirmants of our Religious school and graduates of our High School Department.

MUSICAL PROGRAM
High School Chorus and Junior Choir

DRAMATIZATION
"A Singing Review"
Class 5B

Wine and cake will be served

ticable ideals. Where these are not, parents must commend them by their own works rather than command them by their words. Comradeship always means the taking of counsel and not the giving of commands. But there can be no taking of counsel with youth at twenty if the parental habit has been one of command prior to that time. Twenty years of absolutism cannot suddenly be replaced by the democratic way of holding counsel.—Excerpts from Child vs. Parents, by Dr. Wise.

"Who is wise?—He who learns from everyone.

"Who is strong?—He who conquers himself.

"Who is rich?—He who is satisfied with what he has.

"Who is honorable?—He whom his neighbors honor."

The Talmud.

TO THE VOTERS

You believe in helping the blind, the sick, the orphans, the crippled, the homeless and the neglected.

They need your help on March 1st.

Your vote for the County Welfare Levy reduces your taxes and helps the helpless. Thirty-five thousand sick and neglected people are counting on you—show your sympathy by your vote. Vote for the reduced County Welfare Levy at the Special Election, Tuesday, March 1st.

AN EVENTFUL WEEK

(Continued from Page 2)

from Seattle, Washington; Carmen Barth, local boxer; Lefty Weisman of the Indians; Jimmy Wasdell, first baseman of Washington Senators; and two members of the boxing commission—Tris Speaker and Dan Nolan.

Tom Manning officiated as master of ceremonies. Al Pearce and members of his "gang," who are currently appearing at the Palace, were received by the youngsters with shouts of joy. Every boy received an indoor baseball as a souvenir, and thirty prizes of autographed baseballs and gloves were distributed to the lucky winners.

Special mention must be made of the unusual excellence of the dinner and the efficient manner in which it was served. Credit for this goes to Myron Rose and to Adolph Glick, Joe Weinberger, Dr. Michael Krall and Jack Grodin.

Thanks also to Hy Gittelson, who supplied the fathers with cigarettes.

The first time I read an excellent book it is to me just as if I had gained a new friend. When I read over a book I have perused before, it resembles the meeting with an old one.—Oliver Goldsmith.

FUNDS

The Temple gratefully acknowledges receipt of the following donations:

To The Yahrzeit Fund: Mrs. Sylvia Weinberg and son Herbert, in memory of Ignatz and Nettie Stern. Mrs. Chas. Merivis, Mr. and Mrs. L. J. Weiskoph and Mrs. A. Weinberg in memory of Sallie Rosenblum. Mr. and Mrs. Clifton Weil in memory of Sallie Rosenblum.

To The Library Fund: Mr. and Mrs. David Sey in memory of Sallie Rosenblum. Mrs. D. Seidenfeld and children in memory of husband and father, David Seidenfeld.

To The Betty Jane Finkle Memorial Fund: Sadie G. Reich in memory of Sallie Rosenblum.

To The Altar Fund: Miss Tena Peskin in memory of mother, Esther Peskin. Mrs. Sam Schaffner in memory of husband. Mrs. Martin Kux in memory of father, Jacob Korach. The Cleveland Baseball Federation in memory of Sallie Rosenblum. Mrs. Anna M. Glick in memory of brother, Harvey L. Mandelbaum. Mrs. Leon Mansell in memory of husband. Mr. and Mrs. Richard Bondy in memory of Sallie Rosenblum. The Sacheroff family in memory of Sallie Rosenblum. Mrs. Sophia Mahrer in memory of husband, Adolph Mahrer.

MANY THANKS to Mrs. Emil Glick and Mrs. I. J. Kabb for presenting the Temple with a pair of unusually beautiful menorahs, in memory of their parents.

IN MEMORIAM

Our heartfelt sympathy is extended to the bereaved families of

Bertha Loeb

Joseph R. Printz

Melvin Allen Silverman