
THE EUCLID AVE. TEMPLE

BULLETIN

CLEVELAND, OHIO

SUNDAY MORNING SERVICE

March 17th at 10:30 A. M.

RABBI LOUIS WOLSEY

will speak on

"GOD MEANT IT FOR GOOD"

Rabbi Brickner will read the service

MEGILLAH NIGHT

★

SUNDAY
MARCH 24, 8:00 P.M.

★

A modern version
of
an old tradition

OPENING WITH A PURIM SERVICE

Followed by a new and novel

Purim Cantata and Megillah Reading

Arranged by Mr. Erwin Jospe

Sung by a chorus of 40 voices

Rabbi Brickner will read the service and speak

CONCLUDING WITH A SOCIAL AT WHICH
HAMANTASCHEN AND COFFEE
WILL BE SERVED

BRING THE FAMILY

There will be no Sunday morning service on
March 24th. Megillah night will replace it.

Friday evening Twilight Service
5:30 to 6 P. M.

Sabbath morning service
11 to 12 noon

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Rabbi Brickner broadcasts every Sunday evening at 10:10 P. M. over WGAR

## MEN'S CLUB NEWS

### THE ROUND TABLE COMMITTEE

has planned an evening of intellectual entertainment for the closing evening Round Table and has secured as speaker one of the outstanding orators in the Cleveland ministry, Dr. Robert B. Whyte of the Old Stone Church. Those who heard Dr. Whyte last year at a Noon Round Table were so impressed with his delightful talk that they urged the committee to invite him again.

**Mark 6:15 P. M. Thursday, March 28th on your calendar** for dinner (complete at 75c) at the Tasty Restaurant, Upper Dining Room, 10550 Euclid avenue, for an excellent Round Table followed by an old-fashioned get-together and an evening of cards. **FOR MEN ONLY.**

**THE MOCK TRIAL** scheduled for April 16, has elicited much interest among the members of the Men's Club. Conducted by our own legal talent this affair promises to be one of the highlights of a very successful season. Otto Zinner, active in staging the Mock Trial, has issued a call to Men's Club members to apply for various roles in the cast.

**MEMBERSHIP IN THE MEN'S CLUB** is now well over 400, with a good number of last year's members not yet heard from, according to H. D. Pasternak, membership chairman. Yeoman work in the recent drive was perform-

*THE RABBI WISHES TO REMIND those who are planning to contribute to the Purim Basket Fund, to do so immediately. Help bring some happiness into the lives of others on this, the happiest of holidays. It is a good old Purim custom.*

*Contributions should be sent to Rabbi Brickner.*

### "CHARITY DELIVERS FROM DEATH

Purim, the season of "Shalach Monos" or the sending of gifts to the needy, coincides this year with such unprecedented Jewish needs that some may wonder as to what, after all, we can accomplish. For this the Talmud has an answer: "What is the meaning of the verse in the Bible; 'He put on z'doko (charity) as a coat of mail' (Isaiah 59-17)? It is to tell you that as a coat of mail is constituted by link joined to link to form a great garment, so charity is constituted by coin joined to coin to form a great sum."—(Baba Basra).

### CONGRATULATIONS TO:

Mr. Herman Moss on his 85th birthday.

ed by Chester Hess, Harry Wolpaw, Dr. Michael Krall, Martin Goulder, Burt Spiegle, Harry Jacobson, Louis Benway, and H. Pasternak.

## *Alumni Silver Anniversary Dinner-Dance* THIS SATURDAY EVENING, MARCH 16th, 7 P. M.

ALLERTON HOTEL

**RABBI**  
**LOUIS WOLSEY**

*Guest Speaker*

*music by*  
**TED FIORITO**  
**and his orchestra**

*Dancing from 10 'til 2*

**MORDECAI SAY !!***Don't Miss It***JUNIOR ALUMNI ASS'N.****CAFE SHUSHAN****SUNDAY EVENING — MARCH 17****6 P. M. — Alumni Hall**

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Food . . . Fun . . . Frolic

Dinner . . Drama . . Dancing

Supper . . . Skits . . . Swing

**ADMISSION 50c****MEMBERS FREE****PURIM HUMOR**

Those who picture the Jewish past and its writings only in somber tones of suffering or of righteous denunciation, should become acquainted with the Purim literature of our people. Not satisfied with the lively and colorful account given in the Book of Esther, Jewish tradition has embellished it with all manner of frivolous story, poem and parody that spared not even rabbis or solemn writings in their unrestrained playfulness. Purim turned the master of sacred devotional literature, Kalonymous of 14th century Rome, into a satirical author of a parody on the Talmud, in which he makes fun of its method of Biblical interpretation by expounding the customs of Purim in similar but ridiculous fashion.

"When My Wine Gives Out" was the popular Purim poem contributed by the famed Solomon ibn Gabirol of 11th century Spain. Maxims extolling "eat, drink, and be merry" for Purim abound

in Jewish literature, the best known perhaps being the advice of the Talmud itself that for this occasion a man should drink until he cannot distinguish "Cursed be Haman" from "Blessed be Mordecai."

The spirit of levity in Purim literature has even gone so far as to take Haman's part. Thus the modern author, David Fishman, asks whether or not this simple, prosaic, forthright underling wasn't almost a friend of the Jew, compared with today's enemies. And Vashti, the much maligned, was she not the original defender of woman's rights!

To reduce the tragic toll of life and the suffering that auto accidents bring the Police Department asks that everyone consider these questions before they step from the curb to cross the street. Is there enough time to cross? Can the approaching car stop in time? Remember that a mistake can easily be fatal!

Public Relations Bureau,  
Cleveland Police Department.

**"AM I MORDEKAID!"**

or

**"HEY-MAN WHAT NOW!"**

a tremendous - stupendous - colossal

**RELIGIOUS SCHOOL  
PURIM REVIEW**

in two parts

**Part I — Saturday 9:30 A. M.****Part II — Sunday 10:15 A. M.****MARCH 23 and 24****500 children in the cast!**

## JEWISH AGRICULTURAL SETTLEMENT AND DEVELOPMENT

The availability of Palestine as a land of refuge for homeless Jews in need of homes and security is strikingly demonstrated by the progressive expansion there in recent years of Jewish colonization and agriculture.

Land formerly considered "uncultivable" today supports large Jewish settlements. The transformation of the Valley of Jezreel known also as the Plain of Esdraelon offers an outstanding example. In 1913, the entire area supported only a few scattered, nomadic Arab families. Today, after Jewish colonists had converted the sand and the marshes into productive orange groves, this same area is "Home" for more than 18,000 souls.

The absorptive capacity of the land itself is daily being redetermined by the discovery of new water resources, the development of irrigation, and the evolution of intensive methods of cultivation. These three factors alone have enlarged the productive capacity of the land beyond any figure which might have been envisaged twenty or even ten years ago.

The enlarged capacity of "rural" Palestine to receive new settlers is indicated further by the increased yield in all agricultural products. The yield of wheat, for example, has been raised by irrigation and intensive cultivation from 70 kilos a dunam ( $\frac{1}{4}$  of an acre) to 140 kilos; barely from 50-60 kilos per dunam to 180. Jewish vegetable production rose from 500-800 kilos per dunam to an average of 2000. Importing improved breeds of cattle from Holland, Jewish dairy experts have increased the average annual yield per cow from 700 litres to nearly 4,000 litres, and by introducing the leghorn from the United States, the

average annual yield per hen has been increased from 70 to 144. Thus it has been possible to reduce the amount of land required to support a family from 25-30 acres to 5-6 acres.

As a result of experiments conducted by the Agricultural Experiment Station at Rehoboth, it has been found possible in some instances for a family to subsist on a plot of only 5 dunams ( $1\frac{1}{4}$  acres) deriving sufficient income from the produce of that land to maintain 5 persons.

The effect of widespread employment of new agricultural techniques throughout the country is to revise upward the ultimate number of persons whom the land of Palestine can sustain.

Today, there are 250 Jewish agricultural settlements in Palestine—51 established in the last three years—supporting a rural population of 120,000. This represents a percentage of 27% of the total Jewish population.

On the basis of the present Jewish settlement on the land it is computed that an additional 200,000 people can be added to the population of Palestine just through the conversion of the two waste areas of Huleh and Beisan, recently acquired for Jewish development.

Expert and scientific surveys reveal that leaving out of account undeveloped land still considered as "uncultivable", and considering only such land as is already situated for cultivation, "Palestine holds forth possibilities for the resettlement of some 2,800,000 persons." (Memorandum presented to Intergovernmental Committee for Refugees.)

For many of the thousands of Jewish refugees still wandering through European lands in search of a permanent habitation, Rural—Agricultural Palestine offers an immediate and practical solution.—From a pamphlet published by the Christian Friends of Palestine.

## *The Sisterhood Presents*



**MRS. NORMA WULFF**

Liberal member of the Cleveland Board of Education, Former head of the local P. T. A.



**DR. HENRY  
SCHUMACHER**

Leading Psychiatrist, Head of the Child Guidance Clinic.



**MISS ELIZABETH  
S. MAGEE**

Social worker, expert on social problems, head of the Consumers League of Ohio.

in a SYMPOSIUM on

## *"What is a Balanced Life For the Modern Woman"*

**Tuesday, March 19, 2 P. M.**

**in the Auditorium**

Mrs. J. C. Newman, Chairman of the Day

Mrs. M. A. Lebensburger, Chairman of Teas; Mrs. Sidney Rosenblum, Chairman of Hospitality. Hostesses: Mesdames Bernard Kane, Alex N. Sill, M. O. Mattlin, Sol Friedman, and James Dworkin.

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**TEA WILL BE SERVED  
IN ALUMNI HALL**

**ADMISSION 50c OR BY  
MEMBERSHIP CARD**

### **THE BIBLE**

The beauty about the Bible is that it is the most wholesome, the most perfectly symmetrical, the least morbid picture of life and motives of men in the world. Almost every other book has a little streak of morbidity in it, but this book is wholesome and sweet and

natural from cover to cover. Here are no dull moralizings; here is the life of men set forth as it was simply lived from generation to generation . . . I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure.—Woodrow Wilson.



The history of the daughter religions of Judaism is one uninterrupted series of attempts to commit matricide.—M. Steinschneider.

### PURIM—THE FEAST OF LOTS

The loyalty of a Jewish woman to her people will be commemorated by Jews all over the world when they observe Purim, the Feast of Lots, which this year begins at sundown Saturday, March 23rd. During this one day festival the Book of Esther is read in the Synagogue and the Jewish people rejoice as they remember that centuries ago on this day their fathers were delivered from persecution.

The story of Purim had its origin in ancient Persia four centuries before the Common Era. Tradition says that King Ahasuerus of Persia deposed his wife, Vashti, because she was disobedient, and married Esther, a beautiful Jewish girl, who was the cousin of Mordecai, an influential man in the kingdom.

The king had appointed his favorite general, Haman, to the position of prime minister. A bitter enemy of the Jewish people, Haman particularly disliked Mordecai and because he had a quarrel with him as an individual, he hated and plotted to kill all the Jews.

He went to King Ahasuerus with distorted tales about the Jews. He portrayed them as a deadly menace; he insisted that they must be eradicated from the kingdom; and in the end he obtained the king's acquiescence to his plan.

Haman cast lots to select the day for the Jewish massacre, hence the name of the festival. He issued an edict under the king's seal "to destroy utterly all Jews, both young and old, and to take the spoil of them for a prey."

Aghast, Mordecai hurried to Queen Esther and implored her to intercede on behalf of her people. Esther had not revealed her religion. For a moment she hesitated to seek a private audience with the king, for anyone who approached

him without being called, was put to death unless he held out to them his golden sceptre, as the symbol of his forgiveness.

However, Mordecai, sensing the imperative need of his people, spoke to the queen in phrases which have been immortalized in the Bible. "Think not within thyself that thou shalt escape, in the king's house, any more than all the Jews. For if thou holdest thy peace at this time, relief and deliverance will arise to the Jews from another place, but thou and thy father's house will perish; and who knoweth whether thou art not come to royal estate for just such a time as this?"

Esther was persuaded and went to the king who held out the golden sceptre to her. She invited him to a banquet and at the feast she told him of Haman's duplicity, of his plan to kill all Jews which would include herself and begged the king to save her people from destruction.

Horried and angered, the king ordered Haman to be hanged on the same gibbet that he had prepared for Mordecai. Under the laws of the Medes and Persians, a royal order could not be revoked, but Ahasuerus issued a second edict which gave the Jews the right to arm themselves and "to stand for their lives against all that would assault them."

In commemoration the Jewish people give thanks and join in gay celebrations on this festival. Gifts are given to the poor, Purim plays in memory of Queen Esther are presented, carnivals are held, and all Israel rejoices.

—The Tract Commission.

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