
THE EUCLID AVE. TEMPLE
BULLETIN
CLEVELAND, OHIO

A SPECIAL CHANUKAH SERVICE

SUNDAY MORNING, DECEMBER 29th at 10:30 A. M.

A Service of Rededication to the Ideals of Our Faith
for All the Members and Their Families

BEAUTIFUL AND COLORFUL PAGEANTRY

This Friday Evening
December 27th 8:00 P. M.

SISTERHOOD — MEN'S CLUB
ONEG SHABBAT

★
Novel Entertaining Exciting

★
Our Own Chanukah
"TAKE IT OR LEAVE IT"

★
Our large temple choir in a program of
SPECIAL CHANUKAH MUSIC

Erwin Jospe—Directing

★
Refreshments

- RABBI BRICKNER WILL SPEAK
- A CHANUKAH CANDLE PARADE OF THE NATIONS by pupils of the Religious School.
- SPECIAL CHANUKAH MUSIC presented on the pulpit by a choir of 28 voices.
- REDEDICATION CEREMONY with the officers of the temple, Men's Club, Sisterhood, and the Alumni participating.

Rabbi Brickner will broadcast this Saturday at 6:30 P. M. over Station WGAR
(Please note change in Rabbi Brickner's radio time).

Friday Evening Twilight Service 5:30 to 6 P. M.
Sabbath Morning Service 11 to 12 Noon

COURSE TICKETS AVAILABLE AT REDUCED RATES

For the remaining seven lectures which constitute the major portion of the Lecture Course of ten evenings, tickets at \$1.25 for the series are now available. Single admissions will continue to be 50c.

The lectures will be held on alternate Tuesday evenings beginning January 7.

The speakers are: Dr. Abram L. Sachar, Spencer Irwin, Dr. Jacob C. Meyer, Dr. Joseph Remenyi, David Dietz, Dr. Wilbur White and for the closing meeting a symposium with Dr. Meyer, Prof. Busch and Rabbi Brickner.

RELIGIOUS SCHOOL

ALL CHILDREN FROM THE FOURTH GRADE UP are required to attend the Chanukah Service, December 29th, 10:30 A. M. There will be no sessions of the Religious School this coming week-end in celebration of Chanukah. Regular sessions will be resumed the following week.

"The Grand Old Lady of Palestine," the article on Henrietta Szold that appeared in last week's bulletin was written by Libbie L. Braverman.

TUNE IN, STATION WTAM, Saturday, December 28th at 7:45 P. M. for a radio dramatization of the Chanukah story presented by the Bureau of Jewish Education.

CONGRATULATIONS TO:

Mrs. Jacob Wise on the engagement of her daughter, Patricia, to Ernest Wuliger, son of Mr. and Mrs. Frank Wuliger.

Habits are at first cobwebs, at last cables.—Old Irish proverb.

The worst sorrows in life are not in its losses and misfortunes, but its fears.
—A. C. Benson.

SISTERHOOD

THE MODERN WOMAN IN THE MODERN SETTING

The Sisterhood is planning a new course "The Modern Woman in the Modern Setting" to be given Friday mornings at 10:30 A. M. The schedule of dates is as follows:

January 10th—"The Modern Woman in her Home" with Mrs. J. C. Newman as speaker.

February 14th—"Entertaining to Meet Your Budget."

March 14th—"Flowers in the Home."

March 28th—"Your Home in 1941."

April 4th—"Style Trends".

Those interested in the course please call Mrs. B. W. Amster at LO. 0220.

THE SISTERHOOD - MEN'S CLUB
ONEG SHABBAT COMMITTEE consists of Mesdames M. Blazer, E. Bleier, M. Blum, F. Buxstein, D. Geller, J. Grodin, M. Grossberger, C. Jacobs, E. Kaufman, H. Mahrer, J. Miller, A. Wallach, M. Weinberg with Mrs. Bernard Kane, as chairman of the Sisterhood Committee. Mr. I. C. Reich and Mr. Myron S. Stanford represent the Men's Club.

FUNDS

To the Library Fund: Miss Anna Moss in memory of brother, Ernest Moss.

To the Prayerbook Fund: Mr. Julius Hoffman in memory of mother, Lenore Hoffman.

To the Yahrzeit Fund: Mrs. J. Goldberger and Mr. D. M. Sey in memory of Hulda Sey.

IN MEMORIAM

Our heartfelt sympathy is extended to the bereaved families of Carrie Peskin, and George Stern.

Make reservations now for the Annual Din

A TALE OF THREE RINGS

By Giovanni Boccaccio

Saladin was so brave and great a man that he had raised himself from an inconsiderable person to be Sultan of Babylon and had gained many victories over both the Turkish and Christian princes. This monarch, having in divers wars, and by many extraordinary expenses, run through all his treasure, some urgent occasion fell out that he wanted a large sum of money. Not knowing which way he might raise enough to answer his necessities, he at last called to mind a rich Jew in Alexandria, named Melchizedek, who let out money to interest. Him he believed to have wherewithal to serve him; but then he was so covetous that he never would do it willingly, and he was unwilling to force him.

But as necessity has no law, after much thinking which way the matter might be effected, he at last resolved to use force under some color of reason. He therefore sent for Melchizedek, and received him most graciously. Making him sit down he thus addressed him: "Honest man, I hear from divers persons that thou art very wise, and knowing in religious matters; wherefore I would gladly know from thee which religion thou judgest to be the true one, viz., the Jewish, the Mahometan, or the Christian?"

The Jew (truly a wise man) found that Saladin had a mind to trap him; and perceiving that he must gain his point should he prefer any one religion, after pondering a little how best to avoid the snare, his invention at last supplied him with the following answer: "The question which Your Highness has proposed is very curious; and, that I may give you my sentiments, I must beg leave to tell a short story: I remember often to have heard of a great and rich man, who, among his most rare and precious jewels, had a ring of exceeding great beauty and value; and being proud of possessing a thing of such worth, and desirous that it should continue for ever in his family, he declared, by will, that to whichever of his sons he should give this ring, him he designed for his heir, and that he should be respected as the

head of the family. That son to whom the ring was given made the same law with respect to his descendants, and the ring passed from one to another in a long succession till it came to a person who had three sons, all virtuous and dutiful to their father, and all equally beloved by him. And the young men, knowing what depended upon the ring, and ambitious of superiority, began to entreat their father, who was now grown old, every one for himself, that he would give the ring to him. The good man, equally fond of all, was at a loss which to prefer; and, as he had promised all, and being willing to satisfy all, privately got an artist to make two others, which were so like the first, that he himself scarcely knew the true one; and at his death gave one privately to each of his sons. They afterwards all claimed the honor and estate, each disputing them with his brothers, and producing his ring; and the rings were found so much alike, that the true one could not be distinguished. To law then they went, which should succeed, nor is that yet decided. And thus it has happened, my Lord, with regard to the three laws given by God the Father, concerning which you proposed your question. every one believes he is the true heir of God, has his law, and obeys his commandments; but which is in the right is uncertain in like manner as of the rings."

Saladin perceived that he had escaped the net which was spread for him; he therefore resolved to discover his necessity to him, to see if he would lend him money, telling him at the same time what he designed to have done, had not his discreet answer prevented him. The Jew freely supplied him with what he wanted. Saladin afterwards paid him a great deal of honor, made him large presents, besides maintaining him nobly at his court, and was his friend as long as he lived.

The above is one of the stories included in the volume, "Candles in the Night: Jewish Tales by Gentile Authors." This book has been added to the shelves of our Library and may be borrowed by members of the Congregation and their families.

ner Meeting Sunday, January 12—Attend Testim

FLANDIN MOVE SEEN PLANNED BY HITLER AS STEP TO BERLIN-VICHY ALLIANCE

By Edward Deuss

London, Dec. 16 (ONA)—On March 20, before Germany invaded France—I had an interview with Pierre-Etienne Flandin, French rightist leader and newly-appointed Foreign Minister, in his flat in the Boulevard Malesherbes in Paris.

When leaving two hours later the former French Premier said in English: "Now remember you promised to publish nothing."

He hesitated, then added, "Nothing at least until I am in power."

"When do you think that will be?" I asked.

"September," he replied.

"Before or after the Franco-German war really starts?" I asked.

"After," Flandin replied with a faint smile.

I have kept my word. On the basis of that interview I believe that the appointment of Flandin as Foreign Minister in the Vichy Government is Hitler's final, trump card in the Battle of Britain and the most important and carefully prepared event of the war since the collapse of France. It means that Hitler is convinced that clerical and anti-Fascist forces in Italy soon will overthrow Mussolini.

Confronted therefore, with the necessity of invading northern Italy, Hitler wanted to forestall the possibility of French assistance in establishing Mussolini's successor regime and wanted to oust the clique of Pierre Laval because Laval desired to link up Vichy with a Catholic-Latin bloc consisting of Italy under Mussolini's successor, Spain, Portugal and certain South American republics which would be anti-Nazi but would attempt to mediate an Anglo-German peace.

Furthermore it means that Hitler will attempt, through Flandin, to form a Berlin-Vichy alliance which will declare war on Britain and hand over the en-

tire French fleet to the Nazis to intensify the sea blockade against Britain because the air raids failed to accomplish this purpose.

Flandin, whose clique for years sabotaged French rearmament and frustrated extension of the Maginot Line along the Franco-Belgian frontier, argued as follows in his interview with this correspondent:

The Anglo-French alliance failed to follow up the 1918 victory by establishing a permanent military, political and economic domination of Europe. France alone was too weak to tell the "sissy Anglo-American sentimentalists to go to hell" and establish single-handed a French domination over Europe. Having failed to pluck the fruit of victory when it was ripe was only a matter of time before the ancient Pan-Germanism would rise again.

"You know the Germans are a very efficient people," Flandin said. "We know how to live and spread culture. The Germans work hard and spread war."

"When Hitler seized power I knew that France was finished and that there was nothing to do but to sever the Anglo-French alliance and make an alliance with Germany, telling Hitler frankly: 'France acknowledges the German military, political and economic domination of Europe. All France wants is an independent spiritual, cultural and racial existence.'"

"You think," I asked, "that Hitler does not want French territory?"

"No," replied Flandin, "Hitler has publicly stated that the Saar finished Hitler's claims on France. In conceding Hitler's military and political domination of Europe we would be conceding nothing which is not an established fact."

"France's preeminently agricultural economy would complement Germany's industrial economy. Hence a mutually beneficial agreement would be possible. Naturally, Hitler would control our foreign policy, our Army and our Navy."

"Then you would be compelled to fight

(Continued on Page 6)

Colonial Service for Rabbi Brickner at 10:30 A. M.

AT THE ANNUAL MEETING ON JANUARY 12th THE FOLLOWING AMENDMENT TO THE CONSTITUTION WILL BE PROPOSED:

We, the undersigned, being fifteen members of the Anshe Chesed Congregation, in accordance with the provisions of the Constitution do hereby propose the following amendments to the Constitution:

That Section I of Article XI be amended to read as follows:

Section 1. Membership in this Congregation shall be divided into four classes, as follows:

- (a) Regular membership.
- (b) Associate membership
- (c) Honorary membership.
- (d) Non-resident membership.

That Section 3 of Article XI be amended to read as follows:

- (a) Any adult person of Jewish faith and good moral character shall be eligible to regular membership. The minimum dues for regular membership shall be \$60.00 per annum, payable quarterly, in advance, except for such regular membership as is defined in section (c) of this Article. Regular members shall be entitled to two seats in either the Temple proper or the Temple house or such other place as shall be assigned to such regular members, said assignment of seats to be wholly within the discretion of the Board or any other persons appointed to act for the Board in the assignment of seats. The Board, however, shall have authority by a vote of two-thirds of those present at regular or special Board meetings to deviate from said minimum annual dues in any individual cases.
- (b) If such regular member be a widow and shall require and request only one seat, she shall pay such annual dues as the Board may determine.
- (c) A regular member, under 35 years of age, who is unmarried, shall be entitled to one seat, and shall pay, as annual dues, such sum as the Board may fix and determine. A regular member, under 35 years of age, who is married, shall be entitled to two seats, and shall pay, as annual dues, such sum as the Board may fix and determine. After attaining the age of 35 years, such unmarried regular member shall be subject to payment of the minimum dues in the manner prescribed for regular members in Section (a) above. After attaining the age of 35 years, or upon entering a child in the Religious School of the Temple, such married regular member shall be subject to payment of the minimum dues in the manner prescribed for regular members in Section (a) above.

In administering this section with respect to a married couple, the Board shall have regard to the age of the husband.

That Section 4 of Article XI be repealed.

That if Section 4 of Article XI be repealed, all sections following Section 3 be re-numbered accordingly.

Herman S. Goldsmith
Leo B. Seidenfeld
Birdie H. Rice
Florence S. Deutsch
Clarence I. Goldsmith
Ruth B. Stein
Bernard H. Sinks
James H. Miller

Sarah F. Nagusky
Julius Kahn
Bernard B. Eisenberg
Julia Klineman
David G. Skall
Adolph Keller
I. J. Kabb
Myron A. Cohen

THE BEST DEFENSE

Rabbi Samuel D. Soskin

Temple Beth-El, Fort Worth, Texas

Jews have no right to expect their rabbis to be "Ambassadors to the Gentiles" when they themselves refuse to do their share in eliminating prejudice and misunderstanding. No matter how many speeches the rabbi delivers, nor how many banquets he attends, there is no defense against the accusation hurled by the Christian that the Jew has no loyalty to his Temple. Even in these days of modernity, the backbone of our nation is still the church-going community and its members cannot understand why the Jew who prides himself upon Judaism's contributions to the culture of the world, is indifferent to the institution that symbolizes these contributions. Anti-Defamation will be accomplished when the Jew realizes that loyalty to the synagogue is his best defense against misunderstanding.

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Britain?" I asked.

"No, not if Britain does not fight Hitler," Flandin replied.

With his tongue in his cheek, Flandin then said that Hitler did not want anything from Britain's Empire, only domination of Europe and Russia.

"Of course if this war develops into real bloodshed, which I am afraid it will, then Hitler will be justified in demanding his pound of flesh, which might involve even France in a war against Great Britain, Flandin continued.

"That is why I am working to revoke the declaration of war," Flandin concluded. "We declared war. We can and must undo this mistake before it is too late."

Regarding Italy, Flandin said: "We do not have a quarrel with Italy; the Italian people are our brothers but it is Hitler who counts in Europe."

—From Overseas News Agency Bulletin.

TRUE STORY

He was a liberal-minded Christian living in New York. Naturally, he had a number of Jewish friends. He knew them, however, only casually.

He was by profession an expert on international relations. So when Hitler let a flood of refugees loose upon the world, the League of Nations appointed this distinguished American to the post of High Commissioner for refugees.

In carrying out the duties of this office, he naturally came into more intimate contact with many Jewish people. Finding himself in frequent and close association with Jews, this cultured gentleman felt it his duty to become acquainted also with the Jewish spirit. He began to read Jewish classics and Jewish history. In his conversations with Jews he began to make allusions to Jewish literature and to great men and remarkable events in Jewish history.

To his amazement, he found that Jews responded to these references with blank faces. They did not know what he was talking about. They knew persecution and they knew refugees, but they did not know either the Bible or the Talmud, or Jewish history earlier than Hitler's accession to power in Germany. The man was baffled.

He discovered a new purpose in life. It was to go about informing Jewish people that they were the heirs to an epic literature, and to an heroic history. This Christian gentleman stood on our pulpit and urged us Jews to study Jewish history, religion and literature.

Do you remember him? His name is James G. McDonald.

—By Rabbi Leon Fram of Temple Beth-El, Detroit.

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