
THE EUCLID AVE. TEMPLE BULLETIN CLEVELAND, OHIO

FRIDAY EVENING SERVICE—APRIL 3rd—8:00 O'CLOCK



RABBI JAMES G. HELLER

of the Isaac M. Wise Temple in Cincinnati

will speak on

"CAN WE ESCAPE BEING JEWS"

Our guest speaker is truly welcome in our pulpit and a close personal friend of Rabbi Brickner, who is exchanging pulpits with him. Dr. Heller is President of the Central Conference of American Rabbis and one of the outstanding orators in the American pulpit. He

is also a composer of note and Lecturer on Musicology at the Conservatory of Music in Cincinnati.

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A recital of sacred music will precede the service at 7:45 p. m.

Sabbath morning service from 11 to 12 noon—Rabbi Rosenbaum will preach

Passover Services

First Day of Passover—Thursday, April 2nd—PASSOVER SERVICE at 11 A. M. Rabbi Brickner will preach.

Participating in the service are the following members of the Religious School: Joyce Bachman, Richard Berk, Elaine Bloch, Norma Falcovich, Melvin Grossman, Sonja Kutisker, Phyllis Lindner, Gloria Mattlin, Al Shapiro, Natalie Waechter, and the Junior Choir.

Last Day of Passover—Wednesday, April 8th—10:30 A. M. YISKOR MEMORIAL SERVICE.

ABRAMSON BLAMES THE GOLDBERGS

During a recent visit to Montreal, I had the good fortune to see an incomplete list of Jews serving in Canada's armed forces. Being of a statistical turn of mind, I compiled the following interesting figures of the number of men in the various branches of the service bearing the better known Jewish names:

	Army	Navy	Air Force
Abramson	4	1	3
Bernstein	9	1	6
Cohen or Cohn	46	2	37
Finkelstein	1	0	7
Freedman, or			
Friedman	14	1	10
Goldstein	19	0	11
Goldberg	1	1	15
Greenberg	20	2	10
Katz	13	0	9
Levy, & Levis	6	1	13
Rabinovitch	6	0	1
Rosenberg	6	2	9

The clan Cohen, as is to be expected, takes top honors with a very fine representation on land, sea and air. The Cohens are still Jewry's most prolific family and can be depended upon to do their bit. Worthy of notice is the proud record of the clan Abramson certainly not one of the larger groups. The Abramsons were always fighting men and have given good account of themselves. For the sake of the record I should like to point out that the Abramsons in uniform hail from Montreal, Ottawa, Ansonville, Winnipeg and Vancouver; several are overseas, and there are actually two Samuel Abramsons, one in the Royal Canadian Artillery, and the other in the Canadian Forestry Corps.

But what has happened to the Goldbergs, that proud and illustrious clan? With only 17 sons in uniform, they are beaten out by such minor clans as the Bernsteins, Freedmans, Goldsteins, Katzs and equalled by the Rosenbergs. What has happened to this ancient branch of our people? Can it be that the stock has lost its traditional vigor? What will the Canadian army do with only one solitary Goldberg in its ranks? This is indeed a problem of national importance and should be given the immediate attention of our public leaders.—By Samuel Abramson in the Canadian Jewish Chronicle.

FUNDS

To the Prayerbook Fund: The Lincoln Members in memory of Arthur H. Lichtig. Sol H. Harris in memory of aunt, Edna E. Harris. Dr. and Mrs. Carl D. Friedman in memory of Fanny Kramer. Mrs. Mildred Licker in memory of husband, Samuel Licker. Mrs. Rose Myers in memory of husband, George Myers. Mrs. M. Goodman in memory of husband, Albert B. Goodman. Mr. and Mrs. James H. Miller in memory of Joseph Federman, Amy Rice, Max Miller, Pauline Federman, Herman Federman, Zalli Miller, and Adolph Miller. Mrs. Jack Shulman and Mrs. Harry Portugal in memory of father, Samuel Schulman. Mrs. M. Levitt and daughter Jane in memory of Max Levitt. Miss Adella Breakstone in memory of James Marks Goldman. Mr. and Mrs. Milton P. Altschul in memory of Mary Bruml. Mrs. Simon A. Cohen in memory of Jennie and William Lazarus. Judge and Mrs. Maurice Bernon in memory of Max J. Levitt. Jane and Sue Thalman in memory of grandmother, Rose Thalman. Mr. and Mrs. Edwin Thalman in memory of mother, Rose Thalman. Mrs. M. H. Trau in memory of Anna and Dr. C. D. Treister. The Monday Club in memory of Rose Rosenfield. Mrs. Abe Joseph, Henrietta Joseph and Mr. and Mrs. Leo Rossmann in memory of husband and father, Abe Joseph. Mrs. B. G. Bramson in memory of mother, Sarah Bleiweiss.

To the Library Fund—Mr. and Mrs. Max Green in memory of Max J. Zinner.

IN MEMORIAM:

Our heartfelt sympathy is extended to the bereaved families of Max J. Zinner, Gus A. Bentz, Adolph Singer and Edward Wohl.

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FOUNDATIONS OF THE PEACE

Most people do not want charity. They want paying jobs. They will be able to have paying jobs, with few interruptions, if prices, production, and purchasing power can be held in balance with one another, and the economic machine can be kept running steadily and smoothly.

This is the challenge to the leaders of industry, agriculture, labor and government. It is a challenge to the highest statesmanship of our own and other nations. Of course there are difficulties and obstacles. Only by recognizing and studying obstacles can they be surmounted. A "new order" is truly waiting to be created—not the "new order" which the Nazis talk about and which would cloak the new form of slavery they would impose, but a new order of democracy where security, stability, efficiency, and widely distributed abundance would prevail.

Many persons in the United States are deeply disturbed over the heavy government borrowing and the drastic shifts in our economy made necessary by the defense program. They fear an end of the war almost as much as the war itself, because they believe the return of peace would bring another bad depression. But one of the hopeful signs for the future is the very fact that the possibility of depression is so widely recognized. This increases the chance that action will be taken in time to prevent it or at least cushion the shock.

The basis for such action can best be laid now, while the war is still in progress. It must be laid, at least in part, in the plans for expanding and regularizing the world trade, world production, world consumption. This is the new frontier, which Americans in the middle of the twentieth century find beckoning them on.—By Henry A. Wallace, Vice President of the United States.

COME WITH YOUR CHILDREN

Parents are urged to attend Services on the First Day of Passover, April 2nd, with their children. The Public Schools will excuse Jewish students from classes. Children attending services will be credited for a religious school absence.

RELIGIOUS SCHOOL

There will be no sessions of the Religious School on Saturday, April 4th, and on Sunday, April 5th.

YAHRTZEIT

People are sometimes confused about the reading of names for the Yahrzeit. It is the temple's practice to read the names of those dear departed ones on the anniversary of whose passing falls during the week beginning with the preceding Sunday and concluding with the Sabbath. All the names thus are read on the Sabbath concluding the week of memorial.

NOT TOO EARLY

Are you interested in learning how to blow the shofar for Rosh Hashonah? Get in touch with the temple, CE. 0862, and leave your name and telephone number.

CONGRATULATIONS TO:

Mr. Sol Baer on his 95th birthday.

Mr. Louis Meyerhardt on his 71st birthday.

Mr. and Mrs. Harry Rose on their 20th wedding anniversary.

CRADLE ROLL

The name of Theodore Gary Falcon has been added to the Cradle Roll.

MEN'S CLUB

MEN'S CLUB MEMBERS: KEEP OPEN THE DATE OF WEDNESDAY, APRIL 15, FOR A STIMULATING EVENING.

THE JEWISH WELFARE FUND NEEDS WORKERS. NOW IS THE TIME TO VOLUNTEER.

THE JEWS OF MOROCCO

The Jews of Morocco have a very old history and present an interesting chapter in Jewish history generally. They are quite different from the Jews we know in other countries, and they are different from each other. There are several types of Jews in the country, corresponding largely to the several waves of Jewish immigration into Northern Africa. If Jews came to Morocco during the reign of the Khalifs, and many came from Spain and Portugal, fleeing the Inquisition and expelled by their governments.

There are Berber Jews or Jewish mountaineers who till the soil on the rim of the wilderness and speak the tongue of the country's oldest inhabitants—Berber. There are the Arab-speaking Jews of the cities, that is, living mostly in the ghettos decreed for them by the Khalifs in the Middle Ages, who are petty merchants and artisans. There are Europeanized and European Jews, the latter of several types, most prominent being the Sephardim.

The mountaineer Jews are tall and handsome, of swarthy complexion, and their women are very beautiful. Their life is primitive and poor, they marry very early and have large families. Their cultural level is naturally low, their children attend the most primitive type of heder, often situated in the same room as the Moslem school of the Arabs or the Berbers. But they are extremely kindly and hospitable. They are very pious and they live in visions of the old glories of Jerusalem. Sometimes they go to the cities to trade and eventually mingle with the Arab-speaking Jews of the ghettos.

The spiritual and cultural life of the Jews is controlled by the hachamim (sages) or rabbis. There was a time when Moroccan Jewry was culturally creative and its history in the Middle Ages is full of glorious pages filled with names of great physicians, philosophers and scholars. Among those illustrious names are many who struck a new path in their fields. Little is left of this old glory today, but a smattering of Hebrew and a petrified tradition in the local vernacular.

Not all the Jews of Morocco live in the ghettos. Many Moroccan Jews who have adopted the customs of Europe live in the comfortable modern sections in houses which have pianos, libraries and in which the prevailing language is French. These are the well-to-do Jews who left the walls and the ways of the

ghetto and became the substantial part of the Moroccan intelligentsia and the element most valuable to pre-Vichy France in spreading the influence and ideals of the Republic.—By M. Dlugowski in the Congress Weekly.

Story of the Week

The Jewish farmers of Russia, were proverbial for their ignorance and simple-mindedness. Cut off from civilization, without the modern means of communication, they were a rude and primitive lot.

There is a story of a newly married farmer who was to celebrate for the first time the feast of Passover as master of ceremonies. The numerous rites prescribed for the first night of that holiday were baffling to him. He had no idea how to proceed about it.

A farmer who lived near them was reputed among the countrymen as a Hebrew scholar, and he would have cheerfully furnished all the necessary information on how to perform the ceremonies. But admitting ignorance is not a pleasant thing. So the perplexed man thought of an idea.

"Malkeh," he said to his bride, "run over to Meilech's farm, watch through the window and see how he performs the 'seder.'" When he gets through, come right back and tell me how he did it."

Malkeh went to spy on their neighbor,

The erudite countryman, at the time, had a quarrel with his helpmate, and he was belaboring her mercilessly. Evidently this was the "seder," thought the naive woman.

The young wife gloomily returned home.

"Well," tell me what you saw," said the husband, eagerly.

The young woman kept quiet.

"I say, what did you see at Meilech's?" repeated the husband, considerably peeved.

Malkeh looked to the ground and said not a word.

"Why don't you answer?" bellowed the rustic, quivering with rage.

Malkeh made no reply.

The infuriated man grabbed hold of the shivering woman and began to beat her in the most cruel manner.

"If you know how to conduct a 'seder,'" wailed the helpless thing, "why do you ask me?"—From "Laughs from Jewish Lore" by Jacob Richman.