
THE EUCLID AVE. TEMPLE

BULLETIN

CLEVELAND, OHIO

Opening Friday Evening Service

October 20, 1944

at 8:15 P. M.

RABBI BRICKNER

will speak on

"LOOKING TOWARD A BETTER WORLD"

Sabbath Morning Services

in the Chapel
11 A. M. to 12 NOON

•
RABBI BRICKNER

will preach

Sedrah: Genesis 6:9—11:32
Haftarah: Isaiah 66:—24

With this Service, Rabbi Brickner begins his 20th year in the Euclid Avenue Temple pulpit.

A RECITAL OF SACRED MUSIC
BY ORGAN AND CHOIR 8:00 P. M

Erwin Jospe, Directing

Doors open at 7:45 P. M.

V-DAY SERVICE

On the evening of the day that Germany surrenders and the Hitler menace is removed from the world we will hold a service of Thanksgiving at 8 o'clock in the Temple with full choir and organ.

An Oneg Shabbat will be held in Alumni Hall following the service. All welcome.

EUCLID AVENUE TEMPLE BULLETIN

Published Weekly from Oct. to May at S.E. Cor.
Euclid Ave. and E. 82nd St., Cleveland 3, Ohio
CEdar 0862-3; Subscription 50c per Annum
Affiliated with the Union of American Hebrew
Congregations.

BARNETT R. BRICKNER, Rabbi

NATHAN BRILLIANT, Educational Director
and Editor

LIBBIE L. BRAVERMAN
Director of Extension Activities

MISS SALLY C. KESSLER, Executive Secretary
Residence: YE. 4910

Entered as second-class matter April 9th, 1926
at the Post Office, Cleveland, Ohio,
under the Act of March 3rd, 1879.

TEMPLE FLASHES

One hundred and thirteen new members have joined the congregation . . . 152 new children have been enrolled in the Religious School . . . "Ha-Shaar," a new beginners' textbook in Hebrew, published by our Temple, has just been prepared by Sarah Palay and Lillian Sugarman, teachers in our Religious School. Illustrations are by Shirley Stein . . . 717 of our boys and girls in the service of our country, here and overseas, will each receive for Chanukah a box of specially selected, assorted foods the gift of the Congregation, the Sisterhood, the Men's Club and the Alumni. Orchids to Gift Committee Chairman Mrs. Sidney Weiss for the big job of packing and shipping, and more orchids to her hard-working committee: Mrs. L. E. Blachman, Mrs. A. H. Camin, Mrs. Elmer Kaufman, Mrs. I. J. Kabb, Mrs. E. M. Bondy, Miss Rollie New, Miss Nora New, Miss Stella Fishel, Mrs. Joe Weinberger, Mrs. I. S. Rose, Mrs. Adolph Loeb, Mrs. Abe Schweidt, Mrs. Charles Korach, Mrs. Maurice Bernon, Mrs. Louis Cort and Mrs. Max Green . . . Cartons and cartons of clothing have been packed and shipped by Mrs. B. Walder and her committee for European relief . . . Many thanks to all who contributed so generously to the Gift Fund and responded to the UNRRA call for clothing . . . Help wanted—clerical and typing. If you can spare some time to assist in

this capacity leave your name at the temple office . . . **Summer activities of the Sisterhood** included Red Cross sewing and bandage making twice a week at the temple; serving breakfast at the U. S. O. on a Sunday morning; arranging an Oneg Shabbat at Crile Hospital when Rabbi Brickner spoke and our choir with Mr. Jospe entertained; serving lunches twice a month at City Hospital by our Civilian Service Corps consisting of Mrs. Sidney Weiss, Mrs. M. B. Kramer, Mrs. L. J. Cort and Mrs. Norman Less.

COMMUNITY WAR FUND

With the approach of winter, the tremendous program of relief for the peoples in the European theatre of war turns the spotlight on the campaign which opens Monday, October 16. Relief for the peoples of wartorn lands is included in the War Chest goal of \$5,700,000 which must be raised during the 10-day period of the drive.

These international relief operations are carried forward through the National War Fund which is represented in this area by the War Chest.

The 1944 War Chest is dedicated to the 130,000 men and women of Greater Cleveland serving in the armed forces and will provide support for the 100 home-front agencies of the Community Fund, as well as providing Cleveland's share of the National War Fund budget.

THE JUNIOR ALUMNI

ANNOUNCES . . .

ITS

**Inaugural
Dinner-Dance**

SUNDAY EVENING

October 22nd

MEMBERS FREE

Non-Members 50c

WELCOME — NEW MEMBERS

We are pleased to welcome into the fellowship of the Euclid Avenue Temple the following new members, who have joined us in recent months.

The Euclid Avenue Temple prides itself on its spirit of democracy and fellowship. We hope that these new members and their families will soon integrate themselves into our Congregational life and program of activities, which contains something for every age and group.

Amdur, Max	Friedman, Bernard	Lande, Harry A.	Sanders, Harry
Axelrod, Barnett I.	Friedman, Bert	Levich, David	Sands, Hilliard J.
Baker, Ben B.	Friedman, Harry M.	Lewandorf, Samuel C.	Schenk, Jack
Bash, Phillip	Gallin, Nathan E.	Lieberman, Dr. Hyman S.	Schiffman, Samuel
Bennett, Sanford E.	Givelber, Myer	Lovinger, Lester	Schneider, Melvin H.
Berlin, Gertrude S.	Glazer, Dr. Rueben A.	Lubitz, Irving J.	Schneider, Milton
Berns, Dr. Chas.	Goodman, Sol H.	Margolis, Edward I.	Schwartz, Henry A.
Bernstein, Myron J.	Gordon, Alfred L.	Marks, Jack	Seidemann, Dr. Hans
Bogomolny, Michael	Gould, Harry A.	Matyas, Malvin	Selker, David
Bremson, Frank H.	Greenhut, Joseph E.	Mendel, Myron J.	Sherman, Charles H.
Broadman, Louis	Greenwald, Joseph	Metzner, Raymond	Siegel, Alex L.
Chernikoff, Sam	Grossman, Adolph	Michael, Samuel R.	Silverman, Frank A.
Cohn, Martin	Heiman, Simon	Mills, Ben. E.	Simon, Hilton
Cohen, Theodore H.	Herman, Morris	Moshontz, Sidney A.	Simon, Sanford
Cohen, Benjamin	Herman, Phillip	Newman, Samuel	Singer, Samuel D.
Corry, Bernard	Herman, Robert L.	Oppenheim, Irving J.	Slavin, Max
Cort, Jacob	Hoffman, Hylan	Perla, Jack	Solender, Sanford
Cowan, Leonard J.	Isaacson, Alvin	Pickett, Irving	Somberg, Dr. Joseph S.
Diamond, Mrs. Ida	Jacobson, Albert	Powar, Manuel M.	Sperber, Joseph
Dimond, Nathan I.	Katz, Herbert D.	Powers, Henry	Spero, Mose
Dolinsky, Mannie J.	Kestenbaum, Fenton H.	Preisler, Milton D.	Spivack, Louis
Eisenberg, Joseph C.	Klein, Louis	Presser, Jack	Starkoff, Jacob
Emsheimer, Louis E.	Kohn, Mrs. Elsie	Reece, Hyman	Stern, Mrs. Alice H.
Folph, Ellis L.	Krall, Ellis H.	Rogovin, Theodore	Strasbourger, Henry I.
Fox, Mrs. Ray	Kramer, Harold	Rosenstein, Mrs. Ella	Synenberg, Richard B.
Frankel, Harold	Kraus, Howard G.	Rosenthal, Martin B.	Teguns, Mrs. Elene
Freyer, Irwin M.	Kreinberg, Joseph S.	Rosewater, Mrs. Ralph	Wiedhoff, Dave
Friedl, Lambert	Krohn, Bernard	Roth, Myron T.	Wininger, Leonard B.
			Zucker, Lester

WHAT MAKES A JEW?

"Judaism is something more than a badge, something more than a birthmark—it is a life.

"To be born a Jew does not declare any of us to be of the elect. God signs the covenant, but we have to seal it, to seal it by a life of service.

"'What makes a Jew' is a question that is often asked. The answer is two things: Membership in the Jewish brotherhood and loyal fulfillment of the obligations which that membership imposes. To be of the Jewish race but to trample upon Jewish duty is to be faithless to Israel."

MORRIS JOSEPH.

WELCOME THE STRANGER

On the last page of Stephen Vincent Benet's inspiring epic poem on the first settlement of America, Western Star, I read these lines, which say beautifully something which none of us, Jew or Gentile, should forget:

Remember that when you say
"I will have none of this exile and
this stranger

For his face is not like my face and
his speech is strange."

You have denied America with that
word

Though your father were the first to
settle the land.

New Palestine.

FUNDS

To the Altar Fund: Harry Bernon in honor of David Bernon; Robert Boodman and Mrs. Joseph Spitz in memory of Emanuel Schott; Mr. and Mrs. Myron Rice in memory of Henry Sulka; Mr. and Mrs. I. J. Schwartz in memory of Tillie Cohen and A. Sicherman; Mr. and Mrs. Julius Wirtshafter in memory of Adolph Wirtshafter and William Grossman; Mr. and Mrs. Joseph Rothschild in memory of Isadore Kaufman; Casper Rosenberg and Mr. and Mrs. M. P. Altschul in memory of Ben Mielziner; Henry Frankel in memory of Isador Roshoisky; Mr. and Mrs. L. B. Reich in honor of their 40th wedding anniversary; Mr. and Mrs. Louis G. Rose in memory of Aaron Kane; Mr. and Mrs. E. S. Weil in memory of Edward Polster and Jack Rosenthal; Mr. and Mrs. E. S. Weil in honor of the 80th birthday of Casper Rosenberg.

To the Braille Fund: Miss Gizella Sobel and Mrs. Ben Silver in memory of Morris New; Mrs. Yetta Rosenfeld and family in memory of Leo Baum; The Benjamins and The Babins in memory of Ida P. Rosenblatt; Mr. and Mrs. Leo Rossman in memory of Joseph Rossman; Sadie Isaacson in memory of Harry Harper; Mrs. Jeff Ganger in memory of Rudolph Deutsch and Mrs. Elias Frisch; Mrs. Ida Bruml and Mr. and Mrs. E. S. Weil in honor of Allen G. Krause; Mrs. Meyer Miller in memory of Rose and Albert Silberman; Gizelle Sobel in memory of Jack Rosenthal; Mr. and Mrs. Alex Sill in memory of Aaron Kane; Mr. and Mrs. J. M. Aarons in memory of Henry Sulka; Cora Reinthal in honor of the 25th wedding anniversary of Rabbi and Mrs. Barnett R. Brickner; Clarence Goldsmith in memory of Jack Rosenthal and Isadore Kaufman.

To the Prayerbook Fund: Alpha Beta Kappa Mothers Club in memory of Stella Livingston; The Finitimae Club in memory of Joe Rothman; Judge and Mrs. D. Copland in memory of Mrs. Rosa Talkin; Mrs. William Zucker in memory of Harry Goldstein; Mrs. Sophie Himmel, Lawrence and Finley Haiman and Faith S. Becker in memory of Fanny S. Haiman; Thursday Monthly Club in memory of Mrs. Betty Wislow; Miss Helen Manche in memory of Isidore Kaufman; The Finitimae Club in memory of Mrs. Estelle Gilman Livingstone.

To the Library Fund: Lt. and Mrs. Wesley R. Fishel in honor of Mrs. Sol J. Landau; Greta Louise and Judith Anne Arday in memory of Mrs. Regina Goldstein.

THANKS for the Altar flowers used on the High Holy Days donated by Mrs. M. H. Miller in memory of her husband, Meyer H. Miller; the Chazen, Zoler and Kahan families in memory of Morton D. Katz; and Mrs. Al Frankel in memory of her husband, Al Frankel.

A JEW AT HEART

By Rabbi Ahron Opher

I am a Jew and proud to let men
know it . . .

How do I show it?

I can tell you at the start—

I am a Jew at heart . . .

Why, no! I do not go to synagogue
service—

The sermons may me nervous.

Besides, my home is just as good a place
to pray,

So why should I pay?

I don't believe in commercialized salva-
tion,

So I don't belong to any congregation.

O no! We do not kindle Chanuko or
Sabbath light.

Our children's pals don't enjoy the sight.
We don't observe the holy days or die-
tary laws

Nor post m-zuzos on our doors because
The children say that is antiquated stuff.

It is enough

We have a Christmas tree . . .

You see—

We like the presents and the carols and
the mirth

And the "Peace on earth."

Such like no Jewish festivals provide.

But, believe me, we are Jews with pride.

Why, no! What for religious education?

The kids could learn to repeat the Kad-
dish recitation

Without the study of Hebrew or Jewish
history

Or the superstitions of religious mys-
tery.

Why teach them to feel different and
set apart?

Let them just grow up as Jews at
heart.

I don't belong to any Jewish club or
organization

I haven't got the time or the inclination.

I don't subscribe to Jewish periodicals
or books,

The less I read that stuff, the brighter
the world looks.

I rarely make a contribution

To a philanthropic institution.

Charity begins at home, I feel—

I pay no heed to any lachrymose
appeal

For Palestine or Europe's Jews or of the
earth's far corners.

I am an American. Why bother about
foreigners?

As I told you from the start—

I am a Jew at heart.

—Liberal Judaism.

**SEWING STARTS
TUESDAY,
OCTOBER 17th**

THE SISTERHOOD

**COME EARLY
AND BRING
A FRIEND**

Mrs. Bertram A. Amster and Mrs. William Rosenfeld, Editors

No. 1

A MESSAGE FROM YOUR PRESIDENT

With the advent of the New Year I extend to each member of the Sisterhood my greetings and best wishes.

The war years have made great demands on us and we are very proud of the way we have lived up to them.

As long as the war lasts, and we pray that it will not last beyond the coming year, we pledge ourselves to the continuation of all our war services.

We know that when peace comes, it too will make its demands. We shall devote ourselves with the same zeal to the peace tasks.

This is a time when we need to deepen our faith because religion is so essential to the building of a better world and for the consolation and comfort that it brings.

May God grant us a year of peace to work and strive to keep democracy alive.

HELP WANTED FEMALE

For your approval we list the following openings and feel sure that you will enjoy working in our modern, well ventilated cheery workroom. True the pay is negligible but then there will be no taxes, and in return we promise you interesting associations, good stories, excellent recipes, and that very good feeling which comes from doing good. Will you please look the departments over carefully and apply to the chairman in charge. What you don't know she will be happy to teach you, and you learn as you work, while the Sisterhood prospers.

ARTS AND CRAFTS—Mrs. Morton Rousuck....

Here we can use Doodlers, Painters, Artists, Sewers, or just planners.

BABY GIFTS—Mrs. Herbert Lewis.

All you need, to work at this table is the ability to take it. We mean those cute remarks Junior makes.

GIFTS—Mrs. Charles Jacobs and Mrs. Ben Kendis.

A gay table, with new and interesting ideas always welcome as well as willing hands.

TOWELS—Mrs. Minnie Maher.

Did you ever know that a towel had a soul? Look at some produced at this table and you'll be eager to rejuvenate your bath room and kitchen.

QUILTS—Mrs. M. H. Bondy

Don't be offended if you can't make this table. To sew at quilting one must be very able.

CROCHETING AND KNITTING—Mrs. E. Simon and Mrs. J. Meyerson.

What you don't know these able ladies will teach you and what you do know they will even more appreciate.

APRONS—Mrs. Ed. Bleier

Where ideas run rampant and colors are riotous and the conversation gay.

PINAFORES—Mrs. David Geller and Mrs. Julius Matz.

Here you can do a mother and daughter act, or be a sister team, and all you need for training, is to sew a nice straight seam.

SOCIAL SERVICE—Mrs. Albert Licker.

How good you'll feel when your day is done,

To know the orphans' panties won't fall when they run.

RED CROSS—Mrs. S. Rosenberg.

Apply early for this table, we only seat as many as we are able.

RUSSIAN WAR RELIEF—Mrs. Jack Clayton.

For these valiant allies it is a privilege to work,

God knows the Russians were never known to shirk.

HADASSAH—Mrs. Harold Kahn.

Just take an old coat and cut out squares, Sew together patches, and some invalid a blanket shares.

OUR THANKS to these ladies who served as ushers at the Sisterhood Succoth meeting: Mesdames Jerome Blonder, Oscar Brown, Otto Danford, Arthur Frankel, Albert Heller, Sanford Miller, Irving Schuman, Joseph Schwartzman, Wilbur Goodman, chairman.

INTELLECTUAL SOMERSAULTS

An excellently good speech have just been made over here on the subject of anti-Semitism by Bishop Matthew. His Lordship was speaking at the annual meeting of the Council of Christians and Jews, and made one point which I thought particularly telling. Beware of the anti-Semite, he said, who excepts from his general condemnation the good Jews he has known. "He must have a good Jew to justify himself before his own conscience." I respectfully suggest that His Lordship might have said with almost equal force, "Beware of the crypto-anti-Semite who says that he has nothing personal against Jews, but that we must admit the existence of a Jewish problem." Such a man is also rationalizing and justifying an instinctive propensity which in his secret heart he knows to be indefensible. I have something to say concerning a certain type of Catholic who is addicted to this kind of thing, and the more I reflect on him, the more he puzzles me, for it seems to me that when he talks about the existence of a Jewish problem he is really referring to something that should be called by an entirely different name.

Let me explain for a moment. It is untrue that Jews have, as a race, any specially wicked or anti-social kind of propensity. It is not untrue that some sort of case against them might be built up on these lines. It would be possible to point to a certain kind of Jew who is rather given to sharp business practices; it would be possible to point to the "immoral film" (which I am getting genuinely anxious to see) and blame it on the high proportion of Jews in the industry. If by this means you can convince yourself that the Jew is an especially sinister or dangerous person, it is perfectly reasonable, nay it is almost charitable, to talk of a Jewish problem. But the kind of man I have in mind

often does not argue this way at all. He talks something like this: He says: "There is an instinctive antagonism between Jew and Gentile which is just one of the facts of life. Nobody is to blame for it, but it is there and you have got to take account of it." Now it is quite obvious that Jews have no instinctive dislikes of Gentiles, though they do sometimes have distrust of them, and when people talk like this, they simply mean that Gentiles very often dislike Jews which is, unfortunately, true enough. But if so, is it not very odd that they should refer to this undoubted fact as the Jewish Problem? It is not the Jewish problem but the problems of Gentile dislike of the Jew. It is the Gentile who does the injustice—even if he cannot help himself. It is the Jew who suffers it. Why this faulty terminology? Surely it would be very strange if people talked about the problem of the widow and the orphan when what they really had in mind was the fact that fraudulent trustees sometimes embezzle their money. A Sunday school teacher who referred to the story of Cain as "The Problem of Abel" would surely be considered to err on the side of excessive moral relativism, and even a theatrical producer who put on Macbeth under the title of the "Problem of Banquo" might leave his audience with a feeling that he had somehow failed to find the mot juste.

True Banquo was a bit of a problem for Macbeth, as was Abel to Cain, but this is hardly the aspect of the matter that immediately leaps to our minds. For the fact is that nobody has a wild and unreasoning hatred of Abel or Banquo, and therefore nobody in such matters as these is under any temptation to turn intellectual somersaults to disguise—or excuse—their own feelings. But they do hate Jews, and that is why in the case of Jews they behave after this fashion. It is really very simple.

—The Commonweal.

WHAT HEBREW WORDS ARE PART OF THE ENGLISH LANGUAGE?

The word "Amen" comes from the root which means "faithful" or "firm." Thus the Hebrew word for "faith" is "Emmunah." When, therefore, it is used in connection with prayer, as is its common use, it means "may this prayer be confirmed by God." In other words, it signifies "so may it be." The earliest Biblical use of this word was not quite the same as the one with which we are most familiar, namely, at the end of a prayer. It was used at the beginning of a prayer or a wish. Thus, when King David (I Kings 36) said to his general, Benaiah, that he intended to have Solomon reign as king after him (i. e., after David), Benaiah answered: "Amen, so say the Lord, the God of my lord, the King." In other words, Benaiah meant: may your intention be confirmed by God.

This "initial" use of the word "Amen" was gradually supplanted by the "final" use of the word, namely, at the end of prayers. In Deuteronomy 27, Moses lists the curses which must be recited upon Mount Gerizim and which are predicted as falling upon those who commit certain specified sins. After each curse the people are required to say "Amen." By this use of the word "Amen" they meant to imply: so be it, we accept this penalty if we are guilty of incurring it. In a number of Psalms the word "Amen" is quoted at the end of the poem as if it were the people's response to the praises of God chanted by the Reader or by the Levites in the Temple. The clearest use of this "Amen" at the end of Psalms of praise is found in the closing sentences of Psalm 106: "Blessed be the Lord, the God of Israel from everlasting even to everlasting and let all the people say 'Amen'."

These Psalms were recited by the Levites in the Temple on Mount Zion and also by the readers in the various synagogues scattered throughout the

land. Was "Amen" used in both of these institutions? It seems that in the Temple itself on Mount Zion, it was generally not the usage for the people to recite the word "Amen." Instead, they would use the longer formula: "Boruch shem ch-vod," etc.—"Praise be the name of His glory forever." But outside of the Temple, in the various synagogues, the people used the shorter formula "Amen"—"so be it." At all events, we know that in the description of the great synagogue in Alexandria given in the Talmud (b. Succah 51b) we are told that the synagogue was so vast in size that at the end of every blessing a man waved a flag so that the people in the far reaches of the auditorium would know when each blessing was over so that they would respond "Amen."

—Dr. Solomon B. Freehof.

A PRAYER FOR ISRAEL

O Lord, Master of the Universe, look down in mercy, we beseech Thee, upon the Jewish people. For the waters have come up to their lips and there is none that heedeth their call and there is none that fighteth for them.

Yet they cannot die, for Thou, Eternal One, Thou canst not die, even if a Christian world will not let them live.

Take Thou their cause in hand. Open Thou the door of their house, Eretz Israel, and it shall be opened. Save Israel lest the Christians forget Thy Law!

Blot out of Thy sight our Christian sin against Thy Holy Spirit, our guilt of two thousand years during which the Jewish people found no place to lay their heads in our midst and their footsteps left an imprint of blood.

Blessed be Thou, Eternal One, Watchman of Israel, Who rememberest the poor, the stranger and the orphan and Who leadeth the prisoners out of the darkness of the prisonhouse. AMEN.

—Pierre Van Paasen.

THIS IS AN AMAZING, BUT TRUE, STORY

The following true story was told by Lt. Paul S. Cawn, of Barbourville, Ky., recently returned from overseas service, before a meeting of the B'nai B'rith lodge in Winchester, Va.:

Seven young men were trained in this country as a bomber crew, then sent to New Guinea. On their first mission their bomber was attacked by Jap Zeros. The radio operator was surprised to hear the top turret gunner murmuring the same prayer he himself had said when the attack started. In due time the target—a Jap freighter—was blasted to bits and the bomber was safely on its way homeward.

The radio operator then tapped the top turret gunner on the shoulder and asked: "Wasn't that a Hebrew prayer you were saying?" "Certainly," was the answer, "what did you expect?" "Oh," answered the radio man, "I was surprised to find another Jew in this crew." Both were happy to discover that they had something in common and that their crew made no distinction because of race, color, or creed.

As soon as they reached their home base, the seven men crawled out of the plane and went into a huddle over their first mission. A remark made by the bombardier caused the gunner and radio operator to give each other a knowing look. Noticing it, the pilot asked: "Well, what's wrong with you two?"

"Nothing, sir," answered the gunner, "but we thought we heard the bombardier use a Jewish term, and we were wondering if he is a Jew, too."

The pilot grinned. "Say, are you Jews, too?"

To make a long story short, a census was taken and it was discovered that all seven men in the crew were Jews! They immediately renamed their bomber "The Mad Jew," and today these same seven men an indissoluble team, are credited with 55 missions, three Jap ships sunk, and six Zeros destroyed.

The Jewish Monthly.

THE JEW MUST LIVE

"We who value our civilization owe a tremendous debt to the Jews. In place of childish aggregations of gods mostly malevolent, in place of terrifying superstitions abated only for the elect by philosophy, they gave us religions of singular purity and splendor that yet could reach even the lowliest minds. The book of history is not yet closed, and it may be fated that our present civilization of aerial bombs and poison gas must once more go through an era of mediaeval darkness.

"The Jews, however small a remnant, will manage to keep their lamps burning. Their mission has not come to an end. Indeed, one may say that even today, in the midst of the greatest of all persecutions, their mission stands out clearly: to awaken us from the stupor in which we dreamed that a civilized society might rest on some other basis than that which has been tested by time—good will to men."

—The Atlantic Monthly.

"I shall pass through this world but once.

Any good, therefore, that I can do
Or any kindness that I can show
To any human being
Let me do it now. Let me
Not defer it or neglect it for
I shall not pass this way again."

—Author Unknown.

YOU OUGHT TO READ:

Liberal Judaism, a popular monthly magazine of Reform Judaism—pocket-size format, attractively printed, profusely illustrated, informative, entertaining.

CALLING ALL MEMBERS!!

- *Buy War Bonds and Stamps.
- *Buy them through the Euclid Avenue Temple Sisterhood.
- *Remember — no stopping until we finish mopping the entire Axis.
- *For further information, call: Mrs. N. H. Less—FA. 6200.