
THE EUCLID AVE. TEMPLE
BULLETIN
CLEVELAND, OHIO

FRIDAY EVENING SERVICE

NOVEMBER 23rd, 1945, at 8:00 P. M.

RABBI BRICKNER

will speak on

"REFORM JUDAISM"

Yesterday : Today : Tomorrow

A sermon dedicated to the 70th anniversary of the founding of The Hebrew Union College of Cincinnati. Our Rabbi received his Rabbinical ordination at this institution.

FOR THE ENTIRE FAMILY

*Chanukah
Rededication Service*

FRIDAY, NOVEMBER 30
8:00 P. M.

Oneg Shabbat after the Service
in Alumni Hall



Light the first Chanukah candle
Thursday evening, November 29

Visit the Chanukah Gift Shop, open Sunday mornings in the inner lobby of the Temple house. Menorahs, books, games, miniature Torahs, and other items for fine Chanukah presents are available.

ASSISTING WITH THE TORAH:

Eugene Klein and J. M. Arons

Assisted with the Torah last week:
Arthur Dettelbach and Jack Pollack.

Sabbath Morning Service

in the Chapel
11 A. M. to 12 noon

Rabbi Brickner
will preach

Weekly Torah reading. "VAYISHLAH"
Genesis 32.4-36.43
Haftorah: Obadiah 1-16

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.

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

WE CELEBRATE CHANUKAH

We should make the most of Chanukah in our homes, for it represents a great victory over tyranny and for religious liberty. Families are urged to light candles on each night of Chanukah. Gifts should be exchanged among the family and friends the first night of Chanukah and, if possible, every subsequent evening of the festival even though these gifts be inexpensive.

In answer to your Chanukah gift problem, take advantage of the Chanukah Gift Shop in the lobby of the Temple, operated jointly by the Sisterhood and the Religious School.

Chanukah candles will be lit in the Temple lobby every afternoon at 5:15 P. M. with appropriate ceremony.

Chanukah week will be celebrated with special religious School assemblies and with parties in classes, clubs, and in the homes of the children. Religious School children will receive gifts of Chanukah candles from the Sisterhood.

All children in the Religious School are being asked to make a special contribution to Keren Ami, the school's philanthropic fund, on this happy occasion. Chanukah gift envelopes have been distributed to the children last week-end and are to be returned this week-end.

Pupils of the school from grades four and up are required to attend the Chanukah Rededication Services Friday evening, November 30th at 8 o'clock.

A BEAUTIFUL SILVER TORAH BREADPLATE was donated to our Temple by Mrs. Julius Kahn in memory of her beloved husband. Mrs. Kahn was formerly a resident of Cleveland and is now living in New York City.

Mr. Kahn headed the committee that was responsible for the remodeling of Alumni Hall which is used as a third place of worship on the High Holy Days. The breadplate is being placed on the Torah which is used for the services in Alumni Hall.

FUNDS

TO THE ALTAR FUND: Mrs. I. Loeb, in memory of Sarah Eva Fleisher; Mr. and Mrs. S. Rothman in memory of Mr. and Mrs. Samuel Greenwald; Mrs. Samuel Baum in memory of Gustave Lorber; Mrs. E. M. Hart and Ensign Philmore J. Hart, in memory of Emanuel M. Hart; Mr. and Mrs. J. Licht, in memory of Stella R. Pollack; Selma K. Silverberg in memory of Jessie Israel Rembrandt; Clara C. Checel in memory of Mr. Leonard Checel; Mrs. J. B. Leeb, Mrs. E. M. Hart, Mrs. Sam Feld and Mrs. Harry Gilman in memory of Beatrice Green.

TO THE BRAILLE FUND: Mrs. Harry Klein in memory of Mrs. Selma Thorman.

TO THE YAHRZEIT FUND: Stella Oppenheimer in memory of Albert Oppenheimer; Fanny Newman in memory of Sidney Newman; Fanny Newman in memory of Henry Harris; Mrs. Alfred W. Haiman and sisters in memory of Isadore Weiss; Mrs. Hattie Akers in memory of Lena Lobenthal.

TO THE PRAYERBOOK FUND: Mr. and Mrs. A. E. Cramer in memory of Virginia Steiner; Mrs. Alfred Rafal in memory of Mrs. Ruth Kastin.

TO THE LEONARD GANGER FUND: Mrs. Gissela Jacobs and Miss Mildred Jacobs.

TO THE RABBI BRICKNER PRIZE FUND: Mr. and Mrs. Chester Hess in memory of Anna Meyerson; Mr. and Mrs. Chester Hess in memory of Minnie Hess; Mrs. S. M. Winograd in memory of Bertha Kraus; Mark Barris in memory of Gustave Lorber.

TO THE NORMAN ROMAN FUND: Leo Boylan in memory of Norman Roman; Mrs. Sydney H. Moss in memory of Herman Kreiselman.

TO THE BERKOWITZ FUND: Mr. and Mrs. Al Savitt in memory of Mrs. Bessie Ashkenas.

TO THE LIBRARY FUND: Ethel E. Levy, Rollie New, Nora New, Mrs. Esther Goodman, Stella Fishel, Mrs. Meyer Firth, Gertrude Bondy, Clara Schott, Ella Mahler, Mrs. J. Myerson, Mrs. Bertha Steiner, Mrs. Cora Schwartz, Mr. and Mrs. W. Glazerman, Mr. and Mrs. M. Rosenblatt, Mrs. Adele Regenstein, Miss Della Bloch, Judge Mary Grossman, Mr. and Mrs. J. Elias, Mrs. Rena Jaffe, Mrs. Minnie Mahler, Mrs. Tillie Stone, Mrs. Tillie Tronstein, Miss Gladys Joyce, Miss Esther Jacobs and family, Mr. and Mrs. Dan Hayman, Mr. and Mrs. Joseph Fisher, Miss Florence Levy, in memory of Yetta S. Brown; Martha Gevelber, Mollie Kreiger, Hannah Klein, Helen Krieger, Elizabeth Margolis, and Margaret Krieger in memory of Mrs. Bessie Ashknas; Lt. and Mrs. M. B. Weinberg and Mr. and Mrs. Charles Levy in memory of Herbert L. Cohn; Mrs. A. J. Sandler in memory of Yetta Brown; Mrs. Harry Engelman in memory of Bertha Hammer Goldstein; Mr. and Mrs. Adolph J. Haas in memory of Morris Cowan.

INSULTS SOLICITED

Rabbi Solomon Andhil Fineberg

Suppose an Irishman addresses a gathering on any subject whatever. And then a member of the audience rises and says, "I've heard a song to the effect that the Irish keep pigs in their parlors. Is that true?" By no stretch of legitimate imagination can one see that speaker replying, "Why, no indeed. That is definitely untrue. We heard about that scurrilous song and made an exhaustive study of the facts. In all of Ireland we found only four families where the pigs live in the house; and in one of these instances the pigs are not in the parlor but are restricted to the bedroom. I can supply you with a documented statement."

If the Irish were to publish pamphlets in which that derisive ditty were quoted, refuted, and denounced and if the pamphlet had sufficient circulation, one of the sixty-four dollar questions with which to launch interesting conversation anywhere would be, "what do you think about those pigs in the Irish parlors?" The Irish being much more astute and politically shrewd, do not lend themselves to such self-insulting tactics. The chances are better than ten to one that a member of an audience who casts aspersions on the Irish by asking anything baneful about the Irish of an Irish speaker, will be made uncomfortable. He will not be solicitously enlightened. He will be challenged. He will have to show cause, grounds and proof for his assertions, or for his suspicions, or publicly repudiate them then and there. About certain groups of people one discovers one just hasn't any right to think ill without proof positive. And that kind of attitude brings respect.

The Defensive Position

What has been happening with Jews in analogous circumstances for the past hundred years or more? The Catholic Encyclopedia contains no specific allegations against Catholics nor any attempted refutations. The Universal Jewish Encyclopedia has an article on "Canards" for which any anti-Semite ought to be deeply grateful. It is an arsenal of the most effective and time-tested lies against Jews. Add to that article similar material in the article on "Anti-Semitism." This contrast runs right through Catholic and Jewish literature. Catholics do not take a defensive position. Jews do. Catholics thus indicate a certain self-respect publishing canards about oneself or one's groups, (even to deny them) is sign of a weak spine.

(Imagine Churchill writing a book, "The Lies The Nazis Told About Me!") When Catholics talk about "Apologetics" they mean the arguments which convert others to Catholicism. They will argue to the limit in defense of their faith and their doctrines. But they would shun and avert public debate as to whether there are "too many Catholics on the police force."

Recently The Christian Century attacked the Catholic Church in a series of articles. Had the same or a similar publication made an analogous attack upon the Jews, the press of the entire nation, including the leading and large circulation magazines would have been furnished Jewish replies. The Catholics have, in accordance with customary restraint in such matters, avoided exactly that. There have been a few articles in some Catholic periodicals. These have not been reprinted nor widely circulated. If an individual asks an informed Catholic about The Christian Century article he is likely to receive a copy of one or several of the Catholic journals which comment on the subject. That is all. There is no hysterical clamor by Catholics driving this issue to the forefront of public attention. Not even for the emotional satisfaction of castigating The Christian Century will Catholics help that magazine circulate its accusations more widely.

Same Old Questions

On the Jewish side of the ledger stands the speaker answering each calumny as though it were an indictment handed down by a judicial court. More than that,—some highly intelligent rabbis and scholars have asked Christian audiences, "Tell us why you think ill of the Jews." Then the same fellow who asked four other Jewish speakers at four previous meetings and received the same painstaking replies, shoots his golden arrow again. "Isn't it true the Jews control the wealth?" or "Don't the Jews control the press?" or some similar bit of total falsehood. "No, indeed," says the speaker and proceeds for the hundred millionth time (counting all copies of circulars, pamphlets, audience-hearers, etc. it may be a billionth time). "That is not true. The Morgans, the Rockefellers, the Fords . . . or Hearsts, Scripps Howard . . . blah, blah, blah" and everyone in the audience remembers a week later just one thing: A fellow raised a rather interesting question about the Jews. It appears they control the wealth, or the press, or

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what have you? Of course, the speaker denied it. But what would you expect him to do? People don't admit that kind of thing."

Suppose the Jewish speaker did what the Irishman does—reject the burden of proof—throw it back upon those who invent or circulate such libels! That has been tried and it works with great success. "You have just said something that obviously injures the reputation of a large group of people. It is the sort of calumny anyone can invent and that passes along readily from one innocent person to another. But surely you would not want to give it further circulation unless it is true. To pass along ugly statements for which you have no convincing proof would be very unfair. Now, then, what is your proof that this is true?" . . . "You have no proof? Then you do not believe it and will not pass it along, anymore than you would something hurtful about an individual? All right, let's have another question."

Of course, no two such situations develop exactly the same way. But the correct reaction on the part of the speaker, whether publicly or privately, is (1) to establish the fact that even the most wide-spread repetition of a malicious statement does not prove that it is true, (2) make the questioner realize he cannot prove that canard or provide plausible reason for accepting it and, (3) make all in the audience aware that if this nation is to be preserved we must think well of our fellow-citizens of all racial and religious groups and let the burden of proof on those who defame them. Make the questioner provide the names of the wealthiest citizens or of the newspaper publishers; make him work; don't help him out with information. It's his job to prove the malicious assertion or admit that he cannot. The speaker must not appear prepared to "answer the charge" as though this is a common indictment on which the Jews are so guilty, or near guilty, that they have prepared a case.

In Overcoming Anti-Semitism, (Harper and Brothers), I pointed out grave objections to the disproof method widely employed in civic-protection. I made allowance, however, for limited publication of some defensive materials to be used in circumscribed cases with individuals who raise certain stock questions. I am now opposed to that too, as explained in a recent article in Contemporary Jewish Record, "Strategy of

Error." I have come to this conclusion for a number of reasons. One is that during the past year I have been the (silent) editor of some study courses, an anthology and other materials wherein attempt has been made to combat all forms of intolerance. In every instance I found it necessary to point out to the author (in each case a non-Jew) that in the portions which dealt with Indians, Japs, Negroes, Catholics, etc. there were no ugly things said about these groups. In the case of the Jews there were invariably some of the so-called "charges" and the usual trivial rebuttals. In each instance the author eliminated this material readily, admitting it would be an error to include it. But I learned why this is happening. Other groups do not furnish their own catalogues of insults for well intentioned writers to copy.

It is time to stop this mistaken practice of dancing the measure to anti-Semitic tunes. Rational proof does not cause irrational scurrilities to evanesce. On the contrary; it glues each calumny more firmly to popular thinking. Imagine the suggestive effects of a recent booklet by a Jewish organization entitled, "Do Jews Control the Wealth of the World?" No matter what its contents, they cannot overcome the damage done by the title.

There is one answer to each and every canard against Jews: "Innocent Unless proved Guilty." The kind of innocence which a Hebrew saint had in mind when he wrote, "Let my soul be dumb before those who accuse me." The kind of innocence which Isaiah had in mind when he wrote, "In quietness and confidence shall be your strength."

None of this means that we are to ignore campaigns of scurrilities against Jews. But that opens another large subject. Positive constructive information about Jews provides part of the answer. Of such literature, for popular reading there is very, very little. Of motion pictures, practically none. Of radio, a beginning, but still a mere trifle. Vast energy, time and funds have been poured into telling the public what the Jew is not. When we get rid of that costly blunder, we shall get around to telling what the Jew is. It must be told interestingly, engagingly and capably. Truth will prevail, provided its defenders get out of the muck and stop turning gutter gossip into front page news.

—Permission to reprint from The Hebrew Union College Monthly for June, 1945.

Hold That Date!

SATURDAY, DECEMBER 1st, 9 P. M.

for the

Men's Club

CHANUKAH DANCE

Midnight Dinner

Entertainment

For Men's Club Members and
their ladies

Tickets \$1.25 per person

LAST CALL

to the

Alumni Association's

Thanksgiving Thrill

SATURDAY EVENING, NOV. 24th

CLEVELAND HOTEL BALLROOM

10:00 'till 2:00

It will be the last word in
dance enjoyment

MOTHER - DAUGHTER DAY is scheduled for Saturday, December 22nd. The Sisterhood is planning a gala affair along the lines of Mother-Daughter Day functions followed for many years. The day will begin with a service in the Temple and will be followed by a luncheon and entertainment in Alumni Hall.

Watch the Bulletin for further details.

A CAPACITY AUDIENCE turned out to hear Congresswoman Helen Gahagan Douglas who addressed a combined meeting of our Men's Club and Sisterhood. She placed special emphasis on the importance of the atomic bomb, and epitomized it when she said "The Atomic bomb is here to stay—but are we?"

TUNE IN!

On Saturday, November 24, from 7:30 to 8:00 p. m., Eastern Standard Time, the Hebrew Union College will go on the NBC network with music selections from its Birnbaum collection of Jewish music. (This is in connection with HUC's 70th anniversary.)

The soloists will be Cantor Frederick Lechner of New York, Cantor Abraham Shapiro of Newark, New Jersey, and Cantor Emil Rosen of Cincinnati. The concert will be under direction of Dr. Eric Werner of the Hebrew Union College.

They will sing some of the same selections that lately have been put on records under the title "Israel Sings" and the sponsorship of HUC and the Union of American Hebrew Congregations.

Call WTAM to find out if that station is carrying the program.

MEMBERS OF THE JR. ALUMNI BOARD will attend the convention of the National Federation of Temple Youth to be held the week end of November 24th and 25th in Pittsburgh. The N. F. T. Y. is the youth arm of the Union of American Hebrew Congregations.

The following members of the Board together with Mrs. Sigmund Braverman will attend: David Shaber, Carolyn Cort, Annette Weiss, Irving Gray, Richard Porus, Marvin Lubeck, Norma Bleier, Edith Merlin, Elaine Lev, and Jean Mae Kastriner.

TEACHERS' CONFERENCE THIS COMING WEEK

The community of Toledo will be the scene of the annual convention of the Jewish Religious School Teachers of Ohio-Michigan-Indiana. The Convention will take place on November 22nd and 23rd at the Commodore Perry Hotel.

Some of the important problems of Jewish education will be discussed at this conference and a number of noted Jewish educators will be present. There will be sessions Thursday morning, afternoon, a convention dinner Thursday evening, and a closing session Friday morning.

Attending the convention from the Euclid Avenue Temple are: Nathan Brilliant, Mrs. Sigmund Braverman, Erwin Jospe, Louis Persky, Henrietta Joseph and Frances Lakritz.

CONGRATULATIONS

To Mr. Nathan Loeser on the marriage of his daughter to Lawrence D. Freiberg on Sunday, November 11th.



GET YOUR BONDS

Thru Your Temple

— ★ —

Contact

MRS. NORMAN LESS
3353 Silsby Road

YOU CAN'T AFFORD TO MISS

THE JEWISH ARTS FESTIVAL

An annual presentation of the Jewish Community Council

TUESDAY, DECEMBER 4th, 8:30 P. M.

SEVERANCE HALL

— ★ —

Program

EMMA SHEVER
Famous Lyric Soprano

BENJAMIN ZEMACH
Palestinian Dancer,
Actor and his Troupe

ISIDOR ACHRON
Pianist - Composer

and featuring

WHAT IS TORAH?

A stirring Cantata with new music composed and arranged by Erwin Jospe, distinguished music director of the Euclid Avenue Temple. Mr. Jospe will conduct the Festival Chorus of 50 voices

Tickets may be obtained from Mrs. Sol J. Battler, 18035 Fernway Road, and at the office of the Jewish Community Council, Chester-12th building.