
THE EUCLID AVE. TEMPLE
BULLETIN
CLEVELAND, OHIO

Second Annual Service of Music

Friday Evening, March 1st, at 8 P. M.



"SONGS OF ISRAEL"

presented by

The Euclid Avenue Temple Festival Chorus
of 50 Voices

ERWIN JOSPE

Conductor



The program will be largely devoted to new, sacred music by contemporary Jewish composers, presented for the first time in Cleveland. Included will be the works of Leonard Bernstein, Darius Milhaud, Isadore Freed, Mario Castelnuovo-Tedesco, as well as the first presentation of the oldest manuscript of Jewish music, a 13th Century hymn, only recently deciphered. The service will be dedicated to music.

SOLOISTS: Tillie Schenker Fine and Hede Nemrow, sopranos; Pattison Story and Beatrice Krebs, contraltos; Jack McHenry and Bruce Rose, tenors; Samuel S. Levine, bass; Erwin Jospe and Pauline Cole at the organ.

THE PUBLIC IS INVITED

Assisting with the Torah: Leo Rossmann and Harry Portugal

SABBATH MORNING SERVICES IN THE CHAPEL, 11 A. M. TO 12 NOON

Weekly Torah Portion: "Vayakhel" Exodus 35.1-38.20; 30.11.16; Haftarah: II Kings 12.1-17

RABBI BRICKNER WILL OFFICIATE AND PREACH.

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

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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.

FUNDS

TO THE ALTAR FUND: From Mr. and Mrs.
Phil S. Lipkin and Mr. and Mrs. Sidney P.
Lipkin in memory of Sadie Kahn.

TO THE BRAILLE FUND: The Babins and
Benjamins in memory of Rosa Benjamin;
Bertha A. Lichtig in memory of Arthur A.
Lichtig; Mr. and Mrs. Murray Glick in honor
of Max Oppenheim's 95th birthday.

TO THE PRAYERBOOK FUND: The Pickett
family in memory of Sarah Pickle; Mrs. J. J.
Tronstein in memory of Sadie Kahn; Mrs.
Hermine Loveman in memory of Sadie Kahn;
Mrs. Pearl Schwartz in memory of Sadie
Kahn; Mrs. I. Bernon and Mrs. Joseph B.
Diener in memory of Sadie Kahn; Bea Gold-
stein and Marilyn, Mr. and Mrs. Ben Hart in
memory of Jack West; Lottie and Bertha Cone,
Belle Kornguth, Bess Rich, Helen Goulder,
Helen Stotter, Helen Klein, in memory of Sadie
Kahn.

SEES THREAT OF FASCISM
IN INFLATION

Prolonged depression following a pe-
riod of dangerous inflation could lead to
a fascist movement in the United States,
Dr. Isador Lubin, former United States
Commissioner of Labor Statistics and
presidential assistant, declared.

He addressed the delegates to the
fourteenth General Assembly of the
Council of Jewish Federations and Wel-
fare Funds at the Hotel Statler.

"OUR SYSTEM of free enterprise
could not stand another shock like that
of 1929," he said. "A repetition would
carry the threat of radical economic
changes."

Conditions today are far more con-
ducive to inflation than in 1918, Dr. Lubin
asserted.

"Everything is geared to bring about
another depression," he said. "And a new
attitude toward our economy has result-
ed from what we have learned about

The Men's Club presents

MAX LERNER

brilliant author, dynamic lecturer, associate
editor of PM, contributor to many maga-
zines, radio commentator.

WEDNESDAY, MARCH 13, 8 p. m.

—★—

Subject:

WHERE DO WE GO FROM WAR?

—★—

Mens' Club Members and their
ladies free.

Others 50c

ALUMNI SERVICE HIGHLY
SUCCESSFUL

The Alumni Annual Service last Fri-
day evening attracted close to 200 young
people. It was a heartening experience
hearing them join reverently in the read-
ing of the service and listening to the
serious discussion at the Oneg Shabbat
in Alumni Hall later in the evening.

A special service was prepared for the
occasion and it was conducted entirely,
including the reading from the Scrip-
tures, by members of the Alumni. Jean
Susan kindled the Sabbath lights at the
Oneg Shabbat and Sam Levine chanted
the Kiddush. Refreshments were served
and the entire group joined lustily in
singing of Sabbath hymns and songs.
The discussion followed and many
thoughtful questions were directed to
Rabbi Selwyn D. Ruslander, executive
director of the National Federation of
Temple Youth, who preached the sermon
at the service.

Orchids to Ruth Gal and her compet-
ent committee for a true Sabbath eve of
inspiration and enjoyment.

productive capacity.

"UNLESS WE KEEP our economic
functioning at a rate that will give the
American steady employment and good
income, there will be disillusionment and
dissatisfaction."

Dr. Lubin resigned from his Federal
positions February 1, after serving in
the Department of Labor 13 years.—
Cleveland News.

A PEEK BEHIND THE SCENES—HIGHLIGHTS OF A SISTERHOOD BOARD MEETING

(Dedicated to you who wonder what really goes on at these meetings)

As Reported by Rose Rosenfeld

The Board meeting was at last over. True, it had been a blustery morning, and getting to Temple at 10 a. m. sharp did take a little more will power than usual, but so much had been accomplished it made one feel good. The report from the sewing chairman, Mrs. Winograd, was amazing, and what with the terrific shortage of material, too. But thank God for Mrs. Campen, Mrs. Walder, Mrs. Geller, Mrs. Rousuck, and Mrs. Loeb. These women get around and find a few yards of material at May's, a few yards on Superior, a few yards at 6th and Lakeside, or East 22nd street; but they usually come up smiling with a little flannel, a little rayon, some yarn, bits of ribbon, a little toweling and before one realizes there is material to sew any number of things.

Yes, they did report to our President, Selma Kane, a lot of running around, but fortunately results were pretty good.

It was good to hear from the Tax Stamp Committee, too. Mrs. Stotter and Mrs. Fishel have done such a fine, patient job sorting all those bits of yellow paper, that mount up so startlingly in the end. And it was good to see Rabbi Brickner breeze in for a few moments, feeling better after that attack of flu, thank God. And it was nice to hear Mrs. Weiss' report that Eddy Weiss was back home to stay, and was good enough to help his mother pack the dozens of cans of soup, cocoa, coffee, beets, juices and peas, to say nothing of such luxuries as buttons, hair pins, thread, combs, tooth brushes, kleenex and shaving cream—just to mention a few of the items sent overseas for relief. And then to hear how Eddy helped "schlepp" all that stuff toward its destination.

It made us sit up and think when Birdie Shapero, pinch-hitting for Sunny Sill who was ill, read the beautiful letter from Mrs. Ruth Stein thanking us for the Altar flowers. And we were proud when we heard again for the hundredth time of the noble work of Mrs. Dettlebach who takes a speaker for a Sabbath morning service to those unfortunate Jews at Warrensville Farm who have no other Jewish service offered them.

It was funny to hear Mrs. Licker say that most of her best layette sewers were in Florida, but with Mrs. Elliot and a few recruits the job goes on as usual. Mrs. Rosenberg reported Red Cross Work still going on, and more still to do.

Then Fanny Walder told the story of the "Three Little Women."

"I just couldn't believe I could pack all that clothing alone," said Mrs. Walder. "You see, I'm so short and some of the boxes were so big and some of the coats so heavy. But I kept thinking of many of our boys, helped by the underground in Holland, in France, and even in Germany, and I thought these clothes may go to some family who gave one of our boys the last they had, to make their escape. When Mrs. Walter Freed came in from choir practice and offered to help I nearly kissed her, and Mrs. Fanny Hershey, too. Well, we packed and sorted and finally stood by with such satisfaction to count. Yes, we had 50 cartons ready and raring to go, and now I have the satisfaction to report, Madame Chairman, that they are on their way. Some of the flimsy evening gowns we sent to the Council of Jewish Women for their Thrift Shop, and the very high heeled evening slippers will no doubt go over better at Thrift Shop than in Greece, but now all we ask for are more bundles and some of the women—and men, too, to help pack the stuff. Really, it isn't unpleasant to handle, some of the garments are cute and interesting, we even manage to have a little fun."

Yes, that was a board meeting to remember! And in closing, we discussed the musical treat being offered on Tuesday the 26th, and the lovely tea to follow. The suggestion that members and friends attending the musicale bring canned goods for overseas relief met with immediate approval, and the meeting was adjourned.

P. S.—Since this Bulletin reaches you after the concert, we suggest that if you did not bring a can of food as your price of admission, then bring a couple of cans any day to the Temple. They are always accepted for overseas relief.

"INTERNATIONALISM BEGINS AT HOME"

Excerpts from address by Dr. Isaac L. Kandel, Professor of Education, Teachers' College, Columbia University.

There has been a tendency to separate nation and international affairs, and to leave the conduct of the latter to governments and to look upon them as something of a mystery. Today when the conscience of the world has been aroused, there is still a widespread tendency to rely on constitutions and the mechanics of an organization and to ignore the fact that international relations must become everyman's concern.

In an effort to correct this situation great reliance is being placed on the dissemination of knowledge, which seems to be the main purpose of the newly created United Nations Educational, Scientific, and Cultural Organization. Knowledge, however, is not enough, and its dissemination will fail unless it is rooted in moral and spiritual values. The ideal for world understanding was already enunciated in Leviticus and was later formulated in the Golden Rule. The foundations for internal understanding and cooperation must be laid in those moral ideals which should guide conduct in dealings with our immediate neighbors, a problem which still has to be solved within nations as well as between nations. International politics must today be recognized as national politics. If we are to enter into international relations, we must do so with clean hands. Can the Four Freedoms, for example, become a guide for humanity if they are not observed within a nation?

One of the great achievements of the San Francisco Conference was the provision for the creation of a Commission on Human Rights and the observance of human rights is more frequently mentioned in the Charter than any other aim. The responsibility for giving reality to this aim rests upon all the citizens of every nation, since for the present any attempt to enforce it by international action will be regarded as an encroachment on sovereignty. There is in this connection a widespread movement wherever plans for educational reconstruction are being considered to emphasize religious education. But religious education must rise above consideration of sectarian education and inculcate those spiritual ideals which are common to all the great religions of the

world. It is only as our own conduct is a daily reaffirmation of faith in the fundamental rights and the dignity and worth of the human person that the success of an international organization can be assured. It is in this sense that internationalism begins at home and must have its roots not in expediency or in fear of catastrophe but in moral and spiritual values.

WHAT H. U. C. THINKS ABOUT JEWISH RELIGION

...You may ask: What are the principles of this Reform Judaism that the Hebrew Union College has been teaching these 70 years?

Well, the mind of the Hebrew Union College is allowed to be free. In Biblical research it goes wherever scientific inquiry leads, and pre-conceived dogma may not intervene in the quest for truth.

It keeps the pattern of the mind of its founder who thought of Judaism as a continuing revelation that goes on today and will go on tomorrow. The glory and the grandeur of God are not a tale that is already told and finished in Scripture. It continues in the searching mind of man whose science every day discovers His laws.

The Hebrew Union College is not embarrassed by scientific discovery that conflicts with long-accepted opinion, theory or pronouncement. It accepts all scientific truth and by its light, pursues its studies of religion.

In the year 1937, The Central Conference of American Rabbis formulated a platform of "Guiding Principles of Reform Judaism."

They began: "In view of the changes that have taken place in the modern world and the consequent need of stating anew the teachings of Reform Judaism, the Central Conference of American Rabbis make the following declaration of principles. It presents them not as a fixed creed, but as a guide for the progressive elements of Jewry."

"Judaism welcomes all truth, whether written in the pages of Scripture or deciphered from the records of nature. The new discoveries of science, while replacing the older scientific views underlying our sacred literature, do not conflict with the essential spirit of religion as manifested in the consecration of man's will, heart and mind to the service of God and humanity."

P A R E N T S ! !**Did you hear about the
MINIATURE FLOAT PARADE?**

It's the talk of the School—and
we'd like it to be the
talk of the home!

We're having a Miniature Float
Parade as part of the Purim
Celebration on

SUNDAY, MARCH 17th

Anyone can submit a float. It can be mounted on a coaster wagon, a kiddie-car, or on anything with wheels.

Your youngster needs your encouragement, your assistance, your help.

In other words, get in on the act of making Purim live.

The float must be light enough to be carried. Dolls or even figures made from pipe-stems can be used for the characters. The child drawing the float should be in costume to harmonize with its theme. Objects and figures should be firmly secured so that the float can stand a little rough handling.

The Theme of the float may be some phase of the Purim story, current Jewish life, or Palestine.

SUGGESTED THEMES:

The Banishment of Vashti.
The Crowning of Esther.
Mordecai refuses to bow to Haman.
Mordecai Overhears Conspirators.
Esther Before the King.
Haman Leading Mordecai on Horse.
Queen Esther and Court.
Queen Esther's Banquet.
A New Megillah.
The New Exodus.
If Esther Lived Today.
Spirit of Palestine.
Children's Village in Palestine.
National Fund Box.
Spirit of Tel Aviv.

Valuable prizes for the best floats.

Have your float ready by Mar. 10.

**Notify the school office now of
your entry.**

ARE YOU A 100% AMERICAN

"We are fighting this war to kill the myth of Germanic superiority of race and of Japanese superiority. It is also killing the myth that the American citizens who happen to be white, Protestant, and bearing the Anglo-Saxon name is superior to other Americans. Anyone today who claims to be One Hundred Per Cent American needs only to read our casualty lists to realize that his claim can imply no discrimination toward racial origin, color or creed. And that is a fine thing.

"The demands of this war have made no distinction between the various racial origins of our citizens. There can be no longer any boast that one person is more American than another because of the stock from which he sprang or the length of time he or his family has lived in this country. Our pride in calling ourselves Americans today is a larger pride. It draws its strength from our power as a nation, from the achievements of our whole population without division. The victory we will achieve shall have come through our united efforts. No section of our citizenry can feel superior to any other section.

"It is a fact that the majority of our very early settlers were English and Protestant, but they had no mark of superiority over the Catholic settler in Maryland, nor over the French in Louisiana, or the Spanish in the Southwest. The United States has never been an exclusively Anglo-Saxon country. It has not been for many generations a country whose population has been preponderantly Anglo-Saxon. But the myth that a white person with an English name was somehow superior to any other kind of American persisted. Our casualty lists bear names that are Italian, Scandinavian, Jewish, German, Polish, French, Czech, Slovakian, Russian, Greek Armenian, men of every race, color, and creed. Americans all. Americans whose pride in being Americans springs from something more inclusive than family name. No one can assert that an American soldier who has died in the service of his country is less than One Hundred Per Cent American."—Howard Lindsay, in Free Synagogue Bulletin.

IN MEMORIAM

Our sincere sympathy is extended to the bereaved families of Antonia Donner and Hannah Hyman.

AXIS RULE EXPOSED IN NOTED DOCUMENT OF PROF. LEMKIN

A new term has entered in the discussion of Nazi terrorism.

It is "Genocide" and it refers to the destruction of a nation or of an ethnic group.

The origin of this term can be traced to the very important book, "Axis Rule in Occupied Europe; Laws of Occupation, Analysis of Government, Proposals for Redress," by Raphael Lemkin of Duke University, issued by the Carnegie Endowment for International Peace, 700 Jackson Place, N. W., Washington, D. C., and published in this country by Columbia University Press.

Dr. Lemkin, a noted Polish authority and attorney, coined this new word to denote an old practice in modern development. It stems from the ancient Greek words *genos* meaning race or tribe and the Latin *cide* meaning killing. It corresponds in its formation to such words as tyrannicide, homicide, infanticide, etc.

The author cites the following illustration:

"The confiscation of property of nationals of an occupied area on the ground that they have left the country may be considered simply as a deprivation of their individual rights. However, if the confiscations are ordered against individuals solely because they are Poles, Jews, or Czechs, then the same confiscations tend in effect to weaken the national entities of which those two persons are members.

"Genocide has two phases: one, destruction of the national pattern of the oppressed group; the other, the imposition of the national pattern of the oppressor. This imposition, in turn, may be made upon the oppressed population which is allowed to remain, or upon the territory alone, after removal of the population and the colonization of the area by the oppressor's own nationals."

Dr. Lemkin points out that another term which may be used to describe nation-killing is "ethnocide," consisting of the Greek word "ethnos"—nation—and the Latin "cide."

Dr. Lemkin's "Axis Rule in Occupied Europe" is one of the most significant volumes prepared as a collection of data exposing Nazi brutality.

This volume will undoubtedly be Exhibit One at the trials of the Nazi butchers.

As an expose of brutality, it cites Axis laws and decrees as well as those

of their puppet governments. It indicates how these laws fell below all humane standards.

Suggesting modes of redress, the author of this book renders a service by acting as an advocate of genuine justice in the disposition of the Nazi case by the democratic powers.

The volume's 674 pages deal with every country affected by Nazi rule. They cover all the laws that were enforced by the Nazis, deal with all problems which were created by the oppressions and made a clear case against the oppressors.

The Jewish case is lucidly stated, and every issue is covered, including the horrible period of concentration camps and furnaces that were used for the burning of human beings.

Every person of importance in the civilized world should be presented with a copy of this volume—in order fully to expose the Nazi terrors and for the sake of preventing their recurrence.—Detroit Jewish News.

COLLECTIVE RESPONSIBILITY

... The Hebrew people long ago produced an immortal work of literature dealing with the problem of evil, personified in the tragedies of a man named Job. The lesson of Job is that men do not get exactly what they individually deserve in this world. The suffering that men have to bear cannot be accounted for solely by their own sins. Job had lived a righteous life. The book of Job does not have all the answers to the problem of evil and suffering. However, it argues convincingly against the belief, which was prevalent at that time and which many people today have failed to lay aside, that every person gets exactly what he deserves in this life. But we know more about the causes of suffering today than the author of the book of Job knew. When cattle die on the ranges we look for the communicable disease. When it is known that cattle in another country are diseased we quarantine against them. Social evils are communicable. War is communicable. When social evils and wars are not stopped at their sources their consequences have to be suffered, devastation of land, destruction of property, injury to persons and death. There is no reason to believe that while a thousand fall at your side and ten thousand at your right hand it will not come near you. And if we pray that it may be so, many among us will know unanswered prayers.—Hampton Adams.