

1846---Centennial Year---1946

THE EUCLID AVE. TEMPLE

BULLETIN

CLEVELAND, OHIO

FRIDAY EVENING SERVICE

NOVEMBER 29th, AT 8:00 P. M.

RABBI HARRY KAPLAN

Director, Ohio State B'nai B'rith Hillel Foundation

will speak on

"THE PHILOSOPHY OF JEWISH SURVIVAL"

The Ohio-Michigan-Indiana Jewish Religious Teachers' Association,
in convention, will be our Guests.



Assisted with the Torah last week: Adolph Loeb and Morris Miller.

Junior Sabbath Service and Pageant

SATURDAY MORNING, NOVEMBER 30, AT 11 A. M. IN THE TEMPLE

Children of the religious school will conduct the service this Saturday morning and present a pageant entitled, "The Sabbath Queen," written by Nathan Brilliant and Libbie L. Braverman.

Participating in the pageant are: Enid Ongar, Sheldon Simms, Sandra Winograd, Emilie Matyas and Barbara Cort.

The following members of the 1946 Confirmation Class will participate in the service: Renee Siegel, Rita Levine, Ronald Silverman, Nancy Schattenfield, Larry Mahrer, Judy Harris, Pat Hess, and Harry Blum.

Weekly Torah portion: "Vayeze" Genesis 28.10-32.3. Haftarah: Hosea 11.7-12.12

EUCLID AVENUE TEMPLE BULLETIN

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Temple Notes

Over the week-end Rabbi Brickner will attend the national conference of the United Jewish Appeal in Atlantic City. He is the general chairman of the Cleveland Jewish Welfare Fund campaign. He will also attend, in New York, a meeting of the Committee on Army and Navy Religious Activities, of which he is the Administrative Chairman. In connection with the Cavalcade of the Union of American Hebrew Congregations he will address a joint meeting of all the Reform Congregations in Brooklyn on December 2.

Rabbi Harry Kaplan our guest preacher at the service this Friday night, is one of the pioneer directors of the Hillel Foundation, having served at Ohio State for over ten years . . . He is a delightful and effective speaker . . . The teachers of Ohio, Michigan and Indiana Jewish Religious Schools are convening and will be the guests of our Sisterhood at a dinner before the Service Friday night and at an Oneg Shabbat afterwards. Erwin Jospe, our musical director, and Tillie Fine and Samuel Levine of our choir, will present a program . . . During the week-end the teachers will see our school in action. They will visit classrooms and confer with the staff . . . Our thanks to MISS EDA WOLPAW, Temple librarian, for the splendid bibliography prepared for each of the Centennial lectures.

IMPORTANT ANNOUNCEMENT BY
WAR SERVICE COMMITTEE

In connection with the Centennial observance a plaque is to be presented to the congregation in memory of Euclid Avenue Temple members who lost their lives in the service of their country in World War II. The War Service Committee desires that the list of names be accurate and complete. Hence, we reprint here the list of names so far compiled by the Committee. The Committee will appreciate being notified in writing, care of the Temple office, of any corrections or additions that must be made. Names are only of confirmands of the Temple or the children of Temple members: Fred Berkowitz, Louis L. Duber, Ernest I. Berk, Sanford Goodman, Marvin E. Goldstein, Donald Loveman, Jason P. Bloch, Elliot Goodman, Richard H. Holstein, Howard Kohrman, Sardue W. Abrahams, Irwin B. Jaffee, Irving Krohn, Joseph D. Keizer, Manuel Lev, Herbert L. Cohn, Norman Roman, Bernard Kaufman, Irving Trau, Allan E. Markowitz and Alvin Markey.

SR. ALUMNI DANCE

Tickets for the Senior Alumni Association's dance, "Holiday for Swing," this Saturday night at the Hotel Allerton are available at the Temple Office, and will also be sold at the door, it was announced by the Dance Co-Chairmen, Elmer Shapiro and Millard Newman. Murial Cohen, Beryl Friedman, Betty Friedman, and Kathy Senor have helped in the arrangements for the dance. (See Box, page 6).

CONGRATULATIONS

To Mr. and Mrs. Charles Jacobs on the marriage of their son Dolad, to Frances Popkins.

To Mr. and Mrs. Carl S. Fishel on the marriage of their daughter Ruth, to Jack A. Katz.

To Mrs. Emma Mielziner on her 75th birthday.

To Mrs. Charlotte Marks on the birth of a grandson, David Lee Weinstein.

Centennial Headlines . . . DR. JAMES G. HELLER

Rabbi, Isaac M. Wise Temple
Cincinnati, Ohio

WILL DELIVER THE CENTENNIAL SERMON

Friday, December 20

(Continued Next Week)

SISTERHOOD NOTES

Six Christian ministers and their women's groups will join the Sisterhood at the fourth annual interfaith meeting to be held at the temple December 10 at 2:30 p. m. A luncheon will be tendered to the ministers, their wives and presidents of the women's groups before the meeting. Subject of the round-table discussion will be "Religion in Life". Mrs. Barnett R. Brickner is chairman of the meeting and Mrs. Bernard Kane is chairman of the luncheon. Every Sisterhood member is urged to invite a non-Jewish friend to this meeting and the tea which will follow. A kindergarten will take charge of children that afternoon.

Congratulations are pouring in to Mrs. J. C. Newman on her unanimous election as President of the Ohio Federation of Temple Sisterhoods at its recent convention in Akron . . . Mrs. Richard Bergman, Sisterhood President, took part in the Sabbath service at the convention . . . Mrs. Bernard Kane served on the Reservations Committee, and Mrs. I. Guy Shapiro on the Nominating Committee at the convention . . . Others who attended the Akron meeting were Mrs. Norman Less, Mrs. Mortimer Kramer, Mrs. Simon Lewis, Mrs. Max Green, Mrs. Louis G. Rose, and Mrs. Sidney Weiss.

CHANUKAH GIFT SHOP

The Religious School conducts a Chanukah Gift Shop each year, in which a variety of gifts may be purchased for Chanukah for young and old. There will be children's books, adult books, Chanukah menorahs, chromium and brass, wood and lead "dreidlach", etchings and plaques. The Gift Shop will officially open on December 1st. It is conducted by Harriet Freedman.

The Gift Shop will enable purchasers to add a book of a Jewish nature to their library shelves for Chanukah, a fitting way to observe Book Month.

NOTICE—MEN'S CLUB MEMBERS

The next event on the Men's Club program is the Round Table dinner meeting to take place this year at the Hickory Grill, 929 Chester Avenue, Wednesday, December 11th, at 6:30 p. m. Speaker is Assistant Rabbi Samuel M. Silver. Tickets must be bought in advance. They are available at the Temple office and from members of the Program Committee: M. C. Tobkin, Milton Lang, co-chairmen; Leo Rossman, Al Spiegle, Arthur Glick, Sheldon Shagrin, and Ben Tepper. Reservations will be closed Saturday, December 7.

FUNDS

TO THE PRAYERBOOK FUND: Mrs. Esther Forsch, Mrs. Aaron M. Salzman, and Mrs. Ben Goldstein in memory of Isaac Forsch; Mr. and Mrs. Herman Meshorer in memory of Herman Wodicka; Mrs. Beatrice P. Susan in memory of Flora Schuster Sey; Mrs. Morris Fischer in memory of Morris Fischer; Mrs. Irving Rothman in memory of Morris Fischer; Mrs. Sylvia Goldstein and Mrs. Harry Engelman in memory of Jerry Antel.

TO THE LIBRARY FUND: The Newman Cousins Club in memory of Tillie Siegel; Mrs. Theodore M. Johnson.

TO THE YAHRZEIT FUND: The Tramer family in memory of Benjamin W. Tramer; I. W. Kohn in memory of Stella Kaufman Kohn.

TO THE ALTAR FUND: Mrs. Clara C. Checcl in memory of Leonard J. Checcl.

TO THE BONDY PRIZE FUND: Mrs. Leo Rossmann in memory of Dr. Edmund Bondy; Miss Gertrude Bondy in memory of Marcus Bondy; Ruth Bondy Friedman, and Lois Friedman Becker; Mrs. Emma Mielziner in memory of Dr. Edmund Bondy.

TO THE ARTHUR E. FRANKEL FUND: Howard H. Bohin and Mrs. Ann Bohin Gottfried in memory of Sadie Frankel Bohin; Mrs. Emma Mielziner in memory of Arthur E. Frankel.

TO THE BERKOWITZ SCHOLARSHIP FUND: Mr. and Mrs. I. S. Rose in memory of Sallie Rosenblum's birthday; Mr. and Mrs. Joseph Weinberger in memory of Sallie Rosenblum's birthday.

TO THE BONDY PRIZE FUND: Mr. and Mrs. Harold Kahn in memory of Dr. Edmund Bondy; the Lee family in memory of Harry and Mary Lee.

THE SECRET OF ISRAEL'S IMMORTALITY

What has prevented this constantly migrating people, this veritable Wandering Jew, from degenerating into brutalized vagabonds, into hordes of gypsies? The answer is at hand. In its journey through the desert of life, for eighteen centuries, the Jewish people carried along the Ark of the Covenant, which breathed into its heart ideal aspirations, and even illumined the badge of disgrace affixed to its garment with an apostolic glory. The prescribed, outlawed, universally persecuted Jew felt a sublime, noble pride in being singled out to perpetuate and to suffer for a religion which reflects eternity, by which the nations of the earth were gradually educated to the knowledge of God and morality, and from which is to spring the salvation and redemption of the world.

Such a people, which disclaims its present but has the eye steadily fixed on its future, which lives as it were on hope, is on that very account eternal, like hope.

—Heinrich Graetz.

ANNIVERSARIES OF 1946—THE VINDICATION OF ALFRED DREYFUS, 1906

(A half century ago, the entire world was shaken by the Dreyfus Case. This classical example of prejudice is described in the following excerpt from a book recently published in this country, "The Jewish Problem in the Modern World," written by James Parkes." (Oxford Press.) The entire book is recommended reading.—The Editor.)

Towards the end of September 1894 a document reached the French War Ministry which revealed that a French officer was selling military secrets to Germany. Suspicion, which in the light of subsequent knowledge resembles prejudice rather than evidence, fell on the one Jewish officer on the general staff, Captain Alfred Dreyfus. On the 15th of October he was arrested, and on the 22nd of December he was condemned by a military court to degradation and deportation to a penal settlement. His degradation on the 5th of January was the scene of a furious demonstration not against him personally but against 'the Jews', which had been prepared by a campaign of appalling virulence in the small but vocal press of the extreme Right and clerical parties.

On the 15th of March 1895 Dreyfus arrived at the penal settlement off French Guiana known as les Iles du Salut. In April he was transferred from the general prison to a specially constructed hut on Devil's Island, a rocky islet where he lived in complete isolation until the summer of 1899. Meanwhile, in France the excitement had not died down with the condemnation and disappearance of the prisoner. Many were troubled by irregularities in his trial, by his continual avowal of his innocence, and by the lack of motive for his treason, for Dreyfus was a married man with children, possessed a considerable private fortune, and lived quietly without any expensive vices. His family worked unremittingly to re-establish his innocence, but the mass of the public—quite naturally—could not believe that a Minister of War and a court of his brother officers could condemn to the horrors of public degradation and a life sentence under the most appalling conditions an officer of whose guilt there were not the most irrefutable proof.

It was not until the autumn of 1896 that new evidence came to hand to assist the party working for Dreyfus. The trial itself had been irregular, for evidence had been handed to the judges which was not communicated to the

prisoner or his advocate; but it was only when this evidence itself appeared to be suspicious that a movement in his favour began to grow. In November 1897 Matthew Dreyfus, his brother, was sufficiently sure of his ground to accuse another officer publicly of the authorship of the document which was the sole real basis of the accusation against Dreyfus. This officer, whose reputation for debts and fast living made him a much more likely criminal, was the Commandant Esterhazy. In spite of convincing proofs of his guilt—which was later established beyond all question—Esterhazy was unanimously acquitted in January 1898.

From this point onward the struggle was a straight political issue between the army and the radicals, between the antisemites and the intellectuals. The one side was determined that, whatever the purely judicial position, the acceptance of the guilt of Dreyfus was the essential basis of patriotism, and of loyalty to the army; the other side, at first merely convinced that the trial had been irregular, was now wholly convinced of the innocence of Dreyfus and the deliberate antisemitism of his condemnation.

Immediately after the acquittal of Esterhazy Emile Zola, one of the greatest figures in the French world of letters, addressed a public letter to the President of the Republic which has become immortal under the title which Clemenceau gave it: "J'ACCUSE!" Amidst scenes of violent excitement Zola was condemned for libelling the army, and fled to England. But the effect of his public accusation could not be removed, and in the year 1898 events succeeded one another with rapidity. The army chiefs were still prepared to go to any extent to cover their initial blunder, but the suicide of their main instrument, Captain Henry, at a moment when he was under arrest for forgery in connection with the affair, was more than in their tottering condition they could support. In October the Court of Appeal accepted a demand of Madame Dreyfus for the re-trial of her husband, and the verdict of the Court Martial of 1894 was quashed on June 3, 1899. Dreyfus was returned under escort to France, and arrived on the 1st of July.

A new court martial met at Rennes on the 7th of August and after a month of deliberation pronounced their verdict. To cover the army, rather than to

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conform to any evidence which they had heard they again found Dreyfus guilty by five votes to two, but, owing to 'extenuating circumstances', reduced his sentence to ten years' detention in France.

Such a sentence could not be a permanent decision, since it corresponded to the needs neither of those who believed him guilty nor of those who asserted his innocence. If guilty there could be no such thing as extenuating circumstances for such a crime; if innocent any punishment was unjust. The government attempted to cut the Gordian knot by a private message to Dreyfus that an appeal to the President would immediately be met with a pardon. After much hesitation Dreyfus accepted, partly to restore his health shattered by the ghastly rigours of Devil's Island, partly to be free to work for his complete acquittal.

Nearly seven years were to pass before the final scene of the drama. In July 1906, the Supreme Court of Appeal pronounced Dreyfus completely vindicated, and restored to him his rank in the army.

"BASIC TO MANKIND."

It is in some respects a curious fact that when religion seems to be least in the public mind it is most needed by the people. We may be in just such a period today, when every interest save the spiritual presses so insistently for attention. This thought was probably in the mind of President Truman when he remarked that "if this all too materialistic world of ours is to make any real progress in its struggle toward economic security and world peace, there will have to be a greater and greater acceptance of the basic tenets of religion." The President made this statement in commenting on the American-Jewish Cavalcade, a preaching mission of religious revival sponsored by the Union of American Hebrew Congregations. He added the hope that "more and more men, Christians as well as Jews, will incorporate within their daily lives the prin-

ciples of religious living, which are basic to mankind."

Forty of America's leading rabbis will carry to eighty communities throughout the country during November a message that seeks, in the words of Dr. Maurice N. Eisendrath, to "reawaken interest in Judaism among Jews, and thereby help revitalize our ancient faith." This year is appropriate for such a mission, for it was just one hundred years ago that Isaac Mayer Wise came to this country as a young rabbi and started his arduous efforts that finally succeeded in organizing the Union of American Hebrew Congregations and the founding of Hebrew Union College, in Cincinnati.

—New York Times.

TRI-RELIGIOUS STATEMENT ON ECONOMIC JUSTICE

A "Declaration of Economic Justice" was made public by the Synagogue Council of America, the social action department of the National Catholic Welfare Conference and the Federal Council of the Churches of Christ in America.

Briefly the declaration holds that:

MAN'S ECONOMIC life is subject to the sovereignty of God and to the moral precepts originating in God.

MATERIAL RESOURCES are entrusted to man to be administered for the welfare of all and not for the few.

MORAL PURPOSES of economic life are to develop natural resources and human skills for mankind's benefit to distribute God's gifts equitably, and to provide useful employment for everyone.

The PROFIT MOTIVE must be subordinated to moral law.

THE COMMON GOOD necessitates organization of men into free associations.

ORGANIZED CO-OPERATION of the functional economic groups among themselves and with the government must be substituted for the rule of competition.

THE STATE'S DUTY is to intervene in economic life whenever necessary to protect the rights of individuals and groups.

ORGANIZED international economic collaboration of groups and national governments must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.

Something to be thankful for . .

The Alumni Association presents
a formal event

"Holiday for Swing"

This Saturday, November 30
10 p. m. to 2 a. m.

Allerton Hotel Ballroom

— ★ —

Russ Harmon and his Orchestra

— ★ —

Member Couples \$2.25

Non-Member Couples \$3.75

Tickets available at the door and at
the Temple Office

— ★ —

Incidentally, if you can't come formal,
come anyway.

WHAT ARE PALESTINE'S RESISTANCE GROUPS

By Jack Shafer

Here are brief sketches of the resistance organizations in Palestine:

Hagana (Defense)—Dr. Moses Sneh, head of the security and organizations branch of the Jewish Agency, who is now in the U. S. A., told PM.

"Hagana is not a group inside the Jewish community of Palestine, but it is the entire Jewish community organized for the purposes of defense. Hagana's main and permanent task is the security of more than 300 towns and villages which were built with Hagana help. Hagana, even when forced to use force, guards the moral foundations and principles of Judaism; it adheres to the commandment: 'Thou shalt not kill.'"

The report of the Anglo-American Commission of Inquiry said this about Hagana:

"It is an illegal development of the former organization, in the days of Turkish rule, of armed watchmen who protected Jewish settlements. Today it is completely organized, under central control and with subsidiary territorial com-

mands in three branches each of which include women:

"A static force composed of settlers and townfolk, with an estimated strength of 40,000;

"A field army, based on the Jewish Settlement Police and trained in more mobile operations, with an estimated strength of 16,000

"A full-time force (Palmach) permanently mobilized and provided with transport, with an estimated peace establishment of 2000 and war establishment of 6000."

Irgun Zvai Leumi (National Military Organization)—Founded about 1935 by dissident members of the Hagana under the leadership of David Raziel. According to its spokesman here, it made its official appearance in 1936 during the Arab attacks on the Jews and assumed a more nationalistic character when the British restricted the immigration of Jews into Palestine. Raziel was killed while on a mission in Africa for the British, and his place was assumed by Menachem Begun, a former soldier in the Polish Army, in 1942. Irgun claims a strength of 18,000 to 20,000. This figure is disputed by Hagana sources.

Stern Group—Founded by Abraham Stern in 1940 with dissident members of the Irgun when the latter group announced an armistice in the skirmishing with the British, and put its services at the disposal of the Palestine government, in the belief that Hitler was the greater menace. When Stern was killed by the British in 1941 his place was assumed by Abraham Friedman-Yellin. The Stern Group which calls itself "Fighters for the Freedom of Israel," does not believe the British will adopt a program which will serve to implement the Palestine mandate. One of its slogans is: "Our land must not be a base for Britain; our land must remain our land." The Sternists estimate their strength at 2500 to 3000.—From PM Newspaper.

ARE YOU PLANNING A BAR MITZVAH

We call the following regulations, adopted several years ago by all the major congregations of Cleveland to your attention.

To be Bar Mitzvah, a boy must have had before his thirteenth birthday, two years of intensive Hebrew Studies in a week-day school or its equivalent. Two years in our Special Hebrew Department or two years in the Cleveland Hebrew schools is acceptable.