

# 1846---Centennial Year---1946

## THE EUCLID AVE. TEMPLE **BULLETIN** CLEVELAND, OHIO

FRIDAY EVENING SERVICE

DECEMBER 6th, at 8:00 P. M.

### **RABBI BRICKNER**

will speak on

EUGENE O'NEILL'S NEW PLAY

### **"THE ICEMAN COMETH"**

Can We Live Without Our Illusions?

#### *Temple Calendar for December*

- Dec. 10—Sisterhood Interfaith Meeting.
- Dec. 11—Men's Club Round Table
- Dec. 20—Centennial Service (Chanukah)
- Dec. 21—Centennial Sabbath Service
- Dec. 22—Annual Meeting, Civic Night, and  
Concert in Temple Auditorium.

#### *Centennial Headlines . . .*

**RABBI LOUIS WOLSEY**

will preach the

**CENTENNIAL SABBATH SERMON**

**Saturday morning, December 21**

(Continued Next Week)

Assisted with the Torah last week: Mark Barris and Alex Sill

**SABBATH MORNING SERVICE, 11 to 12 Noon**

Weekly Torah Portion—"Vayishlah" Genesis 32.4—36.43; Haftorah: Obadiah 1—21

**Light the First Chanukah Candle Tuesday night, December 17**

## EUCLID AVENUE TEMPLE BULLETIN

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## MR. JOSPE RESIGNS

The temple regretfully announces that Mr. Erwin Jospe our music director and organist, has resigned as of January 1, 1947, to accept a position with the Anshe Emet Synagogue of Chicago.

Since his arrival in 1938, Mr. Jospe's career here has been outstanding. Coming to the Euclid Avenue Temple from Germany, where he had distinguished himself as composer and conductor he has made signal contributions to the musical program of the temple. During his regime the choir was doubled, the liturgical music vastly enriched, an annual service devoted to music inaugurated, the Norman Roman Memorial Library of Jewish Music established. Mr. Jospe won the esteem and affection of the congregation by his sparkling music and personality.

In the general community Mr. Jospe likewise scored many triumphs. He lectured widely and appeared in many piano recitals. At the 1945 Jewish Arts Festival in Severance Hall, he conducted his own choral version of "What is Torah?" which was so successful that it was repeated in a number of cities and is soon to be published. This year Mr. Jospe was appointed director of the Cleveland Jewish Singing Society.

The temple extends best wishes to Mr. Jospe in his new venture, and bids Godspeed to him and Mrs. Jospe.



Mr. Jospe

## LET YOUR HEART BE YOUR GUIDE

1946 Chanukah Campaign 5707

Chanukah is a holiday for children. It is a holiday for gifts. Today there are four million war orphans in Russia, children who have lost their homes, health, even their childhood in their fight for freedom. They are looking eagerly to us for new clothing and under-garments, shoes to cover and protect their naked and starved bodies.

There are 30,000 war orphans in Minsk alone, more than 50% of whom are Jewish. There are many, many, many amputees.

"Because I cannot forget these children and the suffering they have endured, I have agreed to be the Chairman of the Children's Gifts Campaign for the Cleveland Committee for the Council for Russian Relief. The National Chairman of this campaign is Mrs. David de Sola Pool, Past President of Hadassah," Mrs. B. R. Brickner declared.

Please send your gifts of new clothing, linens, sheets, vitamins, or medicines to the office of the Jewish Council for Russian War Relief, 2622 East 51st Street. We shall be glad to pick up packages. Write or phone EXpress 5474.

If you would like us to do your shopping for you please send your checks to Mrs. Barnett R. Brickner, Chairman, 17800 Parkland Drive, Shaker Heights 22, Ohio.

## CONGRATULATIONS

To Mrs. Charles A. Aaron on the birth of a granddaughter, Carol Ann.

To Mr. and Mrs. Arthur Elsoffer on their 23rd wedding anniversary.

To Mr. and Mrs. Jack L. Brock on the birth of a granddaughter Ellen.

To Mrs. F. Vanone on the marriage of her daughter Adele, to Henry Fenigser.

To Mr. and Mrs. H. E. Frisch on the marriage of their son Jerry, to Gloria Rosman.

To Mr. and Mrs. Karl Dworkin on the birth of a granddaughter.

To Mr. and Mrs. Joseph B. Leeb on the engagement of their daughter Dorothy to Felix Sycle.

To Mr. and Mrs. Philip S. Sicherman on the birth of a granddaughter Caroline Book.

To Mr. and Mrs. Irving A. Lesser on the marriage of their daughter Betty, to Arthur Abramovitz.

## THE EUCLID AVENUE TEMPLE SISTERHOOD

proudly announces a unique program for the

**FOURTH ANNUAL INTER-FAITH MEETING AND TEA****TUESDAY, DECEMBER 10, 2:30 P. M.****AT THE TEMPLE**

Ministers and women's groups of the churches in our vicinity join with Rabbi Brickner and our Sisterhood in an informal Round Table on

**"RELIGION IN LIFE"**

How can we make our religious ideas a factor in our everyday life?  
In the life of the community? In international affairs?

Every Sisterhood Member is Urged to Attend and Invite a Non-Jewish Friend.

You won't need a sitter for the children. Bring them, too. A kindergarten will be on hand to look after them.

*Participating with our Rabbi in the Round Table:*

Dr. John Bruere—Calvary Church.

Dr. Everett Moore Baker—First Unitarian Church.

Dr. Ferdinand Q. Blanchard—Euclid Avenue Congregational Church.

The Rev. Mr. Robert C. Newell—Church of the Master.

The Rev. Mr. A. Dale Fiers—Euclid Avenue Christian Church.

The Rev. Mr. Andrew S. Gill—Emanuel Church.

MRS. MARTIN ROSENBERG  
Program Chairmen

MRS. BARNETT R. BRICKNER  
Chairman of the Day

MRS. BERNARD KANE  
Luncheon Chairmen

Please bring J. D. C. and S. O. S. Supplies

**BREAD ALONE**

Ours is an age of crowding doubts, and among them a deep misgiving haunts the world today. It has begun to doubt the power of sufficiency of the unassisted reason to resolve its torturing problems, and of political and economic devices to meet and serve its needs. Pursued though it be through weary days and sleepless nights, the search for material remedies to soothe or cure our spiritual distresses can have only one end—failure. Much more will be needed than to feed the hungry, house the poor, clothe the destitute, however generously contrived and devotedly administered these undertakings may be. The day of acceptance of the great truth approaches, than which a greater was never yet proclaimed, that "man does not live by bread alone." With its acceptance and not till then will be laid the foundation stone of a civilization worthy of the name.—William Macneile Dixon, in "The Humanities After the War."

**INJUSTICE**

Injustice in this world is not something comparative; the wrong is deep, clear, and absolute in each private fate. A bruised child wailing in the street, his small world for the moment utterly black and cruel before him, does not fetch his unhappiness from sophisticated comparisons or irrational envy; nor can any compensation and celestial harmonies supervening later ever expunge or justify that moment's bitterness.

—George Santayana in "Reason in Society."

**WISDOM**

The highest and most profitable learning is the knowledge of ourselves. To have a low opinion of our own merits, and to think highly of others, is an evidence of wisdom. All men are frail, but thou shouldst reckon none so frail as thyself.—Thomas A. Kempis

## ROGGE ON COUGHLIN

Detroit—O. John Rogge, ousted ace expert of the Department of Justice, said here that if he had known in 1944 what he now knows about Father Chas. E. Coughlin, "I would have indicted him with 29 defendants in the sedition trials."

Rogge, who made four talks in Detroit, said Coughlin, once the radio priest of the Shrine of the Little Flower at Royal Oak, in the summer of 1939 sought assistance from the Nazis in his fight against President Roosevelt and the Jews. . . .

## Sought Aid From Nazis

Rogge charged that Coughlin sent an emissary to see Hitler and Von Ribbentrop to appeal for Nazi aid in support of Christianity to help "Coughlin in his campaign" against Roosevelt and the Jews."

"If I had known of Coughlin's activities with the Nazis, at the time we prepared the indictment against the 29 seditionists, I would have indicted Coughlin, too," Rogge said.

## Rogge to Continue Fight

After his talk, Rogge said he would complete his speaking tour December 3 and then return to New York where he will go into private law practice. He said he intended to keep fighting "the threat of democracy to the American way of life" and that he might run for political office if a spot came along in which he could continue his fight.—The Jewish Post.

## UNTIL

"Allow me to make this final observation: Until the one man nations of the world can produce greater military leaders and strategists than Joshua; until they can point within the circle of their own to men who have stood closer to God than Moses; until some Aryan is wiser than Solomon or a sweeter singer of lyrics than David—let them beware of asserting that no good can come out of Palestine, that there is no heroism or genius among the fellow citizens of Isaiah, no heritage of character left to the descendants of the Macabees."—Speaker Bankhead, from the "Truth."

## RELIGIOUS SCHOOL NOTES

Ruth Sicherman's 4B class held a Book Month assembly for the elementary school last Saturday . . . Mr. Sidney Lewine, executive Director of the Jewish Vocational Service, was speaker at a recent High School assembly. His topic was "Jewish Youth Selects a Career." . . . The Confirmation Council were the guests of the young people at the First Unitarian Church Sunday, November 24 at an inter-faith meeting. Three excellent reports of the meeting were written by Larry Mahrer, Nina Freedlander, and Marilyn Broth.

## A GOOD CODE

My code of life and conduct is simply this: Work hard; play to the allowable limit, disregard equally the good and bad opinions of others; never do a friend a dirty trick; never grow indignant over anything; live the moment to the utmost of its possibilities; and be satisfied with life always, but never with oneself.—George Jean Nathan.

## BARUCH ON PALESTINE

Mr. Baruch's recent statement on Palestine has elicited widespread comment. Here is what he said:

"I was shocked to hear of the treatment accorded before the war and after the war to refugees, particularly Jews. Eighteen million men, women and children have been sacrificed in the blood lust of totalitarianism; of these six million were Jews. I am not a political Zionist, but I would be less than frank if I did not deplore the uncondemned shilly-shallying and weathervaning of the British and American Governments regarding the rights of haven to have been accorded these unfortunates under the Balfour Declaration following the Palestine Mandate. The moral side of this question has been ignored and wiped out. Death followed. Politics of a dubious nature resting upon even more doubtful assumptions have been permitted to sway the world notably the British Government, from the plainly marked path of duty. Nor has America been the sanctuary she was for many years, which helped to make her great."

## IN MEMORIAM

Our heartfelt sympathy is extended to the bereaved families of Sarah Morell, Lena Scharfeld, Morris D. Simon and Mrs. David Spero.



*When Good Fellows  
Get Together . . .*

*The Men's Club*

# ROUND TABLE DINNER MEETING

Wednesday, December 11,  
6:30 P. M.

HICKORY GRILL  
929 Chester Avenue  
UPPER DINING ROOM



Hear

**Rabbi Samuel M. Silver**

on

**"Mud and High Heaven"**

**Humor and Pathos in the Life  
of an Infantry Chaplain**



SMOKER AND CARDS WILL FOLLOW

TICKETS AVAILABLE AT THE  
TEMPLE OFFICE OR FROM COMMITTEE

M. C. Tobkin and Milton Lang,  
Co-Chairmen

Leo Rossmann      Arthur Glick  
Al Spiegle      Sheldon Shagrin  
Ben Tepper

*Reservations Must be Made in Advance*

For Members Only

## A LETTER TO PARENTS

Dear Friends:

We are most happy to have your child in our Religious School. We feel a heavy responsibility resting upon us because of your child's enrollment in our School. We need your help. That is why I am writing to you.

You have entrusted your child to us on Sunday mornings because you want your child to catch something of the grandeur and the earnestness of our Jewish heritage. You want your child to develop a decent respect for our Judaism and our fellow-Jews, achieve something of the sacred in his own personality, to grow up a morally responsible, God-fearing Jew, not merely a Jew by accident. The teachers and I share fully your desire. We are most anxious to keep faith with you and your child.

But you should know several facts.

First, we cannot lift the sacred burden of responsibility from you. The most we can do is help you. The responsibility is primarily yours. We would be lacking in truthfulness and candor if we allowed you to believe that all you need to do is send us your child for two hours on Sunday mornings.

Second, you cannot do it by merely preaching or admonishing your child. Precept is important; example is far more effective. The two must go together.

Please do not talk flippantly of sacred Jewish traditions in the hearing of your child. More than that, please discipline yourselves to practice some of our sacred practices reverently. A word of prayer, decent regard for the Sabbath and the other holy days, a sense of responsibility to the Synagogue and its services, a sympathetic response to worthy Jewish appeals, responsible discussion of Jewish matters will create an atmosphere in the home that will bless your child with a rich Jewish complexion—and will bless you with a strong, sacred bond that will unite your family.

Third—and please forgive the bluntness—you must know more than does your child. Do you? Some of you do; some have been denied this knowledge. You may have it for the asking. Jewish books, Jewish magazines will come to your home for very little money. All you need do is exert yourselves, and a rich gift is yours.

—Rabbi Beryl Cohon, Temple Sinai, Boston.

### "A FLAG IS BORN"

Taken as literature this mixture of document, pageant and drama at the Alvin Theatre is of little consequence; but as a political weapon of the kind produced by radical groups here as well as on the Soviet stage it deserves credit for arousing a lethargic public to the writing of cheques on behalf of the American League for a Free Palestine. Ben Hecht's play starts with a deeply moving scene. An elderly Jewish couple who miraculously survived the inferno of Nazism, arrives at the twisted iron gate of a Jewish graveyard. They are the bearded gaunt Tevya, "with more death in him than life," and his wife Zelda, "whose fifty-five years have the look of fifty-five centuries." Seeking a way to Palestine, they are joined by another survivor, the bitter and cynical David, "a very rare type—a young Jew still alive in Europe."

Had Mr. Hecht confined himself to exploring the tragedy of these three people there might have been more holiness and less Hollywood on the stage. For the lines spoken by these three often have a true ring; one scene in which Zelda soliloquizes about the beauty and pleasure of a Friday night in their former home, with the family sitting around the festive table, has considerable poetic strength. But then the author conjures up the Kings of Israel: Saul, David and Solomon, as visualized by the dreaming Tevya, and there his own purple language inevitably falls flat in comparison with the striking passages from the Books of Samuel, the Psalms, and the Song of Songs, used too liberally. Besides, the mise-en-scene of the Biblical reminiscences is somewhat crude, especially the martial appearance of Saul and his warriors.

The play improves where the dreamer faces the diplomats of the world and vainly tries to convince them of his right to live in Palestine. To the British statesman's charge that the Jews in Palestine had broken the law, he retorts: "If somebody makes a law against humanity—who is the lawbreaker?" Mr. Hecht is at his best where he unmasks the hypocrisy of the statesmen who delay the solution of the Jewish problem by appointing a Commission which puts the Jews' case "on the agenda."

It is not the meek old couple who

will live to see Palestine, but the scornful and militant David who mocks at Tevya: "Holding out his heart like a beggar's cap—to whom, Tevya? To the hyenas in the night? Listen and you can hear them laughing—laughing at Tevya and his beggar's cap . . . The dead and the living have the same ears for the Jew—dead ears." Members of the Hag-anah, the Irgun, and the Stern group appear, waving the Jewish flag and teaching David what Mr. Hecht considers to be the only language the English will understand, the language of guns: "We fling no more prayers or tears at the world. We fling bullets. We fling barrages."

There are some strong lines in the play. Tevya, in his appeal, says, "Let us go and become a nation instead of a sickness in strangers' lands . . . Let us . . . become part of the world an arm, a finger of the world—instead of a fever in alien veins," and David declares, "The English have put a fence around Palestine. But there are three things that the English fence can't keep out of Palestine—rain, wind, and a Jew!" On the other hand this reviewer cannot fully agree with Mr. Hecht's glorification of war. The author makes David want to go to Palestine because there Jews can die on a battlefield instead of in crematorium. Jews have been going to Palestine in order to live there happily and freely; since when have Jews considered death on the battlefield a course worth striving for? Even those who admit the necessity of Jewish resistance against British terror maintain that war is a deplorable atavism, and they regret the loss of lives and the idiocy of destruction.

Paul Muni, who has not been seen on Broadway for several years, gives to his impersonation of Tevya all his innate dignity and warmth. Celia Adler is superb as a typical Jewish orthodox wife and mother. Through their quiet, natural way of playing these grand actors succeed in eliminating the frequent danger of pathos. Less persuasive is Marlon Brando as David, and some of the minor roles are rather poorly performed. Quentin Reynolds, the noted correspondent, is a fine narrator, linking the otherwise unconnected scenes.—Alfred Werner in "Congress Weekly."