

1846---Centennial Year---1946

THE EUCLID AVE. TEMPLE

BULLETIN

CLEVELAND, OHIO

FRIDAY EVENING SERVICE

DECEMBER 13th, at 8:00 P. M.

RABBI BRICKNER

will speak on

"ROUNDING OUT A CENTURY"

High Points in the History of a Pioneering Congregation . . . How Our
"Laboratory Temple" Has Influenced American Israel

— ★ —



Mr. Otto Zinner

With joy and thanksgiving, we approach the one-hundredth birthday of our Congregation. To celebrate the occasion, your committee has arranged a three-day program, part of which is printed inside this Bulletin. We know that you will want to be here to join in the rededication of our congregation to further leadership in the advancement of American Judaism.

The Centennial Celebration Committee,
Otto J. Zinner, Chairman

Assisted with the Torah last week: Chester Hess and Marvin Gardner

SABBATH MORNING SERVICE, 11 to 12 Noon

Torah Portion: "Vayesheb" / Genesis 37.1-40:23; Haftorah 2.6-3.8

EUCLID AVENUE TEMPLE BULLETIN

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AT THE TEMPLE

The Chanukah Gift Shop, directed by Mrs. Harriet Friedman is doing a boom business in the sale of holiday items such as menorahs and dreidlach, and in Jewish books for both children and adults. The Shop is open every Sunday morning . . . Our appreciation to the members of the Sisterhood Religious School Committee, headed by Mrs. Louis Cort, who entertained the OMI teachers with a dinner and an Oneg Shabbat recently, Mesdames: Louis C. Lurie, Mortimer B. Kramer, Theodore R. Spilka, Norman H. Less, Sam Harris, Joseph Gage, George Lewis, Irving N. Sugarman, Harry A. Gilman Howard N. Friedman, Arthur Elsoffer, and Raymond Metzner. Dinner was prepared by Mrs. Morris Keller, Mrs. Milton J. Cowan, and Mrs. Leo M. Bails. Sisterhood President, Mrs. Richard S. Bergman, greeted the teachers . . . Henrietta Joseph, Sally Siegel, Louis Persky, and Eda Wolpaw, of the Religious School, will be honored for their long and devoted service to the School at a party to be given by the faculty the first night of Chanukah, Tuesday, December 17.

FUNDS

TO THE YAHRZEIT FUND: Mrs. Hettie Akers in memory of Lena Lobenthal; Mrs. Charles A. Aaron in honor of Carol Ann Aaron; Amelia and Hattie Beer in memory of Mina Beer.

TO THE RABBI BRICKNER PRIZE FUND: Mrs. E. Rosenbloom in memory of Anna Buckstein.

TO THE BERKOWITZ SCHOLARSHIP FUND: Mr. and Mrs. Myron C. Rose, Mr. and Mrs. Jack Rose, and Mr. and Mrs. Maurice Herish in memory of Morris Rose,

TO THE BETTY JANE FINKLE FUND: Mr. and Mrs. Harold C. L. Reich and Mr. and Mrs. Adolph Baumel in memory of Louis B. Reich.

TO THE PRAYERBOOK FUND: Mr. Clarence I. Goldsmith in memory of Della Schwarz, Morris Keller, and Louise Goldschmidt; Mr. and Mrs. Leo B. Seidenfeld in memory of Stella Seidenfeld Koller.

TO THE NORMAN ROMAN FUND: Mr. and Mrs. Urvan G. Epstein in honor of Alice Carol Epstein.

TO THE ARTHUR E. FRANKEL FUND: Messrs. B. A. Frankel, Charles Frankel, Philip Frankel, and Henry Frankel in memory of Arthur E. Frankel; Mrs. M. N. Fuldauer in memory of Alex and Sadie Frankel.

TO THE LIBRARY FUND: The 9A Class in honor of Mrs. Mamie Rehmar; Mrs. J. Bernon and children in memory of Dr. J. Bernon; Mrs. Max Green in memory of Armin Green; Mrs. Max Green in honor of Morris Glueck's birthday.

TO THE GENERAL SCHOLARSHIP FUND: Mrs. Phil S. Zipkin, Mrs. Harriett Zipkin, Mrs. Betty Ziskind, Max Ziskind, Sidney P. Zipkin in memory of Phil S. Zipkin.

TO THE JANICE SHAW MEMORIAL FUND: Mrs. Ann Beeman Danziger in memory of Mrs. Silverman and Mrs. Leiken.

TO THE SAMUEL B. GUREN SCHOLARSHIP FUND: Mrs. Sam Guren and Mr. and Mrs. Jack Guren in memory of Samuel B. Guren.

TO THE LEONARD GANGER FUND: Mr. and Mrs. Urvan G. Epstein in honor of Alice Carol Epstein.

TO THE ALTAR FUND: Mrs. S. M. Winograd in memory of Mrs. Bertha Kraus; Mrs. Joseph Goodman in memory of Joseph Goodman and Walter Stone; Mrs. E. M. Hart and Philmore J. Hart in memory of E. M. Hart; B. E. Kaufman in memory of Nathaniel Kaufman; Mrs. Cora F. Reithal in memory of Franklin B. Fuld; Bert D. Lynn in memory of Abe Lynn; Mrs. M. Mahrer in memory of Sigmund Goldsmith; Mrs. Sylvester Traub in memory of Mrs. Lillian Glick Berke; Mr. and Mrs. Bert Sampliner in memory of Dr. Edmund Bondy; Mr. and Mrs. Bert Sampliner in memory of Belle Grossman Korach.

TO THE BRAILLE FUND: Mr. and Mrs. W. M. Hart in memory of E. M. Hart and Frieda and Philip Herskovitz; Mrs. J. Firth and Mrs. M. Weinberg in memory of Samuel Gross; Mrs. Sidney Davis and Mrs. Ernest Schwartz in memory of Morris Keller.

CONGRATULATIONS

To Mr. and Mrs. Dan Kaye on the birth of a son, Sheldon Bart, and to the grandparents, Mr. and Mrs. W. E. Kurlander.

To Mr. and Mrs. Sol Fox on the engagement of their daughter, Fay, to Leon Stone of Detroit.

To Mr. and Mrs. Frank Solomon on the birth of a granddaughter, Barbara Anna Berren.

To Mr. and Mrs. Philip Lewis on the birth of a great grandson.

Ring out the Old Century and Ring in the New at the

Centennial Celebration

Program Highlights

1. Rededication Service:

FRIDAY, DEC. 20, 8 P. M.—4th Night of Chanukah.

Address: RABBI JAMES G. HELLER, Cincinnati.

Greetings: DR. JULIAN MORGENSTERN, Pres. Hebrew Union College

DR. BERNARD C. CLAUSEN, Pres. Cleveland Ministerial Assn.

Kindling of Lights by Descendants of Pioneers.

2. Sabbath Service:

SATURDAY, DEC. 21, 10 a. m.

Centennial Sermon: RABBI LOUIS WOLSEY.

Pageant: "ON THE WINGS OF A CENTURY"
by children of the Religious School.

3. The One Hundredth Annual Meeting:

CIVIC NIGHT CONCERT AND RECEPTION.

SUNDAY, DEC. 22, 7:45 P. M.—In the Auditorium.

Annual Meeting: MAURICE BERNON, presiding.

Greetings: GOV. FRANK J. LAUSCHE

MAYOR THOMAS A. BURKE.

Presentation of Plaque honoring those who served in World War II
Navy Department Award to Rabbi Brickner.

Concert: **RICHARD TUCKER**

Metropolitan Opera Company

A Catered Reception in Alumni Hall

"... the sanctuary of God was dedicated anew with songs and music ... and there was great rejoicing among the people---"

I. Book of Maccabees.

A HUNDRED YEARS OF JEWISH LIFE IN AMERICA, 1846-1946

Excerpts from the first lecture of the Centennial Cultural Course, delivered at the Euclid Avenue Temple, October 21, 1946, by Dr. S. Margoshes, Editor, "The Jewish Day."

Many epithets have been applied to the last century. Some called it the century of progress, others the century of blood and iron, still others the century of science. To my mind the best way we can characterize the last hundred years is to call them a century of change. True, every century is a century of change, inasmuch as many transformations take place in it, but changes do not move at the same tempo. There are some that proceed at breakneck speed, while others transpire slowly. I think it is safe to say that within the last hundred years, we have seen more fundamental and quicker changes than in any other century that preceded them.

To gauge the long way we have gone in America since the year 1846, it might be helpful to think for a moment of the things we did not have then. While we had the beginning of a railway system, we had no telephone, no telegraph, no electricity, no radio. America was still in the era of expansion, and in the very midst of the Mexican War. In the White House James K. Polk sat pondering the annexation of Texas and California. The world President Polk looked out upon contained no Italian Kingdom, no German Empire, no Japan in touch with the nations of the earth. We still had years to go before the formulation of the Monroe Doctrine.

The Jewish world presented an even more different picture from that of today. By and large, the Jews of the world were still in the ghetto. About 80% of the entire Jewish people lived in eastern Europe and the Balkans, in small towns and under a semi-feudal economy. Only about five per cent of the Jews lived in Anglo-Saxon countries. The Jewish population of the United States was about 150,000. Of all our great national Jewish organizations only one was in existence. There was no Zionist Organization, no Union of American Hebrew Congregations, no Reform Movement, no American Jewish Committee, no American Jewish Congress, no labor Zionist movement. There was only B'nai B'rith, and that was three years old. The great social and intellectual differentiation which is so characteristic of Jewish life in the United States was in no way apparent as yet.

1. Jewish Emancipation

Full Jewish political emancipation in America antedated the Revolutionary

War, and was a fact before the arrival of the mass of Jewish immigrants. Yet it was dramatically demonstrated when three Jews were elevated to the post of state governors, while three other Jews were appointed justices of the Supreme Court of the United States. The rise of the Know Nothing Party and of the Ku Klux Klan, coupled with rather widespread practices of social, economic and educational discrimination against minority groups, must not obscure the fact that nowhere in the United States in the course of the century have there been legal or political disabilities for Jews. On the other hand, there are cases on record when the power and influence of the American Government and people were successfully invoked for the purpose of bringing about the alleviation of the Jewish plight in European lands and the hastening of the process of Jewish emancipation. The intervention in 1851 of the United States with the Swiss Republic, in behalf of American Jewish citizens denied equal treatment with other Americans had the effect of speeding the complete emancipation of the Jews of Switzerland. And while the United States note to Rumania, despatched by Secretary of State John Hay in 1902, and pointing out the American interest in the welfare of the Jews everywhere, particularly in those European countries that are sources of Jewish immigration to the United States, did not result in immediate amelioration of the Jewish plight in that Balkan country, it cannot be denied that it subsequently had a far reaching influence in raising the status of the Jews all over the Balkans. The same is true of the American intervention in Czarist Russia for the equal treatment with all American citizens of Jews holding United States passports, an intervention which ended in the abrogation, in 1912, of the American-Russian Treaty of Commerce. While the Czarist Government apparently stood pat, the American action in breaking off trade relations with a first-class power because of its mistreatment of Jews, had a resounding effect throughout the world. Moreover, the establishment by the United States during the Second World War of the War Refugee Board to deal primarily with the rescue of Jews in war-torn Europe, as well as President Truman's plea for the admission into Palestine of 100,000 displaced persons,

might well be attributed as much to American interest in the Jewish world situation as to the part Jews were playing as full fledged citizens of the United States.

2. Immigration to the U. S.

The aggregation of 5,000,000 Jews in the United States within the period of one hundred years is by far the most signal development of modern Jewish history. While to the fifty-two Jewish communities the world over, their hegira to America represented the chief avenue of escape from intolerable conditions, to the Jews in America, each incoming wave of immigration meant the addition of fresh human and cultural resources. With the two principal waves of Jewish immigration—one from Germany beginning in 1848, and the other from eastern Europe beginning in 1881—came the architects and the builders of American Jewish life. Thus arrived on the scene Isaac Mayer Wise, the founder of Reform Judaism in the United States, Samuel Gompers, the founder of the American Federation of Labor and the Jewish labor movement; Solomon Schechter, founder of conservative Judaism, A. Lieberman, Abraham Kahan and Philip Krantz, the organizers of the Jewish Socialist movement and Stephen S. Wise, the veteran leader of American Zionism—to mention only a few. The fact is that the main fabric of American Jewish life of the past century was woven by Jewish immigrants or their descendants. When the passage of the immigration quota law, in 1924, put an end to the open door policy, one of the most remarkable chapters in the annals of migration of peoples came to a close. To the Jews of America and to the Jews of the world, it meant the end of the accumulation of Jewish energy in the United States by means of outside accretion. But by that time American Jewry had risen from its 150,000 of 1846 to 5,000,000.

3. Building the Jewish National Home

American contribution to the Jewish Homeland in Palestine can hardly be overestimated. History finds us at the very beginnings of Zionism. When in 1897, Herzl issued his clarion call for the convocation of the first World Zionist Congress in Basle, Switzerland, he found a responsive cord in the hearts of some of the finest young leaders of American Jewry.

It is no overstatement that the overwhelming pro-Zionist sentiment in the country has helped to shape the policy of the United States toward Palestine.

History records that President Woodrow Wilson not only gave sanction to, but actually shared in the wording of the Balfour Declaration.

4. Jewish Groups in America

Of all remarkable developments of the last century, the differentiation of Jewish life which, in the ghetto days, was religiously and culturally monolithic, and economically and socially but little varied, is perhaps the most remarkable. In the United States, the process of differentiation has proceeded along all lines, evolving a many faceted Jewish community with factions ranging from the right-wing, bourgeois, assimilationist American Council for Judaism to the left-wing Poale Zion. The chief American contribution, however, was made, to my mind, in two sectors, the religious and the socio-economist. The way I see in the socio-economic realm has been the it the outstanding Jewish religious development in the United States has taken shape in the Reform movement, while the most significant achievement in the socio-economic realm has been the rise of the Jewish labor movement.

When in 1846, Isaac Mayer Wise arrived in America, the Reform movement had been a failure in Germany, but thanks to him it reached its pinnacle of success on American soil. The Jewish religious reform, centuries overdue, was finally a fact. The Pittsburgh Platform of 1885, abrogating the Mosaic legislation as binding upon Jews, was not only a revolutionary break with the past, it was more. It was a deliberate attempt to adjust Judaism to the new American environment. Whether or not the particular mode as conceived in the Pittsburgh Platform was the best that could be devised, may, of course, be debated, but that the principle of adjustment has been vindicated by the events is not subject to doubt. The fact is all groups in American Jewish life have followed the practice, even if they have not embraced the doctrine. The Zionists, the Conservatives, even the Orthodox with the exception of its extremist wing, have seen the wisdom of adjustment. That the Union of American Hebrew Congregations which, when founded in 1873, had 2,700 members now can boast of a membership of more than 100,000, is, to my mind, no small testimony to the vitality of a movement which put at its masthead the slogan: Survival through Adjustment.

With the passing of the generation of immigration and the variety of types of culture and ways of life and out-

look they brought with them from practically all the points of the compass, and with the emergence of a new brand of Jews born in the United States and unified by exposure to the same environment, the chief obstacles in the way of Jewish unity in the United States and the centralization of Jewish organizational efforts may well have been removed . . .

5. Secular Jewish Culture in America

Only in Yiddish has American Jewry created literary values that can easily stand comparison with the best produced in the same language in Europe. It is a fact that during the better part of the last century, most of the finest names in Yiddish literature have been connected with America. Beginning with Rosenfeld and Bovshover, through Yohoash, Raisin, Lofvick, Boraisha, Leyeless, Mani Leib, Glatstein, Auerbach and Opatoshu, to the poets and novelists of the newest school, Yiddish literature in America has written a golden chapter which, for splendor and high quality, has few equals in the whole history of Yiddish letters, and, for that matter, few equals in contemporary American and world literature. Ironical as it may seem to some, to whom Yiddish is still anathema as a foreign mode of expression, American Jewry has reached the apogee of its creativity in Yiddish letters. It was on American soil that Yiddish has been re-fashioned as a language, as a medium of expression, and it is from American Jewry that the finest creators of modern Yiddish lyric poetry, the drama and the novel have sprung.

6. Big Brother Role

Whatever the shortcomings of the Joint Distribution Committee, there can be no doubt that through its work American Jewry has been enabled to play the role of the big brother to the starving and hunted Jews throughout the world. This big brother role has been played for the last ten years on the political and diplomatic scene by the World Jewish Congress, now having its seat, as well as its chief constituency, in the United States. Perhaps this year's \$100,000,000 campaign of the United Jewish Appeal, conducted for the upbuilding of Palestine and the relief of uprooted Jews in many lands, gives the best indication of the vastness, as well as intensity of the American Jewish effort to safeguard the Jewish future in the postwar world. According to the best estimate, American Jewry has spent on private, as well as collective overseas relief, a sum amounting to about a half a billion dollars. It

is not for nothing that many have likened the role of the Jewish newcomers to the United States to that of Joseph in Egypt, seeing in the rise of a new Jewish center across the seas the finger of God in history and the providential purpose to provide a tower of strength and of rescue for the Jews walking in the darkness in other lands.

The Future

What of the future? I think that in any forecast of the future of American Jewry, it would be best to strike a balance between the factors making for disintegration and those forces working for the integration and perpetuation of Jewish life. Among the factors making for disintegration, I would list: 1. The biological decline of the Jewish masses, highlighted by the one-child family system and resulting in a practical stagnation of the Jewish population movement in the United States. 2. The waning of the religious influence as dramatized by the revelation made some ten years ago that fully 50% of Jewish adult males in New York City do not attend religious services in the synagogues on Yom Kippur. 3. The neglect of the Jewish education of our children, as evidenced by the fact that about two-thirds of our Jewish child population in the public schools receive no Jewish training whatsoever. 4. The failure of our organizations to attract the bulk of American Jews, as evidenced in a recent investigation showing that only 1,000,000 Jews are affiliated with any type of Jewish organization. Among the chief forces making for survival in the United States, I would list: 1. The organizational impetus, by which I mean the impetus of the colossal pent up energy accumulated over a period of several generations in the thousands of our organizations, institutions and synagogues, plus the vested interests as represented by the corps of social workers, rabbis, teachers and other professional classes whose livelihood, as well as standing in the community depends upon the continuation, as well as the expansion of Jewish life. 2. Anti-Semitism and the Jewish reaction to it, both having a far-reaching influence upon the objective, as well as the psychological condition of American Jewry. 3. Growing sensitiveness to Jewish cultural values, which in the long run, is apt to create a group of creators, as well as consumers of Jewish culture. 4. The influence of Palestine which becoming stronger with the years is bound to irradiate Jewish life everywhere.