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

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**FRIDAY EVENING SERVICE, 8 to 9:15 P.M.**

*Beautiful Music . . . Torah Reading . . . Chanting of Kiddush*

**RABBI S. M. SILVER**

will speak on

**BOOKS I HAVE NOT READ**

Observations on Jewish Book Month . . . A Critique of the University  
of Chicago's "Great Books" Movement.



*Assisted With the Torah Last Week: Lewis Benway and E. J. Thalman*

**JUNIOR THANKSGIVING SERVICE AND PAGEANT**

**Saturday, 11 A. M. in the Temple**

**In the Service**

Joanne Waxman, Barbara Lesser, Larry Brown, Frema Kutler, Jean Freedlander,  
Howard Siegel, and Sally Katzel of the 1948 Confirmation Class. Reading of the Torah  
by Robert Emrich.

**In the Pageant**

**"WE'RE ESPECIALLY THANKFUL"**

Diane Levitt, Barbara Levitt, Doris Berland, Carol Yoelson, Arthur Blum, Don Roskopf,  
Werner Lichtenstein, Norman Kamen, Howard Cort, Howard Kline, Ilene Hirsh, Beverly  
Schechtman, Emily Freedman, Betty Friedman, Myron Paley, Carol Marcus, Lee Power,  
Sandra Winograd, Donald Schneider, Judy Ahrens, Dan Levine and Lanny Goldman.

Music arranged and played by Puline R. Cole; sung by Hede Nemrow, Adele Levy,  
Samuel C. Levine and Alan Deutsch, under the direction of Reuben P. Caplin.

**EUCLID AVENUE TEMPLE BULLETIN**

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**GIVE**

If you find that life is flat,

Full of this, with none of that,

Try giving!

Introspection makes it flatter;

A few more years—what will it matter?

Try giving!

If the world is dark and bitter;

Things all tend to make a quitter—

Try giving!

Forget yourself in helping others;

Know that all men are your brothers.

You will see then life is sweeter

Than you thought, and far completer—

When you give!

—Margaret Gordon Kuhlman.

**CONGRATULATIONS**

To Mrs. Louis Rose on a new grand-  
son, Donald M. Loveman.

To Mr. and Mrs. S. David Spizel on a  
new grandson, James Edward Heiser.

To Eugene Bondy on his election as  
treasurer of the National Federation of  
Temple Youth.

To Mr. and Mrs. Harry L. Goodman  
on their son Alan winning first prize in  
the Cleveland News' Art Museum Quiz.

**WHEN IS A MAN EDUCATED?**

When is a man educated? When he  
can look out upon the universe—now  
lucid and lovely, now dark and terrible  
—with a sense of his own littleness in  
the great scheme of things, and yet un-  
flinching faith and courage.

When he knows how to make friends  
and keep them, and above all, when he  
can keep friends with himself.

When he can be happy alone, and high-  
minded amid the drudgeries of life.

When he can look into a wayside pud-  
dle and see something besides mud, and  
into the fact of the most forlorn mor-  
tal and see something beyond sin.

When he knows how to live, how to  
love, how to hope, how to pray—glad to  
live and not afraid to die, in his hands  
a sword for evil and in his heart a bit  
of lifting song—Joseph Fort Newton,  
clergyman, Philadelphia.

**MARK IT DOWN NOW!**

*Men's Club*

# Thanksgiving Eve Supper Dance

with

**GRANT WILSON AND HIS WGAR ORCHESTRA**

**WEDNESDAY, NOVEMBER 26, 9 P. M.**

**ALUMNI HALL**

**Catered Turkey Supper**



**Entertainment**

*Admission: \$3.00 per couple*

Get your tickets now at Temple Office or from members of the  
Men's Club Board

**IRVING DAVIDSON, JEWISH HUMORIST, SPEAKS HERE**

## JEWES ARE NOT INTERESTED IN BOOKS?

By Cecil Roth

(This is an excerpt from an article by the great Anglo-Jewish author from the magazine "Commentary," October, 1947. The title of the article is "Jewish Culture: Renaissance or Ice Age?") . . . The facts of the matter seem to be that Jews are not interested in books—or, at least, in books of Jewish interest—whatever ideals their ancestors may have held; and unless this attitude of mind changes, there can be no solid basis for Jewish culture in the English-speaking world.

You must now forgive me for being mundane, not to say sordid. But there is no need to remind "Commentary" readers, of all people, that even the Jewish writer must live, and that the Jewish writer is vain enough to aspire to reputation. From this point of view I certainly committed a profound error when I abandoned my original line of research and writing in general history (my first book, "The Last Florentine Republic," received the immediate compliment of translation into Italian). My entry into the Jewish field which appealed to me so much was, from the viewpoint of security, disastrous.

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### How An Author Can Be Successful

Of late, another threat—perhaps more serious—has developed to the integrity of such culture as we have. Partisan labels have become of overwhelming importance, even in Jewish intellectual life, to an extent that was never true before. My advice to the young Jewish writer who wants to flourish financially is that he should become a fanatical Zionist or anti-Zionist, professional Orthodoxian or Reformer, and so on. He could then have a fair chance to be taken up (if there is a vacancy) by one group or the other, to be publicized as the genius of the generation, to find his works discussed and boosted, and to be summoned to stump the country on lucrative terms. The one thing he must refrain from doing is to preserve his integrity of mind—that would be fatal to him. It is fatal to Jewish culture that this should be so.

\* \* \*

### The Wrong Books Become Popular

That one genus of Jewish literature prospers to some extent in the English-speaking countries is itself a bad sign rather than a good one. I refer to "defensive" or "anti-defamation" literature.

While solid works of erudition or creative flights of the imagination flag, volumes that can serve a defensive purpose command disproportionately high sales. Of my own books (if I may be permitted to lapse again into autobiography), none has sold so well as my "Jewish Contribution to Civilization," which has been through edition after edition in several languages; an enthusiast purchased a thousand copies for distribution. Under the circumstances, it may seem captious of me to say so, but I think nevertheless that this is an unhealthy symptom. It is all to the good that Jews should know about themselves; but not merely because they want to inflate themselves with vicarious pride in some Jewish achievement or "know how to answer the anti-Semites." Had one of my purely historical works, which are presumably much the same level in quality (to my mind, as a matter of fact, far better), sold as well, it would have been a far more healthy sign . . .

—Reprinted, by special permission, for Jewish Book Month, Nov. 7 to Dec. 7.

## FUNDS

The following donations have been received during the past week:

LEONARD BERNARD GANGER FUND: Mrs. G. and Miss M. Jacobs in memory of Leonard Bernard Ganger; Mrs. A. Bernstein, Mrs. S. G. Fromson, Mrs. H. E. Goldman, J. G. Lowitt, R. E. and M. L. Fromson in memory of Alex Bernstein.

JAMES GOLDMAN FUND: Mrs. A. Bernstein, Mrs. S. G. Fromson, Mrs. H. E. Goldman, J. G. Lowitt, R. E. and M. L. Fromson in memory of Alex Bernstein.

GENERAL SCHOLARSHIP FUND: Dr. and Mrs. Eugene Linsey and Richard Antel in memory of Sara Antel.

BIRDIE B. LOWITT FUND: Mr. and Mrs. Harry E. Goldman and Mr. and Mrs. Albert Cousins in memory of Max Wallach; Mr. and Mrs. Harry E. Goldman in memory of Joseph Gordon; Mrs. A. Bernstein, Mrs. S. G. Fromson, Mrs. H. E. Goldman, J. G. Lowitt, R. E. and M. L. Fromson in memory of Alex Bernstein.

PRAYER BOOK FUND: Mr and Mrs. A. E. Cramer in memory of Sarah Cramer; Mrs. Fanny Schanfarber and Mrs. Harry Engelman in memory of Stella Baer Oppenheimer.

YAHREZEIT FUND: Hettie Akers in memory of her mother, Lena Lobenthal.

BRAILLE FUND: Saturday Night Club in memory of Yetta Spero; Mr. and Mrs. M. J. Camper in memory of Dr. Morris Copeland; Mrs. Edward Wallach in memory of her mother, Mary Lee; the Babins and Benjamins in memory of E. M. Rosenfeld; Mr. and Mrs. A. Nieman in memory of Mrs. Sedwitz; Mr. and Mrs. J. G. Fields in memory of Mrs. Harry Cobey; Mrs. D. C. Vactor and Mrs. David Kohn in memory of Ludwig Teller.

CHAPEL EDUCATION FUND: Philip B. Arnold in memory of Bernard Arnold.

LIBRARY FUND: Donald M. Loveman Bookshelf; Mrs. M. Blazer in honor of Baby Donald M. Loveman.

NORMAN ROMAN LIBRARY FUND: Sydney Louis Wyman in memory of his mother.

**EVE, DEC. 2. Sponsor: Sisterhood; Guests: Men's Club**

# WHAT MAKES ME A JEW

By Mrs. Stephen S. Wise

President, Women's Division, American Jewish Congress

No doubt the words of the famous French poet, Edmond Fleg, are true: "You are a Jew because you were born a Jew, even though you do not will to be one. Will this explanation suffice if you believe that the flame of Israel is extinguished? If you pay heed and wait, some day it will be rekindled. Israel has had a thousand opportunities to die, a thousand times it has been reborn."

We are the heartbeat of a world that will

To find its noblest self and to fulfill

The law of Justice which it seeks to know;

We are God's people, for we will it so,  
The stars our quest and truth our watchword still!

Personally I am a Jew because I, too, was born a Jew. I am a Jew because I am convinced that Judaism is the simplest, most reasonable religion I know, which demands no surrender of rational thinking.

Because the moral and ethical standards of Judaism are high and noble and have never been surpassed, while all later religions have been built upon Jewish religious and ethical concepts.

Because I take pride in the fact that the Jewish people, my people, have given the world the ten commandments by which it has been guided and governed when followed, without the need of additional religious or ethical formulae.

Because I can look back upon an age-long lineage of saints and martyrs, dedicated to a great and high tradition.

Because freedom and liberty have been the keystones of that tradition.

Because philosophy, science, medicine, creative music and the world of letters have been enriched by members of my faith.

Because out of our native land, Palestine, have gone voices of the great group of moral leaders the world has known. The Hebrew prophets of whom Huxley said:

It may be well to remember that the highest level of moral aspiration recorded in history was reached by a few ancient Jews, Micah, Isaiah and the rest, who took no account whatever of what might or might not happen to them after death . . . I have a great respect for the Nazareneism of Jesus—very little for later Chris-

tianity. But the only religion that appeals to me is prophetic Judaism. Add to it something from the best Stoics and something from Spinoza, and something from Goethe, and there is a religion for men.

In the eighth century, in the heart of a world of idolatrous Polytheists, the Hebrew prophets put forth a conception of religion which appears to me to be as wonderful an inspiration of genius as the art of Pheidias or the science of Aristotle. "And what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" If any so-called religion takes away from this great saying of Micah, I think it wantonly mutilates, while, if it adds thereto, I think it obscures, the perfect ideal of religion.

Because my people gave to the world the Bible, old and new. Because my people gave to the world Jesus and the apostles, all of whom were devout Jews who gave the inspiration for an added message, though they taught only the religion of their fathers, pure and simple, the Jewish religion.

Because Justice and Love were the keystones of the Testaments, Old and New.

Because if the world practiced the teachings of our most sacred books, Peace would reign on Earth, swords would long ere this tragic day have been beaten into ploughshares, our tortured world would no longer know the horrors of war, and liberty would be proclaimed throughout the lands.

—Reprinted courtesy of "New Currents," Feb. 1944.

## GOT YOUR DATE YET?

### Alumni Association THANKSGIVING FORMAL DANCE

Saturday, Nov. 29th—10 to 2  
Hotel Allerton

Member Couples—\$2.50

Member-Non-Member Couples—\$3.00

Non-Member Couples—\$4.00