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Greetings from Rabbi Silver, 1933.

The TEMPLE BULLETIN



THE TEMPLE
East 105th St. and Ansel Rd.
CLEVELAND, OHIO

Abba Hillel Silver, DD.
RABBI

Rabbi Leon I. Feuer
Minister of Religious Education



SUNDAY, JANUARY 1st, 10:30 A. M.

DR. LOUIS L. MANN
Rabbi, Sinai Congregation, Chicago

will speak on

600

HOW CIVILIZED ARE WE?

Friday Evening Service, 5:30 to 6.

Sabbath Morning Service, 11:15 to 12.

THE TEMPLE BULLETIN, published weekly, except during the summer vacation, by Tifereth Israel Congregation, East 105th Street at Ansel Road, Cleveland, Ohio. Rabbi Leon I. Feuer, Editor; Harry A. Levy, Exec. Sec'y. Subscription price, 50 cents per annum.

Entered as second-class matter, Nov. 12th, 1931, at the Post Office at Cleveland, Ohio, under the Act of March 3, 1879.

Distinguished Rabbi to Occupy Pulpit This Sunday

Dr. Louis L. Mann, who will occupy the Temple pulpit this coming Sunday morning, is the rabbi of historic Sinai Congregation of Chicago, and succeeded the late Dr. Emil G. Hirsch who was undoubtedly the leading reformed rabbi of the past generation. Dr. Mann has established a position of first rank for himself in the Jewish and religious life of this country. He is Professor of Oriental languages at the University of Chicago; Vice Chancellor of the Jewish Chautauqua Society; Associate Editor of "Unity"; and chairman of the Board of the Religious Education Association of America.

Dr. Mann deserves a large congregation. He is a fluent and persuasive speaker and has selected a most interesting subject, "How Civilized Are We?"

Two Other Outstanding Speakers in January

In addition to Dr. Mann, two other prominent religious leaders will visit the Temple during the month of January and speak at the Sunday Morning Services.

On Sunday morning, January fifteenth, the noted editor of the Christian Century, Dr. Charles Clayton Morrison will speak on "Social Religion and Democracy."

On Sunday, January twenty-ninth, our guest will be Dr. Charles W. Gilkey, Dean of the University Chapel of the University of Chicago and one of the finest religious thinkers of our day. Dean Gilkey's subject is "Wishful Thinking in Religion."

In bringing these two important

religious leaders to Cleveland, the Temple is affording the community the rare opportunity of hearing two of the individuals who are doing some of the most important creative thinking in the field of religion today.

Chanukah Youth Rally

Several hundred young people were present at the Chanukah Festival Services and Youth Rally held last Sunday morning in the Temple. The presence of these many young people at the services was indeed gratifying.

Following the services, the Temple Alumni Association held its Annual Collegiate Reunion Luncheon in the ballroom of the Allerton Hotel. This was the most successful midyear event of its kind that the Alumni has yet held. Close to two hundred and fifty young people and guests were present, including a number of boys and girls who were home from schools and colleges for midyear vacations. With each passing event the Temple Alumni Association demonstrates more forcibly the strength of its organization and its importance in the life of our congregation.

Loesser to Lecture on Ernest Bloch

The committee in charge of the Loesser Lecture Recitals wishes to announce an unusually interesting lecture recital for Friday morning, January sixth, at ten-thirty in Mahler Hall. Mr. Loesser will lecture on that famous contemporary Jewish composer, Ernest Bloch. With the assistance of Herman Rosen, Cleveland violinist, Mr. Loesser will play the Bloch Sonata for Violin and Piano. This work has only been heard in Cleveland once before. This recital will be an unusual musical treat. Those who do not hold season tickets for the course may attend this individual lecture recital for the nominal admission price of thirty-five cents.

Parent-Teacher Reception January Eight

Invitations have been mailed to parents of children of the Elementary Department of our Religious School (kindergarten through fifth grade) to attend a parent-teacher reception which is to be held on Sunday, January eighth, at three o'clock. Parents of children in the 2nd, 3rd, 4th and 5th grades have been asked to meet in the home-rooms of their children where they will come into personal contact with the teachers of their children. Parents of children in the kindergarten and first grade, most of whom are newly enrolled in our school, will meet with Rabbi Feuer in the Assembly Hall.

Following the grade meetings there will be a general meeting in Mahler Hall, during which three class demonstrations will be presented, representative of the work of the school as a whole.

Chanukah in The Religious School

The various departments of our School celebrated the Festival appropriately.

The Junior High School held its third Annual Oratorical Contest. A splendid group of essays was delivered before an assembly of the

entire School and the following were declared winners. First prize went to Betty Reich, second prize to Jay Kaufman and third prize to Evelyn Dubin.

A Chanukah Service was held in the Temple, participated in by children of the seventh grade who represented the Chanukah lights. A Chanukah greeting from Rabbi Silver was read to the children.

Due to the illness of a number of children in the cast, the play which had been planned for the assembly of the Elementary Department had to be postponed. In its place a Chanukah program was presented with the lighting of the lights, the singing of Chanukah songs and an address to the children by Rabbi Rosenbloom.

The Temple this year launched an interesting school project in connection with the Festival of Chanukah. Children were asked to hold Chanukah parties in their homes and mimeographed leaflets were distributed to the children with suggestions for such parties and included detailed descriptions of Chanukah games. The leaflet was prepared by the rabbis with the assistance of Mr. William B. Levenson, one of the teachers of the school.

THE TEMPLE GRATEFULLY ACKNOWLEDGES THE FOLLOWING CONTRIBUTIONS:

To the Scholarship Fund

Mrs. Henry Auerbach

In memory of Selma E. Markowitz

Mrs. Charles Ruben

In memory of Esther Mittleman

To the Unemployed Sewing Fund

Mr. and Mrs. Eugene S. Halle

In memory of Mrs. Belle Hays Marks and Dr. Aaron Hahn

Mr. and Mrs. L. W. Neumark

In memory of Dr. Aaron Hahn

To the Library Fund

Mr. and Mrs. N. Seidman

In memory of son, Morton Seidman

To the Floral Fund

Mrs. M. W. Haber

In memory of father, J. W. Deutsch

A. A. Benesch

In memory of father, Isadore J. Benesch and Fred Abel

IN MEMORIAM

We record with deep sorrow the passing of FANNIE KABER, and extend the condolences of the congregation to the bereaved family.

GREETINGS FROM RABBI SILVER

(The following is the first of a group of letters from Rabbi Silver which will be published from time to time in the Temple Bulletin, describing some of Rabbi Silver's experiences during his travels abroad and a record of some of his impressions and observations of conditions in various parts of the Old World.)

"My Dear Friends:

I hope that this message will reach you in time for Chanukah. I wish to send you my heartiest greetings on the occasion of this beautiful holiday. We shall be celebrating it this year far away from home, but when we kindle the Chanukah lights and sing the "Rock of Ages" we shall be thinking of you and the Temple and the happy spirit which pervades our institution during this season.

I have been delighted with the reports which I have been receiving of the splendid way in which all Temple activities are moving along and the steady progress of our beloved congregation. Particularly am I pleased with the remarkably fine reception with which our guest-speakers are being welcomed on Sunday mornings. It has also been most gratifying to read of the successful activities of the Temple Women's Association, the Men's Club and the Alumni, not to mention that feature of our Temple of which we are most proud—the Religious School.

I have just returned from a rather extended visit to Geneva, where I attended the sessions of the League of Nations and where I came in contact with some of the men who are representatives to the Disarmament Conference. It has all been very instructive and very illuminating. One carries away a mixed feeling of hope and despair. There is so much idealism here, and so much intrigue, selfishness and hypocrisy. There are men here who are possessed of vision and courage, who know what mankind needs in this desperate hour, but there are many others here very powerful and influential who represent all that is reactionary and evil in the present set-up of the world and who thwart and check every progressive move.

The League is at present engaged in the grave Manchurian problem. It must finally take a stand in the Sino-Japanese controversy. If the powerful nations will permit the League to be true to itself and its principles, and to speak freely—it will emerge out of this test-case with increased prestige and authority. Otherwise it will be discredited and the smaller nations will be convinced of its utter futility as an agency of justice and defence. Time alone will tell.

Within the next few days I shall go into Germany for a lengthy stay. I shall write you about my impressions and my contacts.

Mrs. Silver joins me in sending to you all our heartiest greetings.

Affectionately,
Abba Hillel Silver."

Jews of Yemen

(This is the ninth of a series of articles dealing with little known Jewish communities in various parts of the world.)

Perhaps the most interesting custom to which the Yemenite Jews adhere is the wedding ceremony. This ceremony may be called typical of Yemenite Jewry inasmuch as it illustrates their strong attachment to superstitious belief and kabbalistic mysticism. This ceremony therefore gives us an insight into the psychology of this sect of Judaism.

The marriage ceremony is preceded by eight days of merry making. On the first day of the festivities, the relatives of both families are invited to the home of the bride where they partake of a dinner of fruits, vegetables, roasted corn, nuts and cake. The guests sit on the floor in a circle. A white handkerchief or napkin is placed in front of the guest and serves as the table. The bridegroom sits in the center of the circle and performs the duties of host. He is dressed in a black cloak decorated with gold braid. About his neck he wears all the amulets which protected him during childhood. At the end of the feast he leads the guests in prayer.

On the following day the bridegroom entertains at his home. The guests arrive bringing with them their own food. If the day happens to be the Sabbath, it is spent in singing psalms appropriate to the coming nuptials. On the fourth day the bride's parents again play the role of host and hostess. To the accompaniment of copper plates which are struck with sticks, and with songs describing the beauties of marriage, the bride is painted with a mixture of henna and black colors. Her feet, face and hands are covered with complicated designs which have symbolic meanings. They represent happiness, health and fecundity.

On the following day the bride

receives gifts from her relatives. A close relative bestows a wide pair of trousers heavy with embroidery. Another relative must give her a kerchief to cover her hair since the wearing of a sheitel is obligatory. A pair of heavy slippers for the street completes the immediate necessities of the trousseau. The bride's mother or grandmother presents her with a copper dish which contains a piece of soap, a wooden comb, an egg and some wadding. All is in readiness now for the test which is designed to prove the bride's fitness for marriage. With the comb her hair is combed out and she is then shaved around the head and the face. The egg is broken and the contents smeared over the bride's face upon which the wadding is placed. Three tapers are lit and the flame blown into the bride's face. A shout of joy arises from the assembled women: the wadding has completely fallen away from the bride's face. This is a sure omen of future happiness. The bride's face is then washed with the soap and kabbalistic figures are painted on the forehead, cheeks and eyelids. She then dons a richly embroidered mantle and places a similarly designed cap on her head. The father greets his daughter, gives her his paternal blessing and calls her "wife."

In the evening the men join the women in the bride's home. Singing and dancing characterize the festivities for the night. The arms of the bridegroom are painted with henna by the rabbi, his feet and legs are decorated by his mother.

The following day is the day of the marriage ceremony. All the guests come to the home of the bridegroom and escort him to the home of the bride in which the ceremony will be held. They march in solemn procession. Lighted tapers and torches illumine the way and the beating of copper plates announces the event to the entire city. The evening meal is partaken

in the home of the bride. All place their hands in the food and remove pieces of meat which they dip into hot chilisauce. After the meal the men escort the bridegroom back to his home, and amidst special incantations the rabbi dresses him in a white garment while the mother paints his eyelids with kohl. This procedure is designed to avert the influence of the Evil One who eternally attempts to transform the happiness of earthly beings into tragedy. All then repair to the home of the bride for the marriage ceremony.

The bride, her mother and the women relatives remain in a dark room. The door is left slightly ajar. The rabbi recites the Kid-dush with the bridegroom. The bride stretches her hand, which is painted black, through the opening of the door. The bridegroom places a piece of silver in it and repeats the formula, "Be thou consecrated unto me with this according to the faith of Moses and Israel." The door is then locked on the bride and the ketuba (contract of dowry rights) is read to the assembled guests. The door is opened and the bridegroom gives the bride the parchment and recites the formula: "Take this. Herein are written all your rights."

On the following evening services are held at the home of the bride. The young couple are then escorted home, usually to the home of the bridegroom's father. All brides in Yemen are placed under the care of their mothers-in-law. Before the bride crosses the threshold, her mother-in-law sprinkles water on it for good luck. The women assemble in one room and the men in another. The rabbi pronounces the Shivah Berachot (the seven marriage blessings). The young couple are conducted by the rabbi into their own room. Water is poured over the bridegroom's hands to insure his cleanliness. The rabbi then leaves, locking the door behind him. The marriage service has finally been completed.

Program of Social Justice Of the C. C. A. R.

(This program was adopted at the recent conference in Cincinnati.)

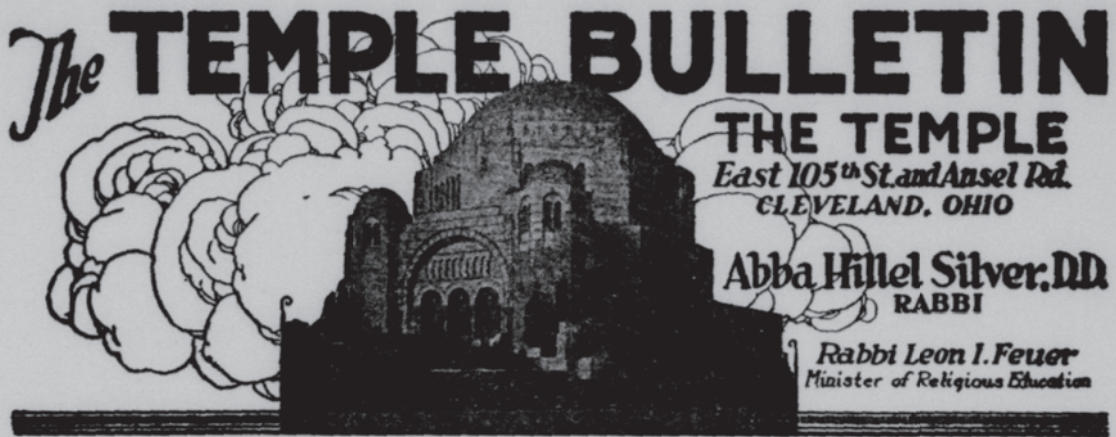
"Deriving our inspiration for social justice from the teachings of the prophets of Israel and the other great traditions of our faith, and applying these teachings concretely to the economic and social problems of today, we, the Central Conference of American Rabbis, make this declaration of social principles.

"1. THE DUTY OF SOCIAL-MINDEDNESS

"It is the tragic record of humankind that many of those who find comfort in the existing order often fail to apply themselves seriously to the consideration of the ills that plague society. It is part of the great social message of the prophets of our faith that salvation can be achieved only through the salvation of society as a whole. It is therefore incumbent upon all men to study the ills of the existing social order and to form intelligent opinions on the subject of social reconstruction. Instead of questioning God's goodness because of the evils in individual and communal life, we should address our God-given intelligence to the extermination of those circumstances which allow slums, vice, feeble-mindedness, poverty, degeneracy and the like to continue, with all palliative efforts for their improvement. We call this situation to the attention of all elements in industry, employers, employes and investors. Too often are investors content to accept profits from industries administered out of harmony with principles of social justice. The investor has the moral duty to endeavor to know the ethics of the business from which he derives his dividends and to take a definite stand regarding its moral administration.

(To be continued)

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SUNDAY, FEBRUARY 5th, 10:30 A. M.

RABBI LOUIS WOLSEY

Congregation Rodeph Shalom, Philadelphia

will speak on

My Letter

THERE IS NO GOD

Friday Evening Service, 5:30 to 6.

Sabbath Morning Service, 11:15 to 12.

THE TEMPLE BULLETIN, published weekly, except during the summer vacation, by Tifereth Israel Congregation, East 105th Street at Ansel Road, Cleveland, Ohio. Rabbi Leon I. Feuer, Editor; Harry A. Levy, Exec. Sec'y. Subscription price, 50 cents per annum.

Entered as second-class matter, Nov. 12th, 1931, at the Post Office at Cleveland, Ohio, under the Act of March 3, 1879.

Rabbi Wolsey This Sunday

We are happy to announce that we shall welcome to the Temple pulpit this coming Sunday morning our former fellow townsman, Rabbi Louis Wolsey.

Rabbi Wolsey has had a long and distinguished career in the American rabbinate. He was for many years the Rabbi of the Euclid Avenue Temple and is now the Spiritual Leader of Congregation Rodeph Shalom of Philadelphia, one of the oldest and most important congregations in America. He is a past President of the Central Conference of American Rabbis.

Rabbi Wolsey has very many dear friends in Cleveland and it is certain that a capacity congregation will be present to hear and to greet him.

Inspiring Sermon by Dean Gilkey

A large congregation was present last Sunday morning and was rewarded by being privileged to listen to one of the most inspiring addresses which has been delivered from the Temple pulpit this year. Dr. Gilkey is a deeply religious personality and he succeeded well in transmitting some of his earnestness and sincerity to his audience.

Rabbi Glazer and Harry Newman to Address Father-Son Dinner

Two interesting young personalities will be the speakers at the coming Father-Son dinner on Sunday evening, February twelfth,

given under the combined auspices of The Temple and The Temple Men's Club.

Rabbi B. Benedict Glazer, Associate Rabbi of Temple Rodef Shalom of Pittsburgh—one of the ablest of the younger men in the rabbinate, a fluent and engaging speaker whose addresses always sparkle with charm and wit.

Harry Newman — All-America quarterback of this year's championship Michigan football team, a young Jew who is not only a star athlete but a splendid student.

In addition an entertaining program of music, songs and skit is being devised.

THIS MEETING IS OPEN TO ALL TEMPLE FATHERS AND SONS. RESERVATIONS ARE ONLY SEVENTY-FIVE CENTS PER PLATE FOR AN EXCELLENT DINNER.

Paid up members of The Temple Men's Club who bring one or more boys will receive their own dinners gratis. MAKE YOUR RESERVATIONS AT ONCE IN THE TEMPLE OFFICE.

Temple Women's Association

Following the successful completion of the Loesser Lecture Recitals, the Temple Women's Association is organizing a Jewish Current Events group which is to meet in the spring under the leadership of Rabbi Feuer. Members of the Association who are interested in joining this group are requested to communicate with The Temple office or with Mrs. George W. Furth.

The Tuesday Sewing groups have been continuing their splendid faithful work with fine attendance and enthusiasm at each of their weekly sessions. There has been an average attendance of close to one hundred and fifty women working in Mahler Hall each Tuesday.

THE TEMPLE ALUMNI ASSOCIATION

presents

RABBI LOUIS WOLSEY

as the guest speaker for its Third Sunday Afternoon Forum, this Sunday afternoon, February fifth, at 3:30 in Mahler Hall. The meeting is open to all paid up members of The Temple Alumni Association.

A reception and tea will follow the address.

The Program Committee of The Temple Women's Association has been at work completing the details of the annual combined meeting of The Temple Women's Association and The Temple Men's Club, which this year is to be in the nature of a Purim Ball to be held on Sunday evening, March twelfth. The details of this event have not yet been announced, but it promises to be one of the most enjoyable evenings of the year.

School Attendance

The attendance record for The Temple Religious School for the month of January was as follows:

Elementary Department, 88.0 per cent.

Junior High School Department, 92.9 per cent.

High School Department, 85.5 per cent.

Alumni Congregational Formal Dance

This annual event under the auspices of The Temple Alumni Association will take place this year on Saturday evening, February eighteenth, in the ballroom of Hotel Cleveland. Admittance will be by Alumni Membership card. Tickets for non-members are two and one-half dollars per couple. Max E. Meisel, Jr., is chairman of the Committee on Arrangements.

THE TEMPLE GRATEFULLY ACKNOWLEDGES THE FOLLOWING CONTRIBUTIONS:

To the Unemployed Sewing Fund

Misses Frances Hartz, Birdie

Haas and Ada Lederer

Mrs. Jacob Wolf and the

Misses Bertha Kaber,

Sadie Schoenberger, Bir-

die Haas, Etta Goldsmith

and Ada Lederer

Mrs. Sol Strauss

In memory of Mrs. M. Kaber

In memory of Miss Allie Dittenhofer

In memory of Sol Strauss and Joseph Strauss

To the Scholarship Fund

Mr. Samuel Hexter

Mrs. I. J. Mandel and Mrs.

I. Bloom

In memory of mother, Tillie Hexter

In memory of Ralph Wilk

To the Floral Fund

Mrs. S. Liebenthal

In memory of son, Paul S. Liebenthal

IN MEMORIAM

We record with deep sorrow the passing of MRS. LEONTINE GLUECK and MR. MORRIS WOODLE, and extend the condolences of the congregation to the bereaved families.

Feb 5.
2

GREETINGS FROM RABBI SILVER

(This is the second of a group of letters from Rabbi Silver which will be published from time to time in The Temple Bulletin, describing some of Rabbi Silver's experiences during his travels abroad and a record of some of his impressions and observations of conditions in various parts of the Old World.)

Dear Friends:

Since writing to you last I have had an exciting month—here in France where I observed both the prelude and the postlude to France's default in the payment of the December installment of her debt to the United States and in Italy—where I observed Fascism at work and had a very interesting interview with Mussolini.

The French are not proud of their national default and are not happy about it. They are very apprehensive of its possible consequences both in America and in Europe. They have resorted to all the subtleties of Gaelic logic to justify themselves to themselves. Nevertheless they are determined not to pay. They do not speak of repudiation of war debts but of adjustment; but the American people will be surprised to learn what the French mean by adjustment—a 90 per cent reduction at least . . . Well, we might as well adjust ourselves to this adjustment. The American taxpayer should prepare himself for this additional load of taxes upon his poor, tired back. Perhaps this is not too high a price to pay for a lesson which sooner or later we had to learn: not to get mixed up in European fracas, not to lend money to help nations fight each other, not to be victimized by foreign propaganda

and not to go around trying to save the world when we have not yet learned how to save ourselves.

Incidentally, the talk which seems to be widespread in the United States today that the cancellation or reduction of the war debts will restore prosperity both here and abroad is like Hoover's Moratorium and Wilson's slogan of "Making the World Safe for Democracy"—a delusion. We are still thinking in apocalyptic rather than in realistic terms. The roots of the world's present disorders lie far deeper—in tariff barriers, in costly national armaments, in growing economic isolationism everywhere, in technological unemployment and in our plan-less national and international economy.

The war debts should be adjusted, not in the hope of "saving the world" again, but in order to spare ourselves and the other nations the embarrassment—and the possible dangers of a total repudiation.

Italy was a joy to me, especially Rome. This was my first visit to the Eternal City—the city which at one time or another was the Western World's political, religious and artistic capital. Against the vast background of its millennial history, the stirring political events of Italy's present seemed less impressive. Italy, or rather

Fascist Italy, is celebrating at this time the tenth anniversary of Mussolini's "March on Rome" and the rise of Fascism to power. I attended the monster "Exposition" of the Fascist Revolution—a very impressive and dramatic exhibition, bristling with guns, swords, and the spirit of militant nationalism. I had a very pleasant and illuminating interview with Mussolini at the Palaza Venezia. I visited some of the governmental departments and some other cities in Italy to observe the operations of the new regime. I also contacted with the leaders of Italian Jewry.

Within a few days, I shall go into Germany for a month's stay.

I send you all my heartiest greetings in which Mrs. Silver joins me. We are all very well. I am kept constantly informed of the activities of The Temple and of its progress. I am happy to know that things are moving along splendidly, and that, in spite of the depression, our morale has not suffered and our activities have not diminished. I send my greetings especially to the officers and boards of the Temple and its constituent organizations, to the staff and officers of our beloved Religious School, and to Rabbi Feuer who is leading the congregation so admirably and to his assistant, Rabbi Rosenbloom.

Affectionately,

Abba Hillel Silver.

Program of Social Justice of the C. C. A. R.

(This program was adopted at the recent conference in Cincinnati.)

"XV. LYNCHING

"In the spirit of justice to all men, regardless of race, color or creed, we decry the mob violence of lynching and heartily condemn both the deed itself and the moral attitude which actuates or condones it.

"XVI. CIVIL LIBERTIES

"Society's means of protecting the individual's claims to social justice are exemplified in government by constitutional rights. We urge the unqualified adherence to these rights, especially with regard to freedom of speech, press and peaceable assemblage. We maintain not only the just right but the just duty of a free pulpit. Among the encroachments on constitutional liberty, we view with dismay the uses to which the Federal injunction has on many occasions been put, particularly for inhibiting freedom of expression of economic, political, and social points of view. We condemn this use of the injunction as contrary to the spirit of our governmental freedom and of all social justice.

"XVII. SOCIAL JUSTICE IN INTERNATIONAL RELATIONS

"We believe in the outlawry of war by the nations of the earth. While adherents of the Jewish faith have at all times so interpreted their religion as to justify their personal participation in warfare, it is in accord with the high-

est interpretation of Judaism conscientiously to object to any such personal participation. We, therefore, are opposed to any legislation which will penalize adherents of any religion who conscientiously object to engaging personally in any military operations because of their religious convictions. We support all movements which conscientiously and honestly strive to that end. We denounce all types of economic imperialism which lead to greater armaments to protect national greed. We deplore and denounce the policy of State Departments to support the claims of investors in foreign countries by force of arms, and equally denounce the attitude of investors in foreign countries who refuse to abide by the laws of the country in which their investment is made. We re-emphasize the stand of this Conference that a popular referendum precede any declaration of war by Congress and that there be no restrictions on freedom of speech or press during this referendum. We also re-emphasize our support of an international conference to prevent the manufacture of arms by private citizens. We reaffirm our opposition to the militarization of our schools and colleges by compulsory military training. We advocate in all educational systems an increasing emphasis on the comity and partnership of nations and, rather than the extolling of military prowess, the glorifying of the heroes who have made for peace and progress.

(To be concluded)

Plays From The Yiddish*

By BESSIE FELSTINER WHITE
Reviewed by Elsa F. Metzenbaum

In this small volume, Bessie Felstiner White has translated nine plays from the Yiddish. The first is a fragment—two scenes from the dramatic poem "The Golem," by H. Leivick. This version of the famous Rabbi of Prague and the being he created is so vivid and intense that one can only regret that Mrs. White did not complete the translation.

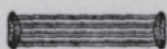
Of the other eight plays, the most outstanding is "Gymnasie" by Sholom Aleichem.

It is a monologue in which a Jew tells the story of the downfall of his family. His wife, ambitious for their only son, tries to have him admitted to a preparatory school or "Gymnasium." Because of his religion, he is turned away from one after another, finally to be received in a distant city. The wife insists upon selling their business and following the boy, who in the meantime, has turned communist and refuses to continue his schooling.

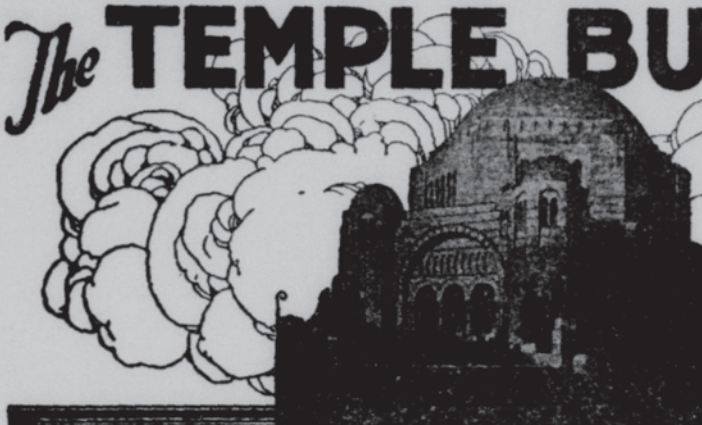
"Captain Dreyfus," by Jacob Gordan, is also worthy of mention.

The other plays are rather inconsequential, but can be recommended to anyone interested in the shorter Yiddish drama. The plays can easily be produced and for both of these reasons we owe a real debt of gratitude to Mrs. White for her able translations.

*This book may be obtained at The Temple Library.



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SUNDAY, MARCH 5th, 10:30 A. M.



HENRY MILLER BUSCH

Noted Cleveland Sociologist and Authority
on Adult Education

will speak on

THE QUEST FOR SOCIAL SECURITY

Friday Evening Service, 5:30 to 6.

Sabbath Morning Service, 11:15 to 12.

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Adult Education Leader to Occupy Temple Pulpit

Dr. Henry Miller Busch, who will occupy the Temple pulpit this coming Sunday morning, has been a pioneer and leader in the important field of Adult Education in the City of Cleveland. He is the head of the Adult Education Division of Cleveland College and has done a remarkable piece of work in this city in organizing adult groups, arranging public conferences on social, economic and international problems, and in radio education.

Professor Busch is unquestionably one of the keenest thinkers on social problems in our community. He has the ability to probe to the heart of every problem that he analyzes. He is an excellent speaker.

Dr. Busch has spoken at The Temple on several occasions in the past and we are looking forward to the pleasure of hearing him again.

Purim at The Temple

The carnival holiday of Purim with its joyous atmosphere will be celebrated by The Temple, its organizations and school on Sunday, March twelfth, which is the day upon which the holiday falls this year.

1. There will be a special Purim Service in The Temple with appropriate music arranged for the occasion by The Temple Choir and The Temple Boy Choir. Rabbi Feuer will speak on an appropriate theme.

2. In the evening, The Temple

Women's Association and The Temple Men's Club will join in sponsoring a Purim Masque Ball at which they hope to be hosts to a large number of their members. Those who can attend in costume are urged to do so, although this is not essential. The event is gratis to members of The Temple Men's Club and their wives and to members of The Temple Women's Association and their husbands. There will be dancing from nine to twelve in Mahler Hall, which will be decorated in the carnival spirit.

3. On the afternoon of the same day, the boys and girls of The Temple Junior High School will hold their Annual Purim Masquerade. This is an event which is always thoroughly enjoyed by hundreds of children in the School. Prizes are awarded for the best costumes.

4. The younger children of the Elementary Department will hold their celebration in the morning. They will first attend a special Purim Assembly and witness the performance of a humorous Purim play. Following the Assembly, there will be individual Purim classroom parties.

Matzah Fund

Last year a Matzah Fund was organized in our community to purchase matzoth for needy Jewish families. The number of Jewish families who will require this assistance in observing the holiday will be considerably greater this year. An effort is therefore being made by all of the Jewish organizations of Cleveland to collect enough of a fund so that no families in our community will have to go without matzoth for Passover. This is a very worthy cause, and The Temple will be very happy to receive contributions toward it from our members.

**A MUSICAL TREAT WHICH SHOULD NOT
BE MISSED!**

HIS COMING SUNDAY EVENING, MARCH FIFTH

THE TEMPLE ALUMNI ASSOCIATION

presents

ABRAHAM W. BINDER

Noted Jewish Musician and Composer

in

"SONGS OF THE WANDERING JEW"



Mr. Binder has a charming personality. He illustrates his lectures vocally and on the piano. He always arouses great enthusiasm in the audiences before whom he performs. Admission is gratis to paid up members of The Temple Alumni Association.

A nominal admission charge of twenty-five cents to non-members.
Eight o'clock

Mahler Hall

Current Events Group

Rabbi Feuer lectures on Current Events every Wednesday morning at 10:00 A. M. in the Gries Memorial Chapel. This course is being

given under the auspices of The Temple Women's Association and is open to members of the organization. Admission by membership card.

THE TEMPLE GRATEFULLY ACKNOWLEDGES THE FOLLOWING CONTRIBUTIONS:

To the Unemployed Sewing Fund

Fannie C. Eisenman

In memory of father, Isadore Eisenman, brother, Charles Eisenman, and Jessie Black Schwarzenberg

Mr. and Mrs. Leo Forchheimer and Baro Forchheimer

Mr. and Mrs. Jay Iglauer

In memory of Milton K. Einstein

In memory of father, L. S. Good, of Wheeling, W. Va., and Milton Einstein

In memory of Selma Markowitz

Jane and Edith Iglauer

To the Scholarship Fund

Mr. and Mrs. Frederick L. Guggenheimer

In memory of Milton K. Einstein

In memory of father, Mr. Federman

Mrs. Sam Stone

In memory of birthday of Mrs. L. A. Braham

Sara Goldsmith

Virginia Klein

In memory of Joseph H. Klein and Pauline Klein

Mrs. Ida Marks

In memory of Ralph Wilk

To the Floral Fund

Mrs. W. H. Dettelbach

In memory of parents, Mr. and Mrs. Isaac Hoffman

Mrs. Morris Koblitz

In memory of Mrs. Engleman

Mrs. Herman Kempner

In memory of Mrs. Engleman

IN MEMORIAM

We record with deep sorrow the passing of MASTER ROBERT BARNETT, and extend the condolences of the congregation to the bereaved family.

A PURIM MESSAGE FROM RABBI SILVER

(This is the third of a group of letters from Rabbi Silver which will be published from time to time in The Temple Bulletin, describing some of Rabbi Silver's experiences during his travels abroad and a record of some of his impressions and observations of conditions in various parts of the Old World.)

My Dear Friends:

I send you greetings from Prague. I arrived here after spending a few weeks in Berlin during which time political events of the first magnitude took place in Germany culminating in Hitler's rise to the Chancellorship of the German Reich. Throughout my stay, the city of Berlin was swept by tides of political passion, which at the present writing are running even higher. The next few months will witness much tumult and conflict in Germany. The Hitler-Hugenberg, Von Papen group is determined to rule, and to suppress all opposition parties. It is a revolutionary, not a parliamentary group, and if it does not win a majority in the coming election on March 5th, it will, nevertheless insist upon remaining in power. What this may lead to no one dares to prophesy.

The Jews in Germany are facing serious times, but I do not think that the situation is desperate. Nor do the German Jews. I contacted with many of their leaders and attended many gatherings where this problem was discussed. Everywhere there is concern but no fear. It is generally held here that Hitler is not the dominant figure in the new government but Hugenberg and Von Papen. These men are not anti-Semites and will not permit Hitler to carry into practice any of his wild, anti-Jewish measures. There will be discriminations against the Jews. That is certain, wherever Nazis will control. But no attack upon the legal status of the Jews or their political rights is anticipated.

German Jewry is not helpless. It is well organized and capably led. It is fully alert to all that is going on, and will leave no opportunity escape it to defend its rights and consolidate its position. The help of American Jewry and the force of public opinion of the whole of liberal America may from time to time in some critical moments be needed.

Prague is a relief after Berlin, quieter, more normal, less "demonstrative," fewer parades and uniforms and much more charming. It is the one place in Europe where one still finds a warm, friendly feeling for America. The intellectual elements of Czechoslovakia feel a close kinship with the American people and have many cultural contacts with Americans.

The symbol of this nation is the scholar—Masaryk. The symbol of Germany is the warlord—Hindenburg. This contrast is an interesting revelation of national psychologies.

There is an active Jewish life in Prague. The Jewish youth is particularly active in the Jewish National movement. There is a very fine, recently built, "Beth Am"—Community House, in the city which is the center of the Jewish life of Prague. The city is, of course, full of Jewish history. The oldest Jewish synagogue of Europe is here, as well as the oldest cemetery in Europe. In the last few years a small but very interesting Jewish museum was opened.

This letter will probably reach you in time for Purim. I wish, therefore, to add to it my holiday greetings. I wish you all well, joy and health. Mrs. Silver joins me in these heart-felt wishes to all our friends.

As ever,

Feb. 11, 1933.

Abba Hillel Silver.

Uriel Da Costa

PART I

(This is the fourth of a series of articles describing unusual personalities in Jewish history.)

A young student of Ecclesiastical Law found himself perplexed with doubts concerning the infallibility of the Pope and the Church as a technique for salvation. Punctilious mechanical worship, the sale of indulgences, and an elaborate cult did not hold out to him sufficient surety for a blissful existence in life after death. Yet, for a wealthy youth of the upper middle classes an ecclesiastical life was the one road to distinction or to social equality with the nobility. Gabriel Da Costa might censure his dead father for having set him upon the road, but, to be truthful, the fault was his own that amid the early stirrings of scepticism he had accepted a semi-sacerdotal office as treasurer of a clerical college.

Thus beset with many doubts, Da Costa idly surveyed the activities of the market place. In the second week of April, 1610, Dom Diego, Professor of Logic and physician of renown, was inquiring for bitter herbs. A dried up old dame complained that all Porto (Portugal) was hungry for bitter herbs at this time. Da Costa and Dom Diego exchanged a few pleasantries concerning the virtues of bitter herbs. But so bewildering were the remarks made by the physician that Da Costa repeated the conversation to a friar at the college.

A week later Da Costa heard that Don Diego had been arrested by the Inquisition for practising Judaism. He recalled to mind that there were thirty-four traces by which the bloodhounds of the Holy Office scented out the secret Jew and that one of the tests ran: "If he celebrates the Passover by eating bitter herbs." With horror Da Costa recalled his conversation

with the physician and the subsequent repetition to the friar. It had been he who unwittingly had played the role of informer against the genial and friendly physician. But an even greater shock was the consciousness that he felt nothing but sympathy for the persecuted Jew. He had forgotten that an old race had rejected at any and every cost the cornerstone of the Christian scheme. Then with a strange tingling of the blood he recalled that this race had once been his own. Perhaps here with the Jewish people and the religion of Moses would be found that peace and confidence for which his soul was yearning. Throughout the long night he read the Old Testament hitherto neglected by him as by the Church. Long past midnight he read the sermons of the prophets as one drunk with new wine. The demands of Amos for justice, the tearful pleas of Hosea for love and the great summary of Micah for justice, mercy and humbleness came as voices to still the longings of the soul. From a study of the prophets he turned to an examination of the Mosaic law. Here he read the tender ordinances for the poor, the stranger, the beast. "Thou shalt love thy neighbor as thyself." "Thou shalt be unto Me a holy people."

The next morning, still afire with the inspiration of the night before, Da Costa learned that Dom Diego was to be placed in the torture chamber. Da Costa received permission to witness the trial of the physician. In the course of questioning, Dom Diego made the statement, "I am no more a Jew than Da Costa himself." "Thou hypocrite!" cried Da Costa involuntarily. And even as he spoke he knew that they were brother Jews—he and the prisoner. And both of them were cowards.

(To be continued)

The Brandeis Avukah Annual*

Reviewed by Irving Hausman

The Avukah Annual is a collection of essays dedicated to Justice Louis D. Brandeis, embracing almost every phase of Zionist thought, reviewing the history of Zionism for the last fifty years or more, and raising to focal prominence all the perturbing problems with which we are confronted both in Zionism and in Jewish life in general.

In the first part of this book jubilant greetings are sent to the famous American jurist, Louis D. Brandeis, the great American Jew and Zionist, on his seventy-fifth birthday by many outstanding leaders in politics, religion, philanthropic and educational institutions and finance. In this tribute to his character and his accomplishments he stands out as a noble figure in present American and Jewish life. Of liberal thought, of keen mind, of broadest vision, of indefatigable and unselfish devotion to service, he typifies the best American citizenship. He shows complete purity and devotion in the pursuit of truth, knowledge and general welfare, freedom from trifles and concentration on high values. Brandeis combines and harmonizes the spiritual with the practical, the vision of the future with the concrete necessities of the present. To our people Brandeis will always stand as the symbol of Jewish faith and as an inspiration to active day by day achievement in the building of the Jewish National Home.

The second part presents a comprehensive discussion of the different aspects of Zionism, theoretical, historical, economic and political. Zionism for the last few decades has been concentrating all its efforts to renovate and to rebuild Palestine, to restore Jewish national life in Eretz Yisrael. It

brought the vision of a regenerated Judea from the mystic region of Messianic ideals to the terrestrial sphere of modern politics. It focused all its material forces upon the practical rejuvenation of Palestine. A steadily growing Jewish Palestine is the crowning achievement of Zionist endeavors. Zionism is not a movement to remove all the Jews of the world to Palestine. It is a movement to give to the Jews more freedom and to enable them to exercise that right now exercised by almost all enlightened peoples. Zionism will succeed when Palestine will become a source of hope and inspiration for our despairing people scattered all over the earth.

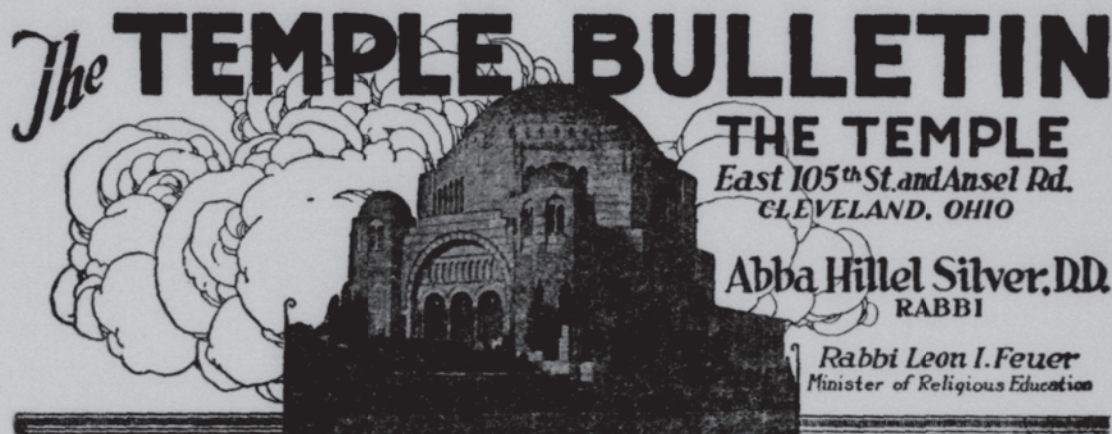
The third section pictures Jewish life in Palestine where a new Jewish life is in formation. The Chalutz (pioneer) laboring in the fields and on the roads feels that he is laying the foundation of a new Jewish community in Palestine and that an immense responsibility rests upon him. Just as the survival of the Jew and his restoration to his ancient home are miraculous, so is the survival of the Hebrew language. With the beginning of the Jewish settlement in Palestine the so-called "dead language" again came to life and was revived with a force and impetus that no other people can claim to their credit.

The fourth part deals with the problems of American Jewish life, American Zionism and American academic Jewish youth.

The fifth part contains a number of remarkable translations from the works of well known Hebrew authors. The book ends with a very extensive bibliography of Zionism.

I consider this book a noble manifestation of the culture and idealism of Avukah. This is a notable contribution to current Zionist literature.

*This book may be obtained in the Temple Library.



SUNDAY, APRIL 2nd, 10:30 A. M.

DR. DILWORTH LUPTON
Minister, First Unitarian Church

will speak on

"Frustration and Failure in the Light of Mental Hygiene"

Friday Evening Service, 5:30 to 6.
(Gries Memorial Chapel)

Sabbath Morning Service, 11:15 to 12.

THE TEMPLE BULLETIN, published weekly, except during the summer vacation, by Tifereth Israel Congregation, East 105th Street at Ansel Road, Cleveland, Ohio. Rabbi Leon I. Feuer, Editor; Harry A. Levy, Exec. Sec'y. Subscription price, 50 cents per annum.

Entered as second-class matter, Nov. 12th, 1931, at the Post Office at Cleveland, Ohio, under the Act of March 3, 1879.

Dr. Dilworth Lupton In the Pulpit

The Reverend Dr. Dilworth Lupton, Pastor of the First Unitarian Church of Cleveland, has been for many years one of the leading spiritual influences in our community. Nationally, he is one of the outstanding personalities in the Unitarian ministry. Dr. Lupton is a courageous liberal in his thought, and vigorous and eloquent in his expression. He always has something to say which is worthwhile listening to.

There has always been a close bond of friendship between Dr. Lupton and The Temple and we are certain that a capacity congregation will be present to hear him.

Rabbi Lazon, Guest Preacher On April 9th

On Sunday morning, April the 9th, a week from this coming Sunday morning, another prominent leader in the American rabbinate will occupy the Temple pulpit in the person of Dr. Morris S. Lazon, Rabbi of the Baltimore Hebrew Congregation. He will speak on the subject, "This Thing Called Faith."

Congregational Seder—Monday Evening, April 10th

A large congregational family ought to be present at our annual Seder, which is always one of the most joyous occasions of the year. The Seder meal, catered by Baumel, is always excellent. The price is reasonable, one dollar per plate. Rabbi Feuer will conduct the Seder and Emanuel Rosenberg will lead in the singing of the traditional Seder melodies. Announcements have been mailed and reservations should be returned as quickly as possible.

Passover Services

Religious services for Passover, one of the most joyous and inspiring festivals in the Jewish calendar, will be held in The Temple on Tuesday, April 11th, for the first day, and on Monday, April 17th, for the last day. The sermon on the first day will be preached by Rabbi Rosenbloom.

Bialik Program

A lovely program celebrating the sixtieth birthday of the Hebrew poet, Bialik, was presented at the Junior High School service last Saturday morning. It consisted of a biographical sketch of the poet, and the recitation of excerpts from his poems in Hebrew, by students of the school.

IN MEMORIAM

We record with deep sorrow the passing of MR. CHARLES TILLES, and extend the condolences of the congregation to the bereaved family.

**CONGREGATIONAL SEDER, MONDAY EVENING, APRIL 10th,
6:30 P. M. MAHLER HALL.**

**If you do not have a Seder in your own home, be sure to observe
this historic Jewish ceremony at the Temple, with your family
and friends.**

FROM RABBI SILVER

(This is the fourth of a group of letters from Rabbi Silver which have been published from time to time in The Temple Bulletin, describing some of Rabbi Silver's experiences during his travels abroad and a record of some of his impressions and observations of conditions in various parts of the Old World.)

Dear Friends:

Two events have engrossed the attention of Europe in recent weeks—the bank crisis in the United States and the Hitler victory in Germany.

The Europeans have evinced great sympathy for America in her financial difficulties, a clear understanding of the nature of our banking problems and a profound admiration for the courageous leadership of President Roosevelt. The Europeans have long known what the American people have only recently come to realize: that unscrupulous speculation and gross abuse of credit on the part of bankers and financiers have been largely responsible for wrecking the economic life of the richest country in the world. It is felt here that President Roosevelt has the opportunity of a century to salvage the financial structure of America, to bring order, discipline and a binding sense of responsibility into our banking system and to free our economic as well as our political life from the sinister domination of Wall Street. It is realized here that he must act quickly, while the country is still alarmed and indignant, and before the lobbyists in Washington recover sufficiently to resume their activities. The President's onslaught upon the War Veterans' graft has also been hailed here as a measure long overdue, and as a

promise of the speedy redressing of our federal budget.

Hitler's rise to power and the strangling of the German Republic have inspired grave concern and alarm throughout Europe. It is feared that the militant nationalism of the new regime will endanger the peace of Europe and wreck the Disarmament Conference now in session at Geneva. The outrages committed daily in all parts of Germany by Nazi mobs have aroused the indignation of all men. Germany is under a reign of terror. Its citizens are afraid to speak or to write of what is happening there.

The London "Daily Telegraph" writes editorially today: "What prevails today throughout a great country at the heart of European civilization is mob law, tolerated or even protected by the regular police. Individuals are attacked, buildings are broken into and wrecked or confiscated to the use of the assailants, property is destroyed, shops are picketed—all without the faintest color of legality."

Those who shuddered at the Bolshevik outrages of Marxist Russia should now observe what anti-Marxist Germany is doing. . . .

The Jews of Germany are passing through a ghastly experience. Dark days are upon them. They are being driven from every posi-

tion which they had won through long decades of struggle and achievement. Men who are masters in the art of humiliation are seeking to break their pride and their manhood.

How long this will last, no one can say. The Hitler regime is firmly entrenched. All organized opposition has been crushed. Within Germany today there is no challenge to the omnipotence of the Brown Shirts. Perhaps the indignant protests of the rest of the world will sober them. Perhaps their own weighty problems of government and administration. Hitler himself, it is said, is now trying to check his followers and to put out the fires which he himself has kindled.

But for the time being—the Moving Finger is writing another somber chapter in the tragic history of Israel's martyrdom.

I write this letter on the day of Purim, and the story of the ancient deliverance from the first Haman bids me take courage and hope.

And then Passover will soon be here and I shall spend our great festival of deliverance in the new and prosperous Land of Israel with my family and among my people! . . . I am not disheartened.

I send you all my warmest greetings. I pray that by the time this letter reaches you, much of the strain and tension of the recent days will have passed away.

Affectionately,

ABBA HILLEL SILVER.

March 23, 1933.

Spinoza*

ABRAHAM WOLFSON

Reviewed by Dr. Herman Shube

"Spinoza," by Abraham Wolfson, is an admirable biography, easily understood by the average man. It is a clear exposition of Spinoza's philosophical, political and ethical teachings.

Abraham Wolfson's clear diction and intelligent interpretation does great justice to the "Ethics" and the "Tractatus Theologico-Politicus," never becoming an over zealous apologist. Wolfson initiates the reader into the intimacies of Spinoza's soul.

The Sage of Amsterdam is beautifully portrayed by Wolfson as the very embodiment of the culture of the European Renaissance. You cannot help but exclaim with Flaubert, "What a man! What a brain! What a science! What a mind!"

There is a certain atmosphere in Wolfson's book that is very hard to describe. One feels the spirit of Spinoza's martyrdom and his "divine intoxication with God." I strongly recommend Wolfson's Spinoza.

*This book may be obtained in the Temple Library.

The Temple Gratefully Acknowledges the Following Contributions:

To the Unemployment Sewing Fund:

Mr. and Mrs. Sidney Morris of Detroit, in memory of Mrs. Fannie Kaber.

Mr. and Mrs. Simon Fox, in memory of daughter, Hattie Fox.

Mrs. Fannie Morris and Gilbert Morris, in memory of Ralph Wilk and Mrs. Lillian Arnstine.

To the Scholarship Fund:

Mr. and Mrs. Isaac D. Heller of New York and Mr. and Mrs. Albert Morreau, in memory of their parents, Mr. and Mrs. C. R. Heller.