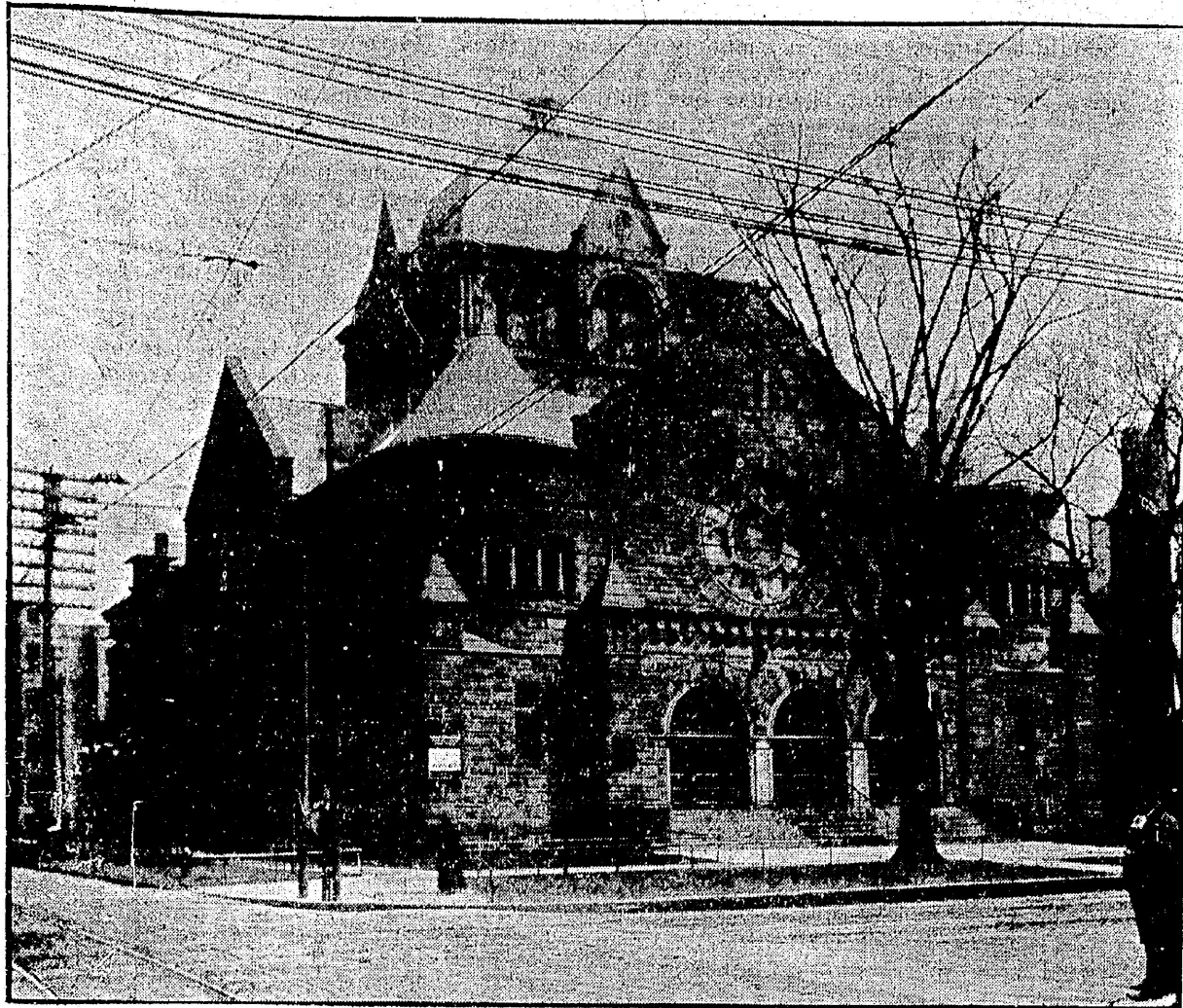


THE COMING GOLDEN JUBILEE OF THE JEWISH TEMPLE.

Fifty Years in the Busy Life of the Cleveland Congregation, Which Has Done Grand Work in the Community, to be Fittingly Celebrated



The Jewish Temple.



Rabbi Moses J. Gries.



The Library.

FIFTY years ago on May 26, a Jewish congregation was organized in Cleveland by forty-seven members and called the Tifereth Israel congregation. The original members were Joseph Davis, D. Hexter, C. Koch, G. A. Davis, S. Loeb, F. I. Cohen, I. Englehart, M. Schwab, S. Well, S. Hexter, A. Leeman, M. Moses, A. Schwab, S. Moses, D. Heller, S. Stein, L. Wolf, I. H. Frank, J. Greenbaum, D. Koch, M. Eisner, M. Wolf, I. Kalish, R. Davis, E. Prineus, I. A. Isaacs, C. Loeb, W. Loewenstein, S. Schaffner, H. M. Davis, Isaac Wertheimer, Moses Nussbaum, W. Riglander, G. Isaacs, A. Loeb, S. Kohen, I. Arnstein, I. Englehardt, L. Helman, L. Hexter, H. Ginter, M. Liebenenthal, A. Loria, M. Schaffner, D. Kaufman, L. Schwarzenberg and Meyer Hexter.

This is the congregation that now owns the magnificent temple on the corner of Willson and Central avenues.

During 1885 this society built the temple which stood on Huron street between Erie and Ontario streets. The first officers of this congregation were A. Schwab, president, Kaufman Koch, vice president, G. A. Davis, treasurer and E. Pincus secretary.

The first rabbi of the temple was Rabbi Isidore Kalish, and it was during his charge that the first rabbinical conference of America was held in Cleveland at the Huron street temple.

Of the cost of the property of the original temple on Huron street, \$3,000 was bequeathed by Judah Touro, a generous philanthropist and faithful Jew, resident of New Orleans, La. Rabbi Kalish was in charge from 1850 to 1855, and was followed for two years by Rabbi M. Fassbender, and then by Rabbi Jacob Cohen, who held the charge from 1857 to 1866.

One of the old names connected with the work of the temple, well known for the owner's activity, was that of B. F. Peixotto, who was superintendent of the sabbath schools in 1858.

In 1861 several radical changes were made in the temple services, by the introduction of a choir and organ. Family pews were also an innovation arranged that year. In 1866, Rev. G. M. Cohen, was chosen cantor, instructor, leader of the choir and instructor in the sabbath schools. He was followed by Rabbi Jacob

Meyer, 1867-1874, and after him Rabbi Aaron Hahn held the charge from 1874 to 1892, a period of eighteen years.

Another change was made during 1887 by Dr. Isaac M. Wise of Cincinnati, when he introduced the "Minhag America," or the American ritual into the temple service. One more reform was established in 1886 when Dr. Aaron Hahn delivered the first Sunday lecture on Sunday, May 2. At present lectures or sermons are delivered on Saturday or the Sabbath and Sunday as well.

A year later the Mayfield cemetery of twenty acres was purchased by the Tifereth Israel congregation, and three years afterwards the "United Jewish Cemeteries of Cleveland," was organized by the consolidation of the cemeteries on Mayfield road and Willett street, owned by the two congregations, Tifereth Israel and Anshe Chesed.

In 1892 Rabbi Moses M. Gries, at present in charge of the temple, was installed, and the work of the temple has progressed magnificently since he brought his enthusiastic and vital presence into the work. He was a very young man when he was installed rabbi of the Huron Street temple, but had already had charge for two years in Chatanooga. Rabbi Gries is a graduate of the Hebrew Union college of Cincinnati, under Dr. Isaac M. Wise. By the way, the temple has been since 1873 an annual contributor to this Hebrew Union college among its many other activities.

Early in the year after Rabbi Gries came, the new temple on Willson avenue was begun, the corner stone being laid on July 16, 1893. To this impressive ceremony many of the Christian ministers were asked and some of them made addresses.

The new temple was nearly a year in building, so that the last service in the old place of worship was held April 29, 1894. The dedication services of the new temple took place Sept. 21, 22, 23 and 24 of the year 1894. The building committee was made up of the following gentlemen: Messrs. M. A. Marks, Julius Feiss, J. Mandelbaum, J. Goldsmith, M. Ullman, Leopold Einstein, Dr. S. Wolfenstein, S. Mann, Kaufman Hays, Sol Sloss, M. A. Lange, F. H. Einstein, P. Mulhauser, I. B. Heller and Marcus Feder. Of these men two have since died. Sol Sloss and P. Mulhauser. The building which was the result of their endeavors is an ornament and grace to the city in which it stands. It is not only an ornament, but also a large factor for good and for brotherhood throughout the community. Many wide activities mark its life as a

from its peculiar duties to the members of its own congregation.

The building itself is a handsome, massive one of gray block stone. It has a portico of three arches at the front, flanked by low towers, and over the auditorium is a large, square dome.

The auditorium is very fine, with a seating capacity of 1,125. The seats are well arranged on a gradual incline from the platform to the rear of the building. The decorations are quiet and refined in color, combining well with the warm, light tone of the oak woodwork. The walls are faced for some distance up with gray marble. The chief ornament of the interior is the round memorial window of stained glass at the front of the building. The design is very beautiful and the colors of the glass warm and rich. This window is a memorial of Kaufman Koch and Regina Koch by their children.

Another memorial is the large brass perpetual lamp, which burns above the reader's desk, in memory of Isaac Dreyfoos. The brass tablet in memory of Judah Touro and his generous gift, before men-

tioned, is sunken in the wall at the left of the platform.

At the rear of the auditorium, with entrance upon Central avenue, is the two-story building, a part of the Temple structure, in which are the library, parlor, board room and the rabbi's study, on the ground floor, and the assembly room and sabbath school rooms on the second floor. This part of the building is also constructed after the most enduring, handsome and convenient fashion.

The first room to the left is the beautiful library, with its oak furnishings, its well filled bookcases, reading tables and window seats. The walls are hung with fine portraits and reproductions, and the whole atmosphere is one that must please the student and the lover of books. There are at present about 2,000 volumes on the shelves of the library and a large number of the current periodicals, Jewish journals and papers on the reading tables.

On Oct. 2, 1898, the Temple library and free reading room opened its doors to the public. It is open daily, including Sunday, from 2 to 5, and on Friday evenings from 7 to 7:30.

The library contains a thoroughly good collection of reference works. The books which are circulated are mainly juvenile,

but in addition thereto, the library contains a good collection of works in English on Jews and Judaism. This has proven of considerable assistance to the sabbath school teachers, to members of the council and of book clubs, and to students along these special lines. It is the best public collection of books about Jews and Judaism in the city.

The library is free to everybody, with the only condition, that the application for membership be signed by a member of the temple, in order to fix the responsibility. A cordial invitation is extended to everyone to visit the library.

There has seemed to be a misunderstanding current in the minds of many men and women that the library is only for the use of children and the books exclusively juvenile. This is not correct. Many works of fiction, essay, poetry, travel, and other books of interest to older readers will be found on the shelves and every man and woman of the congregation may freely accept its advantages. Miss Adeline Mayer is the librarian, having taken the place of Miss Bertha Ronshelm, under whose charge the library was opened.

Beyond the library rooms is the comfortably furnished parlor, and next that the board room, where the clerk, Mr. M.

W. Reich, has his desk. The rabbi's study is also on this floor.

The assembly room on the second floor has a seating capacity of 250, with fourteen Sabbath school rooms opening out from it and from the gallery in an additional story.

The total cost of this magnificent set of buildings under one roof, with all the conveniences and comfortable and necessary furnishings for such broad and useful work as is carried on here, was \$102,000.

The temple is governed by an executive board, consisting of Mr. Martin A. Marks, president; Mr. Sig Shlesinger, vice president, and Mr. Emanuel Einstein, treasurer; a board of twelve directors and committees on temple, Sabbath school, public worship, finance, membership, library and cemetery.

The Sabbath school has an enrollment of 624 children, fourteen teachers and the rabbi himself is superintendent.

The present membership of this congregation is 392. To quote from the minutes of the clerk for Oct. 30, 1899.

The following resolutions were presented by Dr. M. Rosenwasser and unanimously adopted:

"Within the last seven years the membership of the temple has nearly trebled in numbers; the enrollment in the sabbath

school has increased sevenfold. Stalking indifference has given way to an awakened religious sentiment; Jewish thought has been revived and Jewish life uplifted. A better mutual understanding between Gentile and Jew has been developed. To no one individual is the Jewish community more indebted for this improved moral, intellectual and social condition than to our honored rabbi, Moses J. Gries. To enable him to continue unabated his noble work in this field of human usefulness, be it

"Resolved by this congregation that Rabbi Moses J. Gries be re-engaged for a term of five years from the expiration of his present term of service.

"Resolved that a committee of three members be appointed to wait on Rabbi Gries, convey to him this expression of our sentiments, inform him of these resolutions and urge his acceptance of the call."

This shows to some extent in what estimation Rabbi Gries is held by his own congregation, but does not express the regard that is felt for him by the entire community. A man of such broad and generous principles, such energy, such a vital and inspiring personality cannot but make a strong impression upon the life of a city, especially when all these qualities are bent towards the betterment of conditions for all men. This is Rabbi Gries' position of social and municipal conditions. The same broad attitude is assumed by the members of the congregation as many things prove. Union Thanksgiving services have been held in the temple with ministers and members of the Unity and Universalist churches. One year, at the feast of Succoth (Tabernacles) Rev. Marion Murdoch and Rev. Florence Buck of Unity church were invited to take part in the services. This was the first time a woman had ever occupied the platform of one of the Jewish places of worship in this city.

One of the broadest lines of work of the temple is the temple society, which has for five years conducted a course of lectures and entertainments. Each year has seen its influence grow larger and its work reach more persons. The Temple society is a non-sectarian organization. It opens its doors to Jew and non-Jew alike; neither does it discriminate between rich and poor. The privileges extended include admission and reserved seat for ten course nights and ten popular evenings, these latter free to the patrons of the course. The free, or popular evenings are given over to speakers prominent in educational or public affairs of our country, not under lyceum management. These men and women are for this reason, often difficult to secure. It is the endeavor of the so-

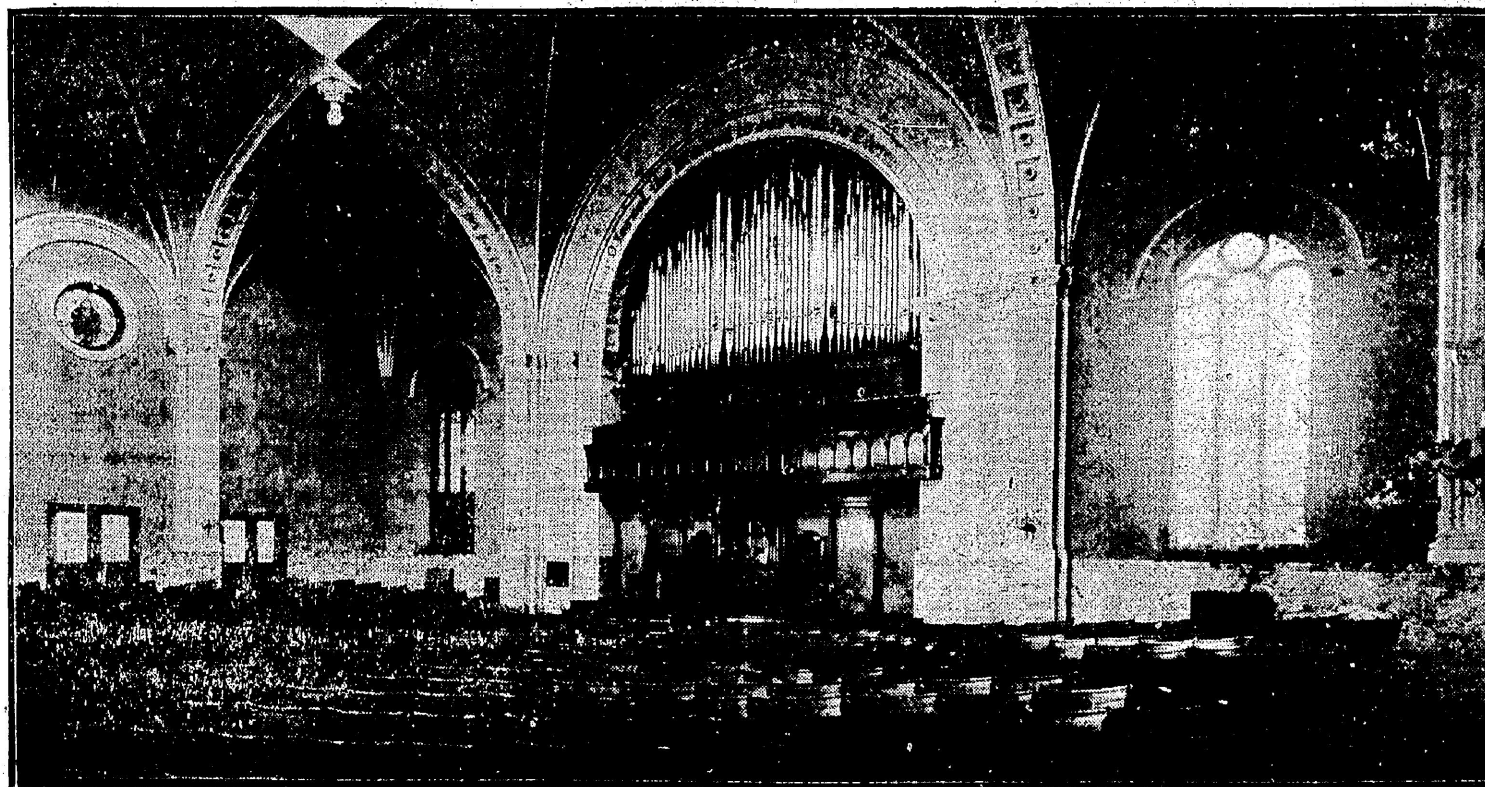
cietly to engage such people for these evenings who may be in the city on some other errand or on their way through some other part of the country. Jer. Lloyd Jones, Rev. Morgan Wood, Charles R. Barrows, Prof. Albert Bush Hart, of Harvard, Dr. Felix Adler, Lyman Abbott and Rev. Washington Gladden, are among those who have addressed audiences from the temple platform from time to time. For the regular course of entertainments such artists and lecturers have been secured as F. Hopkinson Smith, Max O'Reil, D. Ffrangcon Davis, Miss Benfy, Edward Bok and many others.

Among the best work that the temple does for its own congregation is that accomplished by the Junior Temple society composed of boys and girls fourteen to eighteen years old. This society meets for the study of Jewish history and discussion of Jewish questions and social entertainments are also given during the year. This class is under the personal leadership of Rabbi Gries.

Another potent factor in the life of the Jewish people of this city, in fact, a factor whose touch is felt even outside Jewish life, is also the outgrowth of suggestion and organization of Rabbi Gries. That is the local branch of the Council of Jewish Women. He it was who started this flourishing society, that now doing such noble work in the study and furtherance of the knowledge of Jewish history and life, and in connection with the Educational Alliance is conducting such able philanthropic work.

In the face of such rapid growth, and material prosperity, such broad and helpful activities, the congregation of Tifereth Israel is looking forward with much congratulation to its golden jubilee, which takes place on the 26th of May. It is an event of great importance and its celebration should be of such a nature that it will further the cause of Judaism in this community. A committee has been appointed which has the matter in hand. For many reasons the actual celebration will be postponed until fall, when plans will be completed. The women of the congregation are planning a fitting memorial for the temple as their share of the rejoicing.

The whole city will be interested in the celebration of an organization which stands upon so broad a foundation of brotherly love. In the words of President Marks' last address, "The religion of humanity which we teach is never deaf to the cry of the needy, and never blind to the wants of the deserving. Its broad and noble heart is ever quick to call back to erring and to uplift the human race. We strive to make men happier by making them better. Upon this broad platform the most liberal on earth can stand."



Interior of the Temple.