

RABBI M. J. GRIES HAS ACCEPTED.



Owing to the garbled reports with their inaccuracies and misinformation by the local press, in reference to the meeting on last Sunday, we feel it our duty to give our readers a correct statement as to the re-union of the members of the Temple and their immediate families, which took place on last Sunday evening.

Last October, at the annual meeting of the Temple, Rabbi M. J. Gries was unanimously re-elected for five years from the termination of his present term, viz., November, 1900, at an increased salary. A committee was appointed to advise Rabbi Gries of his election and submit to him the following resolutions, 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, and that his compensation be at the rate of five thousand dollars per year.

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.

The committee waited upon Rabbi Gries, and he deferred his answer, preferring to meet the members of the congregation and their immediate families. The Executive Board thereupon sent a communication requesting the members to

meet on this occasion, which was to be private, and outsiders were not expected to be present. Dr. Rosenwasser made a report of the conference held with Rabbi Gries, after which the Rabbi in a talk advised the congregation that he appreciated the compliment and the unsought unanimous re-election, which he felt was exceedingly flattering to him as a young man. At the same time he did not deem it just to himself or the Temple to remain, unless his efforts toward building up the religious life of his own people met with the hearty co-operation of the members; and while the good results in the religious life and work had been unparalleled, and many thought that it had reached its highest point, he felt that the work was not finished, that there were many additional tasks to be performed, notwithstanding that many thought his ideals were probably far beyond the hopes and expectations of the members. He therefore wished to have it distinctly understood that whenever he felt that his work did not have the hearty endorsement and co-operation of the members, he was at liberty to leave. Under those conditions, and with that understanding, he would accept the re-election.

He talked beautifully about the consecration of his life toward his calling, and that it was not a matter of compensation.

Many of those present were much affected by the Rabbi's eloquence, and at the conclusion of his talk, nearly every one present came forward and assured Rabbi Gries of their loyalty and appreciation of his labors, and the meeting will no doubt have a wonderful influence in the continued success of the Temple and its work.

MJC

Re-elected
as Rabbi

RABBI GRIES'S TALK

One of the Most Interesting Features
of the Conference of Liberal
Churches.

Christian Children Taught to Despise
the Jews on Account of the
Crucifixion.

Plea for Tolerance and Charity Made
in the Discussion of the
Address.

Rev. Mr. Jennings on the Liberal Min-
ister and His Work.

There was a good attendance at yesterday's sessions of the conference of liberal churches, now being held at the Universalist church. At the afternoon session Rabbi Moses J. Gries of Cleveland delivered an interesting address on "Misconceptions Concerning Jews and Judaism." The popular conception associated the Jews with the long ago. They were looked upon as foreign, oriental, removed from this life of ours. People generally looked upon the history of Israel as closing 1800 years ago, when, according to the Christian idea, the Messiah, whom the nation had been chosen to produce, appeared in the world. The rest of Jewish history was absolutely unknown to the majority of people. The long story of the wandering from land to land, the persecution and the suffering was generally unknown except to those who made it a special study.

Some held that the Jewish people had survived in order to fulfill prophecy by becoming a byword and hissing in the eyes of the nations. Others held that they were living witnesses to the truth that the Messiah did actually come, and because they refused to accept him they were scattered abroad the world. There were those who claimed that the Jew would yet accept Christ, good and kind friends who felt it to be their chief duty to convert the Jew.

Another misconception was the idea that Judaism was merely a tribal religion, and that it remained unchanged through the centuries. It was also generally believed that all of Jewish literature was contained in the Bible, the Talmud, and other works being vague terms to the mass of people.

An illustration of this ignorance was the request which the rabbi said a Christian minister made of the loan of his Talmud, the fact being that this work was in many volumes, being the work of hundred of rabbis during eight centuries.

Another error was the view that all Jews are the same the world over, and that Judaism is the same. These misconceptions were due to two things, ignorance and misrepresentation. Rabbi Gries claimed that the effect of the teaching in the church and Sunday school, and even in the press sometimes, was to cause people to think ill of the Jews.

In regard to the nation of Israel, the speaker said that it was subject to the same laws of human development as any other nation. It came up from the family, clan and tribe. The people of Israel were united by the force of common misery. Their first government was a republic, but the people tired of that and wanted kings who should be their leaders in war.

Rabbi Gries said they did not call the Jews a chosen people because peculiarly blessed. They believed that they were chosen that Israel might evolve religion, as Greece evolved art and Rome law. The Jews were chosen to render service and not to receive blessing. They did not look upon the prophets as the foretellers of future events, but merely as the preachers of righteousness. Prophet to them did not mean a soothsayer. The utterances of the prophets as to the fu-

cure converts. He claimed that they approached the Jew with gifts, and enticed the children with candy and playthings. The Jews first proclaimed the fatherhood of God and brotherhood of man. They recognized the one God, justice as the rule of life, and love and knowledge of righteousness, the true fulfillment of the prophecies.

At the conclusion of the address, when discussion was called for, there was a little delay, and finally a gentleman arose in the back part of the church and asked who were entitled to the privileges of the floor. He was told that it was open to all, and invited to come forward. He announced that he was Rev. Frank Hungate, pastor of the Tenth Avenue Baptist church. He spoke briefly, cordially indorsing all that the rabbi had said of the Jewish people. He always felt kindly toward the Jews, because his Savior was a Jew. He controverted the statement of the rabbi that the Jews had not put Christ to death. According to his view, the Jews were responsible for the death. Mr. Hungate said that he was loth to believe it possible that Christians could be taught to hate the Jewish people.

Rabbi Gries replied that this was done indirectly. He affirmed that the effect of the teaching in many pulpits, and the highly wrought descriptions of the crucifixion was to cause a prejudice against the Jews. He related an instance which came under his notice in Cleveland. A little girl who attended a Sunday school in a liberal orthodox church went home from Sunday school and said to her mother, "I know who killed Christ." When her mother asked her who, she replied "Joe Eugenheimer," the latter being a little Jewish playmate. The rabbi said he had been stoned when he went to school, and he was glad to say that he and his Jew companions stoned back with a vengeance. In reference to the death of Christ, Rabbi Gries said that the high priest may have incited the Romans to commit the deed, but in no other way were the Jews connected with the transaction. He denied that the Jews as a people were responsible. It was a matter of history that Caiphas did not stand well with many of the Jews of his time.

Dr. Rexford said that he wished the only crucifixion had occurred 1800 years ago. If Jesus Christ should come to St. Petersburg, he would call on the Jewish philanthropist, Baron Hirsh, and ignore the Christian czar, who persecutes the Jews. Dr. Rexford indorsed Rabbi Gries's statement that, according to the orthodox view, if the Jews crucified Christ, they were simply agencies in a scheme of salvation. If that were true, God was to be criticised, and not the Jews.

Dr. Rexford claims that Christianity is the purest theism. Jesus was an instrument and not an end, a way and not a finality. One separate religion cannot solve the world problem. Theism is the only word that can solve it.

In reference to the question as to Christians being taught to hate Jews, Mr. F. A. Brody gave some interesting testimony. He said that he had been in the Sunday schools and churches of the Catholic, Methodist, Presbyterian and other denominations, and never yet had he heard a word condemnatory of the existing prejudices against the Jew and the treatment accorded him.

"The Liberal Minister and His Work" was the subject of the paper read by Rev. A. G. Jennings, a Unitarian minister of Toledo. Mr. Jennings said that when he came to this state from Massachusetts 10 years ago he advertised his meetings as liberal religious gatherings for the purpose of reaching people who might be repelled by the word "Unitarian." He did this to avoid anything like denominationalism. "But," he said, "I soon found that the word 'liberal' was more often misunderstood than the word 'Unitarian.'" He found that it had a narrower significance and needed explaining more than "Unitarian" or "Universalist." So he came to the conclusion to come out squarely and announce that he was a Unitarian. Mr. Jennings then gave at considerable length his idea of the meaning of the word "liberal." He

M 26 2 PYS
HISTORY
OF Judaism

ture greatness of the Jewish nation when the deliverer should come were the expressions of enthusiastic men for the purpose of encouraging a down-trodden and oppressed people. They taught not aught but a political redeemer. Mention was made of many messiahs who arose about this time.

Rabbi Gries affirmed that the circumstances given were the Jews are not responsible for the death of Jesus. Even if this were true they were not to be condemned by the orthodox, as they simply were agencies by which the scheme of salvation was carried out. Colonel Ingersoll was quoted as saying that the Jews crucified Jesus, and in comment the speaker accused the great agnostic of ignorance of the investigations of Renan and others.

The destruction of the temple and the overthrow of Israel were not signs of disgrace. Israel in that day was as glorious as at any time in its history. It was not a curse that they were sent out, but a blessing that they might carry their message to all the world. The nation passed away, never to be restored again, the speaker hoped.

The rabbi gave a graphic account of the persecutions to which the Jews had been subjected during the past eighteen centuries. Despite these they remained true to their faith, and stood as witnesses to the truth of the Testament.

Rabbi Gries spoke at length on "The Work of the Jew in the World." They taught that might does not rule, but that justice and righteousness shall prevail and the spirit hold sway. Theirs had never been a policy of submission. They always struggled for their rights. Their triumph was yet to come. It was not the rebuilding of the temple, the restoration of the kingdom, but the acceptance of the truths proclaimed by the prophets and faithfully cherished during centuries of suffering.

Judaism was founded upon law, but it was justice seasoned with love. Love was taught in the Old Testament. It was not a new discovery or dispensation. It was an untrue conception that Judaism was a religion for the Jews only. History proved that there had been many converts to Judaism. It was not a relic handed down through the ages, but a living spirit, a faith which gives us laws by which to live. The prophecies were a protest against the law of sacrifices, and the development was going on among the rabbis. There were conservative and reformed Jews. The latter held that the Jewish religion was an ethical monotheism, not differing materially from Universalism and Unitarianism except in its origin. The one was rooted in Hebrew thought the other in Christian. He is a Jew who is one by reason of religious belief. To profess Judaism, and what is more live according to it, is to be a Jew. The old spirit of persecution lives in modern prejudice, and the Jew will remain a Jew until he is respected and honored as a Jew.

"We unite only in common misery." The rabbi accused the Christian missionaries of using improper methods to se-

said that there were a good many people who did not think that he was a liberal, though he was a Unitarian. A few of the people in his congregation wanted to dance and play cards in the Sunday school room of the church. When he opposed it on the ground that a majority of the people thought it irreverent, they said: "I thought this was a liberal church. Why, you are not as liberal as the Episcopalians, for they allow dancing in their church." The speaker said he was accused of being less liberal than the Episcopal minister, who preached the trinity and is so much attached to his creed and bishops that he would not attend a funeral one time because a theosophist had been invited to speak. This minister, however, he understood, plays cards, is fond of athletic sports and rides a bicycle. He is, therefore, spoken of as one of the very liberal ministers of Toledo.

Mr. Jennings said that he had also been classed as illiberal because he insisted on using a prayer in his church services. When he mentioned the subject of baptism to a member of his congregation he was told that it would break up the church if he administered the rite. The member told him that the people were too liberal to endure anything of that sort. People thought that they were very liberal in their religion if they did not go to church at all. "A man who has no church habits, goes fishing on Sunday, drinks a glass of beer when he feels like it, speaks of himself as being very liberal in religion," Mr. Jennings said that he professed no such liberality, that, nor indeed did he call that liberality. He had never found the atheist or infidel any more liberal or humane or generous than the Catholic who wears his crucifix and his beads. Referring again to his parishioners who wanted to play cards in the church, Mr. Jennings said that they were so liberal that unless they could do just as they pleased without reference to anyone else they would not do at all. This, Mr. Jennings thought, was illiberality. They thought that they were liberal, but they were just as bigoted as any member of a Calvinistic church. He had come to the conclusion the word "liberal" when applied to religion might mean most anything. To some it meant license, to others irreverence and to others iconoclasm, and it might mean something different from any of these. Mr. Jennings said that he could see how an orthodox minister might be just as liberal as a Unitarian, not because he introduces social platitudes into his preaching or rides a bicycle, but because of other things, while the Unitarian can be narrow and bigoted, even if he doesn't oppose dancing in the church or play cards.

To be liberated from religion was one thing, to be liberal in religion was another. A man might feel less restraint who did not believe in God or religion at all, but that was not the kind of liberality he was speaking of. The atheist might be the most illiberal and intolerant of men. The speaker said that he had known orthodox ministers who were far more liberal than some agnostics. It was not a question of much or little belief that determines who is a liberal Christian, or of trinity or unity, or baptism or no baptism. It was not necessary to give up any belief to be liberal. Mr. Jennings said that it seemed to him that liberality could be best understood if translated into another word—self-sacrifice. To be liberal one must be willing to live and let live, must be unselfish, must be willing to share with a neighbor.

To be liberal in religion we must be willing that other people shall have their beliefs. He is the liberal minister who says, "Brother, you do not see things as I do, but come let us have fellowship with each other none the less. You believe more than I do or you may believe less, but we can meet together in fraternity and charity." Such were the liberal men in religion. Such men must have called this conference where different denominations met in brotherhood.

Mr. Jennings said that he tried to have such a meeting when he dedicated his church in Toledo and sent out invitations to his orthodox neighbors, but with one exception none accepted. He was a Baptist. The others had sore throats, were going out of town or had some previous engagement.

The speaker said that he did not want to convert any man to his views of religion. He was not fighting the doctrine of trinity, though not believing in it. He was not fighting total depravity or the doctrine of eternal punishment. What he was trying to do was to break up this eternal narrowness which separates and

keeps separate kindred human souls. He did not wish to think less of Methodists or Catholics because they believed in three Gods while he only believed in one, and he did not want them to think less of him on this account. A Toledo minister was quoted as saying that he would exchange pulpits with all ministers except Unitarians, Universalists and Catholics. He did not like to be excluded from fellowship simply on account of religious belief. He intended to do what he could to nroot such bigotry, for "it savors of the inquisition, it smells of blood. It is not theology I am fighting, but it is this beastly intolerance in religion."

"The signs of the times are auspicious. Each breeze brings tidings of the disenchantment of mankind. It is even borne to us over Siberian snows. We have only to hold out and it will not be long before this influence shall be felt in all our churches and until all men everywhere shall hail the glad tidings of peace and liberty in all the earth."

Last night addresses were delivered by Rev. Henrietta G. Moore of Springfield on "The Liberal Religious Woman in Reforms," and by Rabbi David Phillipson of Cincinnati, giving an exposition of the Jewish faith. Mrs. Moore's paper was a fine literary production, abounding in eloquent tributes to the women who are prominent in the reforms of the present.

Rabbi Phillipson's address was a masterly one, both from the standpoint of logic and eloquence. The burden of his discourse was a defense of the Jewish rationalistic theology. The whole Jewish race was the Messiah, which had taken the place of the special Messiah, whose coming had been foretold by the prophets.

Tomorrow's program is as follows: 9:15 a. m., praise service, Rev. A. Wilson, Ravenna; "The New Church and Its Greeting to the Liberal Churches of Ohio," Rev. John Goddard, D. D., Cincinnati; "The Liberal Church and Higher Education of Women," Rev. Miss Burt, Cleveland. 1:30 p. m., "Women in the Universalist Church," Miss Sara L. Stoner, Springfield; 3 p. m., "Simplicity of Paternal Religion," Rev. J. F. Thompson, Akron; 4 p. m., "The Postoffice Mission," Mrs. George A. Thayer, Cincinnati; 7:30 p. m., address, Rev. John Goddard, Cincinnati; closing address, Rev. George A. Thayer, Cincinnati.

A committee was appointed to draft a constitution for a league of the bodies represented at the conference.

BETTER MINDS.

New Facilities for Obtaining Them to be Afforded.

BOTH NON-SECTARIAN.

Societies Recently Organized at the Willson Avenue Temple.

American and Jewish History, Literature, Geology, Civics, Biology, Physics, Botany, and Anthropology to be Studied.

Under the auspices of the Willson Avenue Temple congregation, there have been organized two non-sectarian societies for the purpose of affording educational opportunities to all who desire to improve their minds. Rabbi Moses Gries is very busy making arrangements for the sessions of the societies and is confident they will be successful in every respect.

The class known as the Temple Society is for persons over the age of eighteen, and the work of last year will be broadened during the coming winter. Last winter the members of the class studied

AMERICAN AND JEWISH history, literature, and astronomy. This year the curriculum will comprise English literature, geology, illustrated with stereopticon views, civics, biology, physics with experiments, botany, and anthropology.

It has been decided that if twenty-five members of the class want to take a special course of study the executive committee will secure an instructor. The society will hold sessions every Wednesday evening.

The Junior Temple Society is intended for students under eighteen years of age, and they will meet Friday evenings, and study Jewish literature and do literary work. It has not yet been determined when the first session of this society shall be held, but it will be soon.

In connection with the two societies, there will be public entertainments, but instead of throwing them open to the general public free, a small admission fee will be charged, and the members will have the preference in the selection of seats. As will be seen in the list of attractions, the entertainments will be of a high order. The following have been engaged: Professor John B. Demotte, October 16; Redpath Concert Company, October 31; Royal Welsh Ladies' Choir, November 19; George R. Wendling, November 27; Russell Conwell, December 18; Remenyi Concert Company, January 29; John Temple Evans, February 26; Temple Quartet Concert Company, of Boston, March 26; Leland T. Powers, April 29.

The reserved seat sale to the holders of course tickets will be held September 30, and the following day will occur a general

RESERVED SEAT-SALE.

Tickets will be obtainable from music dealers and the office of the Burrows Brothers Company.

Rabbi Gries said that he desired that it be thoroughly understood that the Temple societies are purely non-sectarian, and he called attention to the fact that of the nine members of the executive committee only four are Jews. Everybody is welcome to take advan-

JEWS IN HISTORY.

A Masterly Address on That Subject by Rabbi Gries.

A Religion and Not a Nation.

The Jews Have Survived as Witnesses of Christianity Because God Has a Work for Them to Do, Says the Rabbi, Else Why Are Egypt, Greece and Rome Only Records?—A Jew's Patriotism.

The regular Sunday afternoon meeting in the Grays' armory yesterday was a particularly interesting one. Rabbi Gries, the pastor of Tifereth Israel congregation, which worships in the fine new temple on the corner of Willson and Central avenues, delivered the address.

The music was also unusually fine, the Temple quartet and Miss Estabrook being the persons who furnished this portion of the attractive Sunday afternoon program. The quartet opened the meeting with an anthem by Dudley Bach, "He Shall Come Down Like Rain." This was followed by a prayer by the Rev. J. H. Hull, the Grays' chaplain, which preceded a soprano solo by Miss Estabrook, "I Will Lay Me Down in Peace," by Dudley Bach. Then came Rabbi Gries' address, after which the quartet sang "Shadows of the Evening Hour," by Barri-Shelley.

The subject on which Rabbi Gries spoke most interestingly, was "The Jew in History." He referred at first to a few of the eras in Jewish history, stating incidentally that the Jewish character has changed from that of a martial and soldierly quality to a desire for the pursuits of peace. Israel's wars with the Grecian hosts and the crushed and bowed down nation which constantly rose again and sought to throw off the bonds of its captivity were told of in a most attractive manner to the time of the rededication of the Jewish temple.

Rabbi Gries dwelt at some length on the destruction of Jerusalem by the Romans and the uprising of the man who called upon the Jews to rise in their might against Rome, the mistress at that time of the world, and the bravery of the Jews in daring again to throw themselves against the Roman cohorts.

"In defense of liberty the Jews have risen time and time again. We cannot read the history of this nation of 1776, 1812 and 1861 without admiring the fight for liberty," said Rabbi Gries. "In Europe, where it is impossible for Jews to rise to any rank or any honor, the Jews are still fighting for liberty. In 1776 many Jews fought for the liberty of this country. One Jew sacrificed his all, gave it to Madison and Jefferson and Washington to carry on the warfare to bring about the liberty you now enjoy.

"And so the common Jew peddler on the street is proud of that old stock which made heroes of zeal and fire and daring. But we now are inclined to believe that the triumphs of peace are more noble than those of war. The Jew today is a different man, and yet the same. We think nowadays of a Jew as a man who inhabits Palestine and lives by the laws laid down by the prophets centuries ago.

"The Jews did not accept Jesus Christ and so we learn that they were scattered broadcast through the land, the ban and the curse of God upon them. The Jew did not remain as he was in Palestine. He did not continue unchanged and unchangeable. You cannot point out a Jew and say: 'This is a Jew; all the rest of his nation are like him.' You must judge the Jew as you do other human beings. You must see his development from year to year, his constant progress. He has advanced most wonderfully.

"The interpretation of the laws changed with the changing of the character. The world imagines that 2,000 years ago the Jew was cast into a mold, so to be preserved as a curiosity of an ancient time. As he comes in contact with the advancing age, he changes, not his principles, but the external appearance of those principles, making them conform to the more advanced stage of civilization, changing his life, his manner of worship to make them fit new thoughts and new times, but always clinging to the one principle that God is in His heaven above and justice must be heaped out upon the earth below.

"It is necessary that the Jews should remain as the witnesses to the truth of Christianity. There have been those who thought that since God had scorned the Jews and scattered them, that they should persecute and oppress them. But we say that God gave Israel a peculiar mission to perform and that His almighty arm protects that nation. Do not imagine that the Jews have survived oppression because of mere racial tenacity. They live today because God has a work for them to do.

"What has become of Babylon and Assyria? Naught but crumbling ruins left to tell their history. Nothing but the record is left of Greece, of Rome, of Egypt. Israel alone has survived the loss of its native land. Israel alone of the great nations of the centuries ago lives today. Israel stands today not as a nation, not as a race, but as the representatives of a religion. The Jews of Asia are faithful to their flag, the Jews of Europe to their government and the Jews of America are as much American as any patriot in this land. They stand not as a race, not as a nation, but as the representatives of the principles of a great and true religion. You could not muster a corporal's guard to return to old Palestine. Where liberty, peace and freedom are, there the Jew makes his home."

m76
seeu 1007
Schooling
in Temple

THE FIRST YEAR.

Much Has Been Done in Twelve Months in the Willson Avenue Temple—Rabbi Gries' Views.

Yesterday's service at the Willson Avenue temple was the last Sunday service of the season and also the closing service for the first year's work in the new temple. There will be no more Sunday services until September, but there will be sabbath services in the church parlors in the interim.

In his sermon Rabbi Gries spoke of the great work accomplished in the past year and made a strong plea for the extension and continuation of the work already commenced. He said that much had been crowded into the year and that, perhaps, never again would there be so many new activities started in any single year.

He said that notwithstanding the success of the past, that there was yet a vast work to do. Speaking of the work among the young people, and the children, he said that the sabbath school now numbers 350 of which 250 are new members. The Temple society has a membership of 185 and the various classes 332. The Junior Temple society, composed of those who have passed the confirmation, numbers over 50. He spoke of the tendency of some of the members of the temple to regard the work as a matter of business and conducted solely on business principles.

While recognizing the necessity of a sound financial policy for the work, the rabbi said that this was in reality the smallest part. The work must not be judged by numbers and the cash balance in the treasury. He said he believed in business management, as he is opposed to this constant taking of collections and begging. The church, he declared, is not a charity. He said this tendency to treat the church as a business matter had driven many from it and too many had reached the conclusion that religion was simply a thing to be bought.

"The purpose of this new temple is not to be realized in a season, but with the years," he said. "It is to rear Jews and citizens, men who shall live. It is to make a better city and a grander nation and not to be a religion within the church exclusive and selfish. Such churches are in vain." The rabbi called attention to the necessity for the men in the pews to take a greater interest in the work. He did not mean by this, to have a lot of men crowd around the minister with a "I am holier than thou" spirit, but men who would give of their time and money to help in the work of uplifting the masses of suffering humanity.

He spoke of the tendency of people, who are not conversant with the history of Judaism, to sit in judgment upon it because of their particular like or dislike to some individual. He spoke of the bitter criticism heaped upon the progressive synagogue by the old timers and said that their prophecy that Judaism would pass away would prove to be without foundation and that the present work will more than compensate for the loss they prophesy.

OSTRACISM.

Delinquent Contributors Should be Socially Ignored.

SO SAYS RABBI M. J. GRIES.

His Address at the Meeting of the Jewish Relief Society.

A Discussion Over the Collections System Brings Forth a Rebuke—A Balance in the Treasury of the Organization—Officers Elected.

The annual meeting of the Jewish Relief Society was held yesterday afternoon in the Jewish Temple, on the corner of Central and Willson avenues. The meeting was not so largely attended as was the meeting of the year previous, but this could be directly attributed to the fact that the need for the organization has not been so great nor interest in the workings so intense as it was during the time when the Relief Society assisted so materially in relieving the distress of the poverty-stricken people of Cleveland during the hardest winter many of them had experienced, without regard to their religion.

President Mayer's address was the first matter which came before the meeting. He said that the work of the organization has been much lighter during the year just ended, owing to the improvement in the industrial condition of the city and country. He said that the donations had been one-third less than during the previous year. He referred to the care used in the distribution of the money, and said that in several instances men had been supplied with sufficient money to start in business in a small way, and that in these cases no appeals for further aid had been made. He referred to the excellent work done by the council of Jewish women, the auxiliary to the Relief Association, and to the donations and aid received.

FROM MANY OTHERS.

The report of the financial secretary was next read. It stated that the balance in the treasury of the organization when the year started in was \$4.69. The receipts from 359 subscriptions were \$4,059, and the interest on the deposit of the association was \$10, making the total \$4,073.69. The expenses were: General expenses, \$90.90; printing books, etc., \$24.70; salary, \$643.67; shoes and clothing, \$319.51; drugs and medicine, \$102.28; transportation, \$247.81; groceries, \$176.60; coal, \$972; hauling and expressing, \$183.73; general relief, \$1,301.63; total, \$8,062.63; balance on hand, \$10.50.

The greater part of the time of the meeting was consumed by a discussion on the collections committee, the issue being whether another committee should be appointed to assist the collections committee, or a sort of advisory subcommittee to the principal one. The members of the collections committee did not relish the idea, as they appeared to imagine that the intention of those who desired the appointment of the second committee was to hint that the committee had not secured a sufficient amount of money during the year just past. This matter was satisfactorily smoothed over, not, however, until Rabbi M. J. Gries, of the temple, had administered a stinging rebuke to the Jewish congregations in Cleveland who do not do their share towards supporting

THE RELIEF ASSOCIATION.

"We want to organize a collections committee," said he, "and then that committee wants to go out and collect money. It must go to the public for that money, and it is quite apparent that if \$5,000 is needed and only \$3,000 is subscribed by those who always come loyally to our support, and those who do not do so decline to come to our aid, that the other \$2,000 must come from the pockets of the loyal ones who have already done their share. You know how I feel about money making schemes. I don't care whether it's a charity ball, or a lawn fete, or anything for which tickets are sold. I am opposed to it except in cases of emergency where the collections for the year having been taken, do not come up to a required amount, and we are obliged to do something to make up the deficit. I never could see the use of spending money to get money from a public which should give it directly, and make charity's gain so much the more. Everyone should do his share towards helping the worthy cause. You all know how much you will have to give at the end of the year, and you might as well make up your minds to give it."

"I think," continued Rabbi Gries warmly, "that a list of all the contributors should be made out. I mean a list of those who are supposed to contribute. And I believe that those who invariably refuse to contribute should receive social ostracism."

Messrs. M. A. Marks, L. Einstein, J. Steinfeld, Charles Stein, and Joseph Hays were appointed a committee on ways and means.

The following board of directors was elected: Mark Cohen, Charles Stein, J. N. Glauber, S. Friedman, A. Wiener, A. Mayer, S. Schlesinger, M. Feder, J. Steinfeld, H. Friedman, M. Schwab, F. Herscherner, H. Einstein, D. Howitz, J. Sampliner, E. Truehaft, M. Wurthenberg, J. Stein, S. Fishl, B. Mahler, and I. W. Deutsch. The honorary members of the board are to be Rev. M. J. Gries, Rev. Dr. Machol, and Rev. Dr. Dreschler. The directors will meet this week to elect officers.

M.J.G.
Religious work
givers should
be ostracized

A Wonderful Thing in Religion.

Our enterprising Jewish contemporary, the *Tidings*, prints a report of the ceremonies at the dedication of the new and grand synagogue in Cleveland, and we are not going too far when we say that some of the things told of in the report are wonderful. Is it not a wonder that a half dozen of the Protestant ministers of Christianity united with the rabbi of the synagogue before the Jewish shrine in delivering discourses of exultation at the dedication of the edifice erected for the service of the Congregation Tiffereth Israel?

We do not remember ever hearing of any other incident just like it.

The ceremonial services at the altar were conducted by an eminent young member of the rabbinate. Rabbi MOSES GRIES, assisted by Rabbi MOSES MACHOL and the cantor. The six denominations of Protestant Christianity were represented by the six clergymen, who took part in the proceedings of the occasion. One of these clergymen was an Episcopalian; and the others were a Presbyterian, a Methodist, a Congregationalist, a Disciple, and the pastor of the Epworth Memorial Church. It was immediately after the singing of *S'u Sh'orim* in the synagogue, that Rabbi GRIES offered them a welcome, in which he expressed his opinion that the time is coming when all God's people will be in close fellowship. Hereupon followed a deliverance by the Rev. Dr. CYRUS S. BATES (Episcopalian), who complimented Rabbi GRIES in a way which, we may infer, must have been highly acceptable, then spoke of the magnificence of the new synagogue, moralized for a while, and closed

by saying: "Because there happens to be a difference between the faith of the Jew and that of the Christian, this is no reason why mutual love should not prevail." The Rev. CHARLES TOWNSEND (Presbyterian) followed in the same strain, proclaiming his desire for greater unity between Jews and Christians. The Rev. CHARLES S. MILLS (Congregationalist) was, as we are told by the *Tidings*, "generous in his congratulations," and exclaimed: "As Jews and Christians worship one God, the God of ABRAHAM, ISAAC, and JACOB, we should unite for the spreading of the truth in America, and for the solution of the problems which confront us." The Rev. Dr. E. O. BUXTON (Methodist) spoke very happily in the synagogue. The Rev. CHARLES F. CREIGHTON (Epworth Memorial Church) told how he was impressed by seeing Jews and Christians join in a religious meeting, and declared that by this spectacle he had got a new lesson of progress in liberal thought. The Rev. HARRIS R. COOLEY (Disciple), in addressing Rabbi GRIES, asked these significant questions: "Is there, after all, such a difference between us? Have we not one God?"

After these deliverances, Rabbi MOSES MACHOL brought to an end the synagogical ceremonies which had been opened by Rabbi MOSES GRIES.

Thus pleasantly and pleasingly spoke the six Protestant clergymen in the presence of the two rabbis, before the altar of the Jewish edifice erected in Cleveland by the Congregation Tiffereth Israel.

We say this whole thing is wonderful. Was there ever another occasion upon which a half dozen Protestant clergymen of as many denominations united with two rabbis at the dedication of a synagogue? The clergymen judiciously refrained from making any allusion to the Gospels in that place. We guess they were more shrewd than the Apostle PETER or the Apostle PAUL would have been under the circumstances. Their conduct, as one of them took occasion to remark, gave evidence of the progress of liberal thought in the community. The conduct of Rabbi GRIES, also, in inviting the ministers, gave evidence of this new kind of progress among the Jewish people.

It seems to us that the thing here told of deserves to rank among the wonders of the nineteenth century, which, for all we can say, may be far surpassed by those of the approaching twentieth century.

CH. 1. RABBI GRIES' ADDRESS. Sep. 14, 90.

Memories of old rush upon us in this solemn hour. Our thought reviews the Past. All the tender associations of life are recalled at this moment. We remember all the joys and sorrows of the years that have gone. Here the fathers and the mothers worshipped. Our thought is with the dear loved ones who are no more. They would have been sitting by our side. They would have rejoiced with us, this night. We miss their familiar presence. Our hearts are saddened by the recollection of the Past. And yet we must not mourn. Let joy be in our hearts. Let us not be as the fathers of the time of Ezra of whom Scripture tells that they wept as they remembered the glory of the 1st Temple. To them there came the vision of awful disaster, captivity for the princes of Israel and the Holy Temple defiled by heathen hands. To-day there comes to us no thought of a Temple in ruins or a nation in captivity. The 2nd Temple is built not because of disaster and desolation and defilement, but because of growth. We have prospered in this land of our freedom. It was not meant that we should dwell in "ceiled houses whilst the house of God was in ruins." Therefore are we as they "who shouted for joy" (Ezra iii, 12.). Our hearts are glad and full of thanksgiving. What makes this place a sanctuary unto God? "The glory of this latter house is greater than that of the former" not because of increase of cost and beauty and splendor. Jacob took the rough stone of the field and reared his simple altar. It was a true house of God. Not the decorated walls, not the beautiful altar and shrine, not these outward things make the sanctuary but the thought within us, devotion in the heart, and consecration of the spirit.

And what makes this a Temple in Israel? Not the symbols within this house, not the fixed ritual, not the traditional and historic observances, not the Hebrew prayers spoken by the lips of born Jews. But Jewish thought in prayer and sermon and song and Jewish life lived according to Jewish ideals. Pure hearts and clean hands, holy conduct, upright character build the true altar in Israel.

Our Judaism cannot be confined within these walls. If it is nothing more to you than the holding of public worship, the repetition of a ritual not understood, the keeping of ancient custom and ceremony, it is not true Judaism. Judaism is of value, of worth and true to itself when out of the walls of the synagogue it makes men reverent, thankful, considerate; when it directs life to purity, justice and mercy. Let us then understand the purpose of the congregation in Israel. You build this temple not for the glory of man, but for the glory of God; not merely to stand as an ornamental structure in your city, but you consecrate it a temple in Israel to fulfill the purpose of a Jewish congregation. To be a moral force in every community; to be the guiding, uplifting power to nobler, higher life; to be a house of prayer not only for Israel, but "a house of prayer for all nations"; to be a school of instruction by which our faith shall be perpetuated.

Your ministers endeavored to build a new temple and for causes, needless now to repeat, failed. Laymen in Israel without the lead and the push of a spiritual guide, by their own earnestness of purpose have succeeded. I hail it as a good omen. It is the evidence of zeal and faithfulness and enthusiasm, which if continued, will assure the fulfillment of the promise which your name speaks. Mitzpah! Be a watch-tower by night and day. From grand old Lookout are flashed the signal-fires; from this watch-tower, from Mitzpah, let flash forth the signal-lights of truth and righteousness.

Rabbi Gries closed his remarks thus:

"We meet within this house to promulgate and perpetuate the doctrines of the Jewish faith, not only as a means of self-defense, but of offense, trying to make the world wiser and better."

MJB

Ecumenical

Harvard

Rabbi Gries spoke in part as follows: "We have come to rejoice, to speak a word of gladness and congratulation that a good work has been well begun. It is well to let the heart be glad and the tongue speak congratulatory words, now that at last we are enabled to erect a temple worthy to be called a house of God and fit for the works and needs of men. My heart is glad, for here in the raising of these walls are opportunities to do a work for God, for Israel, and for man. We cannot enter upon this undertaking without serious and solemn thoughts. Here will be reared a temple to God, a house to be consecrated to reverent worship and useful works. The ideal temple lives in our minds and hearts. We here lay the cornerstone of a temple of stone. I would that we could lay the cornerstone of an ideal temple, consecrated to ideal worship and ideal work. Congregation Tifereth Israel is entering upon a new life. That new life is to be filled with new labors. Minds are waiting for religious instruction. Hearts are eager to drink in spiritual truth. A duty is before us, as men and women and children of Israel, to bring the message of faith which shall guide, direct and uplift life. We are building a temple to God. We are setting up a pillar of stone for an altar and we call it holy. If it shall not be consecrated to earnestness and religiousness, I would rather see no two stones rest the one upon the other. It will not be a holy place unless we make it holy. Further, Jacob set up a stone found in a field for an altar. There was no holiness in the stone nor in the oil which he poured upon it. He called the place where he stood Bethel, the house of God. It was a house of God, for God was there. Thus is this place holy. Even now we stand in the very presence of God, and by His consecrated altar. Here, this hour, spirits are lifted upward and earnest souls are seeking light and strength for their work of life. This is God's holy place. This is Israel's altar. From this place the message of the Jew to mankind will ring through the world. Here do we build a Jewish temple to the God of all. May we consecrate ourselves, our wishes, our hearts, our highest energies to God and man—to the worship of God and man—to the worship of God and to the work for man."

In the box were a list of the members of the congregation, an estimated cost of the building, reports of the Jewish Orphan the building, reports of the Jewish Orphan asylum, reports of the Montefiore home for aged and infirm Israelites, reports of the Hebrew union college of Cincinnati, a souvenir of the twenty-fifth anniversary of the Jewish Orphan asylum, a program of the anniversary exercises, a photograph of the Montefiore home, a set of Columbian souvenir coins, also a set of Columbian stamps, photographs of President Cleveland, Gov. McKinley and Rabbi Gries.

A NEW JEWISH TEMPLE

Its Corner-Stone is Laid With Ceremony.

THE FUTURE STRUCTURE.

It Will be an Ornament to Willson Avenue.

A Heavy Shower Interferes With the Exercises—The Contents of the Box—A Number of Appropriate Addresses.

Under a canopy of umbrellas, the cornerstone of the new church of the Tifereth Israel Congregation was laid yesterday afternoon. The edifice, when finished, will be an ornament to Willson avenue. It will be in keeping with the other splendid structures recently erected and in process of erection on that avenue. The church will cost \$100,000. It will be built of stone and will be complete in every particular. The location is desirable, being at the intersection of Willson and Central avenues and convenient to a large portion of the congregation who now worship at the Huron Street Temple. The ground plan of the building indicates that the structure will be several times the size of the one which it succeeds. All modern appliances will be used for lighting and heating.

The ceremonies of the laying of the cornerstone were interfered with by a heavy shower, which drove the audience to shelter.

ENTHUSIASTIC WORKMEN, however, laid the stone in place with its box of souvenirs. These consisted of a list of the members of the congregation; an estimate of the cost of the building, the twenty-fourth report of the Jewish Orphan Asylum, the tenth report of the Montefiore Keshet Home for Aged and Infirm Israelites, the nineteenth report of the Hebrew Union College of Cincinnati, the twenty-fifth anniversary souvenir of the Jewish Orphan Asylum, a programme of the anniversary exercises, a photograph of the Montefiore Home, a Columbian souvenir coin, Columbian stamps, and photographs of President Cleveland, Governor McKinley, and Rabbi Gries, minister of the congregation.

When all were assembled Rev. Dr. Machol, of the Scovill Avenue Temple, delivered a prayer. Dr. J. M. Wise, of the Hebrew Union College, of Cincinnati, followed with an address. He said, in part: "The simplest altar of earth is that erected from stone. It is provided in the law that no iron shall be used in the erection of an altar to the God of Israel. The conduct and habiliments of God's worshippers are to be comely. Churches are our modern altars. They should be the places where God can come to thee and bless thee. But in order that we may have churches, sacrifices must be made. Sacrifices of both time and treasure must be brought and laid upon the altar of the God of Israel. These are no less acceptable to him than the burnt-offerings of the olden time. I believe that this will be a house of prayer. Let it not be a house of amusement. Prayer is the offering which we should bring—prayer which turns out iniquity and wrong. If this is a house of prayer, it will be like unto that which Moses erected and will be a home for all."

Rev. Dr. Machol spoke for his congregation as follows: "I congratulate you, officers and members of the Tifereth Israel congregation, on this important event, to which you have looked forward for many years. It is the mother congregation, who, through me wishes to express sentiments of pleasure and gratification to her daughter congregation. We always rejoice on such occasions as this. On the strength of the cornerstone rests the safety of the building. The safety of the political structure rests on the cornerstone of liberty. Freedom is the most precious boon of heaven granted to us on this consecrated soil. The safety of the social structure is the cornerstone of equality, and the safety of the religious structure is the cornerstone of fraternity. For the purpose of assisting to realize the

GRAND PRINCIPLES OF JUDAISM this building will be erected, this cornerstone laid. If built upon the cornerstone of peace and harmony it will stand."

The address of Rabbi Moses J. Gries, pastor of the congregation, was in part as follows: "We have come to rejoice, to speak a word of gladness and congratulation that a good work has been well begun. It is well to let the heart be glad and the tongue speak congratulatory words, now that at last we are enabled to erect a temple worthy to be called a house of God and fit for the works

and needs of men. My heart is glad, for here in the raising of these walls are opportunities to do a work for God, for Israel, and for man. We cannot enter upon this undertaking without serious and solemn thoughts. Here will be reared a temple to God, a house to be consecrated to reverent worship and useful works. The ideal temple lives in our minds and hearts. We here lay the cornerstone of a temple of stone. I would that we could lay the cornerstone of an ideal temple, consecrated to ideal worship and ideal works. Congregation Tifereth Israel is entering upon a new life. That new life is to be filled with new labors. Minds are waiting for religious instruction. Hearts are eager to drink in spiritual truth. A duty is before us, as men and women and children of Israel, to bring the message of faith which shall guide, direct and uplift life. We are building a temple to God. We are setting up a pillar of stone for an altar and we call it holy. If it shall not be consecrated to earnestness and religiousness, I would rather see no two stones rest the one upon the other. It will not be a holy place unless we make it holy. Father Jacob set up a stone found in a field for an altar. There was no holiness in the stone nor in the oil which he poured upon it. He called the place where he stood Bethel, the house of God. It was a house of God, for God was there. Thus is this place holy. Even now we stand in the very presence of God, and, by his consecrated altar, here, this hour, spirits are lifted upward and earnest souls are seeking light and strength for their work of life. This is God's holy place. This is Israel's altar. From this place the message of the Jew to mankind will ring through the world. Here do we build a Jewish temple to the God of all. May we consecrate ourselves, our wishes, our hearts, our highest energies to God and man—to the worship of God and to the work for man."

MJC

The New Temple & Its Meaning!

(ca 1893)

THE THORAH SCROLLS.

A Radical Change Proposed in One of the Synagogues.

THE READING OF THE LAW.

Shall it be Discontinued in Tifereth Israel Temple?

The Decision of the Question Awaited by the Jewish People All Over the Country — A Radical Reform Step.

The question of departing from a very ancient custom is at present before the congregation of the Tifereth Israel Jewish Temple, on Huron street. It is of no less import than the dropping of a part of the service used in the synagogues from time immemorial, the reading of the law given to the children of Israel during their wanderings, which is contained in the five books of Moses, called the Pentateuch. Whether the change will be made depends upon the action of the congregation, who will vote upon the subject at a special meeting to be held on February 25, in the vestry rooms of the temple.

In every Jewish temple in the world, with the exception of one, and that one in Chicago, the reading of the Thorah is part of the Sabbath service on Saturday. Most Jewish congregations do not have service on Sunday, and only one does not worship on Saturday. The latter is the one in Chicago that does not observe the custom of reading the Thorah, and the rabbi there is the well-known Rev. Dr. E. G. Hirsch. The Thorah is the Pentateuch, engrossed in pure Hebrew on parchment scrolls, which roll up at either end. Its reading is a sacred rite in the synagogue, and is attended with appropriate ceremony. At the end of each temple is the ark, a square receptacle, hidden from view with curtains,

SYMBOLICAL OF THE ARK

carried by the Children of Israel during their wanderings. Inside of this reposes the Thorah scrolls, from two to six in number, on which are engrossed the Pentateuch. The text is pure Hebrew, which is so much different from the modern form that very few Hebrews are able to read it. It is written without "points," the vowels being omitted. At a certain stage in the Saturday service, two officers of the synagogue who are in waiting step before the ark and draw aside the draperies. The doors of the ark are opened and the scrolls lifted out, one of them being presented to the rabbi. He takes it, and reads the portion allotted for the day. In the orthodox synagogues the entire Thorah is read in one year, from new year to new year. In the reform temples the reading is divided into cycles, and but a very small portion read at a time, from three to seven years being taken to go from beginning to end.

The Tifereth Israel congregation stands in the van of reform temples in the United States, and many innovations have been entered upon and old customs dropped. Rev. M. J. Gries, the rabbi, has encouraged the movement in this direction, and during the time he has been with the Tifereth Israel congregation has read but a small portion of the Thorah at each service, and has followed it with the translation. Both Saturday and Sunday services are held, but the former are thinly attended. Some of the members of the congregation think that the time for this formal reading of the ancient Jewish law is past. It

MAY HAVE BEEN NECESSARY, they say, at one time, when there was no other way of preserving the records but in hand-engrossed scrolls, but they hold that in view of the beautiful editions of the Bible now printed the custom has become unnecessary. As stated by a prominent member of the Tifereth Israel congregation yesterday, the rite, while very solemn and sacred to many devout Hebrews, does not appear so to others. "We do not feel the Thorah to be a sacred thing any longer," he said, "nor do we longer believe it to have been inspired of God." What has caused the desire to bring the matter to an issue is the approaching completion of the magnificent new temple of the congregation at the corner of Wilson and Central avenues. The new temple will be one of the finest in the West and will cost, completed, the sum of \$100,000. The structure has reached the point where the building committee find it necessary to complete the plans for the interior. This they cannot do until they know whether or not an ark shall be provided. If the reading of the Thorah is to be discontinued, no ark will be necessary. The question must be decided within a very short time. If the decision is to abolish the reading, it will be a radical step and will cause much discussion. There is much opposition to the proposition. On Sunday morning Rabbi Gries will speak on the subject, "The Thorah Reading, Yes or No." The outcome will be watched with great interest all over the country.

ABANDON IT.

Rabbi Gries' Advice Regarding the Reading of the Thorah.

Is but a Custom of the Church.

Comes Not as a Divine Law—The Ceremony Has Lost Its Meaning to the People—Should Cease to be Tribal.

The question of abandoning the reading of the thorah or sacred scrolls in the congregation of the Huron Street tabernacle, which will be voted upon next Sunday morning, was made the subject of an interesting talk by Rabbi Gries yesterday morning.

After reading several selections from the Bible as to the custom of reading from the scrolls, he said:

"The cessation of the ancient custom of reading the thorah is a most important one. The cessation of any custom near and dear to the hearts of the people is important, but the cessation of the reading of the thorah is especially important.

"I wish this morning to put this plainly before you so you may clearly understand why we want to change it. You know there are those high in Jewish circles who declare that to take the thorah reading and the shema from the Jewish temple is to make it no longer Jewish. We all know the power of a custom, how strong it is in the life of a nation. How much stronger it must be in the life of a nation as old as ours. Many ask us to keep the custom alone. It was good enough for the fathers, why is it not good enough for you?"

The Bible provides only that the thorah be read once in seven years at the feast of the tabernacles, that is all. We have seen in the reading of the scripture this morning that the scroll was found in the temple when it was lost for years, and the people did not even know the law. It was read distinctly so the people could understand the law, another chapter says.

"Originally Moses read the law on Monday and Thursday mornings, the old market days of Palestine, and on Sunday afternoon. But many changes have taken place in the custom. Seven-year cycles, two-and-a-half-year cycles were used and thus when the rabbis of olden time desired to change the custom they did so. There are those who tell us to go on in the old way. If we followed that rule there would never be any change in anything. Progress would be blocked at once if this rule obtained. We take our stand here on this platform in favor of progress and give our allegiance to the change.

"The thorah reading is a custom, the scroll a symbol. It comes not as a law divine. To you the meaning is gone, the symbol has lost its beauty. Therefore let us abandon it. Even though the meaning were lost it might yet be of use. The people are not the final judge. The understanding will be less and less through all generations. And now I hear a cry from somewhere shall we not hear the words of the Hebrew tongue. It cannot be transmitted by any other language. I believe, friends, that the Hebrew is translatable. The genius of old may be in the Hebrew but a part, if not all, can be translated into another tongue. But you know not the language. You never will know it.

"A change has come in me. I am free to confess. One year ago I would have opposed this proposed change. I did not believe then any more than I do now that the thorah was the word of God. I have always felt that the lifting of the scroll was a blessing to me. I hope the time shall never come when I can lift these Hebrew scrolls without feeling the awe and the thrill of old-time inspiration pass through me. Thirty-three hundred years has this law been handed down to us from generation to generation. I know how jealously they have been guarded, how the ancient fathers have sacrificed their very lives to preserve them. But to you this ceremony has lost its meaning. The old ceremony inspires you not. Therefore have I changed my mind. Therefore I say the time has come for this congregation when the thorah reading has become a symbol without a meaning and hence to be cast aside.

"Is there any man, no matter how great an enthusiast, who believes this is to become a Hebrew speaking world? Are we ever to go on confining our Jewish worship to Jews alone. We should cease to be national, we should cease to be tribal but be universal. With these words of introduction I put the question to you. In the congregation of Israel there is power. I wish you to be guided by no small principle. Let it not be abandoned because of policy or religious indifference, but because of principle and sincere religious earnestness. Let our service be such as will fill the hearts of every Jew with reverence and every non-Jew with respect."

MJG
Imp. of
Torah.

Cal 1893

WORDS OF GOOD CHEER

They Are Spoken by Ministers of Many Denominations.

A FELLOWSHIP MEETING.

It is Held in Honor of Epworth Memorial Church.

An Evidence That a General Feeling of Brotherhood Exists Among the Churches — Something of What Was Said.

Pastors of churches in this city, without respect to denomination, united in speaking words of congratulation and cheer at an inter-denominational fellowship meeting in the new Epworth Memorial Methodist Episcopal Church last evening. Professor Harlow V. Knight played an organ voluntary, after which there was a responsive reading, led by Rev. Samuel P. Sprecher, D. D., of the Third Presbyterian Church. After the hymn "How Sweet, How Heavenly is the Sight," Rev. Dr. Charles S. Pomeroy, of the Second Presbyterian Church, offered prayer. The pastor of the church, Rev. B. F. Dimmick, announced the remaining services of the week, and introduced the first speaker of the evening, Rev. P. E. Kipp, of the Case Avenue Presbyterian Church, who said: "I come to extend to you the heartiest Presbyterian congratulations I can express. I congratulate you on your prosperity, upon this house, the most beautiful I have ever seen, and

UPON THE SPLENDID WORKERS who labored to secure it. I wish you all the prosperity and the success which God has in store for his faithful people."

Rev. Dr. A. G. Upham, pastor of the First Baptist Church, said: "I have very great pleasure in bringing you the heartfelt fellowship and congratulations of your next door neighbors. I trust that this feeling of neighborliness which we are all showing tonight will increase and develop and intensify a thousand fold. Sheridan once telegraphed Grant, 'I think Lee will surrender if things are pushed,' to which came the characteristic laconic reply, 'Push things.' Brethren, let us push things, each in his own way, for the cause of religion and our Saviour. I am glad that you are here. It means more Christian work. May God's richest blessing rest upon us."

Rev. Dr. C. S. Bates, whose name was on the programme for the next address, was unable to be present, but sent a letter of warm congratulation. The congregation sang "Walk in the light; so shall thou know." Rev. J. Walter Malone, of the Friends' Church, said: "I am glad that I come in the name of a Friend; I pray that in these days of your dedication the anointing oil may be poured afresh on pastor and people that you may do increased work. May the Lord himself fill you with his spirit that this may become another lighthouse along the shores which are strewn with so many shipwrecks."

Rev. Harris R. Cooley, of the Cedar Avenue Disciple Church, said: "We are growing out of that narrow denominational spirit which makes us mark our churches like the lines in the railroad company's map—very large and the only lines between the two points. The time is coming quickly when there will be an entire spirit of union; when we shall hold our own convictions and yet have the greatest love for our fellows and interest in their work."

Rev. William Knight, of the Old Stone Church, announced the hymn "All Praise to Our Deeming Lord," which the congregation sang. Rev. Dr. George R. Leavitt, of the Third Congregational Church, said: "We

CHURCH WAS BEING BUILT a friend of mine asked me, 'Have you been in?' It is a daisy. I am here for the first time to-night and I am rewarded. It is a daisy. With all my heart I bring you our congratulations. Especially I congratulate you that you are out of debt. We hope you may be a conspicuous example among us of all that is best in Methodism."

Rev. Dr. B. T. Noakes, of the Reformed Episcopal Church, said: "I congratulate you upon your name. All hail Epworth Memorial Church! That white city that has sprung up on the southern shores of Lake Michigan is a memorial. Which is the most worthy to be memorialized, the Castilian queen or the mother of Epworth who sent her two boys into the world to save men; the Genoese sailor, or the man who did such great work for the kingdom of God?"

Rabbi M. Gries, of the Huron Street Temple, was the last speaker. He said: "I have watched with great interest and pleasure the construction of this beautiful church. I rejoice in the erection of every church which recognizes, as you have recognized in this fellowship meeting, the brotherhood of all men as children of the one God whom we all call Father. I bring you the hearty congratulations of the Jewish community." Rabbi Gries spoke several minutes and in the course of his remarks was thrice applauded by the congregation. The hymn, "Blest Be the Tie That Binds," was sung. Rev. Dr. H. M. Ladd, of the Euclid Avenue Congregational Church, offered prayer and the congregation was dismissed with a benediction pronounced by Rev. A. J. Waugh, of the Willson Avenue Presbyterian Church.

Rev. J. L. Hurlbut, D. D., of New York, and Rev. H. A. Schaffler, D. D., of this city, will address a mass meeting of Sunday school workers in the Epworth Memorial Church tonight.

The popular concert by forty young men and young women from Ohio Wesleyan College in Epworth Memorial Church on Saturday evening promises to be a rare musical treat.

A CHANGE

Contemplated in the Torah Reading in the Service at Huron Street Temple—From Hebrew to English.

An important change is contemplated in the service at the Huron Street synagogue and will probably take place within a few months. Ever since "Ezra read the law to the people" it has been the custom in Jewish synagogues to read a portion of the five books of Moses, known as the Torah, in the Hebrew from parchment. The entire five books are read in the course of a year. This custom is now in vogue in every Jewish synagogue in the United States with the exception of Sinai synagogue in Chicago. It is probable, however, that there will soon be two exceptions to the rule. Next Sunday Rabbi Gries will speak on the subject "The Torah Reading; Yes or No?" and on Feb. 25, in the vestry rooms of the temple, there will be a special meeting of the congregation to consider the advisability of discontinuing the Torah reading as now conducted. The probable result of the meeting will be that the law will hereafter be read in English, not in the original Hebrew, and the reason of the change is readily apparent when it is considered that a large portion of the congregation do not understand the Hebrew language.

HEBREW CELEBRATIONS.

Columbian Day Exercises at the Scovill Avenue Temple and in the Huron Street Synagogue—Dr. Charles Zucker Speaks in the Former and Rev. M. S. Gries, of Chattanooga, Tenn., in the Latter Place of Worship.

Services appropriate to Columbian day were held last evening in the Huron Street Synagogue. The interior of the audience room was decorated with the national colors while the singing was of a character befitting the occasion. Rev. M. J. Gries, of Chattanooga, Tenn., in response to an invitation extended by the congregation, delivered an address. Rev. M. Gries is a graduate of the Hebrew Union College, of Cincinnati, and is a native of New Jersey. If his efforts prove satisfactory to the Huron street congregation it is probable that he will be extended him to permanently occupy the pulpit. The subject of his address last evening was "Columbian Thoughts." After touching upon the historical side of the question the speaker said: "A mighty wave of patriotism, of pure love of country is flowing on through the length and breadth of this land, lifting up the hearts of men to a purer and nobler citizenship. The year 1492, which for all men marks the discovery of a new world, marks especially for Israel the eventful time of the expulsion of the Jews from Spain. We join in the general rejoicing of this day and our joy is the greater that the same year which saw Israel's cup of misery filled to overflowing beheld the new cup of joy preparing. I cannot but believe that a mysterious divine providence was here at work, so that Isabella, the cause of infamous persecution, the source of bitter misery, should unwittingly become the cause of new liberties and rich blessings. The same hour which gave to mankind a new world gave to Israel a new home." The preacher then contrasted the present day of freedom and of reason with that of darkness and superstition which obtained four hundred years ago. By way of concluding his address he said: "Oh, what a mighty change has come in the hearts and consciences of men that the wolf and the lamb shall dwell together, the oppressors and the oppressed, the persecutors and the persecuted. The age of blindness is passed. Darkness was, but the light has dawned and darkness is no more. The sun has risen and will not set again. We live in a land of perpetual sunlight."

The members of the Anshe Chesed congregation gathered in large numbers at the Scovill Avenue Temple, last evening, to celebrate the Columbian anniversary. Dr. M. Machol conducted the opening services. The national hymns were used in the meeting. Mr. Charles Zucker delivered a patriotic address befitting the occasion. He related the story of the adventures of Columbus and adduced many practical and useful thoughts therefrom. The children of the Sunday school were seated together and assisted in the singing. The solo part of the "Red, White, and Blue," was sung by Mrs. F. W. Britton, all present joining in the chorus.

MJG
TORAH
Reading

THAT ALL MAY WORSHIP

Sunday Religious Services Are Conducted in the Huron Street Synagogue.

Rabbi Gries' Reasons for an Innovation That is Not Favored by All Hebrews.

The Sabbath to be Observed as Usual on the Last Day of the Week.

Every seat in the Huron Street Synagogue was occupied at the services yesterday morning. It had been announced that Rabbi Moses J. Gries would discuss the vexed Sunday Sabbath question, and there was the utmost curiosity to learn his views. Strongly diverse ideas on the subject are held by members of the congregation. On one side are those who fear that Sunday services will lead to an abandonment of the ancient Jewish Sabbath. They have always worshiped on Saturday, and alarm is felt lest the abandonment might lead to the most disastrous consequences. The others believe that religious services should be held on Sunday for the benefit of those who cannot leave their business on Saturday. Another reason for the large attendance was the popularity of the new rabbi, who is in great favor with the congregation. In his discourse he considered both sides of the mooted question and then declared in favor of Sunday religious exercises to supplement the regular Saturday service. The exercises yesterday comprised an introductory prayer, a hymn, the mourner's prayer, a soprano solo, scriptural reading that included the verses in Genesis relating to the creation, and the commandments as given in Exodus and Deuteronomy, and

THEN FOLLOWED THE LECTURE.

In introducing the subject Rev. Mr. Gries impressed on his hearers the fact that there were two plainly defined sides to the question at issue, and he asked them to impartially consider both. "Let us look at both sides of the question," he said. "When the people, particularly the Jewish ministers, consider the subject there is the danger that they will give attention to only one side of it. Few are in such a position that they can view it impartially. Some are so radical that they do not desire to look at it except from their own standpoint. There is no doubt in my mind, that the seventh day was the Sabbath ordained by the Bible. Every passage which I have read says so. On another day of rest and worship is chosen it must be in opposition to the biblical injunction. The words of the command are, not of doubtful import. He in our day who holds a belief in the Bible, be he Jew, Christian, or Mohammedan, should observe the seventh day. If there is to be a change in the Sabbath let there be no quibbling or trifling over the question. If the change is made then the Bible and the history of generations goes for nothing. History and custom have fixed our Sabbath on the seventh day, and if the rabbis now change it they will put in direct opposition to the biblical command. In many orthodox synagogues the morning and evening services are held on Saturday, and the position is not

TO PRAYERS ON SUNDAY

but the fear that our Sabbath may be lost. Without Sunday services a multitude are unchurched, the doors are closed against them. The calamity is growing because those who are cast out do not try to return. They do not beat on the door to gain admission but peacefully pursue their own way. They do not ask for religion, I must seek them. In the first hour of freedom our people proclaimed the truth of Judaism and now in the time of our greatest prosperity we seek by neglect to lay it in the dust. Was it for this inglorious end that our fathers yielded their necks to the yoke, their breasts to the knife and their bodies to the flame? We should rather emulate them and preserve the same undying zeal and enthusiasm for the faith. How shall those who are delinquent understand the great truths of our faith unless we give them an opportunity to learn? Let us not speak of the peace, glory, calm, and beauty of the Sabbath when thousands of the toiling sons of Israel have no Sabbath. Let the mockery be no more. Young men and women have strayed away and we have plodded on, believing that they were following behind. The remedy must be quickly sought and found in order that the poor remnant of Israel may be saved. If the multitude are outside the walls of the church then the

WALLS MUST BE EXTENDED

to include them. We must teach the meaning and beauty of the Sabbath, not in a day when they can not hear, but when they can be present. We want those in the darkness brought out into the light and sunshine. If Sunday is a day when they can be present we should speak the needed word then. I would rather speak, pray, and worship on the ancient Sabbath, I yield to none in my love for the holy Sabbath of Israel. But the peace and joy of the day is vanishing. Holiness does not lie in the day, but we sanctify the day with our prayers and devotion. Some advocate Sunday lectures. They would serve men, not God. In a Jewish synagogue they would discuss all that is un-Jewish. They would refuse the truth and beauty of their own religion and admit all else. We should not make the synagogues lecture and entertainment lyceums. One good reason for Sunday worship is that it would attract the multitude and they would learn the truths that you hear on the ancient Sabbath. We should erect no barrier in this house of God. We should seek with broad purpose the uplifting of the whole human family."

RADICAL CHANGES.

SUNDAY SERVICES TO BE HELD AT HURON STREET SYNAGOGUE.

A Step Almost Unprecedented in This Country to be Taken by the Newly Elected Rabbi—All Services to be Held in English Instead of German—Considering the Adoption of the Union Prayer Book.

A special meeting of the congregation of the Huron Street synagogue was held yesterday morning to consider the question of revising the ritual. After considerable discussion it was unanimously agreed to change the service from German to English. The union prayer book, as adopted by the general conference of American rabbis, was introduced as a ritual, but considerable objection was raised. Finally it was resolved to appoint a committee to thoroughly investigate the matter and report at their discretion. The committee consists of the following gentlemen: Rabbi Gries, Dr. S. Wolfeustein, Joseph Halle, M. Buckman and M. Marks.

It was decided to continue the Sunday lectures in connection with such services as may be satisfactory to Rabbi Gries. This virtually makes a Sunday as well as a Saturday service for the congregation and is a decided innovation, even among reformed Jews. Although it is not unusual in the more liberal synagogues to have lectures on Sunday, it is almost unprecedented to hold services Jews the holding of religious services on on Sunday. Among the strictly orthodox the first day of the week, is regarded as an unpardonable departure from the custom which has been adhered to ever since the Jewish religion was founded, of having service on the seventh day of the seventh day is regarded by orthodox Jews as being a fundamental principle of the religion. Rabbi Gries belongs to that class of liberal Jews who believe in recognizing the fact that business men will not give up their business on Saturdays, one of the heaviest days of the will not give up their business on Saturdays all ought to be given an opportunity to attend services without making great sacrifice and with this end in view will have services on both Saturday and Sunday. How this new departure will be received, by the older and more orthodox members of the congregation will be an interesting question. In other cities efforts to introduce Sunday services have met with vigorous opposition. There is no doubt, however, that Rabbi Gries will have the enthusiastic support of the younger members of the congregation. Even the Sunday lectures which were inaugurated by Rabbi Hahn met with some opposition by members of the congregation, who insisted that they violated the time honored custom of the Jewish church. The reformers in the church insist that no article of faith is violated by the Sunday services, but that the holding of services on Sunday has been rendered necessary by commercial conditions in modern times which did not exist in early days.

M202
Sunday
Sabbath

VISIT TO ALASKA.

Rabbi Gries Returns From the Far Off Territory.

Not Impressed by the Indian.

He is so Small in Physical Development and Very Meek Alaska Not the Snow Covered and Ice Bound Region It is Supposed to Be—Some Magnificent Scenery — Valuable Mining Property.

Rabbi M. J. Gries of Tifereth Israel congregation returned on Friday evening from a delightful vacation trip, lasting two months, in which time he went up the lakes and spent a short time in Alaska. His trip was to St. Paul and Minneapolis, out through Yellowstone park, on to Portland, Tacoma, and other points of interest in the northwest, and thence to Alaska.

In speaking of the almost unknown part of Uncle Sam's dominions last evening the rabbi said: "I was not impressed by the Indian of Alaska. He is a small man in physical development and is very meek. He is not in any way the Indian of the novelist. He does not seem to be ferocious at all, but spends his time in work. He is an industrious fellow, and is employed as laborer in the fishing and canning works and in the mines. In the latter, however, not many are employed, as one skilled man can operate several stamps in the mines. We touched at many points, at Ft. Wrangle, Takon, Juneau, Metlakatlah, Killisno and others.

"The common idea of Alaska is that it is a snow covered and ice bound region, but it is not so. It is claimed at Sitka that the climate and the temperature is, by reason of the Japan current, the same as that of New York. That seems to be true, and all the time we were there the foliage was as green as could be, and we picked many wild flowers. They are the same as we meet with here, but they seemed to be larger. The trees are the trees of our climate, and there is no change in the color of their leaves. The scenery is grand. The boats run close to the shore and the channel is selected between the islands. The condition of the wind and the currents causes the channel selected to vary and the ships' officers vary it to suit the conditions from trip to trip.

"The only idea that the region is a cold one is that obtained from the snow-capped mountains, which are near the shore. Some of them come down to the very shore of the sea. The weather was chiefly wet and rainy and some days, when the fogs and the atmosphere were thick, the tops of the mountains could be plainly seen, while half way down hung the veil of mist and fog. At Takon we met with our first iceberg. They vary in size, and the one we saw was said to be about eighty feet above the water and about 150 feet wide. Of course it was impossible to tell how far under the water it extended. The bergs are magnificent sights and the colors are different, depending upon the density of the ice. Some of them are of a very deep blue, while others are of a much lighter one. We went to the glacier bay on purpose. That is not on the regular run of the steamers, but all steamers go there for the sake of the scenes. I saw the Muir glacier and it is simply indescribable. The frontage on the sea is one and three-quarters of a mile, while the height of the sea frontage is from 150 to 500 feet. The ice is continually breaking off and falling into the sea, and when the small pieces break the sound is like a pack of cannon firecrackers, but when the larger ones break it is like the roll of artillery. There is no danger of the ice giving out, for there is said to be enough there to last for 1,000 years yet.

"At Killisno the chief industry is drying herring. The refuse is used in making guano, the fertilizer. Metlakatlah is a co-operative mission settlement of which a man by the name of Duncan is the head. They have fishing and canning works there and there are about 500 families there, who moved from British Columbia. Other missions are scattered about through the country and in some of the northern parts are missions which only communicate with the outside world once a year. Juneau is the largest town of Alaska and it is a great mining town. We went through the Treadwell mine, which is said to be the largest gold mine in the world. The mines up there are immense and gold and silver are produced in great quantities. When we were there many were starting for the Yukon territory as that is fast being developed into a mining country and many valuable mines are being located. Juneau has electric lights and is quite a town. Nearly all the business in Alaska is in the hands of Americans, but the laborers are Indians. Skilled American labor there receives \$4 per day. The Indians, I was told, receive but little.

"The territory is divided among the different denominations for missions and they are active in the work. The people are clamoring for local government and desire representation. The territorial governor does not meet with their approval. There is a law which forbids the existence of saloons in the territory, or the sale of liquor, yet there are thirty saloons in Juneau and several in the other towns. The missionaries oppose local government, because the people favor saloons and will vote to make them legal, while all the territorial governors have failed to enforce the law against them. I believe the future of Alaska is a great one and that it is capable of great possibilities. While the climate is bad, yet the trip is one that will well repay the tourist and the competition between lines will soon render it one of the most reasonable trips to take. The people are loyal and it is the only country that has paid back the purchase money."

THE FIRST TIME.

A Christian Minister Preaches to a Hebrew Congregation on a Feast Day.

Perhaps for the first time in Jewish history a Christian minister preached at a Hebrew festival when Rev. Florence Buck, pastor of Unity Church, officiated at the celebration of the feast of the tabernacles in the Willson Avenue Temple last evening.

The temple was decorated with palms and fruits, and the service, which consisted of hymns, prayers, and thanksgiving anthems, was very similar to those held in other Hebrew temples in the city. It was the intention of Rabbi Godes to deliver the sermon until yesterday afternoon, at which time his physician advised him not to do so, on account of a cold contracted some time ago, which affected his vocal organs.

The feast of tabernacles is also a thanksgiving feast, and Miss Buck's subject was "The Ripened Harvest."

Miss Buck gave a poetic and eloquent description of how summer sunshine and rain had made possible the abundance of the harvest just gathered, and then said that although there is enough for all, hundreds daily go hungry under the very eyes of the rich, and until the eternal principles of justice are recognized would this great wrong be rectified.

The feast of tabernacles will be celebrated to-day by the Hebrews to commemorate their travels through the desert. Until recently it was customary for all Hebrews to build tents or booths, and to dwell in them during the seven days of the feast, and even now, among the more orthodox families, this custom is observed. The day is also kept as a harvest or thanksgiving feast to call to remembrance the time when the Israelites were an agricultural people, and it is for this that the palm branches and the citron, which hang in the temples during the feast days, are symbolic.

AN UNUSUAL EVENT.

A Christian Minister Preaches in Willson Avenue Temple on a Historic Holiday.

Yesterday at sundown began another Jewish holiday season. It is one of the three historic ones of the year and it marks the feasts of the tabernacles. Services in all the synagogues will be observed today. In many of them there were services last night.

At the Willson Avenue temple there was a song and praise service and a sermon preached by Rev. Miss Buck, pastor of Unity church. Yesterday morning Rabbi Gries was told by his physicians that he could not with safety to his vocal cords preach the sermon and for that reason he solicited Rev. Miss Buck. Her subject was "Ripened Harvest," and the manner in which she handled her subject won hearty appreciation from the large congregation.

Rabbi Gries, in speaking of Miss Buck's sermon, said that it was doubtless the first time in history that a Christian minister had preached from a Jewish pulpit on the occasion of a historic holiday.

This morning at 10 o'clock Dr. S. Wolfenstein, superintendent of the Jewish orphan asylum, will conduct the service and preach the sermon. Next Sunday Rabbi Gries will preach the first Sunday service of the Jewish new year.

The services at the Scovill Avenue temple last night were chiefly of song and praise. This morning at 10 o'clock Rabbi Macbol will preach. Next Thursday he will also conduct services, the occasion being the feast of conclusions.

10/12/1895
Christian
Minister
preaches
in temple

CALLED TO CLEVELAND.

A MERITED COMPLIMENT TO CHATTANOOGA'S YOUNG RABBI.

Rev. Moses T. Gries Called to the Charge of One of the Largest and Most Influential Jewish Congregations in America.



RABBI M. GRIES.

Rev. Moses J. Gries, the young and eloquent divine who fills the Jewish pulpit of the Walnut street temple, has been called to the charge of the largest and wealthiest congregation of Jews in Cleveland, O. Rabbi Gries has accepted the call and will leave Chattanooga as soon as a successor is named for the local church. Few men in the ministry of his faith have been so complimented as Chattanooga's young and beloved pastor. His new charge is among the most important and influential of the Jewish congregations of America and the pulpit was tendered him by the unanimous vote of the religious organization. Although less than 25 years of age, Rabbi Gries has taken a commanding position as a pulpit orator and rabbinical scholar. By his powerful logic, close research and insight into ecclesiastical studies he has become one of the foremost rabbis of the country and the future is indeed bright for him.

Rabbi Gries' departure from Chattanooga will be regretted not only by the members of the Jewish congregation, but the public generally, with which the young minister is a general favorite.

RABBI GRIES' FAREWELL.

The Popular and Talented Divine Bids Adieu to Mizpah Congregation This Evening.

Mention has previously been made in the Times of the acceptance by Rabbi Moses J. Gries of a call to one of the most important and influential posts in the Hebrew Church at Cleveland, O. The learned young man during his stay in Chattanooga has won a sterling worth, high intellectual attainments and a noble manner made him a favorite in all circles, both here and abroad. His absence will be generally deplored.

This evening at 7:30 o'clock the Rabbi will deliver his farewell address at the Synagogue on Walnut street. As it may be the last opportunity for an extended period to be marked by an unusual attendance. The public is in-

"GOD BE WITH YOU."

RABBI MOSES J. GRIES BIDS ADIEU TO THE CONGREGATION OF MIZPAH.

A Large Audience Listens to a Most Eloquent Address—Fired by Ambition, the Rabbi Seeks a Wider Field.

Rabbi Moses J. Gries preached his farewell sermon to the Chattanooga congregation last evening in the Hebrew synagogue on Walnut street. On Monday the talented Rabbi leaves for Cleveland, O., where he has been called to occupy the pulpit of the most important and influential synagogue in that city.

Rabbi Gries came to Chattanooga three years ago. During his stay here he has not only won the love and esteem of those of his own sect, but has made a legion of friends among the Gentiles. He has in addition to his church work been identified with all of the larger charitable institutions of the city and was for a year president of the Humane Society.

Scarcely a seat was vacant in the Synagogue last evening when the services were opened.

After the usual devotional exercises Rabbi Gries began his farewell sermon, and for thirty minutes held the undivided attention of his hearers.

The address was somewhat of a surprise to the congregation. It was an innovation in the order of farewell addresses. It did not teem with heartrending farewells, but was full to overflowing with stern, unquestionable truths. The words came from a heart filled with anxiety for the future welfare of the congregation.

Referring to his departure and as an introductory to his sermon, Rabbi Gries said:

"I do not feel like preaching a sermon this evening. I feel more like stepping down out of the holy pulpit and giving a plain talk. The hour of my leaving this congregation has come. After this sermon I leave you to go forth into a larger world. Although this is not the home of my childhood a fondness for it has nestled within my heart, which makes it painful for me to leave it.

"Somewhere I have seen a picture, or read a description, or perhaps it may have been but a dream. Anyway, in my mind's eye I see a beautiful valley surrounded on all sides by precipitous hills. In this valley all is sunshine, happiness and peace. On the outside of the hills is the fighting, impetuous, striving, ambitious world. It is the custom of this people, living in what I will call Happy Valley, upon a certain day in each year, to permit one of their number to cross over the hills and enter into the strife and turmoil of the outside world.

"This one traveler leaves the home where he has known peace and happiness with a mixed feeling of sorrow and pleasure. He feels that he will never know the same happiness he has experienced, but fired by ambition he is anxious to enter the great world without and fight his way upward to be honored and to be a power in the great world.

"For the past three years I have been a dweller in 'Happy Valley.' I feel that I will not again know the peace and happiness I have experienced here, but I am ambitious. I wish to enter the great world without and to do my part in the restless world.

"But in leaving you I go with the same message I brought with me, 'May God be with you.'



RABBI MOSES J. GRIES.

Rev. Moses J. Gries of Chattanooga, Tenn., has accepted the call to the Tifereth Israel congregation of this city and will reach his new field of labor in time to take part in the dedicatory exercises of the new chapel at Mayfield cemetery on Thanksgiving day. The Chattanooga Times says: Although less than twenty-five years of age, Rabbi Gries has taken a commanding position as a pulpit orator and rabbinical scholar. By his powerful logic, close researches and insight into ecclesiastical studies he has become one of the foremost rabbis of the country and the future is indeed bright for him. Rabbi Gries' departure from Chattanooga will be regretted not only by the members of his congregation, but the public generally, with whom the young minister is a favorite.

UNANIMOUSLY RECOMMENDED.

RABBI MOSES J. GRIES OF CHATTANOOGA WILL BE CALLED TO THIS CITY BY THE TIFEREH ISRAEL CONGREGATION.

Rabbi Moses J. Gries, who delivered lectures at Tifereth Israel Congregation Friday evening, Saturday and Sunday morning before large audiences, will be called to fill the vacancy occasioned by the resignation of Rabbi Aaron Hahn.

Rabbi Gries was born in Newark, N. J., is twenty-five years of age, and unmarried. He graduated from the Hebrew Union College, Cincinnati, where he was a student eight years. His first charge was in Chattanooga, Tenn., where he gave great satisfaction. He has a fine appearance, is a studied orator, and very eloquent. His pronunciation is forcible and clear. His English and grammar far above the average. He will be a credit to the congregation, and a worthy leader in Jewish matters generally. A meeting of the congregation is called for next Sunday morning, when the call will be made officially.

MJG
Seaves
Chattanooga

MJG:
Call to
Tifereth

PICTURE CONTEST

Rabbi Moses G. Gries Wins the World's Fair Ticket.

He Names Every Portrait Published Correctly.

Large Number of Lists Sent In—Some of the Curious and Comical Guesses Made. More Lists to Be Published on Monday.

THE NEWS' great portrait contest is ended.

Rabbi Moses J. Gries is the winner. He was the first and only person to name the list correctly.

He has won the ticket to the world's fair and return. If he should desire to use a ticket before that time, he can get a ticket from Chattanooga to Chicago and return by calling on the general manager of THE NEWS.

The following is the correct list of the portraits published:

- No. 1—L. Q. C. Lamar.
- No. 2—Ward McAllister.
- No. 3—Robert T. Lincoln.
- No. 4—Richard Croker.
- No. 5—Senator Walthall.
- No. 6—T. V. Powderly.
- No. 7—Charles A. Dana.
- No. 8—Jay Gould.
- No. 9—T. C. Platt.
- No. 10—T. Dewitt Talmage.
- No. 11—Phil D. Armour.
- No. 12—Arthur P. Gorman.
- No. 13—John D. Rockefeller.
- No. 14—Thomas B. Reed.
- No. 15—Whitelaw Reid.
- No. 16—William McKinley, Jr.
- No. 17—Sam P. Jones.
- No. 18—Redfield Proctor.
- No. 19—Senator John A. Palmer.
- No. 20—W. A. Peffer.
- No. 21—L. L. Polk.
- No. 22—Joseph E. Brown.
- No. 23—Jere Simpson.
- No. 24—Adam E. King.
- No. 25—Henry Watterson.
- No. 26—Fitzhugh Lee.
- No. 27—A. C. Anson.
- No. 28—Senator Bate.
- No. 29—Benjamin Harrison.
- No. 30—Senator John T. Morgan.

By the time the first paper was run off THE NEWS fast perfecting press yesterday afternoon there was a crowd waiting to secure copies to name the last portrait.

They kept coming in all during the afternoon, and in many parts of the city waited at their gates for the carrier boys to clip the last portrait from THE NEWS and send in the complete list.

During the afternoon the office was visited by a large number of ladies who handed in their lists.

It was nearly midnight last night before the large number of lists were counted, and then many of them were not glanced through further than to find that one had been labelled incorrectly.

The envelopes containing the portraits were numbered as received at the office. Alfred Fox got one of the first papers run off the press and named in the first list. Rabbi Gries named the fifteenth list.

At the Jewish synagogue, on Walnut street, last evening, occurred the impressive wedding ceremony which made C. Adler and Miss Ada Ochs husband and wife. The temple was a bewildering mass of flowers and evergreen, artistically arranged. The building was packed and jammed, and many were unable to secure admission to witness the ceremony. At 6 o'clock the bridal party entered the synagogue to the inspiring strains of Mendelssohn's wedding march. The bride entered with her eldest brother, Mr. Adolph S. Ochs. Her eldest sister, Miss Nannie, was the maid of honor. George W. Ochs, the second brother, was the groom's best man, and the younger brother, Milton B. Ochs, was the master of ceremonies in attendance upon the groom's sister, Miss Mirion Adler, of Philadelphia. The attendants were: Mr. Mattie Ochs with Mr. Ben C. Franck, of Louisville, and Miss Blanche David with Mr. Max B. May, of Cincinnati. The ushers were Mr. H. Goodman, Mr. L. D. Wildman and Mr. Leon Striker. The charming children, Master Milton Simpson and Miss Reta Schwartz, accompanied the bride during the wedding festivities as page and flower girl, respectively.

The ceremony was performed by Rabbi M. J. Gries, assisted by Rabbi Isaac M. Wise.

After the ceremony an elaborate reception was tendered the bride and groom at the home of Mrs. Julius Ochs. The couple left last night via the East Tennessee, Virginia and Georgia railway for Philadelphia, New York and other places.

Among the many bridal presents received was a furnished home given by the bride's three brothers. A large number of congratulatory telegrams were received from all over the country.

The bride is well known in Chattanooga, and her highly cultured voice has delighted many audiences and been a feature of many entertainments. She possesses a lovable disposition, which has made her friends wherever she has gone.

The groom recently came to this city from Philadelphia and is said to be an energetic young business man. He is manager of the Times job rooms.

PRETTY WEDDING.

Which Took Place at the Jewish Synagogue Yesterday.

Mr. Emil Wassman and Miss Fannie Poss were united in marriage yesterday at the Jewish Synagogue according to the ancient rite of this most ancient of religions. The Rev. Mr. Gries performed the ceremony. Previous to making the marriage binding in eloquent words and brilliant metaphor the reverend gentleman spoke of the solemnity of the occasion. After the two were made one the Rev. Mr. Gries invoked a threefold blessing on the couple, first in Hebrew, then in English.

The groom is the eldest son of Hon. Joseph Wassman, and is the senior member of the well known shoe house of I. J. Wassman. He is quite a well known and popular young business man.

The bride is the youngest daughter of Mr. P. Poss. She is a charming young lady and has a host of friends and admirers.

In the evening a splendid banquet was served at the bride's home; various toasts were proposed and happily responded to. Immediately following the banquet a dance was given; a fine orchestra had been secured for the occasion. The bride and groom left during the festivities for Nashville and other points South. Among the guests were the following:

P. Poss, Mr. and Mrs. Joseph Wassman, Mr. and Mrs. Ike Wassman, Mr. and Mrs. Sam Schwartz, Mr. and Mrs. Henry Schwartz, Rev. Mr. Gries, Miss Sarah Wassman, Miss Adeline Wassman, Miss Carrie Wassman, Miss Ida Wassman, Miss Annie Schwartz, Miss Julia Schwartz, Mrs. B. Schwartz, Miss Etie Wassman, Miss Salina Schlim, Miss Addie Poss, Mr. Ike Poss, Mr. Sam Poss, Mr. Alex. Poss, Mr. Jake Wassman, Mr. Louis Wassman, Mr. Robert Schwartz, Miss Cecil Schwartz, Miss Maud Schwartz, Master W. B. Schwartz.

The happy pair received some very costly and handsome presents. Among them were An oxidized silver deer, Mr. and Mrs. Adolph S. Ochs; bronze clock and ornaments, Mr. and Mrs. I. Wassman; a check for \$200, P. Poss; bedroom suite, Mr. and Mrs. Joseph Wassman; bronze urn, Prosper and Mrs. Lazard; parlor suite, Henry Schwartz and wife; silver card table, Dr. and Mrs. Block; picture, C. and Mrs. Klouse; picture and easel, H. and Mrs. Rashbaum; toilet case, S. Austrian; soup tureen and ladle, Aleck Poss; center table, Bob Schwartz and sister; dinner set, Louis and Jake Wassman; dining room suite, I. and Miss Poss; silver waiter, Sam Schwartz; silver fruit basket, George and Mrs. Bradt; silver card basket, Mr. and Mrs. Henry Rose; silver card basket, F. B. Eastele, J. D. Jones and L. W. Thredkeld; silverware, the Schwartz children; hand-painted fan Miss Stella Stern; tea set, Miss Sara Cohen; silver butter knife and spoon, S. Poss; silver wine set, Miss Sabine Schlein; silver carving set, D. B. Loveman; fruit knives, Mr. and Mrs. A. Tschopik; silver cruet, Bertha, Walter and Arnold Kuntz; silver fruit stand, Simon and Mrs. Giesmar; plaque, Dr. and Mrs. J. H. Van Deman; water service, Carrie and Ida Wassman; water service Mrs. Rothschild; table scarf, Mr. and Mrs. W. B. Thompson; sugar bowl, D. S. and Mrs. Moran and Miss Lyth-thorn; silver fish spoons, Miss C. Schwartz; pair silver nut crackers, Miss Mamie Schwartz; plush rocker, Miss Sarah and Adeline Wassman; plush rocker, Mr. and Mrs. Wurtheimer; center table, Mrs. Gottschalk; statues, from groom's brother: silver napkin rings, Blaine and Herman Schwartz; vase, Miss Belle Schwartz.

MG
Breakfast
of
Knowledge